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The Sabbath Recorder.

HISTORY OF THE CHANGE OF THE SABBATH.

BY JAMES A. BEGG, GLASGOW.

Prefatory Remarks.

Under a deep sense of responsibility does the author enter upon the discharge of what he esteems an important duty. And, at the outset, he is desirous to prevent if possible all misconception of the nature of his meditated office. The idea he entertains, then, of what is needed, imposes upon him no necessity of attempting to furnish a new general Ecclesiastical History. That at which he aims is rather to present, as God may enable and afford opportunity, such of the results of his investigations as are calculated to elucidate the means and the manner by which was at first introduced, and afterwards consummated, the existing declension of the Church from the observance of the Seventh Day as the Christian Sabbath. As one of the means of recalling those who fear the Lord to a remembrance of the only sanctified and blessed day, by the correction of erroneous ideas that prevail as to the circumstances which led to such general departure from the commandment of the Lord, he has long contemplated seeking to bring more prominently into view, and into proper relation, some of the acknowledged facts which seem fitted to serve that purpose.

But, although satisfied of the truth of what he shall be called thus to present, the author is very conscious of the great imperfection chargeable upon the manner in which this will be effected. As qualifying for the proper accomplishment of the object sought, he claims few special advantages beyond a love of truth and a desire that his Saviour may be glorified. He has indeed turned up many a volume; but makes no pretension to having had access to peculiar sources of information. In such a case, especially, as an inquirer, he must be principally indebted for his information to the writings of those who have been in no degree favorable to the views here sought to be advanced, but who, led to a preference for the opposite, have themselves taken part in the apostacy bewailed, and whose connection in church communion, in most instances, had already induced them to regard with preference the first day of the week, as that which is to be sanctified. Yet, with all their prepossessions and imperfections, he conceives that patristic remains and early Ecclesiastical History exhibit with considerable clearness, when viewed from the Sabbath stand-point, the important facts which enable us to trace, with some degree of certainty, even the manner and progress of the deplored change. The conviction of this, on the part of the writer, has often occasioned the more his regret that full use has not been made of the materials so furnished, by brethren more competent for the task—a regret which he expresses the more decidedly from a consciousness that his efforts are very far from having exhausted the subject. He has not even done what, in other circumstances, and with more leisure than his present avocations admit, he might fairly have hoped to accomplish. For he has not been enabled to realize aright his own conception of what might be achieved. For no inconsiderable period has his attention been directed to this department of Sabbath inquiry; still, to very many of the works he could have wished to consult he has not had the means of access. Generally, indeed, where his object has been attained, it has been chiefly by a more minute examination, in its connection, of information supplied by authors accessible to those disposed perseveringly to seek to elicit the truth from that by which it is overlaid. While, therefore, expressing regret at the disadvantages under which his inquiries have been prosecuted, he may be allowed to remind the impartial reader that whatever evidence is derived from such sources as those already indicated, must necessarily be regarded with less suspicion than if they had been received through a medium more favorable to the Sabbath cause. References will generally be given, that the bearing of the evidence adduced may be the more easily scrutinized, and that the legitimacy of the conclusions drawn may be determined; and in cases where matters of fact founded upon are likely to be questioned, the source from which such special information is derived will be the more carefully intimated. Whether he have succeeded or not, the writer has been anxious in all cases for the accuracy of what is advanced; and any failure in this respect would occasion to himself lasting sorrow.

Esteeming it as incumbent upon all who believe, to use whatever gifts they may have received in earnestly coming to the help of the Lord, it is the author's desire, from time to time, and according to the ability divinely vouchsafed, to contribute to the maintenance of His Sabbath cause. Either to aid or to encourage others capable of higher efforts to better results in the work of the same Lord and in the same field, will yield him true happiness; and he trusts that any such will not be less disposed to do their part by supplying what he may have omitted that is needful to be known, or by correcting where he may have erred.

The nature of the work, and the object which the writer has in view, will necessarily bring before the reader more of the failings than of the faith of some who on many accounts are worthy of being held in Christian esteem and grateful remembrance. But, while we cannot but grieve over the obvious aberrations even of those in whom may have been, in no inconsiderable measure, the image of Christ, and while we use as beacons their blemishes, we must not be unmindful of the peculiar temptations under which they may have fallen. And, especially, in charging upon the Church the guilt of forsaking one of the commandments of the Lord, the author will not be satisfied with pointing to the fact, or with exhibiting the evidence thereof; it will be his endeavor to trace the evil to its source, often unimportant as at first it might be deemed. For History is read to little purpose, if it be regarded only as a record of the doings of those of the days gone by, without seeking to turn the lessons thus afforded to present and personal account. It is therefore with the hope and desire that we ourselves may be taught more effectually the necessity of watchfulness to prevent *the beginnings* of sin, as well as instantly to remove whatever of it is perceived to have found a place unobserved, and in no spirit of imagined superiority, that we shall proceed to the painful investigation.

Glasgow, April 14th, 1354.

For the Sabbath Recorder.

UNIVERSAL PEACE—NO. 1.

BY C. ROLLIN BURDICK.

War and its Consequences.

To aid his fellow men in physical, moral, and intellectual development, is the true province of the writer of the nineteenth century. Light is streaming from above and all around, teaching men a holier and better way than has been pursued, almost universally, by nations in the adjustment of their political difficulties. To collect and condense, as in a sun-glass, some of these rays of light, and to bring them to bear upon a part of the human race, is the object of this essay. This light comes up from past history, gle[illegible] the annals of present times, pours forth its full beams from the constitution of man and the economy of human society, and shines with still brighter rays from the pages of revelation. Peace and good will to men is written in pencilings of this glorious light, on the broad canvas of God's dispensations to man, both spiritual and temporal. It only remains for men to read it there, and to make a practical application of it, and the necessities of war will soon cease.

In view of the evils of war, it is truly painful to contemplate the fact that it has been the aim of many, and the result of still more of the works of both ancient and modern ~~writers, in the language of the poet~~ Virgil, "To arouse warriors with the brazen trumpet, and kindle up the battle with its blast." But such is not my ambition. I enter upon a more pleasing and glorious theme—the contemplation of peace—a hush from the din and consummation of war, after its clangor has rung throughout the world for so many centuries. 'Tis true, that the pictures of war which I shall present will be revolting, but we must look the evil in the face before we can cure it.

Man has been prone to blood and carnage, ever since Cain bathed his hands in fraternal blood. The world's history presents us with little less than one continual battle-field, from the beginning until the present day—contending parties fighting for the mastery—clan exterminating clan—petty state despoiling petty state—nations annihilating nations—empires swallowing up empires—cities sacked, and God's beautiful earth transformed into a gloomy and sterile desert, by the folly and wickedness of man. To present a full and complete history of war and its atrocities, would be little less than giving a full and complete history of man; and such a history would fill many hundred tomes. Therefore only a bird's-eye view can be presented in the space allotted to this subject.

Before the flood rolled its waters over the globe, and buried humanity in one common watery grave, we find man engaged in war and depredation, murder and carnage—"violence filling the earth." Indeed, this disposition was one of the grand causes of man's destruction by the deluge. But this tremendous outburst of indignation did not cure this deep-seated propensity. As soon as man gained a little power, he began to use it in war and aggression on those that were weaker. Plunder, and a thirst for military glory, have ever been the chief causes of war—the active agents in pouring out enough blood to submerge the whole of the American Union. It is estimated, on good authority, that fourteen thousand millions of human beings have perished on the battle-field—enough to people fourteen worlds like ours with as many as now dwell upon its surface. Add to these the numbers that have perished by famine and pestilence, the legitimate sequents of war, and we swell the aggregate enormously. We may safely say, that the suffering and misery of humanity have been increased four-fold by this curse of war. When we take into consideration that all the mighty nations and empires that rose in ancient times, and many of modern times, gained their power by aggressive war, held it by the same agency, and finally were blotted out of the catalogue of nations by war waged by more successful rivals, we are irresistibly led to conclude that the above estimates, to say the least, are not too great. As further proof of our assertions, we will enter more minutely, and at some length, into statistics, &c., illustrating the evils of war.

We will first notice the Assyrian Empire. Nimrod, its founder, an ambitious aspirant after power and military renown, was the first after the deluge to rear the bloody standard of war, and wave it in triumph over the fallen carcasses of his fellow men. In his steps have followed troops of hungry jackals, foul hyenas, and blood-thirsty tigers in human form, driving the ploughshare of destruction over the ruins of fallen cities, towns, and once fruitful fields. He, first inflamed by his success against the wild beasts, turned his prowess against humanity, founded the empire of Babylon and its dependencies, entrenched himself on the plain of Shimar, a plain of inexhaustible fertility, and became the terror of surrounding nations. Babylon and Nineveh, girt about by their impregnable walls, and vastly enriched by their incalculable resources, held undisputed sway in the East for many decades. They were almost constantly engaged in war. Armies after armies were poured out from their gates, bearing desolation and death wherever they pursued their successful course, and devoting themselves to slaughter wherever they were unsuccessful. As an instance of the scale of their warfare, and the number engaged in some of their wars, we have only to revert to the account given in sacred writ, where the angel of death shook his wings over the hosts of Senacherib, encamped before Jerusalem, and 270,000 men lay dead upon the plain the next morning. The hundreds of thousands of besiegers who fell under the walls of these cities before their capture, come in also for their share in the ever accumulating testimony against war. Babylon and Nineveh, notwithstanding their great strength, were destined to fall, and millions were slaughtered during the numerous captures and re-captures which they experienced, and at their final overthrow. After Babylon had been subdued by the Medes and Persians, it remained a long time in their hands, but it finally rebelled. Darius sat down before its walls, to reduce its inhabitants to submission. It had already laid in provisions enough to enable the people to endure a twenty years siege. But in their timidity they thought it best to take measures to meet the exigencies of a siege protracted longer. They barbarously decreed that all the women, except the mother and best beloved of each family, should be put to death. This unparalleled decree was executed. The running blood of hundreds of thousands of helpless women, shed by the hands of husbands, brothers, and fathers, must have presented a scene too appalling to look at, or even to contemplate at this late period. Yet such scenes are but the legitimate progeny of war. It blunts all the finer feelings of human nature, and leaves the affections but a gloomy and sterile desert.

Darius having failed in every attempt to enter Babylon, finally brought about by stratagem what he could not effect by open force of arms. He concerted a plan with one Zophyrus, a Persian noble, and after having flogged him and cut off his ears and nose, he sent him to the Babylonians as a deserter, he showing his mutilated condition as the reason of his desertion. He gained their confidence by several successful sallies against the Persians, and he was finally entrusted with the guardianship of the walls, which enabled him to open the gates to Darius. This event shows what spirits are nourished by war. Zophyrus was a treacherous deceiver, and Darius was a coolly calculating murderer; for he had pre-arranged what men should fall in the sallies of Zophyrus, and he thus murdered seven thousand of his own men.

At the sack and conflagration of Selencia, by the Romans, three hundred thousand victims were sacrificed to the demon of war. Blood, blood, human blood, is the cry of this demon continually. Devastation, ruin, utter overthrow, are the food upon which it feeds. Babylon and Nineveh, with their temples and palaces and lofty domes are now leveled in dust. Instead of the noise and busy hum of swarming people, the shriek of the owl is heard in her desolate habitations. The last dying wail of murdered men and women has gone up and died away into a sullen calm. Death, launched from their high walls, no more falls upon besieging foes, and the snorting war-horse and thundering war-chariot no more dash out from their brazen gates.

Among the many weak worms who have cajoled themselves into the belief that they were something more than mortal, and consequently had claimed the prerogative to rob and murder humanity, was Xerxes, the proudest and weakest man that ever stood up as an inglorious way-mark of the past. Had we not been furnished with numerous instances of similar men, we could hardly persuade ourselves that such a man could live—a man so utterly forgetful of everything but self—a man who esteemed the lives of his men of no more value than the lives of the dogs that followed his camp, only so far as they ministered to his ambition. Yet such wretches have been the means of nearly all the bloody wars that have retarded the progress of humanity. They have grasped the sabre, and plunged it into the hearts of men. What but the mad ambition of the Czar of Russia, has involved Europe in a war which threatens to be universal, and incalculably serious in its consequences? Xerxes collected the most numerous army that ever sallied forth to battle, with the intention of annihilating Greece, which did not number, in men, women, and children, more than his retinue. His land and sea forces numbered more than three million men, and in the wake of this numerous host there followed women and sutlers enough to increase the aggregate to more than five millions. He led his army across the Hellespont—sent them to battle; nine tenths of them were destroyed, and the remnant, unsuccessful, retreated with their inglorious monarch, with great precipitation. Such was the fate of this expedition. The cost in blood and treasure cannot be estimated. Five millions engaged in destructive war for two years must have consumed incalculable treasure.

Shiloh, N. J., June 4, 1854.

BIBLE ANECDOTE.

I had a striking example of the power of the Bible on the mind of an unbeliever, who was a determined opposer of the truth.

At the house of a nobleman, where a large party had assembled, I conversed with a captain of the navy, and a surgeon; the conversation was extremely painful to me, as they argued and cavilled angrily. I answered them from the Bible which I held in my hand. Our host having listened to us for some time, said, "It appears to me necessary, before answering these gentlemen from the Bible, that you should declare to them what it really is, because I am aware that your antagonists are not convinced of the divinity of this book." "What! my Lord," replied I, "if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded, that this gentleman (the surgeon) should testify—1st. That the sword is of good steel; 2d. That the blade has a keen edge; 3d. That the muscles and veins being cut, this gentleman is obliged to feel? Is not the proof of a sword being a sword, demonstrated by its point and edge? And think you that the Everlasting God, who has spoken this word, which he declares to be sharper than any two-edged sword, has not given to it a sufficient efficacy to strike and penetrate the conscience of one of his creatures, a man, a sinner? No, gentlemen," continued I firmly, (several of the rest of the company were now around us, and listened with apparent interest)—"no, I do not believe that the truths contained in this holy volume require, that to be recognized as such, man must affix the seal of his approbation, or that the true and living light cannot enlighten the understanding of a mortal until the fœtid and vascillating flame of the lamp of reason is united thereto."

Upon this the captain withdrew to the recess of the window; whilst I answered several questions concerning faith and its consequent peace. The captain appeared agitated; and after some minutes had elapsed, he returned and said to me with visible emotion:

"Pray tell me, if the habitual joy and security which you now possess are results of the principles which you hold?"

"Sir," replied I, affectionately, "whenever I expose myself to the rays of the sun, I receive not only light but heat therefrom. In like manner, whenever I read or meditate on the word of truth and life, I experience the same effect on my soul, because it is impossible to contemplate by faith, Jesus the Son of the Father, and the brightness of his glory, without having a deep sense of the vivifying light which emanates from and beams in Him."

DON'T PAY YOUR MINISTER.

Don't pay your minister. I don't now, but I used to. Learn a lesson of me, all ye generous parishioners. I paid and overpaid my minister once, and I can't begin to tell what he came to. A rusty and an humble heart always go together. Brethren, you never knew it to fail. Mean clothes, an unfilled pocket, a failing heart, and the graces of a lowly mind, are inseparable; and if you want sermons tried with fire, if you hate discourses full of the pride of great thoughts, keep your minister low; but if you love him, and can't stand it without paying him, why, then pay him; but O, I beseech you, be careful *how* you do it! Let that salary come in prudent little dribblets, and don't say anything about it beforehand; if you do, your minister will know what a day or a week will bring forth, and he'll thank God and take courage before the time. Yes, he'll go a little ahead of his blessings. And his wife, too, happy soul, will give up her economy, and where then will be that beautiful embellishment of the pastor's home? If you hint that you have any idea of paying up, ten chances to one, she'll forget to make new tea of the old grounds. And that bonnet of hers, that has stood the storms of seven winters, and finally become cocked, will be walked up garret. And the little feet at the parsonage will walk into church all covered with gay morocco, and that dear little baby, three years old, will hold up her feet and look at her little red shoes when father is preaching. So, don't let father and mother, or any of the children, get an inkling of the step you are about to take. If your pale, toiling minister looks as if he'd like his salary, anticipate his petition, and tell him there is nothing like the clerical profession to abase pride and exalt humanity. Then, for fear that flesh and spirit *will* fail, and give out altogether in the operation, cheer him up a little by paying him a little.

[National Era.

HE DOETH ALL THINGS WELL.

I remember how I loved her,
When a little guileless child,
As I saw her in the cradle,
And she looked on me and smiled;
My cup of happiness was full,
My joy no words can tell,
And I blessed the glorious Giver,
Who doeth all things well.

Months passed—the bud of promise
Was unfolding every hour;
I thought that earth had never smiled
Upon a fairer flower;
So beautiful, it well might grace
The bower where angels dwell,
And waft its fragrance to His throne,
Who doeth all things well.

Years fled—that little sister
Was dear as life to me,
And woke in my unconscious heart
A wild idolatry!
I worshiped at an early shrine,
Lured by some magic spell,
Forgetful of the praise of Him,
Who doeth all things well.

She was the lovely day-star
That round my pathway shone,
Amid this gloomy vale of tears
Through which I journeyed on!
Its radiance had obscured the light
Which round his throne doth dwell,
And wander far away from Him,
Who doeth all things well.

That star went down in sorrow!
Yet it shineth sweetly now,
In the bright and dazzling coronet
That decks the Saviour's brow;
She bowed to the Destroyer,
Whose shafts none may repel;
But we know, for God has told us,
He doeth all things well.

I remember well my sorrow
As I stood beside her bed,
And the deep, heartfelt anguish,
When they told me she was dead;
And oh! that cup of bitterness!—
Let not thy heart rebel—
He gave—He took—He can restore—
He doeth all things well.

From the Christian Index.

PREACHING NEVER IN VAIN.

Ephrata is an irregular village, built and occupied by a society of Seventh-day German Baptists, on the Cocalico creek, in Lancaster county, Pennsylvania. It contains several very ancient and singular buildings, the principal of which are The Brothers' House and The Sister's House. These two houses are very large, and are four stories high, each containing a chapel.

In 1831 this village, on the invitation of a medical gentleman, then residing in its vicinity, was visited by two ministers of the gospel from Philadelphia, who were traveling in the interior of the State, with a view to health. One of these ministers ceased from his labors a few years after. The survivor has received the following letter, which he offers for publication, with the hope that it may be useful to some of his brethren in the ministry, who may be called to labor when worn with fatigue and drooping in spirits. It may encourage them not to be weary in well-doing, because in due season they shall reap, if they faint not.

Bordentown, N. J, April 23d, 1854.

My Dear Sir,—For a number of years past, I have intended to communicate an interesting incident to you, with which you yourself were personally connected, although it is very probable that you remain ignorant of any agency in it to this day. So it may be in innumerable instances with the hard-working, self-sacrificing ministers of the gospel, who toil on until their strength is spent in the vineyard of the Lord, and only become acquainted with the results of their labors, to win souls, when the crown of their jewels is presented to them in the bright courts of the heavenly Canaan.

Recall the visit you and dear brother J. made to us at Ephrata in the summer of 1831. On that occasion I had an appointment for you both, to preach in the old "Saal" attached to the "Sisters' House," without having consulted either of you. When we were about to go to the meeting, you may recollect, that you made the following remark: "It would be much more agreeable to me to spend the evening in the quiet of the family than preach to a people, (Germans,) few of whom will be able to understand us." Bro. J. replied: "Bro. D., *a Gospel Sermon is never preached in vain.* Let us try and be faithful; and although we may never hear of any good from our effort, the last day will reveal it; *the Gospel is never preached in vain.*"

Towards evening on the day you arrived, and just before you addressed the small flock of my German brethren and neighbors, Benjamin Konigmacher, the Deacon of the Church at Ephrata, who was much annoyed, constantly, by one of his unregenerate tenants, (an *infidel,* and withal an exceedingly headstrong, troublesome man, in all his dealings,) called on him purposely to urge him to attend the meeting.

"It's for no use, Benjamin," Kurtz replied, sneeringly, "it will be the same old song over again."

"We don't know that until we hear them," the Deacon retorted, "they are ministers from Philadelphia, and they may give us some fresh ideas to think about and to talk about. At any rate, it will be a satisfaction *to me* if you attend. I want some persons there who can understand English."

"Well, well, Benjamin, I'll go, *to please you,*" Kurtz answered.

Kurtz was as good as his word, but sat behind the door, to be as much out of sight of the people as possible; yet showed his contempt for the service by keeping his hat on during all the exercises.

Next morning the deacon met him, and accosted him kindly: "Well, neighbor Kurtz, what do you think of *that preaching?*"

"I don't know what to think of it," he muttered slowly.

"I could not expect more from you, for you were asleep all the time," replied the deacon.

"Asleep, Benjamin, asleep!" exclaimed Kurtz, "*no I wasn't.*"

"Why," retorted the deacon, "you were *nodding* all the while Mr. D. was preaching, and all near you saw it."

"Did I? If I did," he added, "it was not because I was asleep, *nor sleepy,* neither."

"What then?" interrogated the deacon.

"Why—why—Benjamin," he reluctantly resumed, "if I *nodded,* I was unconscious of it; but *I could not help it*—could not help saying to myself, *It is the truth*—but *I didn't mean to show it.*"

Late in the fall of 1834, I returned to Ephrata on a visit, and on entering Benjamin Konigmacher's house, I found Kurtz there arranging some old standing business affairs, with the deacon's son—some distracted accounts they had always differed about whenever they attempted to settle them. Now all was mildness and gentleness. So great a contrast in a man's manner and disposition, I have never witnessed. Instead of blustering and wrangling, whenever they had an item before them, on which any difference of opinion had, heretofore, been entertained, Kurtz was as yielding as a lamb, and uniformly replied to all such matters: "*Make it as you think right; I do not wish any thing that I cannot take with me into eternity.*"

After he left the room, I asked, in amazement, "What is the meaning of all this, in old Kurtz?" I was informed that from the time you preached, on that occasion, at Ephrata, he became a thoughtful, a changed man; and about one year afterward, was baptized and united himself with the First-day German Baptists. He was then, (1834,) as exemplary a man as might be found, in the neighborhood, and maintained a consistent walk during the remainder of his days; which terminated some years since.

We left Ephrata soon after your visit to us; but I acknowledge that I ought to have apprized you of the above circumstance, soon after I became acquainted with the foregoing facts. I now pen it to relieve myself from the promptings of a duty, which has frequently pressed on my mind, to encourage you, and any other of your ministering brethren to whom you may show it, *to sow the good seed, whenever an opportunity presents,* even when enfeebled in health, and weary from the fatigues of travel, assured of the truth of good Bro. J.'s position, that *no gospel sermon is ever preached in vain—the word shall not return void.*

Very truly, yours, &c. W. M. F.

A BEAUTIFUL INCIDENT.

We witnessed a beautiful sight yesterday. It was this. Away from the crowd, and seated upon the plank which makes the dock, sat a matronly German dame, and around her were six small children. The mother was one of that class of humane looking females into whose mild eyes it is refreshing to look, for there you see kindness and a loving, meek, lowly expression. She was poorly clad, her clothes being of the coarse, stout texture which emigrants, and especially the poorer class, are compelled to wear. Her children, for such we took them to be, sat around her, evidently expecting something, for ever and anon they would turn their heads towards the street, as if somebody was to return to them. Ah! see yon sturdy German, with his blue smock and heavy boots. Notice the grateful smile that plays across his sunburnt features, and notice the loaf of bread which he bears in his hand. Surely, he is the father of the children, and 'tis the bread which they have been expecting. Our conjecture was true, for the man seats himself beside the female, and the children huddle around their parents in eager haste, while the younger and more impatient lift their tiny hands in supplication for the staff of life. 'Tis a pretty sight! But look again, the father has spoken, and see the loaf is laid aside, the sturdy sire, the matronly dame and the children all are on their bended knees with uplifted hands addressing the throne of grace, offering up their blessings to the giver of all good for his care and goodness. It was indeed a sublime sight. There in the open air, there among the busy world, among the noise, bustle and confusion of business, this devout family of strangers were offering up their prayers to a beneficent God, and returning blessings for the many favors received from His hands. It was a scene that would fill any one with awe.

[Albany Transcript.

Praying to Saints.—Adam Clark thus comments on the account of the rich man calling upon Abraham: "He cried and said, Father Abraham have mercy on me," &c. There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his lifetime he had neglected, and he addresses a creature who has neither the power nor authority to bless. This is the only instance in the Bible of praying to saints; and to the confusion of the false Popish doctrine which states it to be necessary and available, let it forever be remembered, that it was only practiced by a damned soul, and then without any success."

Worship of the Heavenly Bodies.—Mr. Wood says, that when traveling in the deserts, he found himself so struck with the beauty of the starry firmament, that he could hardly suppress a notion that these bright objects were animated beings of some high order, and were shedding important influence on this earth. From this effect upon himself, he was sure that in all times the minds of men in those countries must have had a tendency to that species of superstition.

The Sabbath Recorder.

New York, June 15, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

☞ Elder THOMAS B. BROWN having removed from New York to Little Genesee, Allegany Co, N. Y., requests his correspondents to address him accordingly.

THE SLAVERY QUESTION.

It is a significant fact, that the project of dividing the American Union is seriously talked of by multitudes, who, a few years ago, derided the thought. We do not, for ourselves, suppose that such a thing will take place; but the fact that it is now a topic of discussion among so many northern people, who are not, like their southern confederates, in the habit of bullying their neighbors with threats which they do not mean to execute, is one of the note-worthy features of the present time. It shows that the moral sentiment of the North, in regard to slavery, is fast acquiring a strength which will not longer be trifled with. It shows that the time is near, when the government which, above all others, claims to be the home of freedom, must make good its claim, or consent to take its place among those which are great engines of oppression.

In the Old World, the struggle between freedom and slavery is approaching a crisis. In what is called the Eastern Question is involved the great conflict between oppressed humanity on the one hand, and the arrogations of despotism on the other. And while it would seem, that the time had well nigh come for God to destroy them that have destroyed the earth, it would also seem, that God is determined that this government shall continue to answer the end for which He designed it, in giving encouragement, in the way of sympathy and example, to those who, in the coming struggle, shall fight for the inalienable rights of man. Southern slavery has, hitherto, neutralized the influence of our government in this respect, to a very great extent; and with such an abomination still cleaving to us, our example would be little better than a burlesque, and our pretended sympathy for the oppressed masses of the Old World but mockery.

Simultaneously, therefore, with the gathering of the storm in the Old World, the crisis approaches here. Slavery becomes more rampant, more exacting, more outrageously oppressive; but this must needs be, that the true nature of the system may become manifest. It has been looked upon as an evil, but not as so intrinsically wrong but what it might be tolerated to a certain extent. Hence, "compromises" have been resorted to, in the hope that, stripped of its worst features, what remained of it would be innocuous. But its recent exactions have demonstrated that its name is *total depravity*. The system is abomination throughout, embodying not a single atom of good. It admits of no purification; the only right way of dealing with it, is to destroy it entirely. It was necessary that this, its true nature, be made manifest; otherwise, we had gone on compromising with iniquity, till the theory of equality so nobly developed in our Declaration of Independence had been forgotten, and the benefit of it lost to mankind.

We are not discouraged, therefore, at the present aspect of things. The encroachments of the Slave-Power demand vigilance on the part of the friends of freedom, but not despondency. They are but the legitimate result of concessions heretofore made, and the plain lesson which they teach is, that Slavery and Freedom cannot live together. It is not because Slavery feels secure in its power, that it fills the air with such roarings, but rather because it has an instinctive dread of the gathering strength of Freedom. The cloud that was no bigger than a man's hand, is fast filling all the heavens, and Slavery howls in fearful apprehension of the destruction which awaits it.

The final struggle must come, however. Convulsions may come with it, and it is even possible that the Union may be sundered. But man's right to himself and to the avails of his labor, and his right to worship God, free and unrestrained, must be vindicated. God has no attribute that can espouse the wrong side of this controversy. The grant of dominion over the earth, to subdue it, and thereby accumulate wealth, must be made good to the black as well as to the white man. The oppression which robs the black man of this dominion, and vests it wholly in the white, is such direct and positive interference with God's government, that it cannot always continue. A system which ignores, nay, denies, the black man's personal responsibility, and assumes to determine to what extent he may consecrate himself to his Maker, can be founded only in the wisdom that is earthly, sensual, and devilish.

The right must triumph in this struggle. The theory of government developed by our political forefathers was the dawning of day upon oppressed humanity. That day shall not turn to darkness again. The crushed masses of the old world, struggling for deliverance, must not be left to look upon American liberty as a mere farce, and conclude that freedom is but an abstraction, never to be practically realized. They must not be left under the dejecting idea, that oppression, in some form, is the inevitable destiny of mankind. A refutation of that idea must be furnished them in the disenthralled condition of every one who treads American soil. And we cherish the conviction, that the aroused moral sentiment of the North will not slumber, till the last vestige of slavery is banished from our land.

T. B. B.

THE CENTRAL ASSOCIATION.

The 19th annual meeting of the Seventh-day Baptist Central Association was held with the 2d Brookfield Church, commencing on Fifth-day, June 8th, and closing in the afternoon of the following First day. The delegation was large, and represented nearly every church connected with the body. The Eastern Association was represented by S. S. Griswold, the Western by N. V. Hull, and the North-Western by A. W. Coon; besides whom there were present from a distance several brethren not delegates.

The Introductory Discourse, which occupied the morning of Fifth-day, was preached by James R. Irish, from Galatians 2: 19, 20.

James R. Irish was chosen Moderator, and J. B. Wells and D. P. Curtis, Recording Secretaries.

The afternoon of Fifth-day was taken up in hearing the letters of the churches, and the reports of the Executive Committee and other officers and committees appointed last year. These reports were all presented in writing, and gave a very clear and encouraging view of the manner in which the officers had fulfilled their several trusts.

The Executive Committee reported, that under their direction, the 2d Verona Church had been supplied with preaching by Eld. Christopher Chester a part of the year; that Eld. James Summerbell had visited the churches at Verona, Watson, South Richland, and Pinckney; that Eld. Joshua Clarke had visited the churches at Preston, Otselic, and Newport; and that Eld. Lebbeus M. Cottrell had been employed to labor in Preston, Otselic, 2d Verona, and Newport.

Reports in detail were also presented by each of the above-named brethren.

Eld. Chester's report says: "I have supplied the 2d Verona church with preaching once a week from the first of June to the first of October, 1853, and once in two weeks from that time to the first of April, 1854. During my labors with the church, there has been generally a good state of feeling. One person has been added by letter, and others have expressed a desire to receive baptism and unite with the church."

Eld. Summerbell reported that on his visit to Richland he found but one family in which the Sabbath was observed. "Some have moved to the West; and others, finding it inconvenient to observe the Sabbath, have fallen in with the multitude to keep the Sunday." Regular meetings have not been sustained for more than two years. There is now little or no prospect of sustaining a church at Richland, nor is the field considered particularly inviting for missionary labor. Brethren residing there were advised to remove to the neighborhood of some of our societies, where they can with less difficulty keep the Sabbath. At Pinckney, Bro. Summerbell found only five or six professors of religion who keep the Sabbath; meetings have been held only occasionally for two or three years; the former preacher and several members have moved West, and other members have joined the Independent Church at Adams Center. As a missionary field, this place is considered about like Richland.

Eld. Joshua Clarke visited the church at Preston; found that though meetings for preaching were sustained, the Lord's Supper had been administered only once in several years, and that the church was in a discouraged state; but he visited from house to house, appointed a covenant meeting, which was tolerably well attended; administered baptism and the Lord's Supper, and had a pleasant and profitable season with the church. He then went to Otselic, where he visited from house to house, and administered the Lord's Supper. He was absent on this tour 11 days, traveled 100 miles, made 26 family visits, conversed with 75 persons on the subject of religion, attended one covenant meeting, preached two sermons, and administered baptism to one caudidate.

Eld. Lebbeus M. Cottrell had preached at Otselic three times, and visited twelve families. At Preston he had spent four Sabbaths, preached six times, and visited twenty-one families. At 2d Verona he visited seventeen families, and preached three discourses. At Newport he preached twice and visited eight families. About two months had been occupied in these labors. One result of his visit to these societies was a conviction that the greatest hindrance to their prosperity is the want of discipline. The ordinances had not been enjoyed by them regularly for several years.

—On Sixth-day morning, the first business was the appointment of standing officers for the coming year. John Maxson of DeRuyter was appointed Treasurer; James C. Rogers of DeRuyter, Corresponding Secretary; Willard D. Wilcox, Eli S. Colgrove, and Russell G. Burdick, Executive Committee; James Summerbell delegate to the Western Association, and Joshua Clarke delegate to the Eastern Association.

Reports were then presented by the Committees on the State of Religion, on Education, and on Publications. The Business Committee also presented a report embodying a series of resolutions for discussion. One resolution protested against Secret Societies, and exhorted members of the churches to keep aloof from them; another expressed regret on account of the passage of the Nebraska Bill, and advised Christians to abandon the political parties which favor slavery, and act only with such as favor freedom; another urged Family Prayer; another approved the plan of a denominational building in New York, &c. These reports and resolutions we shall probably print in full.

The afternoon of Sixth-day was taken up in considering the reports of standing and special committees; one of which related to the difficulties existing among Sabbath-keepers residing in Jefferson County, N. Y. The letters of the 1st, 2d, and 3d Brookfield and Lincklaen churches called attention to those difficulties, and requested the Association, if possible, to do something for their settlement. The subject was referred to a special committee, which advised the appointment of a council to visit Jefferson County, with a view of aiding in a settlement, and that the churches and brethren there be requested to cooperate. A council was appointed, consisting of T. B. Brown, Joseph Potter of Hopkinton, George Greenman, T. E. Babcock, Leman Andrus, John Maxson of DeRuyter, and J. M. Allen. The Corresponding Secretary was instructed to communicate with the churches, and on receiving assurance of their co-operation, to notify a meeting of the council on the first Fourth-day in January, 1855. It was also voted, that the day preceding be observed throughout the Association as a day of fasting and prayer.

On First-day there were two sessions for business, which were mostly taken up in discussing the resolutions presented by the Business Committee.

The Association adjourned near evening of First day, to meet again at DeRuyter on Fifth-day preceding the second Sabbath in June, 1855. James Summerbell to preach the introductory discourse; Elias Burdick, alternate.

Report on the State of Religion.

Your Committee on the State of Religion would respectfully submit the following report:

The letters from the churches, compared with those of former years, evince that we are standing still, rather than advancing in religion. Our last year's report would well describe the condition in which the present year finds us, with the exception, that while we are standing still, time is rolling on, the wicked are growing stronger in sin, and the powers of darkness appear to be steadily gaining ground. "While men slept, the enemy came and sowed tares among the wheat, and went his way." We have great reason to fear, that the wo pronounced on those that are at ease in Zion, is coming upon us. How far family worship, prayer and covenant-meetings are sustained, we have no means of knowing; but we fear these well-springs of love, union, and spiritual prosperity, are sadly neglectd among the churches. "A tree is known by its fruits." To bear no fruit, is to be a bad tree. We earnestly entreat our churches to apply the great moral lever of prayer in their families and among their neighbors; then, at our next annual gathering, the good news will roll in from every direction, that the moral world, so long upside down, is being turned right, sinners are flocking to the Saviour, and churches being built up and strengthened. "Men ought always to pray, and not to faint." We entreat our churches to review their walk during the past year, and *now* begin, in the strength of God, to "go forward." We are glad that we can refer to the letters from some of our churches as an evidence that there is yet faith on the earth, and that God is yet on the giving hand. Some report revivals and refreshings; these cheer our hearts, like the gushing spring in the desert the heart of the weary traveler. It is time for us to awake out of sleep, and with renewed energy and zeal engage with our whole hearts in the work of God in the salvation of the perishing. Then shall our churches be reünited and strong. Like Mount Zion, they shall never be removed. May we act upon the principle, that for us not to make advancement is in reality to go backward.

Report on Publications.

The Committee on Publications have had under consideration the subject referred to them, and submit the following report:

The Committee considers the interests of the denomination so far identified with the operations of the Publishing Society, that its progress and extension will be much influenced by the support and encouragement the Society receives from the churches and individuals composing the Seventh-day Baptist denomination. The *Sabbath Recorder*, as a weekly publication devoted to the best interests of the churches, is well worthy of an extensive patronage, and no family in the denomination should be without it. We as a Committee consider the Sabbath Tracts published by the Tract Society as forming the best Sabbath Manual extant, and would recommend them, particularly in their volume form, as a most important auxiliary to the library of every family in our country, for the perusal of their children and friends; and we look forward in hope that the contributions to this department of religious benevolence will soon enable the Society to increase the extent and variety of their Tracts, until they will embrace every important religious interest. We esteem the *Seventh-day Baptist Memorial* as a very valuable quarterly. It is rescuing from oblivion a great amount of historical matter, which will increase in value as time advances; and we would recommend this publication to all the members of the Association, as worthy of their patronage. The Committee would commend to parents, especially, for the use of their children, and young persons in their families, the *Sabbath-School Visitor*, as well calculated to promote the moral and religious interests of the young. And in view of the successful and enlarged operations of the Publishing Society, we as a Committee would commend to the favorable notice and liberal patronage of the churches and members of the churches of the Association, the contemplated publishing house in the city of New York.

Rev. Messrs. Fletcher and Poore, Independent Ministers, who are about quitting Manchester, England, in order to arrange and superintend the missions in South Australia, intend to carry with them an iron chapel, fitted with every accommodation for worship, as well as several houses. The chapel will cost £1,000.

LETTERS FROM PALESTINE—NO. 1.

Getting ready for Sea—High-st. Church, Charlestown—The Parting—Life on the Ocean—Sea-sickness—Our Home.

BARK ROSE POOL, Second-day,
4 P. M., 4th month 24, 1854.

We are now about fifty miles south-east of the island of Pantalaria, and 90 miles from Malta, in the Mediterranean, or Great Sea of the Bible, and sailing from one to five, and sometimes eight knots, as the breezes happen to favor us. The day is fine, the weather pleasantly warm, with a slight swell, and of course but very little motion to the vessel. From twenty to twenty-five sail are in sight, of which two are English transports, or war vessels, bound up the Mediterranean. The Captain, whose eye is the keenest through the glass, says that the men are habited *a la Turque*—a pretty sure sign that they have an object ahead; and perhaps are this moment ruminating on the glory with which they hope to robe themselves on the battle-field. Would that, on reaching the Bosphorus, if indeed they be bound there, their hopes might be cut short in finding nothing of that sort to do.

Before proceeding further in relating matters and things around me, I will return to my native land, and speak of things more in the order in which they have occurred. My time being wholly devoted to the missionary work, it will not be expected that I shall write many letters, save those written for the *Recorder*. These will be written, first, to answer the special request of hundreds in the denomination with whom it has been my pleasure to become acquainted; and, second, to furnish news from the "Old Land"—the Land of the Bible, in which all are supposed to be interested. I shall aim to give you, dear friends, a plain, unvarnished and truthful account of my labors, incidents of travel, daily occurrences, news, &c., for the sole object, by this humble means, of continuing and increasing the missionary spirit, and thus glorifying our Lord and Redeemer.

Although it was expected that we should have sailed in the early part of the winter, it was not till the 6th of March that we began in earnest to move towards the ship. Word was received at 6 P. M., that our freight must be shipped the next day, as the vessel was to sail the day following. Through the kind aid of brethren in Westerly, R. I., (which place we had made a rendezvous for some weeks previous,) all our goods were taken to the depot by 10 o'clock that evening. At 2 A. M. I took the cars for Boston; arrived at 5½, and occupied the day in errands and shipping the goods. The 8th was rainy and unfavorable for going to sea. My family, Bro. S. and family, accompanied by several brethren and sisters from 1st Hopkinton, Westerly, and New London, arrived at an early hour. Walked twice to Providence depot, to the bark, to the shipper's office, and attended to errands. In the evening attended a prayer and conference meeting with the High-st. Baptist Church, Charlestown, Eld. Hiram Hutchins, pastor. Found them enjoying a revival; several young converts were present, whose expressions gave evidence of a heart full of love and joy, and strong in faith, giving glory to God. It was the writer's privilege, when he first sailed for Hayti, to spend some weeks with this people. They were then holding a protracted meeting; the church, newly constituted, had to labor under trials and against opposition peculiarly the lot or heritage of reformers in all ages; yet a goodly number were added to them; precious indeed were the seasons we enjoyed together. From them he afterwards received material aid for the mission. The present religious interest, the renewing of old acquaintances, and being about to depart again for a foreign field, made the meeting one of thrilling interest. We all could adopt the language of the Apostle: "It is good for us to be here." Many were the words of cheer and good will they expressed for my encouragement. Said an aged sister, with much fervor: "I feel that God will be with you; therefore, go in His strength, and fear not. The vessel's cargo of *rum* and *tobacco* will not harm you, if you 'touch not, taste not, handle not;' go and preach the gospel to Jew and Gentile, and the Lord be with you." This church is warmly enlisted in the reforms of the day. The pastor is a member of the Free Mission Board.

About noon of the 9th, we held a farewell meeting on the quarter-deck. Then came the trial—the sad parting; for the steam-tug was at hand to tow us into the stream. I thought I should bear the separation without undue emotion, the labor of preparing for the voyage during two days and three nights, having fatigued me beyond measure. But the agony of soul which M. exhibited was more than I could bear unmoved. "O, uncle Nathan, I do not want you and Susan to leave me yet." During our stay at Bro. Langworthy's she had learned to call him uncle. Said Eld. L. of Chelsea: "I perceive, brother, that you have before this known something of the trials of a missionary." The scenes of the past ten years, the sundering afresh of tender ties, and an unknown future, came up and passed in review in a moment. I could not reply. With gushing tears, and feelings inexpressible, I hastened to the cabin, where I cried to the Lord to take away our anguish of mind, and reconcile our little one to the final adieu to her friends and privileges. Presently, a well known voice called to us from the wharf: "Come up on deck, and show us your faces once more." A few more words of parting, as the bark moved slowly away, and then, when we could no longer see faces, nor distinguish persons, we exchanged tokens of affectionate parting by the waving of handkerchiefs. These, too, were soon lost in the distance. So fare you well, dear friends. Long, long shall we remember your features, your standing on the wharf, the anxious, tearful look and commendation to God; your pains and expense to accompany us from your homes to the ship, and your many acts of personal kindness and unbounded hospitality.

"Now," said M., "I am not going to cry any more," and true to her word, she always speaks with a smile of her dear good friends and playmates in Westerly, Plainfield, Shiloh, and other places where we have traveled. Rest assured, children and young friends, you are and often will be spoken of and remembered, as we come around the family board and altar, as also in the house of prayer. Seldom a day passes without a few household words of good times enjoyed in this and that family and society; then the little tokens of remembrance, old and young, public and private interviews; each comes in for a share, and all to sweeten life, yea, sometimes even to make us fancy ourselves in your very presence.

Not sailing that day, as we had expected, I went ashore for a few things; but returning too late for the small boat, I walked to Charlestown and tarried with Bro. Jonathan Howe, by occupation a printer. The 10th was very stormy, and so long as the weather continued thus, we could not hope to put to sea. Bro. H. presented me with an umbrella and some stationery; value, $3 72. He is ever known as diligent in his Master's cause, doing good unto all as he has opportunity; liberal with his own earnings, and withal very humble. Though nearly eighty, he walks or rides to his office in Boston, and there from morning to evening he employs himself reading proof, (without glasses, I believe,) and performing perhaps an equal amount of labor with any of his fourteen hands. God has blessed him with a pious family, who shine as lights in the world. "I wish to work as long as I live. When I can be of no more use in the world, then may the Master call me to himself. When I awake in the morning, my prayer is: Lord, may I do something this day to advance thy glory." Such were some of this good man's last words to me, whose prayer is, Lord, sanctify me through thy truth; thy word is truth.

Among other notions wanted by our little company was the last *Recorder*. But think you, reader, that the *Recorder* could be found in Boston? Perhaps you wonder how any one, under the circumstances, could expect to find a copy of a Seventh-day Baptist paper where none of the people live. Yet it may be even so. After visiting several offices, I called upon Mr. Garrison; but, like the others, he had mislaid it; expressed his regret; said it was a well conducted paper, and in lieu thereof gave me a bundle of his latest exchanges. Determined to have it, I walked to Charlestown, and succeeded at Eld. Hutchin's. A little more running about, calling upon and parting with old friends, the last of whom were Elds. O. E. Ayers, E. R. Warren, and H. Hutchins, finished the week's labor. Went aboard just as the Sabbath drew on. By this time the weather looked more favorable, and as there was some prospect of sailing by early morn, Elder A. B. Burdick thought it best to leave us. "Farewell; farewell; trust in God; we commend you to God and to the word of His grace;" were words of parting, deeply felt and full of meaning. May our lives show that we daily realize their import.

Sabbath morning, the 11th, came in with a fair wind and fine clear weather. The pilot came aboard at 7 and left us at 8. In a few hours we took the last view of our native land, and that, too, in a plight quite unsuited for prayer or praise, poetry or prose; for by this time, the breakfasts of most of us were scowlingly and spitefully given to the fishes, followed by dreadful struggles to do more of the same sort. A most unpleasant feeling is sea-sickness—what a hanger-on, and how incurable, except as it cures itself. We severally have been more or less afflicted with this plague of the sea, from one day to three weeks. Even then, hardly a day passes that myself and mine do not suffer from nausea, head-ache, &c. Ah! there is but precious little of pleasure to be taken, or of beauty to be seen, in a life on the ocean. When poets and amateurs of song treat of the poetry of life on the ocean wave, I am reminded of the saying that "distance lends enchantment to the view," and sometimes am wicked enough to wish them as severe a trial as it has been my lot to experience. Colton, in his "Ship and Shore," speaks very truthfully of sea-sickness, as the "persecuting plague of the ocean, foul and ghastly as Milton's personification of sin at the portals of the lower world * * * where the poor wretch has every thing of death but its insensibility, * * * a rankling, broiling, clinging nest of torture."

As I began to feel better, I looked anxiously around for something to while away the weary hours. The sight of books and the thought of study, were far from agreeable. Recollecting my claim to the name of Yankee, I went to whittling playthings for the children, then to splitting wood for the steward, occasionally lending a hand at the braces, or *ropes*, as the landsman would call them; and then, as strength increased, to walking the decks. This last exercise I practice daily, rain or shine, storm or calm, and find that it essentially relieves giddiness, head-ache, weakness, besides giving an appetite for the varieties of the table. For some weeks I have so far enjoyed myself as to be able to do considerable at daily reading and study. The passengers likewise find plenty to do of work and play, just as the feeling induced by the weather happens to come over them. The children come in for their part of reading the Bible, studies, jumping the rope, whirling the top, dressing dolls, and going to tea parties.

Our home (the bark) is a vessel of 284 tuns burthen, 107 feet in length, 23½ breadth, and 12 feet hold; was built at Eastport, Me., and named after the builder's daughter; was launched 12th month, 1852. She is freighted with logwood, coffee, tobacco and rum. Expects to return freighted principally with wool. Fifty barrels of the *fire-water* is on the main deck. We have proved the bark to be a fast sailer, but a few hours being required to come up with and pass all the vessels, ships, barks, brigs and schooners; and scores of them we have left far behind. Even the Wild-Fire, which sailed ten days before us, was passed off Malta. It is now the 27th. So much for boasting. I could say something of the narrowness of our accommodations, but as they are endurable, and we have lived through rough and smooth thus far without accident, save a few bruises, I will say we have no wish to complain of them. We are all contented in this respect, and happy. The Rose Pool is clipper built, and in a storm or stiff breeze lurches and plunges, then jumps to meet the foaming billow and answers her helm with a quickness that shows her determined to go ahead and outride the waves. Could our friends ashore be with us at the table in rough weather, or in a calm with a heavy swell, they would see some strange sights, and perhaps feel as strangely too. Imagine us at meal time, sitting at all sorts of angles; the soup—hot gruel, (for corn meal gruel with the sick is all the go at sea,) tea or chocolate, or sauce, perhaps two or three of these at once, spilling unceremoniously into our laps—the dishes rattling on to the floor—away goes the bread—the stools slip and carry us leeward, and the steward, who has just entered with the tea-pot or some savory dish in one hand, and a mug to each finger of the other, fetches up against or in one of the state-rooms, with open eyes and mouth, and uplifted hands, somewhat after the manner of the Mason's grand hailing sign of distress; and you will have a rough sketch of a most rough, unpleasant, ludicrous reality. I had not thought of closing this number with a table scene at sea, but as my two sheets are full, and the epistle longer than I wish it, I bid the readers adieu till another week.

Yours truly, WM. M. JONES.

THE JEWS IN JERUSALEM.—The present Jewish population of the Holy City amounts to 5,000 souls of the Sephardim Congregation, 2,000 of the Russo-Polish, and 70 of the German-Dutch Congregation. All taxes are paid by the Sephardim, the others being considered as strangers, who enjoy the protection of European Consuls. Heavy taxes are paid for the permission to pray in sacred localities and ruins. This congregation has 31 synagogues and colleges. The Chief Rabbi, who must be confirmed by the Sultan, is elected by the members of the congregation. He has to superintend everything, and is responsible for everything. At least three-fourths of the congregation live upon charity, and the congregation is deeply in debt. This year everything is exceedingly dear, so that the fate of the poor is very melancholy. Everywhere one sees pale, emaciated faces. A measure of wheat, which formerly cost 8 piastres, is not paid for with 20 piastres, &c.

OBITUARY NOTICES.—There are some persons (says the Connecticut *Courant*) who think they fail in their duty to the memory of deceased friends, if they neglect to connect with the public announcement of the death a verse of poetry or some declaration of their private worth. The simple announcement of a death is always proper and in good *taste*—more than that, unless the deceased person has been a public man, is generally the *reverse*. Such announcements are interesting only to the friends and relatives of those who have died, and such generally know whether deceased persons lived in "love and charity with their neighbors," and in the daily discharge, to themselves and their families, of all the duties of life. If they did, it is unnecessary to speak of it—if they did not, all the newspaper paragraphs in the world will not make those believe it who know to the contrary.

MATERIALS OF WESTERN CHURCHES.—In a town in Illinois, thirty-ssven persons were recently received into the Baptist church. Of these, three were Norwegians, one Scotch, two Irish, thirteen English, one Canadian, and seventeen were born in Lancashire, one in Devonshire, four in Yorkshire, three in London, one in Kent, one in Somersetshire, and one in Wiltshire. Of the Americans, one was born in New Hampshire, one in Vermont, one in Massachusetts, one in Pennsylvania, six in Virginia, two in Connecticut, one in Michigan, and four in Illinois.

MISSIONARY STATISTICS.—There are now supported by the Protestant Missionary Societies, in Great Britain and the United States, in North America, 147 missionaries; exclusive of those in the domestic field, in South America and the West Indies, 367; in Africa, 229; Western Asia, 41; Burmah and Siam, 40; India and Ceylon, 409; China, 69; South Sea Islands, 120; among the Jews, 44. Total, 1,482. Besides these, there are employed, 191 assistants, and 2,028 native assistants. Of the missionaries, 375 are from the United States, and 679 from Great Britain.

At the recent sitting of the North Carolina Diocesan Convention of the Protestant Episcopal Church, a letter was received from Rev. Dr. Forbes, of St. Ann's (Roman Catholic) Church, in New York, offering to refund the money which the late Bishop Ives received from the diocese just before his departure for Europe. This letter was referred to a Committee, and a reply was ordered to be sent to Dr. Forbes, saying that the Convention makes no demand for the money, but that Mr. Haight, its Treasurer, is authorized to receive all sums belonging to the Diocese.

RELIGIOUS INTELLIGENCE.

The London Record says that the large receipts of the religious societies in the past year show that the first want, at the present moment, is not of money, but of that which money connot supply. Human agents whose lips the live coal from the altar has touched, are chiefly needed. From the willingness of the people to give, larger sums could be raised than are at present, if the Societies could but say, "We have found the right men—do you provide us with the necessary money."

Revivals of religion are reported in the Baptist churches in Deerfield, N. H., Elkstown, Va., Cambridge, Mass., Plymouth, N. Y., and Laight street Church in this City. Since the beginning of 1850, there have been added to the last named 333 persons. The Presbyterian Church in Wilson, N. Y., is also being revived, as is that in Pittsburg, Penn.

Some Boston ladies have for the last forty years maintained a Society to give the Gospel to the Jews. They have contributed to the support of Rev. Mr. Schauffler, of Constantinople. At their recent annual meeting they determined to disband, and leave their mission in the hands of the American Board of Foreign Missions.

Rome, as it appears from a recent census, contains a population of 175,000, divided into fifty-four parishes, and amongst them twenty-nine bishops, one thousand two hundred and eighty priests, two thousand and ninety-two monks and members of religious orders, one thousand six hundred and ninety-eight nuns, and five hundred and thirty-seven ecclesiastical pupils.

The missionaries in Gormany of the American Baptists Missionary Union were much blessed in their labors last year. At Memel, fifty-two members were added by baptism; at Elbin, fifty-six; at Rozengath, five; at Stettin, eighteen; at Heilbroun, twenty-nine; at Wettingen, ten; at Halsbeck, six; at Jever, twenty; at Oldenburg, three.

We are (says the *Asmonean*) informed that the people of Jerusalem, through their chief Rabbi, have addressed a circular letter to the Rev. Dr. Lilienthal, the Rev. S. M. Isaacs, Dr. S. Abrahams, and Mr. H. Moses, requesting that the $50,000 bequeathed by the late Mr. Touro of New Orleans, may be transmitted to them without delay.

A Mr. Beaumont, of Holmfirth, England, has erected, at his own cost, as a *thank offering for his success in business*, a neat church edifice, which he has presented to the Baptist church of that place, and which was opened with appropriate services on the 4th of January last. Are there not many Christian merchants who might go and do likewise?

The receipts of the British and Foreign Bible Society, during the past year, amounted to the munificent sum of £126,665, which was some £8,225 more than any previous year. The issues of the Society were 1,367,528 copies; the total issues amount to nearly 28,000,000 copies of Bibles and Testaments.

The will of Mrs. Jane Wilson, of Steubenville, Ohio, contested on the ground that she was of unsound mind, has been broken, thus giving her relatives some $214,000, which she had bequeathed to the Presbyterian Foreign and Home Missionary Societies.

The Roman Catholic Bishop of Boston was mulcted in the sum of $2,000, in a suit brought before the Court of Common Pleas in Hampden county, Mass., to recover the value of a note given on account of the Roman Catholic Church in Springfield.

The wife of Dr. Ives, late Bishop of North Carolina, was admitted into the Roman Catholic Church, in Rome, on Good Friday. This lady is the daughter of the late Bishop Hobart, Protestant Episcopal Bishop of the Diocese of New York.

The contributions to the English Wesleyan Missionary Society for the year 1853 amounted to about *five hundred and seventy-three thousand* dollars, being an increase on the preceding year of about $45,000.

Rev. George A. Perkins, an accepted missionary of the American Board, and destined to the Armenians in Western Asia, was ordained at Farmington, Me., on the 25th ult.; sermon by Rev. Dr. Shepard, of Bangor.

Rev. C. W. Guillard and wife, sailed from New York in ship Shooting Star, on the 9th of April, for Canton, as Missionaries under the appointment of the Southern Board. Mr. Guillard was from Albion, N. Y.

A few members of Dr. Sprague's society, Albany, have made up a purse more than sufficient to pay a mortgage upon his dwelling house of three thousand dollars, and presented it to him.

Mrs. Phillips, wife of the Free-Will Baptist missionary in India, recently returned to this country, accompanied by her eight children, and a Santal convert.

The Tunkers, a German sect, held their annual meeting near Ashland, Ohio, from the 1st to the 4th inst. About 40,000 persons were present on Sunday.

Rev. Messrs' A. D. Wilson and William Nesbitt, of Pennsylvania, late missionaries to Liberia, have returned to this country.

The veteran missionary in Greece, Rev. Dr. King, is expected soon to arrive in this country, with one of his daughters.

Revivals of an interesting character have taken place in Easthampton, Mass., Castleton, Vt., and Rockville, Ct.

The London City Missionaries number one to every 500 families. The income the past year was £27,484.

PASTORAL DUTY.—The *Christian Advocate*, a Methodist paper, says: A lay brother thinks if preachers generally would attend to pastoral visiting, they would suffer less in regard to their pay; that is, they would, as a general thing, get most, if not all of the salary promised them. Perhaps so. We know a preacher who makes it a point to see some one member of his charge, and have a talk on religion, every day of his life, except when sick or providentially hindered. He is a successful preacher, and the Lord blesses his labors wherever he goes. He gets also, we believe, his quarterage pretty promptly.

THE PROCEEDINGS IN CONGRESS last week were nearly devoid of interest. The Senate was in session only one day. The House was in session five days, nominally discussing the Pacific Railroad Bill, but really listening to speeches upon any subject which members wanted to talk about.

European News.

European news to May 31st has been received; of which we give the substance.

The most important news is that of the position of Austria and Prussia, which has assumed a more unfavorable aspect toward the allies.

The latest advices from the Baltic state that Gustavsvara was bombarded on the 22d of May by the allied fleets, but without effect, and that the attack would be resumed on the 24th.

The French and English troops remain near their place of embarkation on the shores of the Bosphorus, and no indications are yet given that they are to be very suddenly moved toward the immediate theater of hostilities.

The Russians, unable, on account of the blockade, to defend the seaboard of Circassia, had evacuated all their positions from Batun to Anapa—a distance of 200 leagues. They burned all their own forts and retired to Kutais, in the interior. The Circassians came down from the mountains and took possession of all the posts which the Russians had occupied, making prisoners of 1,500 men, whom they surprised at Sukkum-Kaleh.

Considerable alarm is felt at St. Petersburg, and great preparations are making for the defense of the city. It is also reported that a large portion of the City of Riga has been leveled to the ground, in anticipation of an attack.

The operations of the Greek rebels by land and sea are receiving energetic treatment at the hands of both the English and French, and have been very essentially abridged, if not entirely suppressed. Four pirate ships have been captured by one French vessel of war, and carried into Rhodes.

California News.

The California mails to May 16th were received in New York on the 8th inst.

The steamers from Aspinwall and San Juan brought nearly three million dollars in gold dust. The accounts from the mines continue to be encouraging.

Walker, the fillibuster, and the remains of his party, had arrived at San Francisco, and given themselves up for trial.

A destructive fire had laid the town of Yreka in ashes.

It is asserted that a vessel in San Francisco harbor was being fitted up to act as a privateer under the Russian flag, as soon as the final declaration of war shall have reached there.

The Governor states in a message to the Legislature, that the public lands appropriated to educational purposes in California amount to more than seven and a half millions of acres.

Silas E. Burrows, a wealthy citizen and formerly a prominent merchant of New York, sailed from San Francisco on the 11th inst., in the clipper Lady Pierce for Japan, on a peaceable and private mission to the Emperor. Mr. Burrows took with him a quantity of fine goods for presents, and declared his intention to present his vessel to the Emperor if he was well received and permitted to remain. The vessel took no goods except stores and presents, and no passangers except Mr. Burrows and his son.

A Treble Murder.

Between 12 and 1 o'clock on the morning of Sabbath-day, June 3d, a man named Wickham, together with his wife and a negro boy, were murdered near Greenport, L. I., by a man named Beheehan. Wickham was a retired New York merchant, and Beehehan was a foreigner who had been employed by him for a year or two, but discharged a few days previous to the commission of the awful crime. After a search of two days, in which nearly a thousand persons took part, the murderer was discovered and arrested, when he made the following confession:—

I started from Greenport at about 8 o'clock on Friday night, for Cutchogue, and arrived at Wickham's house by 11 o'clock. I got the post-ax from the wood pile, and got into the house through the kitchen window, and passed up into the kitchen garret where the negro boy slept. I struck him three or four blows over the head with the ax. [He did not kill him, owing to the lowness of the roof, which prevented his swinging the ax. The garret was situated on a level with the floor upon which Mr. and Mrs. Wickham slept, and communicated by a door which open upon the second story hall of the main building. The last door upon this hall was the one in which the murdered couple slept.] On opening the hall door, Mrs. Wickham opened the door of her room and asked, "Who's that?" and added immediately, "Nicholas, what are you doing here? What do you want?" Mr. Wickham sprang to the door at the same moment, and I attempted to strike him with the ax. Mr. W. grasped it, and I then struck him in the mouth with my fist; Mr. W. got the ax out of my hand and struck at me with it; I caught the handle as it descended, and struck him twice again with my fist; the third blow knocked him down; Mrs. Wickham was crying out, "Don't kill him, Nicholas; take any thing you want, but don't kill him;" and in her struggles with me she tore off my shirt; I struck Mr. Wickham several times with the ax while he lay upon the floor, and had struck Mrs. Wickham several blows with the ax in the scuffle; while I was striking Mr. Wickham I observed that Mrs. Wickham was getting out of the window; I pulled her back by the feet, and then finished her with the ax; I can't tell how many times I struck Mr. Wickham, but he got up three times, and I hit him several blows each time; I then passed back into the kitchen garret, and fastened the door after me; went down stairs, through the parlors, and up the stairs of the main building to the servant girls' room, but I found the door and the window open. Finding they had escaped, I tried to get down stairs, but could find no door, though I had a light with me, so that I was obliged to pass into the second story hall and through Mr. Wickham's room to the window. I threw my ax and lamp out of the window and then dropped out myself. I went back to Greenport; got there at 2 o'clock in the morning, and went to bed and slept till morning, intending to leave by the steamboat for New London in the morning. But on looking out of my window I saw many persons whom I knew, moving about, and therefore did not dare to attempt it. I then walked upon the railroad, thinking to get upon the cars and go to New York; so I walked along thinking to stop the train and get on some distance from the depot. I passed into the bushes and remained there during the day, and at night went to the house of Mr. Thompson, an Irishman, and asked for a drink and some food. Mr. Thompson said: "You are the man that lived with James Wickham, are you not?" I replied, "Yes." Thompson then stepped between me and the door, and presented a gun to my breast, saying, "You are the murderer; then you can't pass out of here; if you do, I shall shoot you;" I drew a pistol and said, "I have murdered, and have not done yet; if you stop me I will shoot you." Thompson saw several persons with guns near his door, and turned to call them to his assistance, when I jumped out of the window and ran for the woods; I got there ahead of them and escaped; I then crossed the woods to the Railroad bridge to get to New York, on foot; I was then hailed and ordered to stop by some one, who snapped a gun or pistol at me; I turned and ran to the woods again, chased by several men, one of whom shot at me as I entered the woods, but without injuring me; I laid down in the woods, and laid there until 8 or 9 o'clock Sunday morning, without food. On Sunday morning, three different men, who were on my track, passed within a few feet of me, but did not see me. Soon afterward I started off to the westward. I was again discovered, and returned to the bush, pursued by the people. On Sunday night I made another attempt to get west, toward the City, and was stopped, and shot at by three men; some of the shot passed through my sleeve, the rest over my head. I went back to the woods again, and laid down. On Monday morning I saw the people searching the woods, but did not change my position. I laid still until they come within a few feet of me, and I saw they had discovered me. I then took a razor from my pocket and cut my throat. I was then taken.

SAD ACCIDENTS.—The *Mauch Chunk* (Pa.) *Gazette* issued an extra on the 9th inst., from which we extract the following melancholy intelligence:—

"This afternoon, as several persons, (Irish laborers at the Beaver Meadow wharf,) were engaged in unloading a dirt scow just above the dam at this place, the line by which the boat was held was broken by the force of the current, the boat went over the dam, and, melancholy to relate, *four persons were drowned*. The boat came to the surface bottom side up, and two persons succeeded in making their escape, one by climbing upon the boat, the other being forced by the current on to or near the beach."

The *Springfield* (Tenn.) *Intelligencer* records a most distressing accident, which occurred at Port Royal Mills on Saturday, 27th ult., resulting in the death of three young ladies. It seems that Miss Adams, Miss Madden and Miss Picket, in company with Mr. S. Weatherford, were attempting to cross Red river in a canoe, when it struck a snag and precipitated them all into the stream. Every effort was made to save the young ladies, but all in vain, and Mr. Weatherford was nearly exhausted in his attempt to save them, before he reached the shore.

STOPPING PAPERS.—The following, from the *Boston Post*, contains suggestions which deserve consideration from every patron of a newspaper:—

"When will men, women, and postmasters, learn that it is of no use to return papers without designating the place from which they come? "Job Ficklemind wishes his paper stopped," says the marginal reading. And does this Mr. F. live in Nova Scotia, Texas, or in some corner of New England? We might find out in one or two hours, if we had the time to throw away. And perhaps not then; for it is likely there are several of the above-named on our books. So the paper continues to go, and the publisher gets a sound scolding once a week.

"Worse still; many order their paper stopped, after it has run four, six, or eight weeks over the time, and not a word said about arrearages. This might be borne now and then, but such a leakage the year through would sink a bigger ship than ours. A business that depends on small sums must take care of small sums; and at the risk of being thought unfair and unaccommodating, we must conclude to send the paper until full payment is made. Those who are not willing to pay little sums, can remain on our books till the subscriptions amount to a sum they consider worth noticing."

THREE DAYS AND THREE NIGHTS WITHOUT FOOD.—A young woman from Bremen arrived in New York, scarcely able to speak a word of English, and proceeded directly to Wisconsin, in company with an acquaintance, to visit a brother residing there. Having finished her visit she started back with her friend, who understood our language well. On the way, in the confusion incident to hastily changing cars, she missed her friend. On she came, however. Not only was she unable to speak a sentence of English, but she was without a cent of money. The conductor came for her fare; she shook her head, and—possibly on account of her good looks—he let her pass. She had too much pride to beckon for food, and so she continued on without any. Three days and three nights she went without a mouthful to eat. She became sick at her stomach, and could not retain on it the cold water which she drank. She describes the sensation of hunger, which became powerfully intensified, as "gnawing" and horrible in the extreme. At the end of the three days she arrived in New York. She was taken suddenly sick with fever, and lay on her bed for two months. [Evening Post.

AMERICAN D.D.s.—A protest has been made against the recognition of degrees from American "Universities," conferred upon persons in Great Britain. At a meeting of the Established Church Synod of Angus and Mearns, upon an intimation that the minister of Fordoun was now designated Dr. Buchan, Mr. Whyte, of Fettercairn, objected to that style being accorded him—urging that, as a Church Court, they had no right nor power to acknowledge a title having a foreign origin. No decision was come to, it being stated that the subject was likely to come before the Assembly.

SUMMARY.

In 1844 or 1845 a merchant by the name of Cordell, doing business at Jefferson City, Mo., suddenly disappeared, and the supposition was that he had been murdered. His estate was settled by the Courts, and his wife and family returned to her father's roof, where they have since remained. To the surprise of all parties, Mr. Cordell returned to his home last week, and accounts for his leaving home by supposing that it was during a period of mental alienation. He has been in Mexico, and from thence to New York, and has now returned to Missouri.

The silk mills in Paterson, N. J., belonging to Mr. John Ryle, are situated near the banks of the Passaic and close by the Falls. They are said to be the most extensive Silk Mills in the United States. They employ 700 hands, and produce weekly about 1,600 pounds of silk, viz.: Tram, organize, sewing, embroidery, spool-silk, and silk-twist—the aggregate value of which is about sixteen thousand dollars.

An enterprising American proposes to do away with stone and bricks as a building material, and build glass houses in all coming time. He proposes to fill an empty mould of any required size with coarse, heated gravel which must be cemented by glass poured upon it and cooled gradually. He believes that in this way a cheaper, handsomer, and more durable building material than any now in use would be afforded.

Mr. A. Cofurn of Ontonagon, Michigan, in a letter to J. C. Holmes of this city, says that he raised last year on 16 acres of land, at Ontonagon, 2,500 bushels of potatoes, worth $2,500, and 16 tuns of oats in sheaf, and hay worth $400; making the total value of the products of the 16 acres $2,900. The expense of raising this crop did not exceed $500.

Wheeling, Va., lately chose a Temperance Municipality, which refused to license. The Legislature of Virginia overruled this action; whereupon, the Board granted licenses at the following rates: "For the Spring House $4,000; M'Clure $2,000; for each seller by wholesale and retail, $5,500; retail only $1,500."

Darius Davidson, a celebrated naval architect of Boston, proposes to construct an immense steamship, 800 feet in length. She is to be driven by 16 separate engines, having a total of 5,000 horse power, at the average speed of 25 miles per hour, and to have berths and state rooms for 3,000 passengers. These figures seem large ones, but we are fast traveling towards their realization.

A large elephant attached to a Menagerie, while on the way to Fall River, got beyond the control of his keeper, and killed three horses on the road, and smashed the wagons, and seriously injured two men, who were in the wagons. The elephant was finally captured near Slade's ferry, and taken to Fall River.

It is thought they have got a new edition of the Declaration of Independence at the South, especially calculated for that latitude. The following is said to be the beginning of the precious instrument: "White men are born with considerable freedom and endowed with inalienable rights, among which are life, liberty, and the *pursuit of niggers!*"

The second annual meeting of the Women's New York State Temperance Society was held in Utica, Wednesday, June 7. The attendance was quite large. The proceedings were conducted with much dignity and good taste, and were characterized by the utmost unity of sentiment.

A dispatch dated Newport, R. I, Tuesday, June 6, 1854, says: The funeral of the late Judah Touro, of New Orleans, was solemnized to day in the Jewish Synagogue, with imposing ceremonies, and with every demonstration of respect, in which the city authorities and public bodies joined. Many Hebrews from abroad were present.

The Boston *Traveler* says that in New England generally, so far as heard from, the prospect for grass and grain crops is very promising. There is much apprehension, however, about fruit. The Portland *Argus* says that in that State the crop of fruit promises to be very abundant.

A dispatch dated Louisville, Saturday, June 10, 1854, says:—Mrs. Dennistown, daughter of ex-President Tyler, and wife of the Rev. Mr. Dennistown, Rector of St. Paul's Church in this city, died on Thursday, after a short illness.

A gentleman residing at Fort Wayne, Indiana, under date of June 2, writes that the locust trees in that city and vicinity are being destroyed by a worm which bores into the trunk, making a hole similar to that produced by a gimblet.

Mr. Henry Quinn, who kept a boarding-house at Nashua, N. H., on Monday morning intending, as is supposed, to take a nipper of another article, by mistake swallowed a dose of bed-bug poison, and was soon a corpse.

On Sunday, May 21st, while a street preacher was holding forth in the New York Park, a row occurred, during which several persons were stabbed.

It is stated that more than one hundred persons, from the age of eighty down to ten years, have been the subjects of a late revival in Castleton, Vt.

There was a slight frost in various parts of Berkshire, Hampshire, and Franklin Counties, Mass., on the night of the 3d inst., but little damage was done.

The Receivers of the Commercial Bank, of Amboy, N. J., have just declared a second dividend of 40 per cent., payable at the State Bank at New Brunswick, on demand.

The injunction against the Cochituate Bank of Boston has been made perpetual, and its affairs will be wound up.

The Chicago *Democrat* thinks the population of that city, by the 1st of January next, will be one hundred thousand.

A new Bank has just commenced business at Hornellsville, on the Erie Railroad, called the Bank of Hornellsville.

Charles Hinman, of Lockport, N. Y., is trying the experiment of hoeing drilled wheat. It costs about $5 an acre.

On the 18th of May, the apple blossoms were at the full in Massachusetts. It is seldom that they blossom earlier.

Three ships went ashore on the Jersey coast last week. No lives were lost, and probably the ships and cargoes will be saved.

MARRIED,

In Albion, Wis., April 13th, by Eld. Z. Campbell, CHARLES R. HEAD, M. D., to Miss SERAPHINE POTTER, all of Albion.

In Clarence, N. Y., June 3d, by Eld. Rowse Babcock, Mr. ROWSE BURDICK, of Royalton, to Miss LUCINA L. HULL, of Clarence.

In Wellsville, N. Y., June 4th, 1854. WASHINGTON I. CRANDALL to SARAH J. RANDOLPH, all of Scio.

At Andover, N. Y., June 4th, by Eld. N. V. Hull, Mr. WARREN A. BUNDY to Miss ELECTA J. LEE.

At East Hounsfield, Jefferson Co., N. Y., June 6, 1854, by Eld. Enoch Barnes, Mr. A. JUDSON WELLS, of DeRuyter, Madison Co., to Miss ADELAIDE E. UTTER, of East Hounsfield.

DIED,

In Waterford, Conn., April 26, 1854, HANCY A., wife of Thomas S. Rogers, in the 27th year of her age. She was born in Truxton, Cortland Co., N. Y., and was the daughter of Elijah E. and Catharine Benjamin, who are still living in that town.

Located near the village of DeRuyter, N. Y., she early gathered about her in that place a circle of choice friends, to whom she greatly endeared herself by her affectionate and obliging disposition. At home and in society, she was preëminently modest, unobtrusive, and amiable in her habits. In her youth, this prominent trait of mind nourished in her a reliance upon the pure, the good, and the beautiful for happiness and instruction; and gave to her acquaintances the decided promise of future usefulness, by developing in her heart the love of the truthful and a strong interest in religious associations. Although taught fashionable indifference to the claims of piety, and encouraged to seek pleasure in the mirthful and giddy throng, she always exhibited that sedateness and unassumed candor, which belong to those accustomed to heed seriously the monitions of conscience, and possess strong convictions of the sinfulness and lost condition of their own souls. So religiously disposed was her mind, that she felt an abiding necessity laid upon her, in order to live contentedly or happily, to embrace Christ and practice piety.

In the winter of 1848, she was married and removed to Waterford, Conn., where she continued to reside until her death. Immediately after settling with our people in this place, she embraced conscientiously the Sabbath, and in a few months publicly professed faith in Jesus Christ and united with the Waterford Church.

The universal testimony is that she lived a Christian, and by her godly conduct adorned and comforted the church of which she was a member. She exhibited no particular deficiencies or excesses in her religious experience, but in her was developed an interesting symmetry of graces, so becoming a child of God. If there be in her Christian character any one point, more than others, which might be set forth for imitation and which seems to have been readily engrafted upon her retiring and self-distrusting disposition, it would be her habit of practicing *constant and quiet self-denial*. Her prayers and religious conversations were always affecting, because they seemed to come from a heart rich with devotional feeling and the grace of God.

About six years previous to her death she had a severe attack of the measles, which so deranged her constitution that she never fully recovered her health. She had been declining in strength for several months; but a few days before her death she appeared to rally, and her complaint, the congestion of the liver, which was probably accompanied with the quick consumption, gave her friends less cause of alarm. But at 2 o'clock in the afternoon of the 26th of April, she suddenly died; and so unlooked for was the event to herself, that death gave no opportunity for a pang to be added to her departure from earth, where she left a child then eight months old and a husband who was absent on a voyage to the West Indies.

The funeral took place on the Sabbath, April 29th, and was attended by a large circle of mourning friends. Sermon preached by Eld. Alfred B. Burdick. W. C. W.

At Green Brier Run, Va., June 2d, 1854, of nervous fever, after an illness of five weeks, MARY, consort of William F. Randolph, aged 50 years. The deceased embraced religion and became a church member in early life. She was ever a faithful attendant at the house of God, and by her labors, prayers, and solicitations through life manifested much anxiety for the prosperity of the Redeemer's kingdom on earth, particularly for the conversion of her children, friends, and acquaintances. During her last illness, while the body was racked with excessive agony, caused by the destructive workings of disease, sending forth many involuntary groans, entire resignation pervaded the mind. She was sensible to the last, her conversation was calm and affectionate, evidencing that the departing spirit was nearing that peaceful shore where the dead that die in the Lord rest from their labor, and their works do follow them.

In Arcadia, Richmond, R. I., after an illness of 2 years and 3 months, of consumption, HANNAH T., wife of Ira S. Brown, and daughter of Benjamin Tillinghast, Esq., of West Greenwich, in the 29th year of her age. The uncommon kindness of friends and neighbors did much to relieve the tediousness of her last sickness, which she ever bore with more than ordinary Christian fortitude and resignation. Her sympathy was very strong for the poor. despised and oppressed sons of Africa. She was an esteemed member of the Free-Will Baptist Church of Warwick, and leaves a husband and two small children, and a large circle of relatives and friends to mourn their loss, which all believe to be her eternal gain.

In Wellsville, N. Y., May 4th, 1854, SARAH ANN NOBLES, aged 15 years. The deceased was believed a subject of saving grace, and died in hope of immortality and eternal life.

In Scio, June 2d, 1854, CHARLES H., infant son of William and Louisa Benjamin, aged 7 months and 9 days.

RECEIPTS.

FOR THE SABBATH RECORDER:

John S Smith, Chaumont	$2 00	to vol. 11	No. 52
Elias I Maxson, West Genesee	2 00	11	52
P B Vars, Scio	2 00	10	52
S R Smith "	2 00	11	52
C Truman "	2 00	11	52
Rowland Saunders, Sweden	2 00	12	26
E P Larkin, Alfred Center	2 00	11	52
S Fahnestock, Gettysburg, Pa	4 00	11	52
Josiah Bee, New Milton, Va	2 00	11	33
Wm Jeffrey "	1 00	11	26
J F Randolph "	2 00	12	13
John D Bee, Oxford, Va	2 00	11	46
C C Lewis, Ashaway, R I	2 00	11	52
S H Coon, Utica, Wis	2 00	11	52
A W Coon, Albion, Wis	1 00	11	52
Wm Satterlee, Berlin	2 00	11	52
John Davis "	2 00	10	52
J Barrett, Cowlesville	2 00	11	52
" for S Stebbins	1 00	11	52
John Fullmer, Pendleton	2 00	11	52
Lyman Burdick, Rapids	2 00	11	52
Ethan Saunders, Alden	2 00	11	52
Edw'd Whitford, Adams Center	2 00	11	52
Harvey Maxson "	2 00	11	52
Benj Maxson, Stowell's Corners	2 00	11	52
John Utter, Jr "	2 00	11	52
John W Green, New London	2 00	10	52
David P Curtis "	2 00	11	52
L M Cottrell, Oxford	2 00	12	52
Ethan Rogers "	2 00	11	52
J V Greenman, Leonardsville	2 00	11	52
Wm A Babcock "	1 00	10	52
Geo R Babcock "	2 00	11	52
A M West "	2 00	11	52
" for Joseph Button	1 00	11	52
Albert Clarke, Brookfield	2 00	11	52
Andrew Babcock "	2 00	11	52
E S Bailey "	2 00	11	52
J B Crandall "	2 00	11	52
Anson Burdick "	2 00	10	52
David Clarke "	2 00	11	52
Bassett & Crandall, Unadilla Forks	2 00	11	52
E Maxson, West Edmeston	1 00	11	52
David Maxson "	2 00	11	52
R G Burdick, DeRuyter	1 00	10	52
Henry Crandall "	2 00	10	52
Benj W Crumb "	2 00	11	52
L P Babcock, Homer	2 00	11	52
H L Burdick, Scott	2 00	10	52
P Knight, Little York	2 00	10	52
R G Witter, Durhamville	1 00	11	26

FOR THE SABBATH-SCHOOL VISITOR:

J M Allen, Alfred Center	$6 00
Russell G Burdick, DeRuyter	50
C A Osgood, O A Babcock, 25c each	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel Pierce, Jr	$1 00	Mrs M Randolph	$1 00
Clayton Ayars	1 00	Joseph S Crandall	1 00
C C Lewis	1 00	Ethan Stillman	1 00
Edward Whitford	1 00	Lewis Bassett	1 00
James C Rogers	2 00	Geo B Clarke	1 00
R G Burdick	50	E Whitford	1 00
D P Curtis	1 00	Delos Rogers	1 00
Sarah A Williams	1 00	Betsey Holt	1 00
James Hubbard	1 00		

WILLIAM M. ROGERS, Treasurer.

☞ DEA. WELLS K. GREEN requests his correspondents to address him at Park's Corners, Boon Co., Illinois.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Alfred Center on the morning of June 22, 1854, previous to the opening of the Association. All communications designed for the action of said Board should be forwarded to the Secretary as early as practicable, that the Board labor under no embarrassment in making their annual report.

E. R. CLARKE, Clerk.

Water Cure.

MOUNTAIN GLEN WATER CURE AND SUMMER RETREAT, at Plainfield, N. J.

A. UTTER, M. D., Physician and Proprietor.

If beauty and variety of scenery, pureness of air and water, *personal professional attention*, neatness, cheapness, and good cheer, are requisites of such an institution—these are combined at the Glen.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M, passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7 30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

P. S. Almost any number of certificates can be sent you, if you wish it.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy founts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

GEORGE BRUCE,
13 Chambers-st., New York.

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Miscellaneous.

The Evening Hearth-Stone.

Gladly now we gather round it,
For the toiling day is done,
And the gray and solemn twilight
Follows down the golden sun;
Shadows lengthen on the pavement,
Stalk like giants through the gloom,
Wander past the dusky casement,
Creep around the fire-lit room.
Draw the curtains!—close the shutters!
Place the slippers by the fire!
Though the rude wind loudly mutters,
What care we for wind-sprite ire?

What care we for outward seeming?
Fickle Fortune's frown or smile?
If around us love is beaming,
Love can [illegible] beguile!
'Neath the cottage roof and palace,
From the peasant to the king,
All are quaffing from Life's chalice,
Bubbles that enchantment bring.
Grates are glowing—music flowing
From the lips we love the best;
Oh! the joy—the bliss—of knowing
There are hearts whereon to rest!

Hearts that throb with eager gladness—
Hearts that echo to our own—
While grim Care and Haunting Sadness,
Mingle ne'er in look or tone.
Care may tread the halls of Daylight—
Sadness haunts the Midnight hour—
But the weird and witching Twilight
Brings the glowing Hearth-stone's dower.
Altar of our holiest feelings!
Childhood's well-remembered shrine;
Spirit-yearnings—soul-revealings,
Wreaths immortal round thee twine!

Process of Haymaking.

In haymaking, the object of the farmer is to preserve the hay for winter use in the condition most nearly resembling the grass in its perfect state; and in order to accomplish this, it is necessary, in the first place, to know when the grass has reached that state, that we may thus fix upon the proper time for mowing.

Chemistry informs us that, of the various ingredients which compose grass, those portions which are immediately soluble in water are the most fitted for purposes of nutrition; and, therefore, it should be cut at that period when the largest amount of gluten, sugar, and other matter soluble in water, is contained in it. And that period is not, generally speaking, when the plants have shot into seed; for the principal substance is then woody fiber, which is totally insoluble in water, and therefore unfitted for being assimilated in the stomach. It has been shown that, "when the grass first springs above the surface of the earth the chief constituent of its early blades is water, the amount of solid matter being comparatively trifling; as its growth advances, the deposition of a more indurated form of carbon gradually becomes more considerable, the sugar and soluble matter at first increasing, then gradually diminishing, to give way to the deposition of woody substance;" the saccharine juices being in the greatest abundance when the grass is in full flower, but before the seed is formed. During all the latter part of the process of fructification, the formation of the seed, &c., the sugar rapidly decreases in quantity, and when the seeds have arrived at maturity the stem and leaves begin to decay; so that if the grass is not cut when in flower, a great amount of nutriment will be wasted. Many of the natural pasture grasses, however, are exceptions to this rule; some possessing a greater nutritive value when the seed is ripe than at the time of flowering. * * It is obvious, from the foregoing remarks, that nearly every species of grass—no matter whether it contains most nutriment when flowering or when seeding—yields the most profit, in hay and lattermath, if it be cut when in flower. "It has, indeed, been proved that plants of nearly all sorts, if cut when in full vigor, and afterwards carefully dried without any waste of their nutritive juices, contain nearly double the quantity of nutritive matter which they do when allowed to attain their full growth, and make some progress towards decay."

The proper season for mowing the grass, so as to secure the largest amount of nutrient properties within it, being thus determined, the next consideration is—the preservation of these useful qualities in the hay.

Experiments show, that out of the various constituents of which grass is composed, the mucilage, starch, gluten, and sugar (which are soluble in water) are alone retained in the body of an amimal for the purposes of life, the bitter extractive and saline matters being considered as assisting or modifying the functions, rather than as being truly nutritive parts of the compound, and being voided with the woody fiber. The woody fibre serves only to give bulk to the food, and therefore distension to the stomach, which, when moderately filled, brings those muscles into active exercise which tend so much to promote healthy digestion, by keeping the food in constant motion.

The principal object, then, which is to be aimed at in haymaking is, to retain the soluble portion of the grass in perfect integrity.

This cannot be completely accomplished, because of the imperfection in our present mode of haying, and the many casualties attending it. From various experiments made by Dr. Thompson, it has been found that 37½ parts (by weight) of grass form only 100 when made into hay. This amount of grass contains of matter soluble in hot water 28.13 parts, and in cold water 8.21 parts; but instead of this amount, the equivalent quantity of hay, or 100 parts, contains only 16 instead of 28 parts soluble in hot water, and 5.06 instead of 8¼ parts soluble in cold water. A very large proportion of the soluble, or nutritive matter of the grass has obviously disappeared in its conversion into hay. The result of the process has therefore been to approximate the soft, juicy and tender grass to woody fiber, by washing out or decomposing its sugar and other soluble constituents. The great cause of this deterioration is the water which may be present, either from the incomplete removal of the natural amount of water in the grass by drying, or by the absorption of this fluid from the atmosphere. "Water, when existing in hay from either of these sources, will induce fermentation, a process by which one of the most important constituents of the grass, namely, sugar, will be destroyed. The action necessary for decomposition of the sugar is induced by the presence of the albuminous matter of the grass; and the result is, that the sugar is converted into alcohol and carbonic acid; and that alcohol is produced in a heated haystack, in many cases, may be detected by the similarity of the odor disengaged to that perceptible in a brewery."

The process of haymaking, then, is the removal of this moisture from the grass; and Dr. Thompson has found that the only method which succeeds in preserving grass perfectly entire is by means of artificial heat.

The quantity of water, or volatile matter, capable of being removed from hay at the temperature of boiling water varies considerably; the amount of variation during his experiments being from twenty to fourteen per cent. If the lower percentage could be attained at once by simple drying in the sun, the process of haymaking would probably admit of little improvement; but the best newmade hay that he has examined contained more than this amount of water, the numbers obtained verging towards twenty per cent. When it contains as much as this, it is very liable to ferment, especially if it should happen to be moistened by any accidental approach of water. Rye grass, contains, early period of its growth, as much as 81 at any per cent. of water, the whole of which may be removed by subjecting the grass to a temperature considerably under that of boiling water; but even with a heat of 120°, the greater portion of water is removed, and the grass still retains its green color—a character which appears to add greatly to the relish with which cattle consume this kind of provender. The advantages attained by this method of making hay are sufficiently obvious. By this means all the constituents of the grass are retained in a state of integrity; the sugar, by the absence of water, is protected from undergoing decomposition; the coloring matter of the grass is comparatively little affected; while the soluble salts are not exposed to the risk of being washed out by the rains, as in the common process of haymaking.

From the above chemical observations, made by Dr. Thompson, in its recent researches upon the food of animals, we learn the theory of haymaking; the inquiry now is —how, in practice, can we best approximate to the correct principles laid down?

It is an essential point that the mowers should be good workmen, and perform their work neatly and evenly, making the scythe cut as near the ground as possible, in order to insure the greatest bulk of hay, and facilitate the springing up of the young shoots of the eddish or aftermath. They generally begin work before sunrise, and remain until after sunset; from one acre to an acre and a half, according to the bulk of the crop, being a fair day's work for a man. A soon as the dew is off, the mowmen should be followed by men and women with forks, who shake and spread the swaths evenly over the whole surface of the meadow; or this may be most economically and expeditiously done by means of a tedding machine, drawn by a horse, which will do the work of twelve or fifteen haymakers, and distribute the grass more thinly and evenly as it crosses the field.

And this must not be allowed to lie long beneath the scorching heat of the sun without being turned; for by thus doing, the upper part becomes brown and withered, whereas it is desirable to keep it as green as possible. All the grass which has been tedded and turned during the day, ought to be thrown together the same evening in "windrows;" that is, long rows throughout the field, gathered together by the haymakers working in opposite directions, the two outside women, or boys, using rakes, the others forks; the hay gradually accumulating, whilst thus being sent on from one to another, towards the place of the intended row, until it forms from a party on each side, a double row, and two men follow, putting these two into one compact "windrow," about five feet wide and three high. Or, the hay may be put together into small heaps or "footcocks," the former method being preferable for expedition, and affording sufficient protection from heavy dews, the latter more secure from the injury of rain, and may be adopted if the weather prove cloudy or adverse. The following morning, or on the return of suitable weather, the whole must again be thrown out, so as to secure the greatest possible benefit from the sun's rays and drying winds; and the grass mown on the preceding night, and early that morning, may be tedded when the dew is off, and afterwards turned; and provided it be fine drying weather, the first day's hay will soon be sufficiently made—that is, it will have lost most of its moisture, the chief part of its natural juices will remain, and as it has been well scattered about and frequently turned, this will have been effected without some portions of the grass being too much withered and others still too succulent. It still retains its fine light green color, and the farmer's aim now is to secure it with the greatest possible haste. For this purpose, the hay is gathered together into rows, and the rows divided and collected into "hay-cocks;" which may be done by forking, but if the sky is overcast, and threatens rain, the large windrows should be drawn up into large cocks by horses, two horses walking, one on each side of the row, dragging a rope after them, which passes round the end of the row; two men ride upon this rope, and as the horses proceed, the hay rises up between them, forming a heap; and this, having slid far enough to accumulate a sufficient quantity, the rope is lifted up, the hinder portion of the mass pulled up on to the top, and another cock commenced. Care should be taken that the cocks are "made up" neatly and well, to keep out the rain, and the horse or handrakes must be kept going during the whole time. All the hay must, in due course, be made and cocked after the same manner. Unless the aspect of the sky betokens approaching showers, the smaller kind of hay-cocks, made by rolling up the windrows, with forks into proper sized heaps, will be best.

The next morning, or as soon as the weather permits, they may be well thrown out in "staddles" of a few yards in width, to insure the hay being sufficiently well dried; and it will then be ready for loading.

Of course, the farmer must not be implicitly guided by any given rules for haymaking; in this operation he has to depend upon a very fickle and changeable power, namely, the influence of the weather, and he must vary and modify them to suit circumstances. The object to be aimed at can alone be exhibited to his view, and a model method pointed out for him to imitate as closely as he can. The description given of the chemical nature of this process explains to the haymaker what he has to do, and perhaps the following truths will assist him in discovering the most eligible way of doing it:—

1st. He must remember that the chief point is to preserve the hay from dew and rain—water washes away the soluble salts and other matters, and, when in the stack, will cause fermentation, and that injures the hay by destroying some of its most valuable properties; therefore, bring it into windrows, or make into footcocks at nightfall, and never open it in the morning until the dew has evaporated.

2d. Bear in mind that, if the weather is unfavorable, the less it is disturbed the better, and the longer it will retain its native powers. Hay has been found to preserve a great amount of its nutritive qualities for many days, nay, even weeks, when mown wet, or when saturated with the rains whilst lying in the swath; if, therefore, the weather be unfavorable, it will be better not to tedd the hay at all, nor even turn over the swath. If repeatedly dried and wetted again, it soon becomes valueless; this error of meddling with hay amidst frequent showers must, if possible, be avoided, for it is far better to have it somewhat tainted in the hay-cock than thus exhausted of its nutriment, and spoiled, by being repeatedly spread.

3d. Take care not to allow it to remain long under the hot beams of the sun without being turned; this will preserve the color and fragrance of the grass; so that, without baking it too much, (thus destroying its virtues,) it may be so dry that as little heating or fermentation as possible shall occur in the stack, remembering also that coarse grass does not require so much "making" as fine, succulent herbage. [Cyclopedia of Ag.

The Progress of Incubation.

From the *Rural New Yorker* we extract the following:—

The progress of the incubation of the chicken in the natural way, is a subject curious and interesting. The hen has scarcely set on the egg twelve hours before some lineaments of the head and body of the chicken appear. The heart may be seen to beat the end of the second day; it has, at that time, somewhat the form of a horse shoe, but no blood yet appears. At the end of two days, two vesicles of blood are to be distinguished, the pulsation of which is very visible; one of them is the left ventricle, and the other the great artery. At the fiftieth hour, the auricle of the heart appears, resembling a noose folded down upon itself. The beating of the heart is first observed in the auricle, and afterward in the ventricle. At the end of seventy hours the wings are distinguishable; and on the head two bubbles are seen for the brain, one for the bill, and two others for the fore and hind part of the head. Toward the end of the fourth day, the two auricles, already visible, draw nearer to the heart than before. The liver appears towards the fifty day. At the end of a hundred and thirty-one hours, the first voluntary motion is observed. At the end of seven hours more the lungs and stomach become visible; and four hours after this the intestines, the loins, and the upper jaw. At the hundred and forty-fourth hour two ventricles are visible, and two drops of blood instead of the single one which was seen before. The seventh day the brain begins to have some consistency. At the hundred and ninetieth hour of incubation the bill opens, and the flesh appears on the breast; in four hours more the breastbone is seen; and in six hours after this, the ribs appear forming from the back, and the bill is very visible, as well as the gall bladder. The bill becomes green at the end of two hundred and thirty-six hours; and if the chicken be taken out of its covering, it evidently moves itself. The feathers begin to shoot out toward the two hundred and fortieth hour, and the skull becomes gritty. At the two hundred and sixty-fourth hour the eyes appear. At the two hundred and eighty-eighth the ribs are perfect. At the three hundred and thirty-first the spleen draws over the stomach and the lungs to the chest. At the end of three hundred and fifty-five hours the bill frequently opens and shuts; and at the end of the eighteenth day the first cry of the chicken is heard. It afterwards gets more strength and grows continually, till at length it is enabled to set itself free from its confinement.

In the whole of this process, we must remark that every part appears exactly at its proper time; if, for example, the liver is formed on the fifth day, it is founded on the preceding situation of the chicken, and on the changes that were to follow. No part of the body could possibly appear sooner or later, without the whole embryo suffering; and each of the limbs become visible at the fit moment. How astonishing must it appear to an observing mind, that in the substance of the egg there should be all the vital principle of an animated being! that all the parts of an animal's body should be concealed in it, and require nothing but heat to unfold and quicken them! that the whole formation of a chicken should be so constant and regular; that exactly at the same time, the same changes will take place in the generality of eggs! and that the chicken the moment it is batched is heavier than the egg was before!

Give Your Son a Trade.

The following sensible article appeared in the New York *Mirror*. We commend it to the perusal of all parents:—

Next to education, which is the *great* buckler of liberty and shield of freemen, nothing is more essential to the independence and prosperity of our country than that every man should have the mastery of some useful trade. Better have any than none; though, as a general rule, the choice of a trade should not be left to chance nor to the caprice of a moment. With an honest trade, a man is independent, if he so chooses. There was never yet a time when the mechanic and artisan had naught to do—never a time when their genius and industry could not find, by a little care, prompt employment and fair remuneration.

The men of trades—the real creators of whatever is most essential to the necessities and welfare of mankind—cannot be dispensed with; they, above all others, whatever repute they may be held in by their more fastidious fellows, must work at the oar of human progress, or all is lost. Be they tailors, shoemakers, carpenters, masons, blacksmiths, or of any other vocation, they are equally necessary to the wants and enjoyments, as well as to the independence of all communities. But few brown handed trade workers think of this, or appreciate the position and power they compass.

Give your son a trade, no matter what fortune of money or this world's goods he may have, or seem likely to inherit. Give him a trade, and if possible an education—at any rate, a trade. With this he can always defy temporal want, and he can more easily acquire the education, as a *dernier* resort, than the trade. More easily, simply because, while you may never impress him with the necessity of the education, you can insure him with the conviction that a trade is essential to feed, clothe, and render him independent, and, for his own present and after peace, it were better that he should be ignorant in his independence than ever so much educated and miserably dependent.

But in our free country, there can be, ordinarily, no difficulty in securing both education and a trade to every youth, thereby fitting him to enter the ranks of manhood defiant of those obstacles which intimidate so many tradeless, professionless, young men. Such are the peculiarities of fortune, that no mere outward possession can be counted on as absolutely secure or protective to man. Hoarded thousands and millions may be swept away in a day, and their once possessor be left with no means of livelihood or independence. Let such an one have but some useful trade, and he can snap his finger at ordinary misfortune.

We have read of a wise monarch who decreed that his sons must learn useful trades, or be cut off from their prospective inheritance. They murmured, yet obeyed the decree. The eldest prince, as the quickest trade to learn, took to basket-making. In process of time he became king, and reigned in his father's stead. In time, also, revolution came upon him and overthrew him, and he fled companionless, save his wife and children, and wandered long disguised and unknown. During this period, by a recurrence to the simple trade learned in his youth, he made himself and his family independent; and this is only an illustration of how necessity or misfortune may be overcome, and how an honest, useful trade may always serve a man.

The sons of the rich, as well as of the poor, should be strengthened by this possession. If never used beyond the learning, no harm is done, while possibly it may be of incalculable good. It is a weapon, which, once secured, like education or knowledge, cannot easily be wrested from one's grasp. Only get the bent of a boy's mind and give him a trade in accordance therewith, and, whatever may be his after fortunes, he shall tell you from experience or observation that one of the wisest general provisions of life, is the securing to every young man some useful trade.

Cultivation of Potatoes.

The old practice of hilling up corn and potatoes, is discarded by the best cultivators. Still, there are some who yet cling to the old ways, that might be of benefit in a wet and humid climate, where a necessity exists for raising the plants up out of a superabundant moisture. But, in a climate like ours, where long continued droughts parch up the earth, as they frequently do in many sections, the flat culture, with planting on or below the surface, is the better plan. Where the soil is well underdrained and subsoiled, potatoes planted below the surface, without any hilling, succeed the best. In such situations, the superabundance of rain passes down through the earth, leaving its ammonia and other fertilizing principles for the benefit of the growing plants, while in the dryest weather the roots of the plants search their food so deeply in the generous soil that they keep in a vigorous condition.

We find in the last volume of the "Transactions of the New York State Agricultural Society," some remarks of Prof. Coppock, before the Erie County Agricultural Society, that are worthy of consideration. In remarking that we need to husband by deep tillage, &c., all the moisture we can for the sustenance of our plants, he adds:—"Hence we require flat culture and flat or sunken garden beds, with a deep and permeable soil, that shall catch and oblige to pass through it every summer shower."

His method of cultivation he gives as follows:—"In the culture of potatoes, after the land is thoroughly ploughed, and harrowed smooth, I plant with the spade, thus:—Strain a line, if convenient, North and South; a man puts in his spade spit deep, say seven inches; the first earth he scatters; he then steps back, and at about twenty inches he puts in the spade to the same depth. The soil thus raised, covers the first planted, the third covers the second, &c. A boy to drop the cut potatoes, two eyes to a hole, will attend very well to three lines. Thus you will perceive they are sure to be at equal depth and width, about three feet, and in a perfect line. The field planted, a light harrow is passed over it, and again in the course of eight or ten days, disturbing the first growth of weeds, and keeping the surface mellow. After the plants are up, run a cultivator through once in ten days, until they are in blossom, when, after that, they should not be disturbed. With such a culture I have had great success, and the cost has not exceeded $6 per acre, exclusive of seed."

The hilling of potatoes, at the time of hoeing, is not only useless, but positively injurious. Injurious in warding off the moisture, but more so in disarranging the economy of the plant. All who have harvested potatoes will have noticed, that different varieties set their tubers differently. While some kinds are huddled together and near the surface, others are deeper in the soil and more scattered in and around the hill. If left to itself, in good and generous soil, the plant sets its tubers at their natural distance from the surface, and in that position where they will receive the elements necessary for their growth to the best advantage. So it is with the roots of the plant that ramble about the soil for sustenance for the whole plant. Hence, when we hill up the plants at hoeing time, we cover the roots and the incipient tubers to an unnatural depth, and the plant is obliged to expand a portion of its energies to overcome this unnatural state, forced upon it, which of course retards the full development of the tubers, and consequently gives a lighter crop, if it does not indirectly aid in the development of the "rot."

The practice of the writer has been, in planting his potatoes, after the ground was ploughed and smoothed with a harrow, to drop the potatoes, in pieces or whole, according to size, directly upon the surface, or slightly below the surface, and then to cover, making at once all the hill desired. The after culture is to keep the ground loose and free from weeds. With this method, the labor in the end is less, particularly as the digging is less laborious, while the result has been quite satisfactory. Where the soil is not underdrained and well subsoiled, this method is perhaps preferable, one season with another, to deeper planting. But, with a *deep* soil, deep planting, and perfectly flat culture, is without doubt the best. At all events, those who have such land should give Professor Coppock's plan a trial sufficient to make a satisfactory test. Such a method certainly gives the easiest way to conquer the weeds. [Rural Farmer

Instinct of the Honey Bird.

This extraordinary little bird, which is about the size of a chaffinch, and of a light gray color, will invariably lead a person following it to a wild bees' nest. Chattering and twittering in a state of great excitement, it perches on a branch beside the traveler, endeavoring by various wiles to attract his attention; and having succeeded in doing so, it flies lightly forward in a wavy course in the direction of the bees' nest, alighting every now and then and looking back to ascertain if the traveler is following it, all the time keeping up an incessant twitter. When at length it arrives at the hollow tree, or deserted white ants' hill, which contains the honey, it for a moment hovers over the nest, pointing to it with its bill, and then takes up its position on a neighboring branch, anxiously awaiting its share of the spoil. When the honey is taken, which is accomplished by first stupifying the bees by burning grass at the entrance of their domestic domicile, the honey bird will often lead to a second and even to a third nest. The person thus following it ought to whistle. The savages in the interior, while in pursuit, have several charmed sentences which they use on the occasion. The wild bee of Southern Africa exactly corresponds with the domestic garden bee of England. They are very generally diffused throughout every part of Africa, beeswax forming a considerable part of the cargoes of ships trading to the Gold and Ivory coasts, and the deadly district of Sierra Leone, on the western shores of Africa.

Interesting as the honey bird is, and though sweet be the stores to which it leads, I have often had cause to wish it far enough, as, when following the warm spoor or track of elephants, I have often seen the savages, at moments of the utmost importance, resign the spoor of the beasts, to attend the summons of the bird. Sometimes, however, they are "sold," it being a well known fact, both among the Hottentots and tribes of the interior, that they often lead the unwary pursuer to danger, sometimes guiding him to the midday retreat of a grizzly lion, or bringing him suddenly upon the den of the crouching panther. I remember on one occasion, about three years later, when weary with warring against the elephants and hippotami which roam the vast forests and sports in the floods of the fair Limpopo, having mounted a pair of unwonted shot-barrels, I sought recreation in the humbler pursuit of quail shooting. While thus employed, my attention was suddenly invited by a garrulous honey bird, which pertinaciously adhered to me for a considerable time, heedless of the reports made by a gun. Having bagged as many quails and partridges as I cared about shooting, I whistled lustily to the honey bird, and gave him chase; after following him to a distance of upwards of a mile, through the open glades adjoining the Limpopo, he led me to an unusually vast crocodile, who was laying with his entire body concealed, nothing but his horrid head being visible above the surface of the water, his eyes anxiously watching the movements of eight or ten large bull buffaloes, which, in seeking to quench their thirst in the waters of the river, were crackling through the dry reeds as they cautiously waded in the deep mud that a recent flood had deposited along the edge. Fortunately for the buffaloes, the depth of the mud prevented their reaching the stream, and thus the scaly monster of the river was disappointed of his prey. [Cummings' Adventures.

VARIETY.

"Medical men," says Dr. Gorden, "are familiar with the fact that beer drinkers in London can scarcely scratch their fingers without the risk of their lives. A copious London beer drinker is one vital part. He wears his heart on his sleeve; bare to a death wound even from a rusty nail or the claw of a cat." Sir Astley Cooper, on one occasion, was called to a drayman who had received an injury in his fingers from a small splinter of a stone. Suppuration had taken place. This distinguished surgeon opened the small abscesses with his lancet. On returning he discovered that he had forgotten his lancet case; going for this, he found his patient in a dying state. "Every medical man in London," concludes the same writer, "dreads a beer drinker for a patient."

The boys of the Ragged School Shoe-black Society in London, earned by cleaning shoes in the streets, during the year 1853, the sum of eight hundred and fifty-three pounds. Of this, four hundred and seventy pounds were paid to the boys, one hundred and ninety-two pounds put by for them in bank, and one hundred and ninety-one retained for expenses. The number of pair of boots cleaned during the year by thirty-six boys, was two hundred and four thousaud seven hundred and fifty, or about four thousand pair every week.

There is now in full bloom in the Liverpool Botanic Garden, a beautiful specimen of the *Wistaria sinensis*. This splendid plant, which is considered the finest specimen in Britain, covers a space of wall amounting to nearly nine hundred square feet. At the present time there are about six thousand *racemes* or bunches of flowers on it, each bunch bearing on an average fifty-five flowers. In addition to the pleasure given to the eye, this plant yields a most grateful perfume.

From Parliamentary returns, it appears that the expenditures of England, during the war, from 1803 to 1815, inclusive, amounted to £1,159,729,256, or close upon five thousand eight hundred millions of dollars. In the last years of that war, the expenditure run thus: £103,421,538 in the year 1812; £120,952,657 in 1813; £116,843,889 in 1814; and £116,491,051 in 1815—in which last year the campaign commenced in April and finished at Waterloo, in June.

In the United States Senate, recently, the Committee on Agriculture made a report recommending that an appropriation be placed at the disposal of the President, and applied at his discretion, to purchase Mount Vernon, to be converted into an experimental farm, connected with an agricultural school, and both be attached either to the Smithsonian Institution or Patent Office. The report was debated and finally agreed to.

It is said there are two words, and two only, in our language, which contain all the vowels in their regular order. They are "abstemiously" and facetiously."

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir.—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

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WHOLE NO. 522.

The Sabbath Recorder.

TRACT OPERATIONS.

To the Editors of the Sabbath Recorder:

On resuming my agency for the American Sabbath Tract Society, I have thought it might be well to give an abstract of my journal through the *Recorder*, that the members of the Society, or others interested, may know somewhat more than they otherwise can of this business.

I left home March 7, 1854, to go to Greenmanville, Ct., having been invited by the brethren there to deliver some lectures in that vicinity on the subject of the Sabbath. I reached Mystic on the morning of the 8th, about half past three o'clock, and put up at the hotel. In the morning I went to Bro. Griswold's. During the rest of the week, we were making arrangements and preparing for some Sabbath lectures. On the eve of the Sabbath, and on the Sabbath, I preached for brother Griswold's people.

On First-day, the 10th, went with Bro. G. to Upper Mystic, and by his request preached for the 1st Baptist Church of Groton, which he was supplying at that time. The Rev. Mr. Miner, who had been serving that church for some time previous, had preached several sermons, for the purpose of showing that there is no Sabbath. Bro. G. requested the privilege for me to lecture on that subject to them that afternoon and evening, to which they consented. I accordingly gave two lectures there, in which I reviewed two of Mr. Miner's sermons, before mentioned, and which had been published in pamphlet form some time previous. The congregations at these lectures were of usual size for that place, and quite attentive. But it was evident that the no-Sabbath doctrine had got a strong hold among them.

The next evening, the 13th, I lectured in Lower Mystic, at Floral Hall, pursuant to previous notice. The Rev. Mr. Daget, a Methodist at Upper Mystic, having delivered a discourse on the change of the Sabbath some time before at that place, and repeated the same at Lower Mystic, the brethren sent and borrowed said discourse, and I reviewed it at Floral Hall. The congregation was quite large at the Hall, but did not seem to be very much interested, and numbers of them left before I was through. I noticed, that a number of those who left were young persons; and I presumed that as the lecture was considerably occupied on quotations from history, it was too dry for them.

It was afterwards concluded to have a couple more lectures for the purpose of setting forth our own views, and arrangements were made for them. One was given at the 1st Baptist meeting-house at Groton, where I gave the first two lectures on the no-Sabbath doctrine, before mentioned, and the other at Floral Hall. The congregations at these two lectures were not large, but attentive. Notices had been sent to the ministers in the place, to read on First-day, for the lecture in the Hall, but I did not learn that any of them read them to their people, except Mr. Long, the Congregational minister, and he attended that lecture. When I was through, I gave opportunity for any to speak who wished. Bro. Griswold, and Bro. Edmund D. Barker, made some interesting remarks. I should have stated, that the Rev. Mr. Daget, before mentioned, attended my last lecture at Upper Mystic, at the close of which he made some remarks, to the effect that he was pleased with the spirit we exhibited in presenting our views—that he had extensively examined the subject of the change of the Sabbath, and was satisfied that he was right—that he would be glad to discuss that question with me, only he was going to leave in a few weeks for Conference, and had not time to attend to it.

Between the time of my first and last lectures at Mystic, I visited Westerly and Hopkinton, and preached three times, once at 2d Hopkinton, once at 1st Hopkinton, and once at Pawcatuck; also called at Rockville, with Bro. C. M. Lewis, to see Elder Joel Greene, and speak to him about the church there doing something for the Tract Society, but had not time to have a meeting. At the other places I commended the Tract Cause to the regard of the people, and exhorted them to do for the same, which they seemed disposed to do, though I took no collections while there, the time being too short to give any notice for that purpose. Having finished my engagements at Mystic, and being short of money to travel with, Bro. G. Greenman let me have $10 as a donation to the Tract Society. The brethren at Mystic acted nobly in favor of the cause, especially in getting a place to lecture, and notifying the same. Bro. Griswold was active among the rest. The Hall we used cost five dollars a night, which the brethren paid.

I left Mystic on the 21st, and went to Pawcatuck. 22d, went to Newport, via Providence. Called on Mr. Geo. Spicer, at Providence, and took dinner—was kindly entertained by him and his interesting family. The same afternoon I went from Newport to Jamestown—staid that night at Mr. B. Congdon's. I had made arrangements to stay in that vicinity until the first of the week, and in the meantime have a meeting of the brethren to consult as to what could be done in regard to taking up the lease of our meeting-house, held by the 4th Baptist church in Newport. On Sabbath afternoon, I preached in the Baptist house in Bro. Weeden's neighborhood. The next day I attended meeting at the same place, and heard Elder Daniel Carr preach, and made some remarks after he had done. In the evening I lectured on Temperance in the Town House, and though the weather was cold and blustering, the congregation was pretty large and very attentive.

27th. In the night I left Newport by the steamboat for Fall River, thence by railroad to New Bedford, where I arrived in the morning—walked to the widow Arnold Bliss' residence, about two miles out of town, where I had visited some years ago, while he was living. In the evening I went to a Methodist prayer and conference meeting in Allen-st.—had an introduction to the minister, Mr. McKeown—told him I was a Seventh-day Baptist, and wished to get a place to give some lectures on the importance of the Sabbath, and the day to be kept. He said they would like to hear the first lecture, but did not suppose they would be interested in the second, as it might unsettle people's minds, and make them careless about keeping the first day, and so do harm. When meeting was out, it was agreed between us, that I would call upon him next morning. I did so, but he could not make it convenient for me to have his house for a lecture. He said that the Christian Society were without a preacher, and perhaps I could get their house, or that they might like to have me preach for them on First-day. I spent a large part of the morning in going from one committee man and from one trustee to another, in order to get a house, but all to no purpose, only to see how men will shift and turn to get rid of Sabbath arguments, and have them tell me that they did not wish to have the subject presented to the people, lest it might do harm. I tried also to get the City Hall, but the man who had the letting of it was out of the City. I then called on Mr. Sears, owner of a Hall (called Sears' Hall) and told him I wanted his Hall to lecture in. He wanted to know what subject I wished to lecture upon. I replied, The Sabbath. "The Holy Sabbath," he rejoined, significantly. I said, Yes, the holy Sabbath, but not the first day, or Sunday, but the seventh day. "O!" said he, "that's it. Well, I am glad," he continued, "that somebody is going to take that matter up, for if the people are to keep a Sabbath, they ought to keep the seventh day, for that is the right day if there is any, and I have no faith in this making Sunday a Sabbath." And as he made these remarks, he handed me a tract, entitled, "We are all here," and wished me to read it, intimating his aversion to its sentiments. This tract was published by the American Tract Society, and is No. 381. I engaged his Hall for the evening following First-day, and put a notice of my lecture in the *Daily Standard.*

On Sixth-day, March 31st, I went out of New Bedford about seven miles to see some Sabbath-keeping Adventists. I called at Mr. Philip Collins's, where I had understood they were to hold their meeting on the Sabbath. Mr. Collins and family, consisting of himself, wife, and son, received and entertained me very kindly. It being stormy, the people could not get to meeting as they intended. In the afternoon three persons, two brethren and one sister, came in, having been informed that I was there the evening before. Upon these persons coming in, it was concluded to have some religious exercises, and I was invited to occupy as much of the time as I pleased. The meeting being opened by singing and prayer, (in which several of us took part,) I occupied some time in remarks upon *our* history and experience as a Sabbath-keeping people, and the sympathy we had for those who embraced that sentiment, and the interest we felt on learning that numbers of the Advent people had adopted it. I advised them to secure a place for public worship as soon as they could, as indispensable to success in the Sabbath cause. They seemed to be aware of the importance of the same thing, and talked freely of the common interest in which we and they were mutually concerned. Finally, we had a pleasant interview. Among other things, they mentioned that our Tracts had been of great use to the Sabbath cause among them. They seemed to be not only friendly and hospitable, but very devoted. The idea of the annihilation of the wicked is pretty generally held by them. They also hold to feet-washing. They are very much opposed by their Advent brethren who refuse to keep the Sabbath. Many of the latter fix on 1854 for the coming of Christ, but the Seventh-day keepers do not fix on any particular period for the Advent, but think it is near. I remained at Mr. Collins' till First-day morning, when he got a conveyance and took me within a mile or two of New Bedford, where we parted. When we parted, Mr. C. invited me to visit him again, which I promised to do if convenient, and asked him to visit us, and he expressed a wish to do so.

I then walked into the City, and called at the widow Howland's, pursuant to a previous engagement. Mrs. H. is a daughter of Eld. Arnold Bliss, who was a son of Eld. Wm. Bliss. In her youth she united with the church at Newport, but like many others, in after life found her circumstances such as to render it impracticable in her opinion to keep the Sabbath properly, though her views of the subject remain unchanged to the present time. At the Hall, the congregation was not large, but quite attentive. I distributed tracts and papers among them. I then returned to Mrs. H.'s, and spent the night, and in the morning left for Fall River. While there, waiting for the stage to take me to Newport, I distributed about one hundred Sabbath publications. I went into the vicinity where the best residences were to be found, and called at the doors and presented the papers, and asked them to accept them, which they did readily in all cases. By a little inquiry, I found Mr. Joseph Crandall's ship-yard. He not being present, I gave some tracts to one of his men, with my name and address, and returned to the stage office. But before I got out of town, though we were in the stage, Mr. Crandall came to the window, and we instantly recognized each other, though some years had passed since we had met. He said he had been looking for me, and was sorry he was not at home when I called; he said he resided at No. 15 Union-st., and requested me to visit him when I came again. I told him I should try to. The stage being ready to start, put an end to our interview. I left Newport that evening, and reached home April the 5th.

LUCIUS CRANDALL.

STEP-MOTHERS.

Henry Richmond was reading in his primer about a little girl who had a step-mother, and he asked his mother what it meant. Now I have often heard children ask this question, and I have heard mothers explain it so as to give them the idea that nothing is more to be dreaded; that there could not possibly be so great a calamity befall them as to have a step-mother. I have heard mothers deliberately and systematically teach their children never to love or honor any one who might bear to them this relationship; Christian mothers, too, who were professing to endeavor in all things to give their children right principles, and who would on no account inculcate disrespect toward those whom they might meet in the ordinary intercourse of life.

But the mother of little Henry kindly told him that it was possible she might die, and then he would be without a mother to love and care for him, unless his father should have another wife; if he should, then she would be his step-mother, and she hoped he would be a good boy and love her, for she could not take so good care of him and make him happy, unless he loved and obeyed her.

It was the first time I had heard a mother definitely instruct her child on this subject, and I could not help contrasting the lesson here given, with the many to which I had listened; and I alluded to it afterward, asking if it was not an unpleasant task to talk of one who might succeed her in not only her children's but her husband's affections?

She cheerfully and frankly answered, "that, knowing the frail ties which connected her with the living, she could not help feeling that it was quite possible such an event might happen; and if she were taken from her family, she should prefer that one should fill her place who was inspired by the love and interest which a wife and mother alone can feel. A house-keeper or nurse may conscientiously perform her duty, as far as she knows it, but love alone prompts to that self-denial and active interest and exertion which are necessary to the well-being of a family."

An eminent author says: "It seems impossible to eradicate the prejudice which has in some way taken possession of a majority of minds concerning step-mothers, literary ladies, and old maids." It is taken for granted that a step-mother must be cruel, that literary ladies must be slatterns, and old maids unamiable and foolishly precise. Narrow-minded people always jump at conclusions, and condemn a whole class for the deficiencies of one.

A mother might pursue a course in training her children which would be thought peculiarly wise and deserving of commendation, and a step-mother pursuing exactly the same course would receive only censure.

The women who are in no way conspicuous before the world, are not watched as those who are. They may neglect their husbands and children, from idleness, or love of folly even, and people will not trouble themselves to parade their negligence before the world. Jealousy and envy are the cause of nearly all the gossiping and evil-speaking, whether they originate in the sewing-society of a country village, in the city-circles of fashion, or are carried in newspapers and popular magazines.

The "maiden aunt" is usually the isolated member of a family, by whom she is perhaps supported; on whom she is dependent for a home; or she is one who goes from house to house to sew, or toil in some way to gain her livelihood. Those by whom she is surrounded do not feel bound to conceal her faults and foibles, as they do the faults of those who are bound to them by nearer ties; all she does is criticized and exaggerated.

So it is with a step-mother; neighbors and jealous relatives watch all her movements, and make the most of her infirmities. Children receive the impression from books, and from the conversation of friends, that a step-mother can not love them; and when discipline becomes necessary, and reproof must be administered, it is ascribed to any motive but the desire to do them good.

It is quite probably true, that there is no love exactly like a mother's love; to lose her is the greatest loss children can sustain; but a woman who loves her husband will love his children, and pride will also prompt her to wish them to pass creditably through the world.

Mrs. Ware presents a beautiful example to all step-mothers. She manifested none of that unchristian jealousy of a first wife, which is often exhibited. She talked freely to her husband of his first and strongest love, and the evening of every anniversary of her death was consecrated to recalling her memory, and dwelling upon her virtues. To the children, she was ever held up as an example, and the remembrance of her cherished as a sacred treasure. This is the only way a step-mother can secure the perfect love and honor of her husband and her children. She does not love one child less because she loves another, and her husband may not love her less because he has loved another; but the first word of detraction concerning her who is in her grave, in order to strengthen her own influence, will be the surest way to destroy respect toward herself; to arouse the indignation of those who ought to remember their mother only with affection, and who should be sensitive concerning her reputation, and purchase also their ill-will, and, perhaps, hatred for ever.

A few words, especially concerning some new duty, make a deep impression upon a child.

Little Henry remembered the lesson his mother taught him, and reminded her of it in no very pleasant way not long afterward, when she denied him some gratification which he asked.

Throwing himself on the bed in a passion of tears, he exclaimed, "Mother isn't kind to me; she doesn't love me, and never lets me do what I like; well, I hope my step-mother will be kinder to me than she is!"

I repeat it, to prove how indelible are very slight impressions. A woman less noble and high-minded would have answered the questions of her child in such a way as to be sure that whatever she might do herself, she would still be preferred, and the thought of a step-mother only inspire terror; and a woman of less noble and enlarged views, on hearing such an exclamation from a child, would have placed a step-mother before him in such a light as to prevent all danger of his alluding to one, under any circumstances, with pleasant anticipations again. And thus, if she were really taken away, she has taught him to despise the authority and instructions on which his happiness and the whole formation of his character may depend. She may have deliberately planned and effected his ruin! actuated by most unworthy, selfish, and unchristian motives!

How many times have I heard children say, "If I should have a step-mother, I would not mind her, I would not love her, I would never call her mother either!" And I have seen mothers smile with complacency at such language, evidently pleased with the thought of the suffering which the woman would thus endure who should aspire to occupy her position and enjoy her happiness. And that smile of approbation was a volume of unchristian teaching, engendering and fostering almost every unhallowed passion in the hearts of her children. All the prayers of her life-time, and all the direct exhortations to a life of holiness, could not balance the evil accomplished by that one look of approval, of a resolve so at variance with the precepts of Christian faith and practice.

Those who assume this in no way enviable position, have no right to shrink from its duties; they engage to be mothers, and should perform a mother's office, though it insure them far more than a mother's trials; and let those who love their children, and desire their true interest, lay aside selfishness, and the weak, vain love of exclusive devotion, not only whilst living, but also in death, and beware how they teach rebellion and sow dissension between those who must live together and depend on each other for happiness and for the comforts of life.

[Independent.

A THREATENING LETTER.

When Nineveh was in its glory, a successful warrior who sat upon the throne determined to subjugate the small independent kingdoms which lay between his own dominions and those of the Egyptian monarch. Sending an army under the command of his cup-bearer to invade Judea, over which the pious Hezekiah was reigning, he spread desolation throughout the provinces, and alarm in the capital. Before there was time to do more, intelligence which showed that his forces were required elsewhere caused him to retire suddenly. The Assyrian conqueror, suspending his operations, but desiring to perpetuate the terror which he had excited, sent to Hezekiah a threatening letter. He boasted of his ancestral greatness, recounted his victories, and defied any power, human or divine, to defend the Jewish sovereign from the overwhelming forces which would soon arrive. Hezekiah received the insulting epistle and read it. He knew the truth of the Assyrian allegations. He knew that he had to do with an enemy whom no treaties could bind, from whose forbearance there was nothing to hope, and against whom his allies could afford him no effective help. What course did Hezekiah take? What measure did he adopt as the most appropriate to the crisis? "Hezekiah received the letter at the hand of the messengers," we are told, "and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord." There was one house, in those days, which the Most High had chosen as the house of prayer—one place towards which he had represented his eyes as open "night and day." Thither Hezekiah hastened, taking with him the letter, "and spread it before the Lord." How expressive the action! How easily imitated! We have to do with a Father who seeth in secret, and there is a place where we are encouraged to believe that he will meet us. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father who seeth in secret, shall reward thee openly."

From the Christian Chronicle.

LET ME SEE MY GOOD OLD PASTOR.

BY W. M. FAHNESTOCK, M. D.

[The following impromptu was suggested by the touching incident of the aged disciple, (a colored brother of nearly one hundred winters,) coming forward to behold the limner's lineaments of the late Dr. Staughton, after the ceremonies of the presentation of the portrait of that distinguished divine on the evening of the first Anniversary of the American Baptist Historical Society.]

Let me see my good old Pastor,
As he was seen in days of yore!
His work is done—he's called home—
On earth we see him, now, no more.

How beautiful his gospel feet!
Shod with graces rarely given,
He proclaimed salvation's tidings,
And pointed sinful man to heaven.

How valiantly he kept his post,
How stately, yet meekly, he trod
The battlements of Zion's towers—
The faithful sentinel of God.

Ah! here he is, as erst he stood,
Expounding Sinai's scathing code;
Still unfolding Calvary's boon,
To loose the captive's crushing load.

Yes! in those gracious, speaking eyes,
I read the stirring truths he told,
Of retribution's blighting curse,
As from his burning lips they rolled.

I hear, again, his winning words,
Luring sinners from burning hell—
From Error's ways to living Truth—
As on their pricked hearts they fell.

I feel afresh the holy glow
Of love divine, that filled my breast;
When he, in peaceful accents, lisp'd:
Trust in Jesus, the mourner's rest.

I recognize his radiant smile,
Like heaven's bright, celestial beam,
While gleaming in the liquid grave,
He laid me 'neath the flowing stream.

I live, anew, the joyous hours
Of social bliss in prayer and praise—
Of holy wrestling with our Lord,
And hymning soul-transporting lays.

Keep, O keep my good old Pastor—
Preserve with pious, sacred care,
This living semblance of his form,
For thousands hold his memory dear.

TIME.

The following extract from Thomas De Quincey's essay on conversation, may serve to impress upon the mind of some young man the value of his time—how little of it he can afford to devote to pleasure, so called—and that even though he survive to a good old age—a lot which falls to but few of us—he hath no hours to spare:—

"A day has perished from our brief calendar of days; and that we could endure; but this day is no more than the reiteration of many other days, counted by thousands, that have perished to the same extent and by the same unhappy means, viz., the evil usages of the world, made effectual and ratified by our own lachete. Bitter is the upbraiding which we seem to hear from a secret monitor—'Friends, you make very free with your days; how many do you expect to have? What is your rental, as regards the total harvest of days which this life is likely to yield?' Let us consider. Three score years and ten produce a total sum of 25,550 days; to say nothing of some seventeen or eighteen more that will be payable to you as a bonus on account of leap years. Now out of this total, one-third must be deducted at a blow for a single item, viz., sleep. Next, on account of illness, of recreation, and the serious occupation spread over the service of life, it will be little enough to deduct another third. Recollect that twenty years will have gone from the earlier end of your life (viz., above seven thousand days before you can have attained any skill or system, or any definite purpose in the distribution of your time.) Lastly, for that single item, which among the Roman armies, was indicated by the technical phrase 'corpus curare,' attendance on the animal necessities, viz., eating, drinking, washing, bathing, and exercising, deduct the smallest allowance consistent with propriety, and, upon summing up all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture. Four thousand, or forty hundreds, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks, by the phrase of forty days, you will have a hundred bills or drafts on Father Time, value six weeks each, as the whole period available for intellectual labor. A solid block of about eleven and a half contiguous years is all that a long life will furnish for the development of what is most august in man's nature. After that, the night comes, and no man can work; brain and arm will be alike unserviceable; or, if life should be unusually extended, the vital powers will be drooping as regards all motions in advance."

THE MOTHER'S LESSON.

Lamartine thus opens the beautiful narrative of his travels in the East:—

My mother had received from hers, on the bed of death, a beautiful copy of the Bible of Royaumont, in which she taught me to read, when I was a little child. This Bible had engravings on sacred subjects on every page. They depicted Sarah, Joseph, and Samuel; and above all, those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the acts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open in her lap, showed and explained it to me as my recompense.

She was endowed by nature with a mind as pious as it was tender, and with the most sensitive and vivid imagination. All her thoughts were sentiments, and every sentiment was an image. Her beautiful, noble, and benignant countenance reflected, in its radiant physiognomy, all that glowed in her heart, and all that was painted in her thoughts; and the silvery, affectionate, solemn, and impassioned tone of her voice, added to all that she said an accent of strength, grace, and love which still sounds in my ear after six years of absence.

The sight of these engravings, the explanations and the poetical commentaries of my mother, inspired me, from the most tender infancy, with a taste and inclination for Biblical lore.

From the love of the things themselves, to the desire of seeing the places where these things had occurred, there was but a step. I burned, therefore, from the age of eight years, with a desire to go and visit those mountains on which God descended; those deserts where the angel pointed out to Hagar the hidden spring, whence her famished child, dying with thirst, might derive refreshment; those rivers which flowed from the terrestrial paradise; the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder. The desire grew with my growth, and strengthened with my strength. I was always dreaming of traveling in the East. I never ceased arranging in my mind a vast and religious epopee, of which these beautiful spots should be the principal scene.

DISCONTENT.

How universal it is! We never knew the man who could say, "I am content." Go where you will, among the rich or the poor, the man of competence or the man who earns his bread by the daily sweat of his brow, you hear murmuring and the voice of complaint. The other day we stood by a cooper who was playing a merry tune with the adz round a cask. "Ah!" sighed he, "mine is a hard lot—forever trotting round like a dog, driving away at a hoop."

"Heigho!" sighed a blacksmith, one hot day, as he wiped away the drops of perspiration from his brow, while his red iron glowed on the anvil, "this is life with a vengeance—melting and frying one's self over the fire!"

"Oh! that I were a carpenter!" ejaculated a shoemaker, as he bent over his lap-stone. "Here I am, day after day, working my soul away in making soles for others, cooped up in a seven-by-nine room."

"I am sick of this out-door work!" exclaims the carpenter, "boiling and sweltering under the sun, or exposed to the inclemency of the weather. If I were only a tailor!"

"Tis too bad!" perpetually cries the tailor, "to be compelled to sit perched up here plying the needle all the while—would that mine were a more active life."

"Last day of grace—the banks won't discount—the customers won't pay—what shall I do?" grumbles the merchant. "I had rather be a pack-horse, a dog, anything!"

"Happy fellows!" groans the lawyer, as he scratches his head over some perplexing case, or pores over some dry record, "happy fellows! I had rather hammer stone than cudgel my brains on this tedious, vexatious question!"

And through all the ramifications of society, all are complaining of their condition, finding fault with their particular calling. "If I were only this, or that, or the other, I should be content," is the universal cry. "Anything but what I am."

THE FINISHED SALVATION.

When Robert Haldane was at Montauban, in 1818, he was visited by a French pastor, from Marseilles, who was violently opposed to the doctrine of justification by faith alone. They entered freely and fully into a discussion of the subject; and Mr. Haldane says, though he was neither an Arian nor a Socinian, yet he had not encountered one who appeared more decidedly hostile to the doctrine of gratuitous justification by faith alone. One evening, as they were walking out together, Mr. H. began to speak on the declaration of Christ on the cross, "It is finished," endeavoring to show that everything necessary for the sinner's acceptance with God was already accomplished, and that Christ is the end (the finishing or accomplishment) of the law for righteousness to every one that believeth.

"In a few minutes," says he, "it pleased God, in infinite goodness and compassion, to shine in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus. He suddenly stopped, and with extended arms, vehemently exclaimed, '*C'est trop grand pour etre vrai!*' (It is too good to be true!) From that moment, there was no more difference of opinion between us—no further opposition on his part—no more objections. In Christ he was a new creature. Old things had in a moment passed away; behold, all things had become new. It was now all his desire to hear more of the great salvation. We returned to town, holding the most delightful communication. He remarked with earnestness, how differently he would preach when he returned to his flock. He wondered that his people should have had patience to listen to such a system as he had been endeavoring for seven years to inculcate upon them, so totally different from the doctrine of the grace of God. When we parted, he who an hour before hated and opposed the doctrine of salvation, was filled with peace and joy in believing."

The next morning the pastor called on Mr. H. in the same state of mind; but perplexed to know what to do, for he had engaged to preach the next day, and the sermon he had prepared would not tally at all with his new views. Mr. H. advised him to take for his subject the inquiry of the jailer, with Paul's answer, and preach extempore, which he concluded to do. The people were astonished, wondering that he now preached the faith which so lately he sought to destroy. On his way home, he preached the same sermon, which produced great excitement, and came near causing the pastor who invited him to preach, to be expelled from his charge.

The account of this young minister's conversion produced a wonderful effect upon his father, a man above eighty years of age. So absorbed was he with the subject, that he went about the house for several days, clasping his hands, and joyfully exclaiming, "*Tout est accompli,*" (It is finished.)

Such is the effect which this doctrine has had on many hearts. It filled the heart of the Philippian jailer with joy.

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☞ Elder THOMAS B. BROWN having removed from New York to Little Genesee, Allegany Co., N. Y., requests his correspondents to address him accordingly.

THE THEORY OF CIVIL GOVERNMENT.

It was a marked era in the history of this oppressed world, when our political forefathers published what they supposed to be the true theory of government, namely, that sovereignty vests in the people. The theory was, at least, an advance upon all other theories that had obtained currency. An intelligent Christian, however, would have said, that sovereignty vests in God, and in God only. For certain it is, that men are the subjects of God's moral government, before they can possibly be held responsible to any civil authority; and as God cannot release them from this subjection, so he can recognize no civil government which interferes with it.

The founders of our Government were not all Christians, however. Some of them were, it is true, but some were Infidels. And with whatever detestation Infidels could look upon the encroachments of tyrants, it was impossible for them to subscribe to any theory of government, which recognized any higher authority than what is of this world. Rejecting the pretensions of kings, there was, therefore, no alternative but an union in that theory which makes the people the supreme authority.

But the kings of the Old World did always admit, that sovereignty belongs to God. Their error lay in pretending that to themselves, rather than to the people, God had committed the right to exercise civil rule. They regarded themselves as a class set apart, by divine appointment, for the express purpose of giving laws to the people, and ruling over them. With this foolish conceit they became intoxicated to madness, and so vain were they of their supposed divine right to rule, that they could not see that the people had any rights, but thought that government was established, pretty much, for their own benefit. Hence, if they chose to oppress, and make the lives of their subjects bitter by the rigors that they laid upon them, they justified it all, on the ground that God had given them the right to do so.

This abuse has begotten the opposite extreme. In our own country we hear it asserted, without qualification, that the will of the people is the supreme law of the land; while the doctrine of a "higher law" has been ridiculed, and repudiated, by the ablest of our statesmen. Said the lamented Webster, "They talk of a *higher law*, somewhere between heaven and earth; I never knew exactly where." Indeed, so far as civil government is concerned, it seems to be taken for granted by politicians, that God has renounced all supremacy, from the time that he rejected the Israelites from being a nation; and any plea for the application of Bible principles to government is denounced as squinting at a union of church and state.

We hold, however, that God is the sovereign of nations, as well as of individuals; though we do not hold, that He has delegated the right to exercise civil rule to a favored few, and made it the duty of all others to be in subjection. Nobody in our country believes in such a right as belonging to a class called the nobility, between whom and the common people there is a distinct line of separation. And the same argument which proves that there is no such privileged class, proves that it is not divinely delegated to the white man to rule over the black. For if God has committed civil authority to the people, as we believe He has, He has committed it to them as men; not as white men, nor as black men, but as men bearing the image of their Creator. And just as surely as He holds kings and despots accountable for their usurpations, so will he call white men to account for so framing and administering government as to make it an engine of oppression to the black race.

The true theory of government is yet to be practically developed. If our own nation persists in its refusal to do it, God will give the honor of doing it to some other. The equality of mankind must be recognized. The principle was recognized in the Israelitish nation of old, and as far as the rude state of the world permitted, it was practically applied. But God designs, as we believe, that under the benign influence of Christianity, and in this advanced stage of the world, it shall be more fully applied. Perhaps this blessed result will not be brought about, till the scattered children of Israel are again gathered, and David their King (Jer. 30: 9,) shall rule over them. If not, we are sure that it will take place then. In the mean time, God will plead with the nations that refuse to act on this principle.

Is not God pleading with our nation now? Has he not been pleading from the time that the anti-slavery movement was first set a-going? Has He not been pleading in the public journals, in our pulpits, and in our legislative halls? Has He not raised up a host of witnesses, who have feelingly asserted the rights of the colored man? Does He not continue to plead, in the moral resistance which is opposed to the execution of the Fugitive Slave Law? Does He not call on us, with the voice of thunder, to let the oppressed go free? Yet, notwithstanding His pleading, the advocates of oppression grow more overbearing, and seem determined that the bonds of the slave shall be made heavier and tighter.

God's Spirit will not always strive. If moral suasion will not suffice, He will plead with this nation as He has with others. He will plead by fire and sword. He will plead by civil convulsions, that will shake the Government to ruin. Nations that oppress are the objects of His special abhorrence; and the time will come, sooner or later, when He will convince our guilty rulers, that nothing is gained by depriving man of his inherent rights.

T. B. B.

LETTERS FROM PALESTINE—NO. 2.

Our Home, again—Liberty and Peace—Meetings, &c.

In my last, I left the reader gazing at a table scene in the cabin at sea. I should have added, that not unfrequently, during this general upsetting, the inner man of one or more would be so completely *boulversé* as to oblige a hasty retreat to the state-room or to the deck. The rules of etiquette, and indeed all rules, are overruled by the present necessity—that most unpleasant and disagreeable of all feelings. You look sober, but the well ones are remarkably pleasant, and manage to force a smile from you in spite of yourself.

So much for the manner of the table; as to the eatables, we have quite a variety, change or course for every day in the week, the greater variety being at dinner. Meals are served regularly at 7 1-2, 12 1-2, and 5 1-2 o'clock. Of bread, we have sea biscuit, warm biscuit, and, in course, corn cake, sweet cake, water crackers, doughnuts, fritters, and toast. Of meat, fresh beef during the first week; regularly, salt beef, tongue, pork, ham, sausage, mackerel, codfish, smoked herring, chicken; porpoise and turtle twice each. Soups, macaroni, rice, pea, and bean. Of vegetables, cabbage, turnips, beets, apples, potatoes; also, butter, molasses, sugar, pickles. For dessert, sago, tapioca, macaroni, rice, plum, boiled apple, and bread puddings, and mince pie. For beverage, chocolate, cocoa, tea, hot and cold water.

I will now speak of the family in this home on the ocean. The captain, his wife and little daughter, and first mate, are from Cape Cod—are very agreeable, and treat us with respect. The second mate is from Norfolk, Va., pretends to own a mile square of land, and some men, ("niggers," *he* calls them,) in the Old Dominion, and yet came to sea without oil clothes, sponged the use of mine, the first mate's, and the captain's. He appeared very penitent when we first sailed, but has become so noted for falsehood, that the captain threatens to send him to the forecastle before he gets back to Boston. Josiah is a sprightly young man of 17, from Boston; has lost his mother, appears to remember her with a good deal of feeling; says she was a praying woman. He is quite intelligent, and of a pleasant disposition, but has learned to profane the name of God. Would that he could be placed under a pious influence. "Jimmy" is a lad of 12 years; is step-son to the steward, and serves as cabin boy; has a good common-school education, (the same as Josiah;) his mother is a Catholic; does not read the Bible; is quite modest in appearance, and disposed to accommodate; this is his second voyage; does not wish to go on another. I most heartily hope he will not, at least till he becomes a Christian. There is Tom, who is occasionally deranged; is from near Attleboro, Mass.; believes in Universalism; of a very sociable turn, but, like the rest, will profane the name of the Deity. Wilson is from Holland; has learned to read English since he came to America, six years ago; have seen him reading his Bible, yet does not respect the name of Jesus. Dan is a native of Clyde, Scotland; is an able, wide-awake seaman. He also reads his Bible; says he belongs to the Church of Scotland; ran away from home when quite young; shipped with his brother, a sea captain, but not liking too free a use of the rope's end, he ran away from him on their arrival in New Orleans; has no idea of ever returning home, though strongly solicited to do so. If he thinks himself a Christian, I fear he is mistaken. John is from near Naples; is ignorant of letters, and careless of his soul. Frank is a Hungarian, from the vicinity of Venice; is always cheerful and quite odd—a sort of counterpart of black Sam in Uncle Tom. Both these are runaways, have no desire to return home, profess to be Catholics, but have no evidence that they fear God. The steward is a Maltese, though now living in Boston; is a Catholic, but "likes all religions," yet the way he jingles the teaspoons and rattles the mugs, just as we invoke a blessing on the table, is a caution, and a pretty sure sign of the kind of interest he takes in such exercises. (The captain always speaks to one of us to ask a blessing.) Withal, he is quite a noted character; has served eight years in the English navy, was in the dreadful battle of Navarino in 1828, cooks and serves up the eatables quite to the satisfaction of the passengers, and by the ship's officers and crew is considered an extra hand; can speak a little of five different languages; and among other exploits has furnished me with some fifty words in Arabic.

I have conversed with all on board on the subject of personal religion, but have nothing of a cheering nature to report; have also distributed tracts among them all. By some oversight, the Sabbath Tracts have been stowed away so that I have none to distribute, yet have had occasion to answer several questions, and talk more or less in behalf of this blessed institution.

The subjects of Liberty, Equality, and Peace, have come in for their share of discussion and serious consideration. But alas! how corrupted are the views and the manners of almost every one on questions of so much vital importance to our happiness. Those who disbelieve the power of religion to change the heart, can have no patience with, nor love for, the equalizing, peaceful principles of the gospel. They say, and I think some of them feel the force of their remarks, that they would like no better fun than to shoot abolitionists, or to see them all put where the dogs could not bark at them. They believe in trading in the bodies of negroes, and profess to found that belief on the Bible.

In regard to public worship, we have had the reading of the Scriptures, praise, and prayer, almost every evening; worship every Sabbath, excepting two, at 10 A. M., and Bible Class at 2 P. M.; worship also on First-day on the quarter-deck, whenever the weather permitted. These were seasons of refreshing to us lone wanderers on the briny deep. We seemed to draw near the throne of grace, and realize that the Lord was round about us, to shield us from harm.

I cannot better note the rest of the events and little incidents of the voyage, than by copying the following from my journal:—

3 mo. 23d. From the time of sailing till the present, have had stiff breezes from the S. W. and S. E. The weather has been quite cold. To-day have strong winds from the S. and E., with rain; the sea is very rough, and the bark labors hard. From 4 P. M. to 4 A. M. the bark was brought to the wind.

4 mo. 11th. In latitude 36° 30′ north, longitude 8° 47′ west. Land birds begin to visit us. Several sail in sight, all bound through the Straits. Our voyage thus far has been very long, owing to contrary winds, and the weather quite cold. But to-day is very pleasant, with a light breeze and smooth sea. A great many curious animalculæ are floating about, some of them four or five yards long, of a most beautiful red, pink, and white. On examination, they appeared to be a water jelly, with here and there an atom of red or Spanish brown, from which, when broken, oozed a reddish liquid. Several porpoises played around us, much to our amusement.

12th. Several porpoises playing near us. "There she blows," cried the first mate, which was the signal for us all to look at a whale—huge monster of the deep that he is. At 6 P. M. the cry of land brought us all on deck; something like a blue cloud appeared away in the distant horizon. The first mate thinks it is twelve miles off. This is the north-western coast of Africa, the land which gave birth to the arts and sciences, and where the wonders of the Almighty and the gospel of Jesus Christ were early displayed. But how thou art fallen! How much and how cruelly hast thou been trodden down by the nations! May the time soon come when all thy wastes shall be inhabited—when all thy untutored tribes shall praise the Lord. A head wind drives us too much to the south. Hope to see the Rock to-morrow.

13th. Off Trafalgar in the morning. A strong head breeze obliged us to tack ship and go over to the African coast. We are now nearing the mouth of the Straits. Before noon, came to under short sail off Cape Spastel. About fifty sail are lying here, scudding to and fro, waiting for a wind to enter the Mediterranean. It is really quite pleasant, after thirty days and more spent on the trackless deep, to come in sight of land, and to see so much of life. Here are ships, barks, brigs and schooners. One is an Austrian man-of-war; two or more are American. See no signs of life on shore. Think there is but little arable soil on this coast. A chain of low broken mountains are before us running N. E. At 3 P. M. the wind lulls; it has blown very hard from the east and south-east. Several sail, in attempting to go through the Straits, have been driven back. We are now on the 34th day from Boston. Feel anxious to go ahead, but not impatient. Know not what is in the future, but feel fully assured that God will provide.

14th. A fine day; some breeze during the night; calm all the morning. Passed Gibraltar on the European side, and Ape's Hills on the African. The Strait appears to be about ten miles wide—possibly fifteen. Eighty sail in sight, all bound eastward. The Rock, the fortifications, mountains and vallies, and the fleet, all together, form a most magnificent and pleasant scene.

23d. A fine day; sailing quite slowly. Passed the Cape and Bay of Tunis, the island of Zembla, cape Bon, and came in sight of the island of Pantalaria, said to belong to Sicily. About twenty-five sail in sight; two of them are English transports. From 5 to 6 P. M. saw several turtles floating about asleep. The Captain had his boat lowered, and with the first mate and one man rowed about, waking up three, and catching one. Quite an exciting time. Fine sport for some; to others, cruel to laugh over the fall of any creature.

24th. Saw the mountains of Sicily, bearing north by east; some thirty sail and two steamers in sight.

25th. Thirty-eight sail in sight. Passed the islands of Gozi and Malta. Saw St. Paul's bay and the city of Valetta. Terraced gardens, wind-mills, and fortifications in abundance. The captain discovered the Wild-Fire, a vessel which sailed from Boston ten days before us. Lat. 36° 2′ north, long. 14° 40′ east.

28th. Several doves flying about us, all too timid to come aboard. At 8 A. M. saw the mountains of southern Greece, capped with snow. The wind blows from them to us, making us feel quite chilly. As the sun shines upon them, the appearance is really brilliant.

29th—Sabbath. Too much motion to the vessel to have worship. Since yesterday have been running from nine to ten knots. Passed Deuro on the right in the night. To-day Andros and Scio (Chios; see Acts,) on the right, and Ipsara on the left, fifty miles from Andros. Saw towns and wind-mills on both of them. All have steep rocky shores, are very mountainous, yet seem to have a good deal of arable land. Rain and mist most of the day, but were favored with a beautiful rainbow and sunset scene at night—came in sight of the main land, to wit, a part of Asia Minor.

30th. At half-past eleven came to anchor in the harbor of Smyrna. Were within 25 miles last evening, but could not make the port in the night. Early this morning, being favored with a very light breeze, we moved up to town very slowly. The sun shone brilliantly, adding much to the beauty of the oriental scenery around us. Though the country on both sides has a barren appearance, here and there are numerous gardens, all green and blooming. Still they are not as beautiful as our own lovely native farms and homes; yet the long time we have been at sea makes the sight of land and of the living doubly beautiful and welcome. At 10 A. M. came up with a Turkish sloop manned by two men, and loaded with wood. They looked singular enough. The captain wears loose flowing trowsers, a jacket, red sash, and turban. There he sits by the tiller, guiding his little craft, and smoking a pipe three feet long, as lordly and happy as ever we might imagine a Crusoe. In complexion he is a dark mulatto, or perhaps more the color of a North American Indian. Spoke to him in Arabic, asked him if he was well, told him that we loved God, that God was good, the wind good, &c.; to all which he replied very politely, and with many more words than we understood. As we neared the town, the Turkish health officer came off, (also a messenger from the consignee,) saluted us, inquired after our health, number, &c., and when he returned, the captain, Bro. S. and myself, went ashore with him. We entered the health office, where, standing in a sort of entry, questions were put to the Captain from the officers within, through a small window. These answered satisfactorily, the interpreter gave the Captain his hand, then the other officers, accompanied with salutations; the front door, or wicket gate, was opened, and we passed into the city. But O such streets, for so large and commercial a town. Shades of Babylon! They are nothing but narrow, crooked alleys, full of human beings and animals, rubbing against each other, and still plodding along, busy each, with his own—Turk, Greek, Armenian, Frank, and Jew, all the same, each in his sectarian or national costume, which to my eyes are strange enough. Went to Mr. ——, the consignee of the bark; were pressed hard to drink liquor or smoke a pipe; not to be impolite, we accepted a cup of coffee. Thence we passed to the French P. O., and thence to the agent of the steamer to Jaffa. They asked $641 for passage and freight to Jaffa, and seven francs per day for board. This would more than use up our funds.

5th mo., 1st. Went aboard the French steamer, which arrived this morning, and leaves to-day at 11 for Jaffa; thence ashore and called upon Mr. Ladd, a missionary from the States. Was introduced to Mr. Mirzan, one of the owners of the Rose Pool. His father was a Frenchman; his mother a Greek. He speaks seven different languages and writes five. He went with us to the agents, but could do no better as to terms than yesterday. Had the mortification of seeing the steamer leave at eleven. The Austrian steamer leaves next Sabbath, but fear their terms are still higher. The French steamer leaves again in twenty days. Nothing disheartened, went and took our families off and took lodgings in the city. We rent a room each for eight piasters per day, and have our meals furnished according to our purse from an eating house, and from the market. Had another interview in the P. M. with the agent. We had made trials elsewhere, and found that by taking our freight by weight, it would probably cost us $120, instead of $416.

2d. After much running about and frequent consultations, we had about made up our minds to stay here and take the next French steamer, when a passage in an Austrian bark providentially offered itself. Her name is Adolar, commanded by Capt. Cosmo Gersaglia. Italian, Greek, Spanish and French are spoken on board. She carries a complement of twelve men. Was bound to Alexandretta, far north of Beirut, to take cargo from there here; goes out in ballast, save what little freight we have. She goes now direct to Jaffa, taking our freight on board and landing it, our passage and board, all told, for *two hundred and ninety dollars.* Although this is more than we thought we ought to pay, it is so much less than we feared it would cost us, that in our straitened circumstances I feel that the hand of the Lord is in it. To Him be all the praise for this deliverance. We are at liberty to take as much freight as we please, (but have no money on which to speculate,) and the cabin and one state room entirely at our command. The cabin is below deck. The vessel registers 350 tuns.

3d. This forenoon all our goods have been taken from the Rose Pool on board the Adolar, without any expense to ourselves. Have seen a copy of the agreement, and only wait for duplicate copy to be signed and presented, when we pay $200, and the balance on our arrival at Jaffa. Our accommodations will not be equal to those of an American vessel, but so much superior to Haytien coasters, that I feel quite contented. The mail closes at 3 P. M., *i. e.* in 15 minutes. I must close, dear friends. Pray for us. We expect to sail the 5th instant. The Lord be with you all.

Yours in Christ, WM. M. JONES.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder:

In your paper of the 8th inst., under the head of "*Secret Societies,*" is an article signed N. V. H., in which the writer, after expressing much satisfaction in reading a certain Circular previously published in the *Recorder*, goes on to say, "he has no doubt but good has been accomplished by such Societies, yet he sincerely believes that Secret Societies are to be condemned because of the principle of secrecy contained in them"—leaving us to infer, at least, that the fact of their having a secret was prima facia evidence, in and of itself, that they deserve condemnation. Now, not wishing to enter into a defense of any of those Societies, (as I conceive that by their fruits they ought to be known and judged,) and perfectly willing to incur the charge of ignorance from those who are wise in the Scriptures, I would, in all sincerity, ask N. V. H. to give us an explanation why our Saviour, in the texts of Scripture quoted below, enjoined secrecy on his disciples, if the *principle* of secrecy is wrong in and of itself.

In Matthew, 6th chapter and 3d verse, we read, "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." Again, in the 6th verse, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door," &c. Again, in Mark, 5th chapter and 40th verse, "When he had put them all out, he taketh the father and mother of the damsel, and those that were with him, and entered in where the damsel was lying," &c. In the 43d verse, "And he charged them straitly, that they should tell no man." Again, in Mark, 9th chapter and 2d verse, "And after six days Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain, apart by themselves," &c. There are other examples which might be quoted; but these are sufficient to illustrate the principle of *secrecy in and of itself*, without reference to what the object may be, or whether applied to an individual or a collection of individuals. A fair explanation of the above texts would much oblige

A LAY BROTHER.

THE JEWS OF PALESTINE.

The Jewish paper published in this city, (*The Asmonean,*) in its issue for the 9th inst., gives an Appeal from the office of the Chief Rabbi, London, in behalf of the starving Jews of Palestine. The Appeal is accompanied with letters from Sir Moses Montefiore, and from various congregations of Jews in Palestine. The whole makes as dark a picture of the present condition of the Jews in the Holy Land as can well be drawn.

Sir Moses Montefiore says:—

"Poverty in the East differs vastly from the like calamity experienced in Western Europe, inasmuch as the capability to relieve is in the East confined within the narrowest bounds, and restricted to a very limited number. Such being the general outline of the condition of our brethren in Judea, my feelings were most naturally aroused in their behalf. But judge to what extent my sympathies are now awakened, when, as I inform you, that from the harrowing intelligence it has been my painful lot to receive, both from direct and indirect sources, I learn that 'fathers in Israel'—men profoundly learned in the law, who, so that they may die near the graves of our forefathers, submit to live in the most abject poverty—are now impelled by the very love they bear their children, to sell them to the stranger, 'so,' to use their own words, 'that their offspring may be spared death—death from starvation.'"

The Appeal of the Chief Rabbi says:—

"From authentic documents, which have reached us, not the slightest doubt remains that the present condition of our poor brethren, scattered through the four cities of Jerusalem, Zaphed, Hebron, and Tiberias, is absolutely heart-rending. This is no exaggeration, but a stern and dreadful reality. The almost total failure of the last harvest, which raised the price of all the necessaries of life to an unparalleled height, the present war and general political disturbances, the diminution of the usual resources for the poor, especially those derived from Russia, which has hitherto contributed the most, have brought about an awful famine, aggravated by a great amount of sickness, springing from hunger and distress, which calamities are now devastating the Holy Land. Many of its Jewish inhabitants have already become the prey of starvation, and many more will share the like fate, unless relief, speedy and effectual relief, come from some quarter."

One of the letters from Jerusalem says:—

"The compass of human language is too restricted for us adequately to proclaim the unhappy condition of our community. The elements have made a compact with the legion of human ills, to pour on us the vials of desolation, and to pursue us with remorseless fury. Gaunt famine sits enthroned, and with sable wings outstretched, overspreads and darkens our horizon, shutting out both light and life. And Israel hath waxed very low, even to the dust. The widow and the orphan wander houseless, and bend under the heavy weight of misery. By day one universal cry ascends, 'Give us bread!' the nightfall re-echoes, 'Give us bread!' and the morning takes up the anguished cry. Alas! alas! if tears could be distilled into food, we could to repletion grant the appeal of the supplicants; but the soul mourns forth its reply, *There is no bread;* the staff of life has snapped in twain, and departed from among us."

SECOND-ADVENT SABBATH-KEEPERS.

At the meeting of the Seventh-day Baptist Central Association in 1853, the Corresponding Secretary was instructed to open a correspondence with the Second-advent Sabbath-keepers, with a view of learning their faith and practice. At the recent meeting of the Association, he reported the following letter from one of the leading men among them, editor of their paper, the *Advent Review and Sabbath Herald*:—

DEAR SIR: My limited time and space will not allow me to enter into an extended statement of the faith and hope of that portion of the Second-advent people who observe the fourth commandment. Our publications give our general views in full. These I forward to you, and shall be happy to furnish you with new works when published.

It is now a little more than eight years since the Sabbath was first introduced among the Advent people; and as a people, they rejected it. A few stood firm amidst violent opposition. The Sabbath cause did not advance with us but very little up to 1849. At that time it began to rise, and its progress has been steady and firm till the present; and within a few months, the interest among us to extend the light of the true Sabbath to others, and the readiness of the people to investigate, has greatly increased.

As a people, we are brought together from divisions of the Advent body, and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing here, with the aid of no other creed than the Word of God, and bound together by the bonds of love—love for the truth, love for each other, and love for a perishing world—"which is stronger than death," all party feelings are lost. We are united in these great subjects: Christ's immediate, personal second advent, and the observance of all of the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent.

With Seventh-day Baptists, we agree in the institution, design and perpetuity of the Sabbath. Though the pioneers of the Sabbath reform with us investigated the subject and entered the field before they saw your publications, yet the writings of the Seventh-day Baptists have been a great comfort and strength to us.

As a people, we hold that it is the design of Heaven that the Sabbath should be extensively published, especially just prior to the Second Advent; and that in the fulfillment of the prophecy of Rev. xiv 6–14, in the Second Advent movement, the "commandments of God" hold a place, as the last great testing truth, just before the Son of man takes his place on the white cloud to reap the harvest of the earth. And here we adore the wisdom of God in giving a truth so simple that every accountable person can learn it, yet so mighty, as the last great testing truth preparatory to the coming of the Son of Man.

Your brother in Christ, JAMES WHITE.

SLAVERY IN CALIFORNIA.—From the following paragraph, which we copy from *The Mississippian*, it appears that slavery is already established in California, and stands some chance of becoming permanent:—

"Two years ago a law was passed by the California Legislature granting one year to the owners of slaves carried into the territory previous to the adoption of the Constitution, to remove them beyond the limits of the State. Last year the provision of this law was extended twelve months longer. We learn by the late California papers, that a bill has just passed the Assembly, by a vote of 33 to 21, continuing the same law in force until 1855. The provisions of this bill embrace slaves who have been carried to California since the adoption of her Constitution, as well as those who were there previously. The large majority by which it passed, and the opinions advanced during the discussion, indicate a more favorable state of sentiment in regard to the rights of slaveholders in California than was supposed to exist.

EXECUTING THE FUGITIVE SLAVE LAW.—*The Christian Witness and Church Advocate*, the high-toned and conservative organ of the Episcopal Church in Massachusetts, devotes a column and a half to the consideration of the recent fugitive slave case in Boston. The closing paragraph of that article expresses the feelings of a large and growing class:—

"It cannot be disguised, that a very great change is going on in public opinion, which will no doubt soon manifest itself in a form that will allow all to act, with effect, who desire the repeal of this law. It is by reason, and not by revolution—by the ballot box, and not by the cartridge box, that we must seek for the remedy of the evil. We hope that all laws will be executed, while they are the laws of the land, not excepting the Maine Law. But we do moreover most earnestly hope that no other attempt will be made to arrest and return fugitive slaves in this community, at least for the present. It might be done; it no doubt would be done, but it would be trifling with a volcano."

THE FUGITIVE SLAVE ACT DECLARED UNCONSTITUTIONAL.—The Hon. A. D. Smith, Associate Justice of the Supreme Court of the State of Wisconsin, discharged S. M. Booth of Milwaukee from arrest in the Glover case, on the ground both of defectiveness in the warrant, and the unconstitutionality of the Fugitive Slave Act of 1850. He holds that act to be unconstitutional, because,

1. Congress has no Constitutional power to legislate on the subject of reclaiming fugitive slaves;
2. Nor to clothe Court Commissioners with the power to determine the liberties of the people, and
3. Because this Act denies the right of trial by jury.

OUR MISSIONARIES IN CHINA.—On Second-day, the 19th inst., we received letters from brethren Carpenter and Wardner, dated Shanghae, March 2, 1854. We have only time to give the closing paragraph of Bro. Carpenter's letter.

"Day before yesterday I went with Bro. Wardner to assist in distributing alms to the poor and preaching to them. We have solicited and obtained about five hundred dollars of the merchats here for this purpose; also, about three hundred garments have been given us to distribute to the poor. These garments, and two hundred dollars in cash, were furnished by our vice-consul, Mr. Cunningham. Our Consul, Mr. Murphy, and his lady, have recently arrived; our minister, Mr. McLane, is expected soon. Our health was never better, nor our responsibility greater. Pray for us still."

THE CRYSTAL PALACE OPEN ON SUNDAY.—Ever since the opening of the Crystal Palace in New York, a desire has existed in some quarters to have it open on Sundays; so that the workmen who have little leisure on week days, may on Sunday view the articles collected there. But public sentiment was too strong against such a measure for the old Directors to sanction it. Under the new administration, however, things are done differently. Great musical entertainments are now being given at the Palace, and last Sunday the word *sacred* was prefixed to *concert* in the notices, and the whole concern was thrown open to visitors. Between two and three thousand persons attended—enough to prove that *sacred* concerts are in favor with the New-York public.

BURIAL OF JUDAH TOURO.—The remains of this wealthy Israelite were recently removed from New Orleans to Newport, R. I., for interment. The funeral ceremonies at Newport, on the 6th inst., are described as very imposing. Delegations were present from nearly all of the Jewish institutions named in Mr. Touro's will. The citizens of Newport tendered the hospitalities of the city to all visitors from a distance, and attended the funeral.

A SLAVEHOLDER'S DEED.—Below is a copy of an old Virginia gentleman's deed of emancipation. It is found in J. J. Marshal's Kentucky Reports, vol. 6, p. 332, where it came up in litigation:

"Upon the principle of love, justice, mercy and truth, and in obedience to the command of the Creator of all things, who commanded us to do unto all men as we would they should do unto us, and to break every yoke and let the oppressed go free, and agreeably to the bill of rights, by which we opposed the power of Britain, I do, by these presents, renounce all claims to any power over man, be he white or black; and I do, upon the house-top, confess my sins, and hope that God, for Christ's sake, will pardon me for what is past; and yet I now freely, and immediately, liberate and quit-claim to a negro man named John, and a negro woman named Lucy, his wife, and a negro man named Brownley, as also a negro girl named Susannah, now ten years old, to go free at the expiration of eight years from this date, as also a negro girl named Rachel, now eight years old, to go free at the expiration of ten years from this date.

"And in witness whereof I have hereunto affixed my hand and seal," &c.

A PAPAL THREAT.—The following horrible threat appeared recently in Archbishop Hughes' official paper, the *Freeman's Journal* of New York. In alluding to the popular tumults which the presence of the Papal Nuncio, Bedini, created in various parts of our country, the editor of the *Journal* says:—

"If the result of this damnable agitation, created and fostered by the daily papers, should happen to end in a general slaughter of misguided men by each other, and a consequent FIRING OF THE CITY IN SOME TWO HUNDRED PLACES AT ONCE, in what repute will the community, sobered and taught wisdom by commercial ruin, hold the miserable newspaper men who will have brought on so fearful a catastrophe?"

THE RELIGIOUS TRACT SOCIETY.—This Society has reached the fifty-fifth year of its age, and its operations are extended to almost every part of the world. Mr. Peto, M. P., presided at its recent anniversary in London. During the past year, the Society has issued 27,376,575 publications, being an increase of 1,524,724. The benevolent income of the year, including the sums received for special objects, was £8,551 11s. 5d. The legacies, £2,423 6s. 5d. The grants of money, paper, and publications, for home and abroad, amounted to £11,206 14s., being an excess over the ordinary benevolent receipts of £4,166 13s. 4d. The sales have reached the sum of £63,400, showing an increase of £4,927 7s.

RELIGIOUS INTELLIGENCE.

A widow woman named Jane Wilson, died recently in Ohio, possessed of a large property, principally in cash. She had no children, but left a number of brothers and sisters in humble circumstances. To these she devised a few small legacies, and gave the residue of her property, estimated at $214,000, to the Foreign and Home Missionary Societies of the Presbyterian Church. Her relatives contested the will on the ground that Mrs. Wilson was not of sound mind, and the jury, without any difficulty, found that the will was not valid, and the estate will be divided equally among the relatives.

The death of the widow of Gen. Henry Gratiot by cholera is announced in the Galena papers. It occurred near Warren, June 1. She was the mother-in-law of the Hon. E. B. Washburn, and one of the seven persons—four of whom belonged to her family—who organized the first Protestant church west of the Mississippi River. This was in 1816, at Bonhomme, near St. Louis, then a little French village. She was one of the few members who organized the first Presbyterian church in Galena, twenty-three years ago.

A church in East Boston borrowed money of an individual, and failed to pay the same. A suit was brought by the creditor against the Roman Catholic Bishop of the Diocese. The court decided, that as the titles of the churches, parsonages, &c., are vested in the Bishop, he was liable in every case, for all the debts of any and every church in his Diocese of which he holds the deed, when such debts are supposed to be contracted with his full knowledge and consent. Judgment was rendered accordingly against the Bishop.

According to a royal decree of Feb. 8th, for the Duchy of Schlesswig, the Jewish congregation of Altona has been deprived of the privilege of Din Thorah, by which Jewish lawsuits, in the first instance, had to be decided by the Chief Rabbi. All the pending lawsuits had to be handed over to the competent courts, and thus the last remnant of that old Jewish institution has disappeared in Germany.

The last published reports of the Theological Schools in the United States, make the number of students connected with them about one thousand four hundred, some three hundred more than it was in 1838. It is estimated that there are needed annually in this country, to supply vacancies made by death and otherwise, from one to two thousand ministers, exclusive of the number made necessary by the increase of population.

Among the recent deaths, we notice that of Mr. H. J. Huidekoper, a prominent man among the Unitarians. He was a resident of Meadville, Pa., a man of great purity and simplicity of character, a rich and at the same time a generous man. He was the founder of the "Meadville Theological School," established jointly by the Unitarians and "Christians," and was a large contributor to its funds.

The First Church in Newport is said to be the oldest Baptist Church in America. It was constituted in 1638. Its first Pastor, Dr. John Clarke, was imprisoned in 1651 for preaching in Lynn, Massachusetts. This ancient church has existed 215 years, and has had 13 pastors.

Mrs. Martha F., wife of John S. Beecher, a missionary of the American Baptist Missionary Union, died at sea, March 31, on her homeward passage.

The Mission House at Rangoon, with about thirty other buildings, was destroyed by fire on the 12th of February last. Its contents were mostly saved.

Rev. E. H. Chapin will deliver an Oration at the Crystal Palace on the 4th of July next.

Abstract of Proceedings in Congress.

SECOND-DAY, JUNE 12.

In the SENATE, the death of Hon. J. F. Snodgrass, member of the House from Virginia, was announced, and the usual eulogies pronounced and resolutions passed.

The HOUSE talked about adjournment all day. It was finally decided, by a close vote, to adjourn on the 14th of August, and *not* meet again in October.

THIRD-DAY, JUNE 13.

The SENATE had up the Vetoed Land bill for the relief of the Insane, and Gen. Cass made a speech thereon, in favor of the Veto, but adverse to the principles which underlie it.

In the HOUSE, the Pacific Railroad bill was thrown over for the session. Mr. Giddings' resolution to expel the editor of the *Washington Union* from the floor was tabled by a vote of 100 against 32.

FOURTH-DAY, JUNE 14.

In the SENATE, after the usual opening business, Mr. Clayton, in reply to an editorial in the *Union*, made a personal explanation, defending the course of Mr. Calhoun and himself in the struggle of 1848, in giving permission to aliens, who had declared their intentions to become citizens, vote in newly-acquired Territories. The House resolution fixing the adjournment of Congress on the 14th of August was taken up. Mr. Gwin moved an amendment to the resolution so as to allow Congress to take a recess from the 17th July to the 16th August. After considerable discussion, the amendment was agreed to by a vote of 25 to 16. The House amendments to the bill regulating the pay of Deputy-Postmasters, was, after a brief discussion, passed.

In the HOUSE, after the reading of the Journal, the consideration of the Civil and Diplomatic Appropriation bill was resumed. Mr. Brooks of South Carolina made a speech against the constitutionality of the Pacific Railroad bill. Messrs. Singleton of Miss., Latham of California, and Cobb of Alabama, followed, and spoke in favor of the acquisition of Cuba.

FIFTH-DAY, JUNE 15.

In the SENATE, Mr. Sumner presented the credentials of Hon. Julius Rockwell, recently appointed Senator from Massachusetts, to fill the vacancy caused by the resignation of Mr. Everett. The Committee on Finance reported back with amendments, the bill providing for the payment of certain creditors of Texas. The bill passed by the House for the extinguishment of Indian titles in the Territory of Minnesota and the State of Wisconsin was then passed. The Senate then resumed the consideration of the President's veto of the Insane Land bill. Mr. Clayton made a speech in favor of the bill, and argued against the veto.

The HOUSE, soon after assembling, proceeded to consider, but did not dispose of, the bill in favor of increasing the rates of postage. Mr. Gerrit Smith moved an amendment to the bill, providing that the Post-Office Department be abolished after the expiration of two years, and that individuals and associations be then at liberty to carry the mails. Pending the consideration of the bill, the House went into Committee of the Whole on the General Appropriation bill. Without taking a vote, the Committee rose and the House adjourned.

SIXTH-DAY, JUNE 16.

In the SENATE, the bill authorizing the coinage of fifty and one hundred dollar gold pieces was taken up. The fourth and fifth sections, being that part of the bill relating to assaying of bullion, and against which the New York Chamber of Commerce had protested, were stricken out, and the bill was passed. Four private bills were passed and one rejected. The Senate then adjourned until Second-day.

The HOUSE at an early hour resumed the consideration of the bill to increase the rates of land postage in the United States. After a brief debate the bill was laid on the table by a vote of 94 to 51. A short time was spent on a private bill, and the House adjourned.

SABBATH-DAY, JUNE 17.

In the HOUSE, the Senate bill authorizing the issuing of registers for certain vessels to the Accessory Transit Company was passed; also, the bill increasing the salaries of Executive and Judicial Officers of Oregon, New Mexico, Washington, Utah and Minnesota Territories; also, the bill to adjust the expenses of the Cayuse War in Oregon. The bill providing for the mail service between the Atlantic States and California, was then taken up. Mr. Mace, Chairman of the Select Committee appointed to investigate the subject, said he would be able, in a few days, to present a report showing astounding frauds and swindling from the beginning of the Pacific mail contracts to the present time. In order to afford an opportunity to look into the subject, the further consideration of the bill was postponed till Third-day week.

European News.

Three days later news from Europe has been received since our last.

Although nothing decisive has yet occurred, the news from the East begins to assume a greater interest. The Russians have at last been driven from the whole line of the Circassian coast, and their only means of communicating with the army which now threatens Kars and Erzeroum, will be, henceforth, by way of the Caspian Sea. The independence of Georgia has been proclaimed. Tiflis, its capital, is still in the hands of the Russians. The allied fleets in the Black Sea have not yet recovered from the fatigue of their recent labors at Odessa.

Silistria still maintains its defense, the Russians having been repulsed at every attack they have made. Omer Pasha, since his conference with the French and English Generals at Varna, is advancing toward the fortress with all the force at his command, and an engagement on a grand scale was expected. The communication between Silistria and Shumla was still kept open, notwithstanding the great increase in the Russian force which invests the former place.

There is nothing of note from the Baltic. The attack on the fort of Gustavsvärn is not confirmed. The French fleet, however, had left Kiel, and would in a few days join Sir Charles Napier's squadron.

In Denmark there appears to have been a *coup d'etat* on a small scale, occasioned by the growing anti-Russian feeling of the people.

EMIGRATION TO NEBRASKA.—The N. Y. *Tribune* says that all persons who desire particular information in relation to the plans, purposes and progress of the Emigrant Aid Company, are requested to send their communications to the "Secretary of Emigrant Aid Company, Boston, Mass." The Company intend to send the first train-load of emigrants to Kansas about the first of August next, and before winter they hope to locate in that Territory not less than twenty thousand settlers. The Company will forthwith forward mechanics and machinery for manufacturing lumber, and proceed to erect receiving houses for emigrants. The Company is now organized and books are open for subscription to the captital stock. The original design of having so large a capital as five millions has been abrogated, and in lieu of annual contributions on the capital as at first proposed, it is now designed to reduce the capital stock to the sum that will really be needed as an immediate working capital, and to change the character of the subscriptions so that the whole amount of them shall be at the call of the Trustees. It is now supposed that a paid up capital of $200,000 will answer all the purposes of the Company. Such an alteration in the charter as this change necessitates, it is the intention of the Company to obtain immediately on the meeting of the Massachusetts Legislature. At the same time a change will be made in the title of the Association which will more fully denote its national character and comport with the wide scope of its efforts.

THE WOOL MARKET.—The editor of the *Wool Grower* gives the following figures as what the various grades ought to range at this season: Saxony, 60 and 75c.; Merino, 50 and 60c.; Three-quarter and half, 35 and 50c.; Common, 35 and 40c. Prices depending on condition more than usual. There has been no change to favor sellers as yet, nor is there any prospect, as the season for clipping draws near. There is no doubt but what Wool is worth quite as much to the manufacturer this year as last. But the condition of financial affairs consequent upon the war, and the high price for breadstuffs, will tend to depress the early market below the point to which it should go. If there should be a good harvest in England and at home, the chances are that the price of Wool will materially advance in the fall. Our opinion, however, is, that at no time this year will the price of Wool equal that of last year. Farmers may do well to hold on, but they will not be wise if they hold beyond a fair offer, because they got more for their clip a year ago. [Tribune.

THE MILITIA LAW.—The Militia Law passed at the last session of the Legislature of New York, requires the commandant of every military company, and the foreman of every fire company in every city and town, before the 15th of June in each year, to deliver to the assessor of each town in his company district, a list containing the names of all persons belonging to their respective companies, which list shall show the town in which each member of each company resides. Every person not exempt from military duty is required to pay the sum of fifty cents a year in the same manner as he pays other taxes. The military fund in each county in the State belongs to the several regiments in such counties, and may be applied for all purposes for which such companies are authorized to use and apply the military funds belonging thereto.

SUMMARY.

At the Novelty Iron Works, in New York, on the 16th inst., E. K. Collins, Capt. Nye, Col. Borden, Horatio Allen, and Thos. B. Stillman and others, in all twenty-two persons, sat down to a lunch, upon temperance principles, inside of the gigantic cylinder of the steamboat Metropolis, now being finished at the docks of the Novelty Works, for the Fall River Line. This enormous cylinder is 105 inches in diameter, working with 12 feet stroke. It is 13 feet and 8 inches in length, and 34,099 pounds in weight. A horse and carriage passed through the cylinder several times without difficulty. After the dinner was over 101 men stood in the cylinder without difficulty, and it could have held several more.

John Freeman, of Indianapolis, Ia., was claimed as a slave by one Ellington, but after much abuse and long imprisonment, was rescued from his perilous situation only by the discovery of the most indubitable evidence that he was a free man, and that the slave who had fled from Ellington was actually in Canada. Freeman brought suit against Ellington for false imprisonment. When the case came on for trial, a few days since, Ellington's counsel consented, rather than do worse, that the jury should find a verdict for Freeman for $2,000 and costs. This is a costly operation for the slave-catcher, but it will teach other kidnappers to be careful.

The City of Glasgow, with its 480 souls on board, is at length given up. She sailed from Liverpool on the 1st of March, with 111 cabin and saloon passengers, and about 292 steerage, her crew numbering 76, including the commander, Capt. Morrison; and from the period of clearing the Mersey up to the present moment not the least tidings have been heard of her. The breaking up of the immense fields of ice to the northward of the Bank, which were borne down the Atlantic in masses, it is said, of some 200 or 300 miles in length, no doubt overwhelmed the vessel in an attempt to force a passage, and caused her almost immediate destruction, not a soul escaping.

From all parts of the Northern States (says a Chicago paper) we learn of immigration to Nebraska and Kansas. A friend who is conversant with German sentiment in Missouri informs us, that large numbers of the German population of that State will cross over into Nebraska and Kansas. The editor of the *St. Louis News* says eleven wagons containing immigrants from Illinois for Nebraska passed through that city a few days ago. The *Cincinnati Commercial* notes the passage of seven hundred Germans through that city for the same land of promise.

A dispatch dated Paterson, N. J., Monday, June 12, 1854, says: A lamentable accident happened in this city this morning. A gravel train had stopped until some cattle were driven off the track, and two laborers on the cars were throwing stones to assist in driving them away, when the train suddenly started, and both the men were precipitated on the track. The head of one of them was completely cut off, seven cars passing over him, and the other had the flesh torn from his legs, and is not expected to recover.

The Boston *Traveler* says: A fugitive slave and his wife, on their way in the cars from the South to a place of safety, a few days since, when within a short distance of this city, discovered their former owner in the same car, who, it appears, had recognized them. The fugitives were in a state of great trepidation, but a friend who learned the facts of the case, induced them to get out when they reached a neighboring village. A covered wagon was procured, and the fugitives were taken with all speed to this city, and embarked on board a vessel which soon after sailed for the British provinces.

A dispatch dated Cincinnati, June 15, says: Twenty-three negroes from Grant County, Ky., made their escape on Tuesday night, They came down the Licking River in disguise, crossed the Ohio below this city, and yesterday took passage on the underground Railroad for Canada. Nine fugitive slaves from Boone County, Ky., were arrested in the suburbs of this city last night. The party consists of four men, two women, and three children, and are in a deplorable condition. One of the men is over sixty years of age.

The editor of the *Cambria Tribune* has just returned from Illinois, and says that Northern Illinois is almost free from the curse of rum-selling and rum-drinking. Very many Counties refuse to license the most "respectable" houses; and in others, public opinion prohibits what the law does not. A prohibitory law, it is thought, will be enacted by the next Legislature. Maine Law Alliances are organized in almost every County to effect this purpose.

Peter Schnessler, in a fit of rage and intoxication, became exasperated at the citizens of Garnetsville, Mo., for an attempt to arrest him for disorderly conduct, and discharged a heavily-loaded shot-gun at the crowd of men in the street. Some six or eight shot took effect in the inferior extremities of John Berry; one in the body of E. Keith, Esq., James Allen, and Felix Howard. None of the gentlemen are seriously injured or disabled, except Mr. Berry, who is not, however, mortally wounded.

A duel was fought on the 3d inst., in Mississippi, near the Alabama State line, between Gen. J. C. Saunders of Alabama, and Judge Evans of Mississippi. Five shots were exchanged, and the parties were wounded, Judge Evans dangerously. The difficulty arose from some harsh language used by Saunders in reply to an address delivered by Evans before the Literary Society of the Western Military College in Alabama.

A Floating Anchor has been invented by Capt. A. F. Lewis, now residing at Turtle, Wisconsin. It is composed of planks, readily and firmly bolted together, in the form of a square-sail, say eight by ten feet, and let down over the bow of a drifting vessel to a depth sufficient to shield it from the action of surface currents; when it (as is certified by sea-captains who have seen it tried) will bring the vessel's head to the wind in any sea, and reduce her drift from four miles per hour to one.

The Welshmen of this country are to hold an "Eisteddfod" or Literary Congress in this City in the autumn of next year. For that occasion they offer six prizes of $300 each, three of $250 each, nine of $200 each, six of $100 each, and one of $50, for the best Essays (in Welsh) on Astronomy, Chemistry, Geology, Natural Philosophy, Logic, Welsh History and Biography, Phrenology, the occult sciences, the best Ode or Poem, &c., &c.

An English journal says that an old Saxon has been using for fifty years, and with perfect success, a remedy for the bite of mad dogs, by the agency of which 'he has rescued many fellow beings and cattle from the death of hydrophobia.' The remedy is to wash the wound immediately with warm vinegar and tepid water, dry it, and then apply a few drops of muriatic acid, which will destroy the poison of the saliva or neutralize it, and the cure is effected.

A very serious collision between an express and freight train, occurred at Olean, on the Erie Railroad, last week. The engineer and fireman of the express train were badly injured, at first supposed fatally, but at the last accounts they were in a fair way to recover. The locomotives and cars sustained a damage of about $5,000. The engineer of the freight train is considered the individual in fault.

Another barrier to the liberty of Commerce has just been thrown down, by a new Danish law, making trade with Iceland free to all nations. This trade, not long since, was a monopoly, held by a small company of Copenhagen merchants, who realized such large profits from it, that the designation of Icelandic traders, by which they were ordinarily designated, was in some degree synonymous with wealth.

The Superintendent of the Banking Department has given notice that the outstanding notes of the Atlas Bank of Clymer must be presented for redemption within six months from the 9th of June. The stock notes will be redeemed at 97 cents, and the stock and real estate notes at 75 cents on the dollar, on presentation at the office of the Superintendent.

A dispatch dated Boston, Wednesday, June 14, 1854, says: A boiler exploded yesterday afternoon in the manufactory of Stephen T. Taylor, No. 20 Brighton-st. Six persons were badly scalded, and two of them—Thos. Beach, the engineer, and H. Allison, an employé—died to-day. The building was considerably shattered.

Thomas Boardman, Fall River, Mass., offers a premium of $100 for the best Tract, not exceeding twelve pages, on *The Scriptural and Political Remedy for the North in the present crisis on Slavery.* Competing manuscripts to be sent to Mr. B. before Nov. 1st next. Three clergymen of Fall River have consented to act as judges.

The Legislature of Connecticut, which has been for some weeks carefully maturing a stringent and well-guarded act of Liquor Prohibition, on the 15th inst. passed it through both Houses by very decided majorities—*one hundred and forty-eight* to *sixty-one* in the House, and *thirteen* to *one* in the Senate.

Mrs. Adeline Penfield was recently chosen Supervisor of Penfield, Ohio, but could not qualify, as the Constitution of Ohio allows none but *voters* to be chosen to that office.

The accounts of the progress of the American Expedition to Japan, leave no room to doubt that it will ultimately be successful, beyond even the anticipations of its projectors.

One of the Commissioners of Excise of the City of Brooklyn was convicted in the Kings County Court of Oyer and Terminer, June 16th, on an indictment charging him, with the majority of the Board, with granting tavern licenses to persons who have not the accommodations required by law. The penalty, if enforced, is a fine not exceeding $250, and imprisonment for not more than one year.

Another Rum Murder is added to the long list of crimes laid at the door of the arch-fiend in New York. On the 16th inst., two men got into a dispute in a grog-shop in Chambers street, which was settled only when one of them, an old man, had been beaten to death. The murderer, who is the keeper of a rum shop in another street, is locked up.

It is being said around the Washington hotels, that the President has before him upward of three hundred applications for the offices in the new Territories of Nebraska and Kansas, and more "documents" coming! There are but fourteen offices to be filled, or about twenty-five applicants for each office.

U. S. Commissioner Wilcox, of Columbus, O., publishes a card in the *Columbus Fact*, announcing his resignation, and intimates that he declines the office because he is unwilling to execute the provisions of the Fugitive Slave Law.

The *Boston Traveler* of Monday evening notices five cases of cholera in that city, and says a number of additional cases have been reported, and the city authorities have taken vigorous measures to thoroughly cleanse the city.

Great competition exists between the Cincinnati, Hamilton and Dayton, and the Little Miami Railroads. The former have reduced the fare from Cincinnati to Buffalo to $4, including state rooms and meals on the Lake steamers. The fare has hitherto been $8.

It appears there have been six gentlemen elected to the Mayoralty of Washington, at different periods, who were printers by profession. Their names are Roger C. Weightman, Daniel Rapine, Joseph Gales, W. W. Seaton, Peter Force, and John T. Towers.

A dispatch dated Cincinnati, Saturday, June 17, 1854, says: The nine fugitive slaves captured here three days ago were given up to their owners this evening and taken to Kentucky. There was no excitement.

The royal parliament of Sweden, at its meeting of March 17th, by a vote of 68 against 58, has passed a law that the Israelites have the right to settle in any part of the kingdom; and the hope is generally expressed, that the emancipation will be carried.

In Jerusalem, the small pox is making horrible ravages, sparing neither young nor old, nor even the vaccinated Europeans. Half a year ago the small pox attacked the poultry, most of which died.

Israel Donalson, of Winchester, Adams County, Ohio, is the only survivor of that noble band who formed the first Constitution of the great State of Ohio, and is now in his 88th year.

Mr. Schlessinger, one of the parties to a recent sham duel in New Orleans, was shot dead by S. G. Ladd, during a quarrel about the duel.

Cases of Cholera occur now and then in New York, and are increasing. Residents and visitors can not be too careful in their habits and diet.

The Farmers' and Mechanics' Bank of New Brunswick has been reörganized under the free banking law of New Jersey. Its capital is $300,000.

The Hon. Gerrit Smith not only declines a re-election, but is understood to contemplate resigning his seat in the present Congress, because of ill health.

Fifty-seven fatal cases of cholera are reported in the bill of mortality for New York City as occurring last week.

New York Markets—June 19, 1854.

Ashes—Pearls $5 50; Pots 5 75 a 5 81.

Flour and Meal—Flour, 7 75 a 8 25 for common to good State, 7 75 a 8 50 for mixed to fancy Michigan and common to good Ohio. Rye Flour 5 50. Corn Meal 3 87 a 3 94 for Jersey.

Grain—Wheat, 1 76 a 1 81 for upper Lake, 2 05 for mixed Ohio. Rye 1 25. Barley 1 00. Corn 80 a 82c. for Western mixed. Oats 50 a 52c. for Jersey, 52 a 55c. for State and Western.

Provisions—Pork 11 75 for prime, 13 00 for mess. Beef 11 00 a 13 00 for country mess. Butter 14 a 18c. for Ohio, 17 a 19c. for State dairies. Cheese 6 a 9c.

Hay—70c. for shipping.

Hops—25 a 33c. for Eastern and Western.

Lumber—16 00 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl. for common, 4 50 for Mercers and Carters, 6 00 a 7 00 for new Bermuda and Charleston.

Seeds—Clover 7½ a 8c. Timothy 18 00 a 21 00 for mowed and reaped. Flaxseed 1 85 a 1 90.

Tallow—11¼ a 11½c. for Butchers' Association.

Wool—33 a 36c. for native American, 42 a 45c. for full-blood merino, 49 a 53c. for American Saxony Fleece.

DIED.

In New York, June 12, 1854, of consumption, AUSTIN COVEY, aged 25 years and 6 months.

In Waterford, Ct., June 6, 1854, of inflammation of the lungs, ELSIE A., daughter of Matthew S. and Milly Saunders, aged 6 weeks and 6 days.

In Verona, N. Y., June 3d, an infant daughter of William C. and Polly Satterlee, aged three years, three months, and twelve days.

LETTERS.

A G Burdick, J Parmalee, G W Post, V M Burdick, J B Wells, N V Hull, Henry Babcock (sent to Forestville,) E B Coon, W C Whitford, L C Rogers, Wm Dunham, Charles Rowley, Halsey Stillman, Leonard Woolworth, J Goodrich, H P Burdick, C M Lewis, C C Sockwell, Rowse Babcock, E Saunders, A Bascom, C R Burdick, E C Green (both rec'd,) Z Campbell, G R Wheeler, J Whitford, J C Ayer, Henry Jackson, E G Champlin, F Babcock, Daniel Pierce, Jr, Wm M Fahnestock, W B Gillett, Elias I Maxson, P B Vars, Rowland Saunders, J F Randolph, O N Brown, E P Larkin, A B Burdick, S R Smith.

RECEIPTS.

FOR THE SABBATH RECORDER:

Chas Potter, Jr, Westerly, R I	$2 00	to vol. 11	No. 52
Clarke Wells, Potter Hill, R I	2 00	11	52
David Dunn, New Market, N J	2 00	11	52
V M Burdick, Elgin, Ill	6 00	11	52
Asa Burdick, Milton, Wis	2 00	11	52
Deborah Carr "	2 00	11	26
C G Stillman "	4 00	10	52
J D Burdick, DeRuyter	2 00	10	13
Wm C Satterlee, State Bridge	1 00	11	26
John Parmalee	1 00	11	52
Charles F Green, Berlin	2 00	11	44
Leonard Woolworth, Wellsville	2 00	9	46
Lodowick Peckham, Watson	2 00	11	40
B J Burnett, New York	4 00	10	52
Amos Stillman "	50	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Charles Potter, Jr	$1 00	Martin Dunn	$1 00
Chas C Sockwell	1 00	David Dunn	1 00
Erastus P Clarke	1 00		

WILLIAM M. ROGERS, Treasurer.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Alfred Center on the morning of June 22, 1854, previous to the opening of the Association. All communications designed for the action of said Board should be forwarded to the Secretary as early as practicable, that the Board labor under no embarrassment in making their annual report.

E. R. CLARKE, Clerk.

Water Cure.

MOUNTAIN GLEN WATER CURE AND SUMMER RETREAT, at Plainfield, N. J.
A. UTTER, M. D., Physician and Proprietor.
If beauty and variety of scenery, pureness of air and water, *personal professional attention*, neatness, cheapness, and good cheer, are requisites of such an institution—these are combined at the Glen.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2.50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—
Leave New York at 8 A M, 12 M, and 4 and 6 P.M.
Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.
Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.
Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:
Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.
Dunkirk Express at 7 A. M. for Dunkirk.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Way Express at 12.45 P. M. for Dunkirk.
Night Express at 6 P. M. for Dunkirk and Buffalo.
Emigrant at 6 P. M.
On Sundays only one express train, at 6 P. M.
These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—
Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.
Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.
Express Train, 4 P. M. Accommodation Train at 6.30 P. M.
For Tarrytown at 11 P. M.
For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.
For Peekskill at 10 A. M., 3 and 5.30 P. M.
The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.
Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.
Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

P. S.—Almost any number of certificates can be sent you, if you wish it.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy founts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

GEORGE BRUCE,
51-3 13 Chambers-st., New York.

Miscellaneous.

[illegible] to her Guardian Angel.

[illegible]

The angel, whom Heaven
Hath sent to my prayer,
To lead me secure
Through paths that ensnare—
Bring me at last
To the land of the blest—
O smile on me now,
Thou heavenly guest.

Oft have I bemoaned,
Oft bitterly wept
The bloom of the rose,
By hidden worm nipped;
[illegible] pure
As heaven's crystal sheen,
Oft suddenly veiled
By dark clouds hath been.

O Angel, deal gently,
My hope is in thee;
Thy wings of gold spread
A shield about me.
[illegible]thful, untried
[illegible]ssion's dark ways,
[illegible] not that art
Whose cunning betrays.

When vanity lures,
With flowers gay and bright,
Yet 'neath their bloom lurks
The serpent of blight;
When folly would tempt,
And draw me astray,
Then haste, child of heaven,
And warn me away.

If on me false love
His shameless gaze turns,
On sneers at the right,
Or holy truth spurns;
Mine angel, then shake
So loudly thy wing,
That, frightened, his flight
My triumph shall bring.

Yet when all alone
A golden harp-string
Mine angel, of thee
A sweet song I sing;
Then breathe in my soul
A sweet spirit tone,
Till all my notes swell
With a charm of thy own.

When under my hand,
Sweet music is given,
And devotion doth bear
My rapt heart to heaven;
Then open to me
That world yet to come,
Till at its bright glow
I weep for that home.

And when thou hast closed,
With fingers of love,
Mine eyes in death's sleep,
[illegible]n called above,
On thee will I lean,
Secure from alarm,
All fearless ever
On thine angel arm.

Then thou with a smile
Shall call me thy bride,
Nor shall the sweet kiss
Of love be denied.
By thy rosy hand,
Led on to my rest,
In peace I shall reach
The land of the blest.

E. H. G.

Economy in Food.

At least one half of the world do not know the meaning of the words that head this article. "Economy in food," they would say, with a stare, "what do you mean? I must buy bread, and I get a precious little loaf for a sixpence, but I can't get any bigger one. I cannot do without meat, and that is awful dear; only think, eighteen pence a pound for beef and mutton! As for lamb, why, poor folks can't touch that; but I must have meat, for I am a hard-working man, and I can't eat meat all the time without potatoes to fill up, and who ever heard of such a price as they are now? and cabbage, and all such truck, is just as dear. I should like to see your economy, if you had to buy food for a family."

So you should, so you may, if you will come where we eat. We believe that a man can work hard, and yet eat no meat. Certainly, there is no need of making a perfect carnivorous animal of himself; and he can eat meat without [illegible] every day to the butcher to get it [illegible] Hard-working farmers eat salted beef and pork, and seldom touch fresh meat except at the annual butchering times. It is not good economy for a poor man to buy fresh meats at any time.

As for potatoes, nine-tenths of them at this time in this city are not wholesome food, and they are the dearest article that is sold for the sustenance of man. The prices that old potatoes are retailed at is equal to five cents a pound, and those from Bermuda eight cents, and the little, watery, precocious, unhealthy things called "new potatoes," are sold at a price equal to twelve cents per pound. At the same time, good family flour is sold for six cents, and yet every body cries, "what a dreadful price!" But there is cheaper food than flour; not only more economical, but more healthy, particularly for a variation of diet. One thing is the various preparations of Indian corn—the poorest of all is the meal ground almost as fine as flour, which almost spoils it for bread. Then there is the article known at the South and West, where it is extensively used, under the name of hominy. Here it is called samp, and is sold at about $2 50 a bushel, and one bushel is worth more that four bushels of potatoes. It is a good, palitable, wholesome, economical food. But a more generally acceptable article is called hominy here; at the West, grits. The first is hulled corn, the grains left nearly whole; the latter is hulled corn, cracked into grains about the size of bird-seed shot, or coarse gunpowder. It sells for three and a half cents a pound. Both are cooked by soaking and slow boiling for hours in clear water, and when eaten as a substitute for vegetables, with meat, are seasoned with salt and a very little butter. Both are very good with meat gravy, or with sugar or molasses. By the bye, sugar and molasses are the cheapest articles of food in New York, and children should be allowed a free use of them upon the score of economy.

Another article is the kiln dried sweet corn, which, though more expensive than either of the two preceeding articles, is nevertheless more economical than meat, potatoes, cabbage, and all sorts of green trash now in market, and it is acceptable to almost every palate that appreciates corn when in the roasting ear.

Another cheap wholesome food is wheat grits. At present, owing to the advance in grain, this preparation is much higher than common, but cheaper than flour, and more healthy.

All these preparations of economical food, are made by the North American Phalanx, and we believe also by Hecker, very largely, and of course sold to somebody that knows how to live in the City.

Dry beans and peas are also articles that should enter much more into the consumption of all who study economy in food. We believe that a dollar's worth of either would go further than six dollars' worth of fresh meat, or ten dollars worth of potatoes.

Rice is another economical article of food, and when mixed with sugar, particularly so. You had better feed a hungry beggar upon rice-pudding than the cheapest fresh meat that you can buy.

Eggs, even at the usual high prices, are cheaper than butcher's meat, and as with rice, if you add sugar to them, you will be able to feed a hungry family far more economically than you are doing at present.

We might continue our list of economical articles of food, but we have no faith in working a reform, because mankind have got so wedded to that old round of bread, meat, potatoes, that they do not appear to know, and much more do any thing else. Yes, they do one thing more; they grumble at the high prices of their favorite food, and yet, keep right along the same, old beaten track made by folly, and traveled by her votaries. [Trib.

An Elephant at Large.

From the *Providence Journal*, and the testimony of an eye witness to a part of the scene, we gather the following particulars of the havoc and destruction made by a large elephant attached to the Broadway Menagerie, which got loose from his keeper on the way from Pawtucket to Fall River.

When about seven miles from Pawtucket he got free from the control of his keeper, and meeting a horse and wagon, belonging to Mr. Stafford Short, he thrust his tusk into the horse and lifted horse, wagon and rider, into the air. He mangled the horse terribly, and carried him about fifty feet and threw the dead body into the pond. The wagon was broken to pieces, and Mr. Short considerably hurt. The elephant broke one of his enormous tusks in this encounter. A mile further the elephant, now grown more furious, attacked in the same manner a horse and wagon, with Mr. Thomas W. Peck and his son. He broke the wagon and wounded the horse, which ran away. Mr. Peck was pretty badly hurt in the hip. Two men took horses and drove ahead to give warning to the passengers whom they met on the way. They came up with a Mr. Pearce who was riding with his little son in a one-horse wagon. He was coming toward the elephant, and being warned by the outriders turned around and put his horse to his speed, but the elephant overtook him, and seizing the wagon, threw it into the air, dashing it to pieces and breaking the collar-bone and arm of Mr. Pearce. The horse, disengaged from the wagon, escaped with the fore-wheels, and the elephant gave chase for eight miles, but did not catch him. The elephant came back from his unsuccessful pursuit and took up his march again on the main road, where he next encountered Mr. Jabez Eddy, with a horse and wagon. He threw up the whole establishment in the same way as before, smashed the wagon, killed the horse, and wounded Mr. Eddy. He threw the horse twenty feet over a fence into the adjoining lot, then broke down the fence, went over and picked up the dead horse and deposited him in the road, where he had first met him. He killed one other horse, and pursued another, which fled to a barn. The elephant followed, but at the door was met by a fierce bull dog, which bit his leg and drove him off. Once on the route, the keeper being ahead of him, saw him plunge over a wall and make for a house. The keeper got into the house first, hurried the frightened people within to the upper story, and, providing himself with an ax, succeeded in driving off the furious beast. On his route, the elephant killed three horses and seriously injured two men, beside the damage to wagons. Our informant says he shall never forget "seeing *that* elephant." He was covered with blood from the horses he had killed. His strength was surprising, for he seemed to handle a horse with as much ease as a terrier dog does a rat. The horses were terribly frightened when they saw the wild elephant. It is believed that a part of the time he ran at the rate of a mile in three minutes. He finally exhausted his strength and laid himself down in the bushes, about two miles from Slade's Ferry. He was secured with chains, and carried over the ferry to Fall River.

Domestic Guano.

The droppings from the hen-roost, if carefully preserved and properly applied, we find a most valuable addition to our stock of manures. For the saving of it we have a roosting place petitioned off in the upper part of a shed for which a tight floor is laid, open at the back side, under which a large and rather shallow box is built, into which receptacle ashes, lime, plaster, and any thing of the kind is from time to time mixed with the cleanings from the floor above. This at the time of corn planting is drawn out, and a small handful dropped in each hill; being careful at the planting to draw a little dirt over it as the corn is dropped, as if it comes in immediate contact with the corn it will in most cases destroy the young sprout. This I consider a better way than to mix with loam before dropping in the hill, as it is less bulky, and the planter who drops his own seed can draw on a little earth before dropping his corn, with no trouble at all. I have had better corn, manured in this way, with no other manure, than from land adjoining, with quite a heavy coating in the usual way.

A Scene from Real Life.

We saw last evening (says the *St. Louis Republican*) an apt illustration of the affection of woman. A poor, inebriated wretch had been taken to the calaboose. His conduct in the street, and after he was placed in the cell, was of such a violent character that it became necessary to handcuff him. The demon rum had possession of his soul, and he gave vent to his ravings in curses so profane as to shock the senses of his fellow-prisoners, one of whom, in the same cell, at his own solicitation, was placed in a separate apartment. A woman appeared at the grating, and in her hands she had a rude tray, upon which were placed some slices of bread, fresh from the hearth-stone, and other little delicacies for her erring husband. She stood at the bar gazing intently into the thick gloom where her manacled companion wildly raved. Her voice was low and soft, and as she called his name, its utterance was as plaintive as the melody of a fond and crushed spirit.

The tears streamed from her eyes, and there, in the dark prison house, the abode of the most wretched and depraved, the tones of her voice found their way into that wicked man's heart, and he knelt in sorrow and in silence, before his young and injured wife, while his heart found relief in tears such as only a man can weep. Though the iron still bound his hands, he placed them, with their heavy insignia of degradation, confidingly and affectionately upon the brow of his fair companion, and exclaimed, "Katy, I will be a better man." Thereupon a rude seat she had spread the humble meal which she had prepared with her own hands, and after he had finished she rose to depart, bidding him be calm and resigned for her sake, with the assurance that she would bring a friend to go on his bond, and that she would return and take him home. And she left him, a strong man, with his head drooping upon his breast, a very coward, humiliated before the weak and tender being whose presence and affection had stilled the angry passions of his soul. True to the instincts of her love and promise, she did return with one who went on his bond for his appearance next morning, and with his hand clasped in that of his lovely wife, she led him away a penitent, and, we trust, a better man. There were those who laughed, as that pale, meek woman bore off her erring husband, but she heeded them not, and her self-sacrificing heart knew or cared for nothing in its holy and heaven-born instincts, but to preserve and protect him whom she loved with all the devotion of a wife and a woman.

Plums.

A heavy soil with a considerable mixture of clay is most congenial to the plum, although its universal culture shows that it readily grows in any.

The bane of the plum tree is the *blackwart;* and of its fruit, curculio. Whenever the former appears, the limb should be cut off and burnt; or if it is too large to be removed, the excrescence should be cut out as thoroughly as possible, and the wound washed with a weak solution of copperas, which, it is said, will effectually check its progress. This disease is happily of rare occurrence in the finer varieties.

The curculio is a small hump-backed beetle, and is the grand pest of all the smooth-skinned fruits. It commences its operations, when the fruit has attained the size of a large pea, by puncturing it with its proboscis and depositing an egg. This soon produces a small white grub, which eats to the center, and causes the fruit to fall. Although many labor-saving devices have been resorted to to defeat its operations, yet none of them appear to be of universal efficacy. Troublesome and expensive scare-crows, like heaps of fresh manure, and brick pavements, placed around the trees; or ridiculous ones, like white rags and white wash, have proved to be, in his sight, only "weak inventions of the enemy." We believe Mrs. Glass's preliminary to cooking the rabbit to be eminently essential to the successful termination of his attacks: "first catch him." This is most effectually done by spreading sheets under the tree and suddenly jarring it with the hand or a mallet, when the creature will suddenly drop from it. Some practice is necessary at first to distinguish him from a dried bug, or fragment of bark, as he lies motionless and innocent upon the sheet, but having attained the skill, wreak your vengeance upon him. This process repeated at sunrise and at sundown, (and if oftener the better,) for a week or so, will effectually preserve your plums; and they are worth the labor.

The Poet Montgomery.

James Montgomery, recently deceased, was born November 4, 1771, at Irvine, in Ayrshire. His father was a Moravian missionary, who, leaving his son in Yorkshire to be educated, went to the West Indies, where he and the poet's mother both died. When only twelve years old, the bent of the boy's mind was shown by the production of various small poems. These indications could not save him at first from the fate of the poor, and he was sent to earn his bread as assistant in a general shop. He thirsted for other occupations, and one day set off with 5s 6d. in his pocket to walk to London, to seek fame and fortune. In his first effort he broke down, and for a while gave up his plan to take service in another situation. Only for a time, however, he was content, and a second effort to reach the metropolis was successful, so far as bringing him to the spot he had longed for, but unsuccessful to his main hope—that of finding a publisher for a volume of his verses. But the bookseller, who refused Montgomery's poems, accepted his labor, and made him his shopman. Fortune, however, as she generally does, smiled at last on the generous youth, and in 1792 he gained a post in the establishment of Mr. Gales, a bookseller in Sheffield, who had set up a newspaper called "The Sheffield Register." On this paper Montgomery worked *con amore*, and when his master had to fly from England to avoid imprisonment for printing articles too liberal for the then despotic government of England, the young poet became the editor and publisher of the paper, the name of which he changed to "Sheffield Iris." In the columns of this print he advocated political and religious freedom, and such conduct secured for him the attention of the Attorney General, by whom he was prosecuted, fined and imprisoned—in the first instance for reprinting a song commemorating "The Fall of the Bastile"—in the second case, for an account which he gave of a riot in Sheffield. Confinement could not crush his love of political justice, and on his second release he went on advocating the doctrines of freedom as before, in his paper and in his books.

In the lengthy period between those times and the present the beliefs which James Montgomery early pioneered in England have obtained general recognition, and, as men become more and more liberal, our poet gained more and more esteem.

He contributed to magazines, and, despite adverse criticism in the "Edinburg Review," established his right to rank as a poet. In 1797 he published "Prison Amusements;" in 1805, "The Ocean;" in 1806, "The Wanderer in Switzerland;" in 1809, "The West Indies;" and in 1812, "The World before the Flood." By these works he obtained the chief reputation he has since enjoyed. In 1819 appeared "Greenland," a poem in five cantos; and in 1828, "The Pelican Island and other Poems." In 1851 the whole of his works were issued in one volume, 8vo., and of which two editions are in circulation; and in 1853, "Original Hymns, for Public, Private, and Social Devotion." This venerable poet enjoyed a well-deserved literary pension of £150 a year.

SPARE THOSE BIRDS.—On no pretext whatsoever should farmers or gardeners permit their birds to be disturbed. Instead of killing or frightening them away, they should make use of every means in their power to induce them to increase in number and become more tame and familiar. The worst of them earn twenty times what they eat; and then, what exquisite pleasure to have your garden, yard, orchard or wood, active and vocal with the music of merry birds. Plant trees for them, build houses, if necessary, for them, and let no cat, dog or boy ever molest them, and they will teach you lessons of domestic bliss—preach you sermons—and warble you such hymns as you hear not elsewhere.

Is it Instinct or Reason?

It is said that the woodcock in New Jersey is building its nest, this year, in open and moist places; and old huntsmen predict in consequence that the summer will be a dry one. There was a time when science, or what was called such, laughed at signs of this description as no better than "old women's tales;" but though many of them are still unreliable, a larger observation of nature has taught that animals have an instinct which not unfrequently becomes prophetic, as in this example. At last year's meeting of the American Association, for the advancement of Science, a curious paper was read on this subject, by Mr. N. B. Thomas, of Cincinnati, who had, for several years, studied the habits of animals in reference to the indications which they might afford respecting the weather. He showed that birds, if the season was to be a windy or wet one, built their nests in sheltered places; but, if it was to be dry, in localities more exposed; that certain kinds of snails always came out, and crept up the limbs of trees several days before rain; and that locusts, wasps, and other insects, were invariably to be found under leaves, and in the hollow trunks of trees, hours before a storm set in. The sagacity thus displayed, if we may call it such, seems to put the higher reason of man to shame. In vain do our most expert *savans* endeavor to predict the character of an approaching season, or even to foretell, a few days in advance, the condition of the weather. The woodcock that unerringly fixes its nest in the spot best suited for the coming summer, or the snail whose tubercles begin to grow ten days before the rain they are preparing to receive, appear, at first sight, to surpass the more developed men. But the inferiority of these lower orders of animals is in the quality of their endowments rather than in the quantity; they have a single faculty to a most extraordinary degree, while man has, as it were, faculties almost infinite. In this adapting each organization to its special position, the wisdom of the Creator is forcibly exhibited.

A Walk in the Arctic Regions.

Dr. Kane thus sketches a morning's walk in the regions of ice:—

"Now, let us start out upon a walk, clothed in a well-fashioned Arctic costume. The thermometer is, say 25 deg., not lower, and the wind blowing a royal breeze, but gently. Close the lips for the first minute or two, and let the air cautiously through nostrils and the moustache. Presently you breathe in a dry, pungent, but gracious and agreeable atmosphere. The beard, eye-brows, eye-lashes, and the downy pubescence of the ears, acquire a delicate white and perfectly enveloping cover of venerable hoar frost. The moustache and under lip form pendulous beads of dangling ice. Put out your tongue, and it instantly freezes to this icy crusting, and a rapid effort and some hand aid will require to liberate it. The less you talk the better. Your chin has a trick of freezing to your upper jaw by the luting aid of your beard; even my eyes have been so glued, as to show that a wink is unsafe. As you walk on, you find that the iron work of your gun in your hand begins to penetrate through two coats of woollen mittens, with a sensation like hot water. But we have been supposing your back to the wind; and if you are a good Arcticized subject, a warm glow has been followed by a profuse sweat.

"Now, turn about and face the wind; what a change! whew! a jack-knife heretofore, like Bob Sawyer's apple 'unpleasantly warm' in the breeches pocket, has become as cold as ice and hot as fire; make your way back to the ship! I was once caught three miles off with a freshing wind, and at one time feared I should hardly see the brig again. Norton, who accompanied me, had his cheeks frozen, and I felt that lethargic numbness mentioned in story books. I will tell you what this feels like, for I have been twice 'caught out.' Have you ever received the shocks of a magnetic-electric machine, and had the peculiar sensation of 'can't let go,' extending up to your elbow joints? Deprive this of its paroxysmal character; subdue, but diffuse it over every part of the system, and you have the so-called pleasure of incipient freezing. It seems even to extend to your very brain. Its inertia is augmented; everything about you seems of a ponderous sort; and the whole amount of pleasure is in gratifying the disposition to rest, and spare yourself an encounter with these latent resistances. This is, I suppose, the pleasurable sleepiness of the story books."

RUNNING GEAR FOR WHEEL CARRIAGES.—The Clinton *Courant* notices a very important improvement in the fashion of running gear for wheel carriages. Its advantages are thus set forth:—

"Firstly, the wagon to which it is attached can be turned, with perfect comfort to the horse, *within a circle of the diameter of four feet*—a great desideratum with city travelers. Secondly, the horse is brought nearer to his work, and does it with greater ease. Thirdly, it is much less liable to disarrangement, and safer than the ordinary gearing, besides doing away with the rattle and clatter of those now used. Fourthly, getting in and out of the vehicle is rendered much easier and more pleasant, as it can be done without touching a wheel. Fifthly, the springs are so arranged that one or four persons may ride without altering their bearing; and in either case, the motion is more pleasant and regular than that of any other wheel carriage in which we were ever before seated. To all these advantages is added the fact that there is no appreciable difference in the cost between the new and old arrangement."

"A Tinpenny, your honor," exclaimed a sturdy beggar at a stage-coach door in Ireland, to a Scotchman with fiery ringlets, but who was quite insensible to the appeal; "a fippenny, your honor; a fippenny, or a penny, or a half-penny, plase ye." Finding the Scotchman inexorable, the beggar altered his tone, and said, "Will your honor plase to lend me a lock of your hair to light my pipe with?"

THE POET PERCIVAL.—This gifted man long since disappeared, like a meteor from the sky. The *Louisville Journal* thus recurs to his singular retirement:—

Self-immured in a room of the hospital in the extreme suburbs of New Haven—a city of which a poet should be proud—this gifted and eccentric being lives, as he has lived for the last quarter of a century, a purely solitary and ascetic life. He is wholly absorbed in intellectual pursuits, and shrinks with painful sensitiveness from all the luxuries and amenities of life. No Eastern anchorite ever abjured more completely the comforts and refinements of elegant rank for the blank privations of his cell—no storied recluse ever more voluntarily renounced a brilliant career of usefulness and fame for the lonely vigils of a hermitage. In this desolation, rejoicing, it is said, in but a single chair, he has surrounded himself with a magnificent library and with philosophic apparatus, from which friend and foe are alike excluded, and in which, though dead to all beside, he seeks and finds the solace and charms of intellect.

IMPORTANT DISCOVERIES.—It may not be generally known, that by the process now in common use for removing the hair and tanning hides, a period of about six months is consumed, and the leather is liable to be burnt and rendered brittle by the lime used in its preparation.

An article has been discovered by Messrs. Ward and Boot, of Boston, and thoroughly tested by those interested in the tanning business, by means of which the hair is removed and the hide is left in such a state that it may be tanned in eight days; and what is of more importance than this saving of time, the leather is left soft and is capable of more service than when treated in the common way. This article is coming rapidly into favor, and the new process must soon supersede all now practiced for the tanning of leather.

The same firm have also discovered a way of scouring and fulling woolen goods, by which the use of soap for this purpose is entirely done away with, and a saving effected of over one-half. This latter process we have heard very highly spoken of by manufacturers who have tried it, and on their authority we do not hesitate to recommend it as being exactly the thing it is claimed to be.

A STRANGE BUSINESS.—A Mlle. Rose is at present engaged in Paris in breeding a very curious kind of live stock, in the shape of live ants, at which business it is said she realizes thirty francs per day. She has correspondents in all the departments, and never receives less than ten bags a day. She makes them lay when she likes, and can get from them, as she says, ten times what they would produce in a state of nature. She sells the eggs to the Garden of Plants, as food for certain species of birds; to the pheasant-raisers of the environs, and to apothecaries for sundry medicinal purposes. Mlle. Rose lives and sleeps in the midst of her insects, and the skin of her whole body has grown insensible to their bites. She is as callous all over as though she were an universal corn. The police lately made her remove from Paris to an isolated house beyond the barriers.

VARIETY.

In the way of an electioneering speech, the following may be considered a model. "My Fellow Citizens! I am no speech maker—but what I say, I'll do. I've lived among you twenty years—if I have shown myself a clever fellow, you know it without a speech; if I'm not a clever fellow, you know that too; and wouldn't forget it with a speech. I'm a candidate for the Legislature—if you think I'm the clear grit, vote for me; if you think Major R. of a better stripe than I am, vote for him. The fact is, either of us will make a good Representative!"

The question is often asked, "Why so many storms and disasters upon Lake Erie? Why the difference between that and the other lakes composing the great chain between the United States and British America?" It is said to be caused by the extreme shallowness of its waters, which are more easily disturbed than the deep waters of its neighbors. Hence the name "Erie," an Indian name signifying "mad," "the mad lake." This name, like all Indian proper names, is very significant of the boisterous character of Lake Erie.

There are no two words in the English language which stand out in bold relief—like kings upon a chequer-board—to so great an extent as the words, *I will!* There is strength, depth, and solidity—decision, confidence, and power—determination, vigor, and individuality—in the round ringing tone which characterizes its delivery! It talks to you of triumph over difficulties—of victory in the face of discouragement—of will to promise and strength to perform—of lofty and daring enterprise—of unfettered aspirations, and of the thousand and one impulses by which man masters impediments in the way of progression.

Mary J. Marshall, of Rockville Ct., wants too much. She asks the Hartford *Times* for a hatchet to split the difference with, a tear from the eye of a needle, a sip from the fountain of love, a bath in the ocean of pleasure, a bud from a barrel of flour, a pin from the cloak of religion, a rock in the cradle of liberty, a hair from the head of the stairs, a peep at the wings of time, and a weight from the scales of a codfish.

It is said that a subject of the King of Prussia, a talented mechanic, being about to emigrate, was arrested and brought before his majesty. "Well, my good friend," said the King, "how can we persuade you to remain in Prussia?" "Most gracious Sire, only by making Prussia what America is." He was allowed to emigrate.

The *Chinese Repository* says that criminals are sometimes punished by making them into a candle. The convict is wound around with cotton, saturated with tallow, and then dipped until he presents the appearance of a gigantic candle, when he is taken and after being "stood up" on his father's grave is lighted.

It is said that the editor of the Massachusetts Life Boat is delighted to learn that "the Czar has refused to treat." The next steamer, he hopes, will bring the news of his joining the temperance society.

In Siberia, the greatest luxuries are raw cats, served up in bear's oil; while in Japan a stewed crocodile, flanked with monkey's feet, is the height of "fat things."

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester, New London and Willimantic, and Palmer Railroads.

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Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

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For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere. 37-3

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The Sabbath Recorder.

For the Sabbath Recorder.

UNIVERSAL PEACE—NO. 2.

BY C. ROLLIN BURDICK.

War and its Consequences.

How shall we find words to speak of Alexander—that man, whose genius was consecrated to the work of slaughtering his fellow man—that scourge of the world, before whom it reeled as if a malign sphere from Heaven's vault had dashed against it, causing ruin and desolation all around. Whirlwinds, thunder-gusts, and earthquakes, were his pastime. He tented his serried hosts under a canopy of smoke of burning cities; his camp-fires by night were burning hamlets, and the music which most charmed his ear was the groans of dying men and the wail of despairing humanity. Seas of human blood were the elements in which he bathed. What a gloomy picture of war is presented in the history of this single man. How profusely did he pour out human blood, and how many demons are now gnashing their teeth in hell, reared up for that place by the evil passions engendered by his wars. He made his way to empire literally over mountains of slain. Thebes, the bloody fields of the Granicus, Isus, and Arbela, fully attest the truth of this. Animated by a spirit of revenge, he attacked ill-fated Thebes, routed her brave troops, murdered her sons, sold her women and children into slavery, and leveled her palaces, temples, and all her habitations, in the dust. The terror of his arms spread throughout Greece, and that once invincible country owned his power. Greece conquered, other nations and people must fall at his feet and do him reverence, if not as fawning sycophants, as conquered victims slain in battle. He crimsoned the Granicus with the blood of thirty thousand human victims. Tyre he leveled in the dust, and even dissolved her ashes in the sea, so great was his indignation against the inhabitants on account of their obstinate resistance. After the surrender, he even caused two thousand to be hung on crosses along the sea shore, there to die a most painful death. Isus saw the running blood of a hundred thousand human victims sacrificed to the demon of war. Arbela heard the tramp of three quarters of a million armed men going to battle, and saw three hundred thousand perish on the field. Persipolis sunk under the flames kindled by one of Alexander's courtesans. The gates of Susa opened for his reception. Babylon unfolded her brazen gates at his approach. The farthest Ind heard the tramp of his battalions, and contributed her quota for the slaughter. Alexander ran his race in a short time; but oh! the misery and desolation that followed in his footsteps, and all to gratify a raving ambition. But his head now lies as low as that of the humblest soldier slain in any of his battles. Let him there rest until the judgment shall reveal the extent of his crimes. We can only mourn that such a stupendous genius should have been devoted to the slaughter instead of the elevation and blessing of mankind. But we should use our best endeavors that no more Alexanders be reared up to blast human happiness.

Africa has nourished her tigers, thirsting for human blood and treasure. Carthage* had her day as the scourge of surrounding nations. Conquest succeeded conquest, until she had enslaved a large portion of Africa, many parts of Europe, and a number of the Mediterranean isles. Army after army of citizens and mercenary troops issued from her gates, spreading terror and wo throughout the world. Reverses or good fortune were attended alike with slaughter. Hymera, in Sicily, at one time witnessed the slaughter of one hundred and fifty thousand Carthagenians, and nearly as many more perished in the same expedition, on the sea. Hannibal, the Carthagenian general, a short time after this, caused three thousand of the same city to be tortured to death in a most shocking manner, to satisfy the manes of his slaughtered countrymen. Selenus fell to ruins under the shock of Carthagenian battalions; 16,000 of its inhabitants were slaughtered, and the women and children were sold into perpetual slavery. Agrigentum shared the same fate, as well as many other towns and cities of Sicily. Hannibal waged an exterminating war on Spain, carrying desolation and wo to many millions. Saguntum, a Roman city, fell into his hands. This was the signal for a terrible war between the rival powers. Hannibal, sworn by his father, from his infancy, to eternal hate against the Romans, burned with an implacable desire to wreak his vengeance upon them. Spurred on by this, mountains, rivers, and deep morasses, could not stop his progress. The Pyranees offered their barriers in vain. He crossed them, led his army to the Rhone, dispersed the Gauls that were assembled on its banks to impede his progress, and, despite their efforts, drew up his legions on the opposite bank. The frowning Alps, with frozen tops piercing the clouds, now stood athwart his way. Their impregnable ramparts were covered with fierce Gauls, who hurled destruction and death down upon his troops. He made the perilous passage, though thirty thousand of his men perished by the missiles of the Gauls, by the overwhelming avalanche, by the choking drifts of snow, and by the bottomless abysses into which many fell headlong. The crossing of the Appenines was almost equally disastrous. He finally found himself on the plains of Italy, and he immediately took up his march for the gates of Rome. He met the Romans near Lake Thrasymenus, and a dreadful conflict ensued, so terrible that an earthquake, which overthrew many cities of Italy, and turned rivers out of their course, was unregarded by the furious combatants. The night closed in over the fallen bodies of many thousand men. At Cannal forty thousand Romans perished, and six thousand Carthagenians. During Hannibal's wars in Europe, he destroyed four hundred towns, and murdered three hundred thousand men. Almost an equal number of his own men must have perished during the time. Such was the work of Hannibal; and such a historian as Miss Willard gives him the epithet of "noble boy" in his younger days; and why? because his heart was filled "with implacable enmity" against the Romans. He must be stamped with true nobility, indeed, whose early education led him to enrol his name among the wholesale butcherers of mankind. It is a sad mistake, and fraught with ruin and death, that a man's nobility consists in military talents, be they ever so well adapted to success. And yet, almost every historian that has delineated the events of the past, has thrown a halo of glory, false and deceitful as hell, around military achievements. We do not respect—indeed we almost loathe—the public executioner, who raises the axe in vindication of justice. And our indignation rises to the highest pitch at the perpetration of such horrid murders as lately transpired on Long Island, and we can hardly be restrained from flaying the perpetrator alive. But there are not wanting thousands among us who look with complacency upon the man who has butchered his hundreds of thousands. Strange inconsistency! But Carthage run her race of blood, and her sun at last went down behind a lurid war-cloud, and was quenched in a sea of gore. After her sanguinary wars with Rome, in which many millions must have perished, her gates were battered down by Roman soldiers, her myriads of inhabitants fell victims to Roman battle axes, her immense wealth was carried off by her captors, and her golden palaces and temples were left in heaps of black and smouldering ruins.

NOTE. In No. 1 of this series, the compositor put the number that fell under Sennacherib, much more than the writer meant to have it. It should have been 185,000.

SHILOH, N. J., June 18, 1854.

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* The statistics which are here given are compiled from numerous sources. Plutarch, Rollin's, Ancient History, Dick's Philosophy of Religion, Scott's Life of Napoleon, Josephus, &c.

THE PALESTINE MISSION.

To the Editors of the Sabbath Recorder:—

I send you the following extracts from a letter which I received from Sister Saunders on the morning of June 3d. The latest date is, City of Smyrna, May 3d, 1854. A. B. B.

ON BOARD THE BARK ROSE POOL,
March 12th, 1854.

MY VERY DEAR BROTHER A.,—I think I will commence writing to you, by making extracts from my journal, and will send it when an opportunity is offered. We expected to have had religious services on board yesterday, but all were so sick that they could not attend to it. All sick this morning, excepting myself. I am now on deck, enjoying this bright morning which has so sweetly smiled upon us. The ocean is beautiful, reflecting the clouds of skies. We are now out of sight of land; yes,

"The land is lost, the waters glow,
'Tis heaven above, around, below."

2 o'clock P. M.—I wish you could step on board and see our company as I am seated here writing—Mr. Saunders and Martha lying at my right; Mr. Jones, wife and daughter on my left, Cap. Harding's wife and child before me, all so sick that they cannot sit up.

Evening.—I have been walking the deck, viewing the clear transparency of the skies. I have never seen the starry vault of heaven so beautiful as now. It fills my soul with wonder and praise to Him who is infinite in wisdom and love.

Second-day, 13th.—We are having most delightful weather, with a fresh steady breeze; the sea is running high, now and then sending a crystal spray upon us. We are just entering the Gulf Stream.

Fourth-day, 15th.—We have passed a fearful night; the sailors were all called at 12 o'clock to take in sail. The second mate told me, that he did not know for several hours how it would turn with us. I asked him how he felt in view of meeting death. He replied: "My mother was a Christian, and I was taught by her to read my Bible and go to Sabbath school; but alas! since her death I have been a reckless youth; yet when scenes of danger come, these instructions come up vividly to my mind." He promised me that he would remember her advice and live a different life. He turned to his duty, and I prayed to God to convert his soul.

Third-day, March 21st.—Pleasant this morning. Mr. Jones and family better. Mr. Saunders and Martha quite well. We have not seen a living creature since the day we left Boston, excepting two gulls, until this morning the mate came down and told us that there was a sail in sight; all ran on deck to see. It was quite cheering to see a vessel, after being eleven days at sea without seeing any living thing except our own crew and company. Our company in the cabin consists of Capt. H., wife and little daughter, the first and second mate; Mr. Jones, wife and daughter, Mr. S., Martha and myself. Capt. H. is a gentleman; he treats us with the greatest kindness; the mates also appear solicitous to make our situation agreeable. The sailors all seem to feel it a privilege to render us a favor. Our table is well furnished with all that is necessary; when Mr. S. or Mr. Jones is at the table we have prayer.

Sabbath, 25th.—Lat. 44° N., long. 31° 50' W. It is a beautiful day, so calm that we are not sailing more than one knot an hour. Our little band gathered in the cabin at half-past one o'clock, (11 A. M. at home,) and returned thanks to our Heavenly Father for his manifold blessings to us, in protecting us thus far on our voyage. We felt that we were remembered by our dear brethren and sisters at home, who were then assembled to worship God.

"Though sundered far, by faith we meet,
Around one common mercy seat."

First-day, 26th.—Have had a very interesting conversation with our first mate on the subject of religion. He has an enlightened mind; still he has not given his heart to God. He referred very prettily to his pious mother, whom he believes is now in heaven, and to her earnest solicitude for his salvation. I left him reading his Bible

April 7th.—We are having a severe storm, wind blowing a gale from E. S. E. with heavy head-sea breaking against the bow of the vessel with such force that her sides tremble and quake, while the rudder groans as if unwilling to yield to the mighty element. The wind is howling through the rigging, and every wave speaks of eternity.

Sabbath, April 8th.—This is the first day that we have been able to stay on deck without our thick shawls and overcoats. We hold our meetings at 10 A. M., and our Bible Class at 2 P. M. We commenced at the first chapter of the Acts. I enjoy our meetings and Bible Class very much.

April 11th.—It is 31 days since we left Boston. We are now 165 miles from the straits of Gibraltar. One of the mountains of Spain was seen this morning from the mast-head, through the spy-glass. The ladies had no invitation to go up, and so we have to forego the pleasure of seeing it.

April 12th.—Lat. 35° 3' N., long. 1° 3' W. This afternoon we heard the cry of "Land ho!" It was a pleasant sound to me, I assure you, for it is 32 days since I have seen land. I went on deck; Tangiers was in full view. (It is on the African shore.) The soft, sweet, balmy breeze was truly refreshing. As I stood and gazed on these mountains, a sadness came over my spirit, as I remembered the poor degraded ones who have been forced from these shores in chains, even to our own dear native land.

April 14th.—Lat. 36° 6' N., long. 5° 19' W. The Captain called us at 5 o'clock this morning to see the Rock of Gibraltar. It is grand and imposing, with its towers, forts, and many magnificent buildings. This is a stronghold of the English. This rock, and the high promontory on the African coast opposite, are called the "Pillow of Hercules."

April 17th.—Lat. 36° 57' N., long. 0° 13' E. The sea is running high, and our good ship is pitching and plunging merrily; but I have become so much accustomed to this state of things, that being [illegible] headlong from my seat across the cabin, or tumbled out of my berth, or drenched to my skin, are all taken patiently, as a matter of course.

April 23d.—Lat. 35° 15' N., long. 11° E. This day opened with a fresh breeze—the crew and passengers are all animation at the prospect of reaching Smyrna soon. We are now just entering the Gulf of Tunis, with the Island of Tunis, Cape Bon, and the Isle of Zembra on our left.

April 25th.—Early this morning we were awakened by the announcement that Malta was in sight, but when we got on deck we found it to be the Island of Gozo, which lies about six miles west of Malta, and stands rather higher; it is completely environed with rocky cliffs, 150 feet high in some places, and is equally mountainous with Malta. Next we were off St. Paul's Bay, west of Malta. Here it is supposed that St. Paul and his company went on shore. It is probable that the passage between these two islands is the "certain creek" which they discovered, (Acts 27 : 39,) "and falling into a place where two seas met, they run the ship aground." Acts 27 : 41. Capt. H. says that when the wind is E. S. E. there is a strong eddy or whirlpool here where the seas meet between these islands.

First-day, April 30th.—This bright morning sheds lustre upon these picturesque mountains of Asia. It was with deep interest that I first hailed these shores, and my heart was filled with tender emotions as I called to mind some of the events in the past history of this country. We are now gliding beautifully along in the Gulf of Smyrna, passing vineyards, olive grounds, and other beautiful fields of lovely fertility, which look as though the people might have an abundance of the good things of this world. The scene is truly charming—everything presents an aspect of sweet repose.

Now, my dear brother, we are safely anchored in the harbor of Smyrna, for which my heart is truly grateful. Mr. Saunders and Mr. Jones have gone on shore to see what they can learn about our passage to Jaffa. I am on deck looking at the City and surrounding scenery. I should think, from the amount of shipping now in the harbor, that Smyrna must be the emporium of the Levantine commerce. It is situated on a rich and extensive plain, bounded by high brown mountains (without trees) on every side, excepting the west, which faces the sea. The distance from the entrance of the gulf on a circuitous course to the City, is about 21 miles. The harbor is so enclosed by projecting capes and headlands, that nothing is visible from the town beyond them. The Turkish burying ground occupies the slope of a hill facing the west. At a short distance from the town, is another, that is owned by the Jews, and is encircled by a deep grove of Cypress trees. I can see them very distinctly from here; also the ruins of an old castle on the summit of a high mountain in the rear of the city. Smyrna has the appearance of a large population and much wealth. The Turks are all around us in boats, with their red caps, and flounce skirts, with some Arabs also. Mr. Saunders and Mr. Jones have got quite a vocabulary of Arabic words from our steward, who is a Maltese, and speaks Arabic very well.

CITY OF SMYRNA, Second-day, May 1, 1854.

DEAR BROTHER A.—I cannot sleep, so I have taken my pen to write you some of the events of the day. Very early this morning Mr. Saunders and Mr. Jones went on shore to see the agent of the French steamers, to secure a passage to Jaffa. They asked them over $300 for passage and freight of each family. We could not pay that price. We asked Capt. H. if we could remain on board until we could obtain a passage. He said he would be glad to accommodate us if they had room. Mr. S. and J. then went to look for board. They found that we could not get board for less than one dollar per day, and poor at that. Our funds would not admit of our paying such a price. They engaged two bedrooms for eight piasters per day (32 cents.) Mr. Jones' room has a window which admits fresh air, ours has none. We could have taken larger, airy rooms, which would have cost 12 piastres per day, (48 cents,) but we do not wish to expand any more than is absolutely necessary. I do not know how we shall get to Jaffa with our means, yet some way will be opened for us, I trust. We can get bread and figs as cheap here as at home—this will be our principal living for the present. We cheerfully submit to this, or any other privation, only that we may labor for the poor heathen, and the glory of God.

CITY OF SMYRNA, May 3d.

I feel like a stranger in a strange land. The scenes here are deeply interesting and surprising—such a babel of tongues, such a variety of dress, from every nation and clime, all crowding into these exceedingly narrow streets. It requires great tact to get along here without being pushed over by a loaded camel, or having your toes crushed by a donkey, or being thrown into a drain by the crowd of poor, half naked creatures who throng the streets. The odor of fruit, tobacco, and various kinds of merchandise, is anything but agreeable. There is a great contrast between the Arabs and the Jews here. The Arabs, with their long dresses streaming in the wind, and fine flashing eyes, giving a strange wildness to their appearance; while the Jew has a meek, submissive countenance. I cannot write you more at present, for it is nearly time for the mail to close. Pray for us, dear brother, that we continue steadfast in the way. May God bless and keep you.

Affectionately, Your sister. MARTHA.

From a letter received at the [illegible], I extract the following:—

DEAR BROTHER,—I have scarce a minute to write. We have engaged our passage to Jaffa in an Austrian Bark, 350 tuns, direct to Jaffa; passage, freight, &c., for the whole, $290. The Rose Pool is a palace compared to her. Her name is Adolar, Capt. Cosme Gersaglia. Remember us to all our dear friends in Westerly and vicinity, for the many kindnesses which we have received from them.

Yours in Christ, C. S.

MINISTER'S CHILDREN.

There is a proverbial saying quite current in some places, reflecting severely upon "Ministers' sons, and Deacons' daughters." The following facts show that it is a slander:

Out of 206 families of ministers and deacons in Connecticut, including 837 children over 15 years of age, 20 had become dissipated and otherwise immoral. Others might have departed for a period from the pathway of rectitude, but they had been reclaimed and hopefully converted.

Out of 433 families of ministers and deacons in Massachusetts, including 1,598 children over 15 years of age, only 20 became permanently immoral. A very large majority became church members and honored their profession by blameless lives. Yet the Orthodox Congregationalists of New England, in a former age, were proverbial for stringent family government, for habitual family prayers, for teaching their children the "Assembly's Catechism," and habituating them to read the Scriptures on the Lord's day. The Sabbath was regarded as holy time, and boys and girls were not permitted to play or to visit each other's houses on that day.

The result of this investigation, which was published in a religious periodical, shows that of 2,535 children over fifteen years of age, out of 639 families of pastors and deacons, only forty, (not two and a half per cent,) turned out vicious. The notion, then, is a fallacy. People take special notice if any of the sons of the ministers of the Gospel turn out bad, and overlook the thousands of ungodly and profligate youth who get their early education in the school of vice.

SHALL I PRAY TO CHANCE?—An English lady, who had forsaken her God and her Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor one morning how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will," said the lady: "what a senseless expression; don't you know that all comes by *chance?*"

After a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror, when the sailor passed her. "What think you," said she; "will the storm soon be over?" "It seems likely to last for some time, madam." "Oh," she cried, "do pray that we may not be lost." His only and calm reply was, "*Shall I pray to chance?*"

MONTGOMERY'S LAST COMPOSITION.

Among the hymns for the Sheffield Sunday-School Union, to be sung on Whit-Monday, June 5, 1854, is the following, recently composed for the occasion by James Montgomery, and probably his last poetical composition. Readers of all classes will peruse the last lines of such a man with the deepest interest:

"Welcome, welcome, glorious day,
When the children, year by year,
All in Whitsuntide array,
On their festival appear:
Not with sound of trump and drum,
Nor death weapons in their hands;
Though with banners spread they come,
Humble, peaceful, happy bands!

"With the Gospel-message shod,
Fearless faith their seven-fold shield;
And their sword the word of God,
Who shall foil them in the field?
While a holy war they wage,
Through strange perils and alarms,
Satan's malice, wiles, and rage,
And the world in Satan's arms.

"Prince Immanuel at their head,
These, where'er they face a foe,
By their teacher-captains led,
Conquering and to conquer go:
Still a self-renewing race,
As the elder rise in life,
Young recruits supply their place,
To maintain the endless strife.

"For till Time his roll hath sealed,
And the dead in Christ arise,
(Heaven, and earth, and hell revealed,
Unto all created eyes;)
Soldiers, valiant for the truth,
Shall this holy war prolong;
Men and angels, age and youth,
Sing the Church-triumphant's song.

"Learn we now that wondrous strain,
In our schools, our homes, our hearts,
'Worthy is the Lamb once slain!'
In all languages, all parts:
Then the countless chorus swell,
Round His throne, with glad accord,
Never more to say 'Farewell!'
But 'For ever with the Lord!'"

DEATH OF MR. JUSTICE TALFOURD.

We have never read anything more profoundly impressive than the account, by the Stafford correspondent of the *London News*, of the death of Mr. Justice Talfourd, almost literally upon the judgment seat, and in the midst of a charge, (or we might say at its conclusion, for what more could have been added to the production as it stands?) full of the most noble, the most humane, the most generous sentiments. The correspondent states that his lordship appeared in his usual health, on entering the court, and had been out at six o'clock in the morning, enjoying a morning walk. His delivery of his charge, however, was characterized by much hesitation, and he evidently had difficulty in proceeding with his task. He was presiding in the Crown Court, had reviewed the calendar, and was directing attention to the number of charges of highway robbery which it contained:—

"These crimes," he said, "come—I will not say exclusively, but in the far greater majority of these cases—from those districts which are the most rich in mineral treasures, where wages are high, and where no temptation of want can for a moment be set up as an excuse or palliation for the crime; on the contrary, I have observed in the experience I have had of the calendars of prisoners tried at these assizes—an experience, many of you are aware, extending far beyond my judicial labors—I have observed that in times of comparative privation crime diminishes, and that when wages are high and are earned by a less degree of work, there is a strong temptation to spend them in vicious indulgences, and that crime has increased almost in proportion to the state of prosperity by which the criminals have been surrounded. This consideration should awaken all our minds, and especially the minds of gentlemen connected with those districts, to see in what direction to search for a remedy for so great an evil. It is untrue to say that the state of education—that is, such education as can be furnished by the Sunday schools, and other schools in these—is below the general average; then we must search among some other causes for the peculiar aspect of crime presented in these cases. I cannot help myself thinking it may be in no small degree attributed to that separation between class and class, which is the great curse of British society, and for which we are all more or less, in our respective spheres, in some degree responsible, and which is more complete in these districts, than agricultural districts, where the resident gentry are enabled to shed around them the blessings resulting from the exercise of benevolence, and the influence and example of active kindness.

"I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants, we think, perhaps, we fulfill our duty when we perform our contract with them—when we pay them their wages, and treat them with the civility consistent with our habits and feelings—when we curb our temper and use no violent expressions towards them. But how painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were the inhabitants of some other sphere. This feeling, arising from the kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries, which often, more than any book education, tend to the cultivation of the affections of the heart, refinement, and elevation of the character of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy."

It was while giving utterance to these most impressive truths that the audience became alarmed by the changed aspect of the venerable speaker. His head fell on one side; he was seized with apoplexy. As quickly as possible he was removed to his lodging, where the best professional assistance was called in, but he breathed his last the moment he was laid on his bed. The event produced great consternation and the deepest regret.

SAMUEL RUTHERFORD.

He was a minister of Christ at Anwoth, in Kirkcudbright, and lived in a pretty, sheltered spot called "Bushy Bield." He loved Christ with all has heart, and led many of his flock to love him also. But he was deposed from his office and banished to Aberdeen, a town in the north of Scotland, where scarcely any one loved God, because he would not conform to unjust and sinful laws. His heart yearned so much for his friends and his home and his work in "green Anworth," that he said, "The swallows that built their nests in the kirk of Anwoth were blessed birds." However, suffering for his Lord's sake was easy to bear, and he called his place of exile, "Christ's palace."

Rutherford was afterwards allowed to leave Aberdeen, and he became professor in the university of St. Andrews, and also a minister there, where he lived a great many years; but he was not allowed to die without at least hearing the storm of persecution once more. He was a martyr in will, though not in deed, for the chariot of the Lord bore him to heaven at the very moment that his enemies were clammering for his blood upon earth. Receiving, on his death bed, the summons to appear before the council, his answer was, "Tell them I am summoned by a higher Judge, and I shall soon be where few kings and great folks come." When the messengers, sent to make him prisoner, returned with the news that he was at the point of death, the parliament voted that he should not be allowed to die in the college of St. Andrews; upon which one of the members exclaimed, "Ye have voted that honest man out of this college, but ye cannot vote him out of heaven." Samuel Rutherford's last words were "Glory, glory dwelleth in Immanuel's land." He was buried in St. Andrews' church-yard, where his tombstone is still pointed out; and his voice still speaketh, for when he was at Aberdeen, and at other places, he wrote a number of letters to his friends so full of the love and consolations of the gospel, that perhaps no uninspired pen has been more useful to "Mourners in Zion."

THE OLD NEGRO'S LOGIC.

A clergyman asked an old servant his reasons for believing in the existence of a God. "Sir," says he, "I see one man get sick. The doctor comes to him, gives him medicine; the next day he is better; he gives him another dose, it does him good; he keeps on till he gets about his business. Another man gets sick like the first one; the doctor comes to see him; he gives him the same sort of medicine; it does him no good, he gets worse all the time, till he dies. Now that man's time to die had come, and all the doctors in the world can't cure him. One year I work in the corn-field, plow deep, dig up grass, and make nothing but nubbins. Next year I work the same way; the rain and dew comes, and I make a good crop. I have been here going hard upon fifty years. Every day since I have been in this world I see the sun rise in the East and set in the West. The North stands in where it did the first time I ever saw it; the seven stars in Job's coffin keep in the same path in the sky, and never turn out. It ain't so with man's works. He makes clocks and watches; they run well for a while, but they get out of fix and stand stock still. But the sun and moon, and stars, keep on the same way all the while. There is a power which makes one man die, and another gets well; that sends the rain, and keeps every thing in motion."

What a beautiful comment is here furnished by an unlettered African, on the language of the Psalmist: "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

THINGS THAT ARE COMING.

Manhood will come, old age will come, and the dying bed will come, and the very last look you shall cast upon your acquaintances will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and that hour when the company will assemble to bear you to the church yard will come; and the moment when you are put in the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all will come on every living creature who hears me, and in a few years the minister who speaks, and the people who listen, will be carried to their long homes, and make room for another generation. Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless and thoughtless and thankless unconcern which you have spent hitherto; but I call on you to think of it now, lay it seriously to heart, and not longer trifle and delay, when the high matter of death and judgment and eternity are thus set so evidently before you.

THE TIME SHORT.

On one occasion, the late Rev. W. Blunt requested a lady, whom he thought qualified, to undertake some charge in district visiting, or some kindred engagement. She answered him, rather declining the proposal. "My stay here will probably be too short for me to be of any use. I do not know that I shall be here three months." His answer was brief, calm, and solemn. "I do not know that I shall be here one." He alluded to his time and life in this present world. She saw his meaning, and answered no more, and heartily embraced the work offered her to do. In God's sight, time has in reality no remnants, no shreds, no patches to be thrown away; and the habit of speedy and ready application of our faculties is one of the most important acquisitions which can possibly be formed.

The Sabbath Recorder.

New York, June 29, 1854.

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☞ Elder THOMAS B. BROWN having removed from New York to Little Genesee, Allegany Co., N. Y., requests his correspondents to address him accordingly.

THOUGHTS ON ORDINATION.

Almost every Christian denomination that recognizes an order of persons devoted to the ministry, has some form, rite or ceremony, by which it inducts the candidate into office. Yet, it may be doubted whether any of these forms of ordination can justly claim to have been divinely prescribed. It is so common to have a sermon on the occasion, a prayer accompanied with the Imposition of Hands, and a Charge setting forth the duties of the ministry, together with the Right Hand of Fellowship welcoming the young minister to the cares and responsibilities of the work, that most persons think these things quite essential to an orderly entrance upon the office, and would be shocked if any, or all of them, were omitted.

We have no wish to come into collision with those who are tenacious of these forms, nor any particular wish to have them discontinued. Some ceremonial of induction is proper enough, when one is about devoting himself to the care of souls; and some token of recognition, on the part of those already in the work, is no less so. But we are free to declare our conviction, that none of them is specially enjoined in the Word of God, nor even commended to us by inspired example.

Of these forms, the Imposition of Hands seems to be the one which, above every thing else, is deemed essential—the one in which the essence of ordination chiefly lies. But when Christ "ordained" the twelve Apostles, (Mark 3: 14; John 15: 16,) He did not lay hands on them. When He sent forth the seventy, He employed no such ceremony. They were fully empowered both to preach and baptize, (John 4: 2,) notwithstanding this omission. And when Matthias was received into the apostolic college, we have no account of an ordination ceremony. (See Acts 1: 22–26.)

The Apostles "ordained elders in every church," (Acts 14: 23;) not by the laying on of hands, however, but by taking the suffrages or votes of the members, shown by the stretching out of their hands, as the word (*cheirotonesantes*,) signifies; which being done, they (the Apostles) declared the elders duly elected and ordained. Paul directed Titus to "ordain elders in every city," (Tit. 1: 5,) but as he gave no instructions to lay hands upon them, the fair presumption is, that he was to do it in such manner and form as he and Barnabas had done in the above instance. No instance is given of hands being laid on any ordinary minister, pastor, or elder, at his ordination. And in all instances, where the thing was done at all, it was done by extraordinary persons, as Apostles; and not by them upon any ministers but extraordinary ones; and even then, not at, and for, the ordination of them.

Nor is the argument for ordination by imposition of hands at all aided by what is recorded in Acts 13: 1—3. For Paul and Barnabas were in the ministry before. Paul's conversion had taken place some eight or ten years previous, and "straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9: 20. It is also certain that, previous to their separation to the apostolic office, "a whole year they assembled themselves with the church (at Antioch,) and taught much people." Chap. 11: 26. Indeed, they are called "prophets and teachers," before the command for their separation to the apostleship is given. Their ordination, at this time, is to the apostleship, and not to the ordinary work of the ministry. The whole affair was an extraordinary transaction, and cannot reasonably be pleaded as an example for the popular practice of the present day.

Nor does the case of Timothy help the matter any. Hands were laid upon him by the presbytery, it is true, (1 Tim. 4: 14,) but it should be observed, that it was not an office, but a gift, which was conveyed in this way. Besides, there is no proof that this took place at the time of Timothy's ordination to the ministry. He may have exercised the office for years before, for aught that appears to the contrary. And whoever composed the presbytery, it is certain that Paul was one, since he says, expressly, that the gift which Timothy had, was by the putting on of his hands. 2 Tim. 1: 6. Moreover, Timothy was not an ordinary, but an extraordinary officer in the Church. He was an evangelist, (2 Tim. 4: 5,) not a pastor of any particular church. The office of an evangelist was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of *tongues*, by which they were enabled to preach to every nation in its own language; also, the gift of *miracles*, (Acts 8: 6, 13, compare Acts 21: 8,) for the confirmation of their doctrine. Now-a-days, we hear the term evangelist applied to ministers, who go about from place to place preaching the word. But it is clear, that those who, in Scripture, are called by this name, were as much extraordinary persons as the Apostles were, (See Eph. 4: 11.) Now, as Timothy was an extraordinary officer, and as the gift communicated to him was an extraordinary gift, and done by an extraordinary person or persons, so the whole transaction appears to have been an extraordinary affair, not intended to be copied by churches in clothing ordinary ministers with office.

The notion that the Imposition of Hands is essential to the validity of an ordination, has probably grown out of a misunderstanding of the import of the Greek term *cheirotonesantes*, translated "ordained" in Acts 14: 23 Compounded of two other words, one of which means *hand*, and the other to *extend*, it appears to have been mistaken for that kind of hand-extension, which takes place when one lays hands on another. But for this latter, the proper Greek term is not *cheirotonia*, but *cheirothesia*. The former refers to the well known practice in ancient deliberative assemblies—a practice which is still retained in most of our churches—of taking the votes by extending, or lifting up, the right hand. In 2 Cor. 8: 19, the word is rendered "chosen," and is clearly applied to the act of the people, or church members, in electing a brother to a trust of some importance. The passage above referred to, (Acts 14: 23,) might well be rendered, "And when they had *brought about the election* of elders in every church," &c.

But when once the error had obtained currency, that the ordination spoken of in Acts 14: 23 implied the act of laying on of hands, it was very easy to fancy that all those texts which *do* speak of the act contributed something in support of the practice. Hence, they have been quoted as proof-texts for centuries. It has been, in this respect, much as it has been in respect to the Sabbath question. The conceit having once possessed the mind that the first day of the week was a sacred day, it was easy to fancy that every passage of the New Testament, in which the expression occurred, was proof of it. T. B. B.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association held its 19th annual meeting at Alfred Center, Allegany Co., N. Y., commencing on Fifth-day, June 22d.

Agreeable to appointment, Thomas E. Babcock preached the opening discourse, taking for his text Amos 7: 2—"*By whom shall Jacob arise? for he is small.*"

The Association was organized by the appointment of D. E. MAXSON, Moderator, E. R. CLARKE and A. C. BURDICK, Clerks.

Letters were received from all of the churches connected with the Association, except Ulysses and Darien and Cowlesville. Several of the churches reported revivals during the year; 1st Alfred reported 39 baptisms, and Friendship 25.

From sister Associations, the only delegate present to participate in the deliberations was Amos W. Coon, of the North-western. The delegate of the Eastern Association, A. B. Burdick, started from home in time to be present, but was delayed on the way, and arrived after the business meetings had closed. James Bailey and Geo. B. Utter, from the Eastern Association, were present during a part of the session.

The delegates last year appointed to attend the meetings of the other Associations, all reported that they had filled their appointments. T. E. Babcock attended the meetings of the Virginia and Ohio Associations, H. W. Babcock the North-western, L. Andrus the Eastern, and N. V. Hull the Central. For the coming year, N. V. Hull was appointed delegate to the North-western Association, H. W. Babcock to the Virginia and Ohio, D. E. Maxson to the Eastern, and T. B. Brown to the Central.

In this connection we may as well give the remaining appointments for the current year. D. R. Stillman, of Alfred Center, was appointed Treasurer; and T. E. Babcock, N. V. Hull, T. B. Brown, C. D. Langworthy, and E. R. Clarke, Executive Board. The following appointments were also made for essays to be presented at the next meeting of the Association: T. B. Brown, on the Immortality of the Soul; J. M. Allen, on the Duty of the Church in calling out, sustaining, and ordaining young men for the ministry; H. W. Babcock, on Christians and Politics; D. E. Maxson, on Family Prayer; and Jared Kenyon, on Secret Societies.

On Sixth-day morning, after a sermon by Hiram W. Babcock, N. V. Hull, in compliance with an appointment made last year, read an essay on the Time of commencing the Sabbath. As this essay will soon appear in the *Recorder*, there is no occasion for us here to say more in relation to it, than to bespeak for it a candid perusal.

The Committee appointed for the purpose, presented a series of resolutions, the discussion of which occupied most of the afternoon of Sixth-day, and was participated in by a large number of delegates and brethren. The resolutions adopted will be found below.

We give also, herewith, the Reports of the Executive Board and of the Committee on the State of Religion.

Near evening of Sixth-day, the Association adjourned, to meet at Richburg, N. Y., on the fifth day of the week before the fourth Sabbath in June, 1855, when N. V. Hull is to preach the Introductory Discourse; H. W. Babcock, alternate.

On Sabbath-day there was preaching by James Bailey, Leman Andrus, and Amos W. Coon. On First-day, preaching by Thomas B. Brown, Alfred B. Burdick, and Geo. B. Utter.

Report of the Executive Board.

Your Board have continued the efforts of the domestic mission mainly in the direction of last year, viz: in Potter County, Pa., Erie County and vicinity, Persia and Clear Creek, and somewhat in Tioga, Pa.

Bro. H. W. BABCOCK was employed by the Board to labor in Potter county, Pa., with the churches in Hebron and Ulysses, and at such other points as were most advisable. He reports that ill health, together with his appointment to the North-western Association, prevented him from doing his ordinary amount of labor in the missionary field during the first quarter of the current year. Besides his labor with the churches at Hebron and Ulysses, he has preached on First-days at the Raymond School House, Cobb Hill, Oswayo, Allegany Township, and some other points. He reports a good attendance on the preached word, at all points of his labor, and a desire for ministerial labor to be continued. He further reports, that his labors have been seriously embarrassed in the town of Ulysses, by the influence of Secret Societies, and that the prospects of the Ulysses church are very unpromising, being seriously affected both by Secret Societies and Sabbath-keeping Adventists.

Bro. L. M. COTTRELL, who has labored in Persia and vicinity, reports a favorable state of religious feeling at the different points of his labor, and a reviving influence at Clear Creek. He says that Sabbath Tracts, and Sabbath School Visitors, are doing a good work throughout the region of his labor.

Bro. ROWSE BABCOCK, laboring in Erie county, reports a want of more labor in that vicinity than one misionary can well perform—three churches desiring to be supplied on Sabbath day, together with other inviting fields of labor among first-day communities. He represents the Sabbath question as being favorably agitated in that section, and upon the whole, an increasing interest in the cause of Christ.

Bro. T. E. BABCOCK, from a missionary tour made to Westfield, Tioga Co., Pa., reports nothing very favorable from said field; found here and there a Sabbath-keeper who seemed to manifest some desire to maintain the same. The Board are not able to report so fully from this field as would be desirable, not having received all of the communications anticipated.

We have from each and all of our stationed missionaries, encouraging prospects for labor. Souls have been converted to the cause of Christ our Redeemer, and to the cause of the Sabbath. Bread, we humbly trust, has been cast upon the waters, that shall return after many days. And still the cry comes home to us, Give us the bread of life; in view of which, your Board would call again for your sympathies, your prayers, and your liberal contributions, to aid in this missionary cause, and we humbly hope, that we may all feel ourselves identified with the suffering, the poor, and the destitute—that we may regard their prosperity as our prosperity—that we may feel, that in lending to them a helping hand, and supplying them with the preaching of the Gospel of the Son of God, we are not only discharging our obligations, but are adding to the church of the living God such as shall be saved.

In conclusion, and in taking our leave of the work assigned us, permit us to say, that for this cause we will ever pray, believing that God will vouchsafe to us all he has promised, and feeling that to neglect to do our duty, is to neglect the high behest of Heaven.

Report on the State of Religion.

The Committee on the State of Religion report, that the communications from the several churches do not furnish testimonials of that deep piety, which should characterize a people blessed with the Sabbath, Sabbath Schools, and the ministrations of the word of life. But there are items in the reports that are interesting. Several of the churches communicate that God has visited them in mercy, converting sinners, and reclaiming the wanderer; for which we should render devout thanks to our Heavenly Father. Christian fellowship prevails in most of the churches. Prayer-meetings are maintained and well attended in some of the churches; in others attended by a few; and in some not at all. The Monthly Concert is almost universally neglected by our churches. We find that family prayer is not generally maintained; which, perhaps, may account for that want of progress in vital piety so much lamented by our brethren. These things call, with a voice which should stir our inmost souls, for an humbling of ourselves, and a more thorough consecration to the service of the great Head of the Church. May God so inspire us, that altars of devotion shall be erected in every family, so that we may next year report progress in piety, and the universality of family prayer.

Resolutions.

1. Whereas, the recent action of Congress on what is called the Nebraska Bill, evinces a spirit alike hostile to the rights of man and the principles of Christianity; therefore, *Resolved*, That this new exhibition of wickedness in high places should stimulate the good and pious, of all denominations, to pray unceasingly for the overthrow of American Slavery, and to labor in all lawful ways to bring about a result so intimately connected with the prosperity of our country, and the cause of religion and humanity.

2. *Resolved*, That the pledge which our denomination has given to the world, binds us to "remember the Sabbath day, to keep it holy;" and that our profession is justly open to the charge of inconsistency, when, for the purpose of gain, or convenience, or selfish pleasure, we depart from that requisition of the Fourth Commandment which charges us, our children, our servants and cattle, to do no manner of work.

3. *Resolved*, That the interests of our Publishing Society, as well as those of our Missionary and Tract Societies, should be cherished with undiminished regard by the churches of this body, and that the objects which they respectively contemplate are inseparable from our denominational prosperity.

4. *Resolved*, That this Association considers the enactment of laws to prohibit the sale of intoxicating drinks right in itself, and necessary to the perfecting of the Temperance reform; that it rejoices in the success which has thus far attended the efforts of the friends of Temperance to secure such laws, and advises the continuance of those efforts until the liquor traffic shall every where be illegal, as it is every where immoral and demoralizing.

5. Whereas, our General Conference appointed an Educational Committee, to take such measures as it might deem proper for establishing a denominational College and Theological Seminary, therefore, *Resolved*, That this Association heartily approves of the objects of that Committee, and that we recommend the Committee to take immediate and efficient action for securing the object of its appointment.

TROUBLE ON THE ERIE RAILROAD.—Business on the New York and Erie Railroad was greatly interrupted last week, in consequence of a strike among the engineers. It seems that a rule was recently adopted by the Company, requiring extra care in approaching switches, and making the engineers responsible in case they should run off the track, for want of such care. The engineers construed the rule as rendering them liable to be dismissed and *posted* for accidents which might result from the carelessness of switchmen. But the officers of the Company, in explaining the matter, say that the engineers are simply required to approach switches cautiously and at a reduced rate of speed, and they must not approach a station *where they are required to stop*, at such a rate of speed that they cannot check or control their trains. They are required to see that the switches are turned right, and should they neglect to do so, and run off the track in consequence, *at a station where they are required to stop*, they would incur the risk of dismissal; but not for running off the track between or at intermediate stations, except for gross willfulness or neglect. Should an engineer be discharged under such circumstances, the Superintendent of the Division discharging him would give notice to the Superintendents of other Divisions, and he would be prevented from obtaining employment in the same capacity on any other part of the road." Mutual explanations took place; and we learn that the engineers have concluded to return to their duty, the company agreeing to add five dollars per month to their pay, and to allow them to discharge unreliable switchmen.

We had occasion to pass over this road last week on our way to the meeting of the Western Association. Leaving New York on Fourth-day evening, we were twenty-six hours, instead of thirteen, in reaching Hornellsville, a distance of 330 miles. Returning by the Sunday night train, we reached New York before noon of Second-day, fifteen hours from Hornellsville. Probably everything will be in order before this paper goes to press, and the Erie Railroad will again be, as it long has been, one of the quickest, pleasantest, and safest routes to the West.

LETTERS FROM CHINA.

The Corresponding Secretary of the Seventh-day Baptist Missionary Society, received last week letters from brethren Carpenter and Wardner, dated Shanghae, March 2, 1854. We give below the principal part of those letters.

From Bro. Wardner's Letter.

Shanghae is still held by the rebels, having for nearly five months resisted a force numbering about twenty to one. Both parties seem to have improved greatly in their skill at warfare since the siege commenced. Their battles are becoming much more sanguinary than at first, and their performances more courageous. The imperialists have strongly intrenched themselves on the north-west and south-east sides of the city, and are daily becoming more and more formidable. They have also two encampments but a short distance from my house, say half a mile west and south.

About the beginning of the Chinese new year, it was reported that the Tautae had offered the rebels $400,000 to vacate the city, but the rebels refused to go for less than $800,000. Another report was that the former only offered them a safe passage out of the city, provided they would lay down their weapons. This they wisely refused, for, had they done so, they would, all of them, doubtless, have been brutally murdered. It is said that the families of nearly all of the leading rebels have been exterminated, few, if any, having their families with them.

I understand that the Tautae has sent to the United States for two mortars and several thousand shells, in order to *shell* the rebels out of the city. It would seem from this that he does not expect to get possession very soon. But the fact itself is something of a compliment to "barbarian" improvements.

For two or three months the imperialists have occupied an ancestral hall a little west of the north gate, belonging to the Ningpo residents, which they used as a battery, bringing them within speaking distance of the city wall. In some of their engagements, a cannon ball fired from the rebels, opened one of the coffins there deposited, which was found to contain gold and silver instead of a human body. Upon this hint, they opened all the coffins there deposited, and found that five of them contained treasure.

There is much evidence that the rebels are becoming hard pressed for means to carry on their warfare, and they are forcing money from all whom they ascertain to be in possession of it, whether it be in the city or out of it. Some of our old neighbors have been imprisoned and tortured, and many others have been put to death. One very wealthy man, who lived near Ya-zoo-loong, has to pay $500 per day, to save his head. Many, whose money has been sent off into the country, are taken and kept as hostages, while one or two of their friends or relatives are sent out after it, and those kept must pay the forfeiture if it is not brought in. All sorts of goods and crockery are taken from the merchants and hoarded up to be turned into money as opportunities present. Their numbers are also constantly diminishing, while that of their enemy increases; three thousand fresh troops having just arrived. The Tautae has established himself across the Soo-chow creek from the foreign factories, and is now receiving duties from foreign vessels.

On the sixth of the present month, about 6 o'clock A. M., the imperialists sprung a mine under the wall opposite their battery, above-mentioned, opening a wide passage, through which they attempted to enter, but were resisted and forced back with much loss by the rebels, who, besides the use of their fire arms, threw down bags of powder with lighted matches attached, which exploded in their midst, some of which were mixed with other substances so as to burn slowly, besides hurling arrows and brick-bats upon them. As the former retreated, they followed them, and demolished their battery, capturing all their guns, and drove them back to their encampment. The loss on both sides must have been considerable, though it is thought that there were at least ten imperialists slain to one rebel. One of the imperialists was shot, and beheaded just outside Mr. Yates' yard, and after being beheaded, one of the rebels ran from his place of concealment, in order to spear him, and while in the act of doing so, he also was shot and fell dead upon the headless corpse he was so wantonly butchering. Our North American Indians are not more given to revenge and deliberate cruelty than are the Chinese, when excited, and when they know they have the power in their hands. It is said, the rebels are in the habit of eating the hearts of all the spies they take. And it is not an unheard-of thing for the Chinese to flay their enemies alive, or cut their flesh from their bones by piece-meal, or burn and chop them in pieces by slow degrees, besides a variety of other torturing methods.

This protracted scene of warfare is producing a great amount of suffering among the poor inhabitants, both in and out of the city. For several miles each way from the city, the imperialists have plundered the inhabitants to an alarming extent, and in multitudes of instances demolished their houses, besides killing quite a number.

A few weeks ago, the American missionaries got together and consulted about what measures could be adopted for the relief of the suffering. Some of the American merchants had expressed a willingnesss to contribute, and accordingly a subscription paper was drawn up and circulated, and about $550 has been pledged. Three committees of two each were then appointed to search out the destitute, and distribute the alms. It fell to my lot to be put on one of them to make surveys in the region of country about my residence, in company with Rev. Mr. Keith. We commenced on the 7th, by visiting from house to house, examining carefully into their condition, and giving out tickets to be brought in to a specified place at a specified time, and at the same time improved every convenient opportunity to throw out a word of exhortation and instruction. There had lately been a heavy fall of snow (for Shanghai) and the walking was exceedingly bad. But we were soon made to feel that bad walking was of very slight importance when we came to see the wretchedness and destitution that prevailed. We found many whose residences, in the suburbs, had been destroyed, and they robbed of all their money (if they had any,) furniture, clothing, food, &c., and compelled to seek shelter wherever they might be so fortunate as to find it. And many, also, whose dwellings are situated right in the scene of conflict, and constantly exposed to the flying messengers of death, and yet are too poor to get away. On our return at night, we were headed by a battle at the little south gate, and were obliged to go a good deal out of our way, and even then had to pass nearly in range with the rebels' guns; but we passed unhurt.

On the 9th, we renewed our surveys, finding more wretchedness than on the preceding occasion, and more than can well be described. We selected another village, about two miles from the west gate, for a second place of distribution, about one-third of which was burnt and torn down by a band of imperial robbers in October, who also killed two of the residents. We saw the widowed mother of the two unfortunate men who were killed, in a very destitute condition. Between this village and the west gate, at least one-half of the people's houses were either wholly or in part demolished. In one half-demolished house we found a woman and five children in an extremely destitute condition, sleeping on the ground, with only a little straw or dried grass for a bed, and nothing much better for a covering, and with hardly a bowl left to eat out of.

On our return we found them fighting again at the south gate. To avoid danger, we struck off into the country, but happened to select a road that led us right in front of a new fortification, which the imperialists were building, and at which the rebels were aiming their shots. The first warning we had of our danger was the whistling of a ball but a few feet above our heads. One or two had been killed there a short time before we passed.

On the 13th, the rebels sallied out and attacked the imperialists near the little south gate, where they were also fortifying themselves, by filling up the houses with dirt, along nearest the wall. A skirmish ensued, which, according to the account of the French missionaries, resulted in the loss of about 100 of the imperialists. The rebels, after setting fire to the said buildings, returned with several prisoners and flags, and some weapons.

On the 14th, according to previous arrangement, I went to distribute cash, 100 each, to those who had before received our tickets. At each of the places designated, we found some hundreds assembled. After the necessary arrangements, we went into a room, leaving the multitude outside, and standing in a door or window I addressed them a few words of exhortation, recommending them to "seek that bread which came down from heaven, whereof if a man eat he shall not die," warning them at the same time of the awful judgment which had been threatened to all who, like them, preferred to worship gods of their own make, rather than the God who made them. After thus distributing to those who had received tickets, we devoted the rest of the day in visiting from house to house where we had not previously been.

On the morning of the 15th, the rebels sallying out of the north and west gates attacked the imperial camp on the north-west side of the city, but were repelled by overwhelming numbers. The battle continued about two hours, with considerable loss on both sides, and they were finally driven back. This is said to be the bloodiest battle that has yet been fought, and is the first real defeat the rebels have met with.

A Russian steamer left this port a few weeks since for Japan, and returned again a few days ago, reporting that they had effected a treaty in which the Japanese agree to allow vessels from all nations to land and get supplies, &c., without let or hindrance, during 1854, and in 1855 their country shall be open to trade for all nations.

The United States fleet is now on its way thither, if it has not already arrived. Where are the Seventh-day Baptist missionaries for that inviting field? The rust of former ages is still clinging to us, which must be scoured off, or it will eat out the very vitals of our denomination. How rapidly the fields are whitening, and yet what a holding back from the work. The tabernacle must now go unfinished for want of supplies, while the Israelites had to be restrained from doing too much.

From Bro. Carpenter's Letter.

From the *Pekin Gazette's* own showing, the capital is in a very defenseless state. This news increases our hope that the Tartar Dynasty is soon to give place to that of their conquerors. Many, however, believe that the country will be no better governed, and that foreigners will fare no better for the change. This class of persons, of course, consider all the pretensions of the revolutionists to Christianity, to be mere pretensions for political purposes. They ground their belief upon the following among other facts: 1st, The rather cool reception which His Excellency Governor Bonham met with last spring. They were fired upon, and when arrived at Nankin, they were not allowed to see the chief. 2d, The long time they have been so near to foreigners without manifesting more disposition for intercourse with them. 3d, The haughty manner in which they received the French minister last December. But the opium question, with which all foreign interests are so mixed up in China, may account for their not being more disposed to intercourse with foreigners at present. And their notions of royalty and the etiquette of the court, may account for what appeared distant in their manner of treating the ministers of other nations. In fact, we are all too little acquainted with them to speak with great confidence in regard to their disposition towards foreigners. That they observe the Sabbath of the fourth commandment, appears to be pretty well attested, and we have not heard it disputed. It was on the 11th of March last year that I first heard that the revolutionists kept Sunday. That was twelve days before they took Nankin; of course it was before we knew much about them. I happened to be in the Chapel of the London Mission, where, after service, I was making some inquiries of Dr. Medhurst about the revolutionists. He told me what I did not learn before, viz: that "they say grace at meals and keep Sunday, and that is against you." But the uniform testimony of all who have been amongst them is that they keep Saturday. At first it was supposed to be a mistake, as their almanac gives Sundays as the worship days. Perhaps it is still regarded as a mistake by our first-day friends. They say so little to us upon this subject, that we really do not know how they think and feel upon it. Mr. Roberts still remains in Shanghae, no safe opportunity having offered for going to Nankin. The prospect now is, that until the taking of Pekin be announced, the way to Nankin will not be less dangerous than at present. There are reinforcements from the south expected soon, a part for Shanghae and a part for Nankin. These are imperialists.

Since I last wrote, I have been into the city six times. Another ball has struck our house, coming through the roof, and there has been much rain since. But I happened to discover the place and mend it before the house was much wet. Since the 19th of December, the day I brought out my teacher, our house has been kept by two friends of the teacher, a mutual accommodation to them and us. Their house was so injured by cannon balls, I was told, that it was not safe living in it. They have no access to our chamber rooms.

There is much suffering in the city, and the prospect is, that they have not yet drank the most bitter dregs in their cup of sorrow. Shanghae has heard the Gospel, and rejected it, and now sore judgments are lowering upon her. She *would not* be gathered into the fold of the Great Shepherd, and now her house is left unto her desolate. She labored only for the meat that perisheth, and now that is nearly exhausted, and starvation is staring her in the face; death is looking in at her windows. She trusted in her idols, but now, in the time of need, they have forsaken her.

Our friends of the Chung family suffer with the rest, and I have not found it consistent with my sense of duty to neglect them entirely. The old blind Ana, the grandmother of Ne-May, has suffered as little from the war as any of them. Ne-May's husband's father has been apprehended, beaten, and is kept in custody for the sake of extorting money. A considerable portion of their goods has been taken. Ne-May is much care-worn. Her mother has been ill for some time, and is an object of charity, and appears very grateful for favors. Possibly at the eleventh hour she may conclude to yield to the claims of her Heavenly Father.

As I walk through the empty streets, so lately crowded with passengers, and now and then look upon the woe-begone countenance of some lone tenant of the once crowded shops, or meet the haggard form of some starving beggar, stretching out his or her withered hand for a few cash, then it affords me a kind of melancholy pleasure to be able by word or deed to alleviate in some degree the suffering that is weighing them down. And it is painful to be obliged so often to turn away from the most pitiful appeals, the most urgent entreaties that I should rescue them from their perilous condition by getting them out of the city.

OPEN COMMUNION.

As this subject has been introduced into the *Recorder* of late, I have yielded to a pressing temptation to say a little, since an interchange of sentiment may do no harm.

In reading these articles, had I been an individual of another denomination, I should certainly have considered myself classed with the vilest of men. There is, to my understanding, at least, an incestuous person and a first-day professor placed on the same seat, though he is called a brother believer in Jesus Christ. It is of no use to talk of kind feelings, and of coming into close and intimate contact, by an interchange of preaching, and by uniting in social meetings for conference and prayer, after intimating that these persons are walking disorderly, flagrant violaters of all morality, practicing works of darkness, &c., not proper characters or of a proper faith to commune with us at the Lord's Table. If they are disqualified to sit down with us and eat bread and drink the sacramental wine, they are not suitable persons for us to have any thing to do with religiously—all friendship and intercourse ought to be broken up. In my view, there is a strange inconsistency in first classing them with true believers in Christ, and then refusing to celebrate the Lord's death, as an atonement for sin, and as the ground of all our hopes of salvation, in which doctrine there is a perfect agreement. The main object of the Lord's Supper is to keep us effectually alive to a fundamental doctrine, and to the amazing love of Christ in dying for us—a remembrancer, and a season for a public declaration of our faith in and love to Him. What other sentiment or doctrine do we sanction, when we eat the sacramental bread, and drink the wine, together? Not any, as I can perceive. If we are to refuse to commune with a professed Christian, and one too whom we call brother, because he cannot see as we do on one point, and the idea is carried out to its full latitude, it would break up the communion nearly altogether. If we compare sentiment and creed among professors we shall find a strange jargon. In all Christian bodies or organizations, there is a great diversity of opinion respecting doctrine. Among the First-day Baptists there is almost every shade of doctrine, from high Calvinism to low Arminianism. In our own body, we have as great a diversity—some Unitarians, some Universalists, and some pretty strong Arminians, &c. Now, if we carry out our own sentiments, and refuse to commune on account of difference of opinion on some one given point, where are we landed? Why, as it appears to me, at no communion at all.

I have no wish to be tedious in my remarks, but there is one point upon which I want to touch. The writer of those articles on Communion, says that he can see no advantage in open communion. Let us try this point for a moment.

First—In the great doctrine presented in the Lord's Supper, all real Christians agree, whatever their denominational peculiarities. In many other points of doctrine and sentiment, there is considerable difference and diversity; but here no disagreement—all feel and acknowledge themselves sinners, and, without a divine atonement, lost, hopelessly lost, and that for ever. In the death of Christ, they all find one resting place, and coming together around the table of the Lord, and eating one bread or loaf, they all unitedly declare that Christ is all their salvation and trust. How prominently does this transaction present to a perishing world the only true foundation of the Christian hope.

Second—How much does the coming together of all true believers in Christ, in the observance of this ordinance, tend to promote Christian love. The Christian world divides and subdivides, and because of their differences they cannot declare together, in this transaction, the foundation of all their hopes, and hence coldness and distance toward our fellow believers; but let them come together at needful and favorable seasons—let all barriers be removed which occasion this coldness—and it will soon be said by an observing world, See how these Christian love one another. By refusing to eat with one another, we refuse the most striking mark of friendship.

Third—By the act of communing together, we may have greater opportunities and facilities for convincing Christians of their errors. When Christians of another sect come together for communion, and to raise the one common and glorious standard of Christianity, we turn our heel upon them, and say we have no fellowship with you; and when we come together for the same purpose, we close the door upon them, and say, Stand off, for in you cannot come. Is this kind of antagonism, or hostility, likely to prepare the mind to receive conviction, or to lead to reflection and examination? Nay, but most likely to harden and confirm in views already imbibed. It is commonly said, that by mixed communion we encourage error, though no one has ever endeavored to prove that any doctrine, save that of atonement by the death of Christ, the fruit of divine love, is celebrated. To my mind, however, close or denominational communion not merely encourages, but tends to confirm error. Coming together in this act, the kindest and most affectionate feelings are awakened, and we can better reason with our fellow Christians on disputed points, and are more likely to lead them to a candid examination.

Fourth—If communion with other bodies of Christians was allowed and encouraged, the piety and Christian character of many of our denomination would be promoted, preserved and improved. Many members of our churches are scattered abroad, without the means of grace on the Sabbath, and barred out from the privileges of communion, and thus without the promotives to piety on the one hand, and with the worldly influence and wild notions of errorists on the other, lose their identity as professing Christians, and become dead and, useless. But if they were encouraged and sanctioned by our churches, to maintain a connection with some other Christian orthodox body, as the social principle requires, they might be preserved and made a blessing.

Arguments are many, but I forbear.

Geo. R. Wheeler.

THE EASTERN ASSOCIATION.

I wish to call the attention of the churches composing the Eastern Association, to the recommendation of this body, at its late annual session, for the employment of one missionary the whole year, to labor under the direction of the Executive Committee. In compliance with said recommendation, the Executive Committee have engaged Elder Lucius Crandall to devote his whole time in their employ, and under their direction, if the churches raise a sufficient amount to defray the expense. The Committee also have appointed Elder Henry Clarke to labor at South Kingston one half the time, as heretofore. A Committee was also appointed to ascertain the probable expense of our missionary operations the ensuing year, and apportion the some among the churches. (See their report appended to this article.)

The several churches are requested to report to me, assoon as practicable, their response to the report of the Committee, as no definite action can be had until I receive their answer.

S. S. Griswold, Clerk.

The Committee to whom was referred the apportioning of the amount necessary to defray the expense of the missionary operations within the bounds of the Eastern Association, the ensuing year, submit the following:—

The whole expense of the mission labor contemplated will be about six hundred dollars, one hundred of which, it is expected, will be drawn from Newport, to be expended in labor by the missionary under the direction of the church there; also, twenty dollars from the South Kingston church, for labor to be performed there. Your Committee also feel confident that the brethren at Phœnix, R. I., will raise some twenty-five or more dollars, as their portion for aiding in the enterprise; which would then leave sum four hundred and fifty-five dollars to be raised by the churches, which we have opportioned as follows:—

Newport,	$5 74	2d Hopkinton,	$23 98
Piscataway,	21 11	3d Hopkinton,	42 84
1st Hopkinton,	90 20	Westerly,	13 32
Shiloh,	51 25	Plainfield,	22 14
Waterford,	21 11	Pawcatuck,	36 08
Berlin,	59 86	South Kingston,	4 10
Marlborough,	24 19	New York,	9 63
Petersburg,	19 88	Greenmanville,	10 45

Total to be raised by the churches, $455 88

As it is quite probable that some of the churches can easily raise more than their opportioned sum, it is to be hoped they will do so, as some may fall short.

Will the churches return an answer to the Secretary immediately?

S. S. Griswold,
George Greenman, } Committee.

Greenmanville, June 22, 1854.

The Missionary Work.—The following paragraph from a letter written by the late Mrs. Emma C. Judson, under date of Maulmain, April 10, 1849, no doubt expresses the feelings of many a self-denying missionary:—

"Mr. J. is progressing very rapidly with the second part of his Dictionary, while the first is passing through the press. He has also the pastoral care of the native church. You will readily perceive what an extensive field this last circumstance affords me, if I only have the strength and grace to cultivate it. And oh, it is delightful work; it is a most precious privilege to be allowed to do a little for Christ—I do love mission work—and the cause of missions—and the cause of Christ—and the children of God, more and more every day of my life; and every night I go to my pillow, with a heart—oh, *so* full and happy! I am happy and grateful to my Heavenly Father, because he has hedged me round with blessings—and as a crowning blessing, he has allowed me to make some sacrifices for Christ, and to try, though in a very weak, imperfect way, to do good to those for whom the Saviour died."

Ordination of a Missionary to the Copts.—Last Sunday evening the services pertaining to the ordination of the Rev. C. F. Martin as a Missionary to the Copts were performed in the Church of the Puritans, before a large congregation. The opening prayer was made by the Rev. Mr. Jocelyn. The scripture lesson, from the 118th Psalm, was read by the Rev. Dr. Burchard. The ordination sermon was preached by the Rev. Dr. Cheever, from the XIXth Psalm, 1st verse, and IIId. chapter of Ephesians, 21st verse. The young Missionary ascended the pulpit, and was received by the officiating ministers. The Rev. Dr. Burchard offered up the ordination prayer. The charge was then delivered to the candidate by the Rev. Mr. Thompson. After the charge, the Rev. Mr. Thompson extended the right hand of fellowship to the Missionary, in a solemn and impressive manner. The Rev. Mr. Martin dismissed the congregation with a benediction.

Teachers for the West.—Ex-Governor Slade, the Corresponding Secretary of the Board of National Popular Education, has issued another Circular for teachers, from which we copy whatever is important as matters of information:—

"The sixteenth class of teachers of the Board of National Popular Education will assemble at Hartford, Conn., on Friday, the 11th of August. Ladies wishing to join the class should send written applications to Miss Nancy Swift, at South-Hadley, Mass., by the middle of July. The age, residence, and religious denomination of each applicant should be stated, with the branches she can teach, and her experience in teaching. Testimonials in regard to education, capacity to teach, natural peculiarities, and moral and religious character, should accompany the applications. Some experience in teaching, and a *thorough* acquaintance with the common branches, are indispensable. A large proportion of the applications to us for teachers require a knowledge of the higher branches. Music teachers are wanted. A capacity to sing is important."

"On arriving at Hartford, the teachers will take hacks (for which twenty-five cents only can be demanded) to the "Orphan Asylum." They will board in common with the Superintendent, at an expense to them of $2 a week. In case of manifest inability to defray this expense, aid will be given by the Board. Let the poverty of no good teacher prevent her applying. *The course is gratuitous.* We pay the traveling expenses to the West. The teachers may refund this, if able, to aid in sending out more teachers. We wish it to be distinctly understood, that we expect they will teach at least two years, should health permit."

The Late Mrs. Judson.—The late Mrs. Judson, whose death was announced recently, was about 40 years of age. Her maiden name was Emily Chubbuck. Her native place was Eaton, in Madison County, New York. She first became known to the public as a writer for periodicals, and, under the assumed name of "Fanny Forester," acquired great reputation as a writer of refined taste, as the author of "Alderbrook" and other volumes in the school of light literature, all inculcating moral lessons, and tending to increase her reputation as a female writer of great delicacy and elegance of style. In June, 1846, Miss Chubbuck astonished her many admirers by an entire change in her career and pursuits, in announcing her resolution to devote herself to a Missionary life, and of course leaving her native country with but doubtful prospects of a future return to her relatives and friends. At that time she became the third wife of the Rev. Adoniram Judson, D. D., Baptist Missionary to Burmah, in Asia, and on the 11th of July, she embarked with her husband and other Missionaries, in the ship Faneuil Hall, from Boston for India. The Missionary labors of Dr. Judson in Burmah, or Eastern India, extended over a period of about thirty-nine years, terminating with his death, in Septemper, 1850. Soon after the death of her husband, Mrs. Judson returned to the United States, and for the last two years had been in somewhat feeble health.

"Done unto me."—*The Christian Watchman and Reflector*, of Boston, in commenting on the late surrender of Anthony Burns, says: "And who was the victim? It would be enough to say that he was a man; but we must add that he is a member of a Christian church and a preacher of the Gospel to the poor—a member of the colored church at Richmond, the largest Baptist church, probably, in the United States, numbering some 2,700 communicants. We ask all who with him are 'knit together, in one communion and fellowship, in the mystical body of Christ,' to consider well, whether they can say, in the day of his appearing, that they are pure from the charge of despising one of his little ones. He who said, 'One is your Master, even Christ, and all ye are brethren,' 'and shall not God avenge his own elect, which cry day and night unto him?' will then say, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.'"

☞ The Minutes of the Eastern Association were completed last week. Those of the Central Association will be ready this week; and those of the Western probably next week. A parcel will be put up for each church connected with the Associations, and in most cases they will be forwarded by express or otherwise; but our friends who have an opportunity to send for them to this office, had better do so.

David P. Curtis requests his correspondents to address him at Verona Mills, Oneida Co., N. Y.

Dreadful Tragedy.—A dispatch dated Providence, Monday, June 19, 1854, says: A terrible tragedy occurred at Millville, Mass., last Saturday evening. A man named Alexander Hewitt, being jealous of his wife, assaulted her with intent to kill, when she ran to the house of Mr. Owen Brown and claimed his protection. Her husband pursued her, armed with a pistol, and fired twice through the window. Mr. Brown received a ball in his forehead and died instantly. Mrs. Hewitt then ran out and was followed by her husband, who shot her in the back of the head, and then escaped to the woods. On Sunday morning he came in and delivered himself up, but before doing so took a dose of strychnine, and died soon after. Mrs. Hewitt still lives, but cannot long survive. Hewitt was subject to fits of dissipation, and was in liquor during the enactment of this dreadful affair.

The friends of the proposed new Methodist College in Troy, N. Y., are successfully engaged in promoting the plan; about $50,000 having been already pledged by the citizens of that place. The terms are, if Troy raises $100,000, the institution will raise an equal amount. Hopes are also entertained that the State Legislature will afford it some aid.

In the little State of Rhode Island, it is said that about sixty divorce cases were recently pending before the Supreme Court; and in California, divorces have become so common that the newspapers publish regular lists of them, in the same manner as marriages and deaths.

Abstract of Proceedings in Congress.

SECOND-DAY, JUNE 19.

In the Senate, the Chair presented a communication from the Indian Department, relative to the removal of the Florida Indians; also a communication from the Navy Department in favor of the establishment of a National Armory near the coal fields of North Carolina. Mr. Seward presented a memorial from a citizen of New York, claiming to be the inventor of a battering ram of tremendous force, thirteen of them being capable of defending the coast from Maine to Texas. The bill reörganizing the Navy Department was then taken up. Mr. Mallory offered a substitute for the bill, which, after considerable discussion, was adopted, and the bill was read a third time. Mr. Douglas' bill changing the time for the annual meeting of Congress from the first Monday in December to the first Monday in October, was taken up, debated at some length, and then laid over for the present. The consideration of the Veto Message of the President on the Indigent Insane bill was then resumed. Mr. Seward, having the floor, made a lengthy and able argument against the course pursued by the President.

In the House of Representatives, after the usual opening business, Mr. Churchwell made a personal explanation in reply to some remarks made by Senator Bell. Mr. Campbell of Ohio also made an explanation. Mr. Churchwell replied with much warmth, and an exciting scene followed. After considerable time spent, the matter was dropped and order restored. Mr. Hillyer of Georgia introduced a bill fixing the time for the meeting of Congress on the first Monday in November instead of the first Monday in December, which, after considerable debate, was finally passed, and the House adjourned.

[In looking through the proceedings in Congress during the remaining days of last week, we find but little if any thing worthy of note, and therefore omit any further account.]

European News.

We have ten days later news from Europe, the substance of which will be found below.

The news from the seat of war on the Danube is highly interesting. The Russians have made a breach in the fortress of Silistria, but owing to a freshet in the river were delayed in storming, and when finally they did attempt that operation, were repulsed with great slaughter. It is said that at one encounter of the sort, 4,500 of the assailants were left dead in the trenches, but this is probably an exaggeration. It was calculated that the fortress would yet hold out long enough for a reinforcement of 70,000 men sent forward by Marshal St. Arnaud to reach the place. This body consists of 25,000 French, 15,000 English, and 30,000 Turks. When it arrives, there must at least be a great battle between the Russians and the allies.

At sea nothing has been done either by the fleet under Dundas or that under Napier.

In England, there has been a change of Ministry, Lord John Russell becoming the President of the Council, the Duke of Newcastle taking the newly-created office of Secretary of War, and Sir George Grey being made Colonial Secretary.

It is reported that the Insurgents, assisted by Europeans, had driven the Imperialists from Shanghai. The battle between the Europeans and the Imperial troops before Shanghai is thus accounted for: The European and American residents being continually insulted and robbed by the Imperialists who were besieging the city, formed a corps of 300 volunteers, with four pieces of cannon, and accompanied the insurgent garrison in making a sortie. After a lively combat the Imperialists were defeated and fled, leaving the victors in possession of their camp, artillery, and an immense booty.

California News.

By the steamers North Star and Illinois, we have California news to June 1st.

About $1,300,000 in Gold was on freight by the steamers North Star and Illinois.

In the case of the French Consul, Mr. Dillon, who was tried for a violation of the Neutrality Act of 1818, the Jury were unable to agree, and further proceedings have been suspended.

A large fire occurred in San Francisco on the 31st ult., which consumed between thirty and forty buildings. The town of Marysville has also been visited by a terrible conflagration, destroying property to the amount of $200,000.

SUMMARY.

William A. Jenkins was tried in Jefferson County last week, for seduction, under the promise of marriage, under the law of 1848. It was the first trial of the kind ever had in that County. It elicited considerable interest, as the charge has been over a year pending, and great efforts have been made for the defense. The evidence closed, and the case went to the Jury who rendered a verdict of guilty. The prisoner was sentenced to the State prison at Auburn for the term of three years.

A dispatch dated Boston, Friday, June 23, 1854, says: Chief Justice Wells of the Common Pleas and Municipal Courts, died suddenly this afternoon at his residence in Cambridge. He occupied the bench of the Municipal Court yesterday until late in the afternoon, when, feeling unwell, he adjourned the Court until this morning. His disease is said to have been inflammation of the lungs.

The *Courier and Enquirer* says: A dispatch has been received from Mr. Gregg, our Commissioner at the Sandwich Islands, that the native Government throws itself into the hands of the American party for protection from French, English and other foreign settlers. The Commissioner has been empowered to accept the island for the United States, and assure the native Government of American protection.

Mr. George W. Aspinwall died near Germantown, Pa., on Monday, June 19. He was on the steamer San Francisco, bound to South America for the benefit of his health, when she was wrecked, and was taken by the bark Kilby to Boston. He has since then been to Cuba and Europe, but failing to regain his health, returned in the Arctic to die among his friends.

An American shipbuilder, Capt. L. McKay, of Boston, has just returned from Europe, with contracts from foreign merchants, for the construction of a number of first-class ships, to the value of about $1,000,000. The clipper ship "Lightning," built by the same parties, went to England last February, and attracted universal attention. Her cabins were considered as ravaling in splendor the Queen's yacht. She was transferred to the English flag, and immediately filled up with passengers and freight for Melbourne—the freight list amounting to £15,000.

The Association of the Dutch churches in New York City are constructing one of the most elegant churches in the city, on the corner of Twenty-ninth-st. and Fifth-av. It is paid for out of the proceeds of an acre of land, left to one of the domines, years and years ago, by a parishioner, for the pasturage of a cow.

The receipts of the British and Foreign Bible Society, from all sources, during the last financial year, were about $1,100,000. The issues of the Society during the year amounted to 1,367,528 copies. Total issues of the Society up to this time, 27,938,631 copies.

The decease of Col. Kirby, who bore a distinguished part in the war of 1812, and has for many years occupied the part of Collector of Customs at Fort Erie, C. W., is announced in the Buffalo journals. His death occured on Wednesday morning, and his age was 69.

John F. Plato, of Batavia, hauled 359½ bushels of wheat at three loads, which he sold for $808 50. One load of 138 bushels was drawn by a single pair of horses. This pair are valued at $800. This load of wheat brought $311 25.

The Rev. Phineas Fish died at Cotuit (Barnstable) on the 16th instant, aged 69. He was more than forty years a faithful and exemplary Missionary to the Marshpee Indians.

The editor of the Boston *Gazette*, who is an officer in the Boston Light Infantry, says that nine-tenths of the men on duty, when Burns was taken away, sympathized with the slave.

The census returns of 1850 report but 520 colored persons in the whole State of New Hampshire, which is a less number than in any other free State, except Iowa.

The Hon. Daniel Wells, Chief Justice of the Court of Common Pleas in Massachusetts, died at his residence in Cambridge on Friday, June 23.

A man advertises for a competent person to undertake the sale of a new medicine, and adds, that "it will be found profitable to the *undertaker!*"

Ex-President Van Buren and son were at Naples last month, and, it is stated, will spend the next winter in Egypt.

The Buffalo *Commercial* pointedly contradicts an intimation that ex-President Fillmore favors the Nebraska Iniquity.

LETTERS.

Ephraim Gavitt, P C Burdick, Enoch Barnes, Luke P Babcock, I H Dunn, Abel Stillman, H B Lewis, S S Griswold, J Clarke, T G Bailey, Wm F Randolph, J W Stillman, W B Maxson, Ira W Utter, David P Curtis, Elias I Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

Ephraim Gavitt, Westerly, R I	$2 00	to vol. 11	No. 52
Horace Bliven, Albion, Wis	3 00	12	13
W H Munroe, Teotsa, Wis	4 00	11	52
Enoch Barnes, Sackett's Harbor	2 00	11	52
Charles Saunders, Clear Creek	2 00	10	52
Silas Palmiter, Alfred	15 00	10	52
E G Fisk ”	2 00	11	52
Isaiah Crandall ”	2 00	11	26
Thos Williams ”	3 00	10	52
Clarke Sherman ”	2 00	11	52
Elijah Lewis ”	2 00	11	52
Amos Burdick, Alfred Center	2 00	11	52
Elisha Potter ”	2 00	11	52
Daniel Moland ”	3 50	10	52
Geo Sherman ”	2 00	11	52
S N Stillman ”	2 00	11	52
Stephen Burdick ”	2 00	10	39
R A Thomas ”	2 00	11	52
Geo Maxson ”	2 00	11	52
Luke Maxson ”	2 00	11	52
David Stillman ”	2 00	11	52
B F Potter ”	2 00	10	52
Wm S Burdick ”	4 00	10	52
Josiah Sherman ”	2 00	11	52
Perry F Potter ”	2 00	11	52
Albert Smith ”	2 00	11	52
Philip S Green ”	2 75	11	52
A G Coon, Almond	2 00	11	52
Christ. Teft ”	2 00	11	52
Jer Burdick ”	2 00	12	3
Wm D Burdick, Hornellsville	6 00	10	52
Wm B Clarke, Andover	2 00	11	52
Henry Crandall, Independence	2 00	10	52
Nelson R Crandall ”	2 00	11	52
Edmund Livermore ”	1 00	11	26
J C Bassett ”	2 00	11	52
Elisha B Green ”	2 00	10	52
Luther Green ”	3 00	10	52
Silas G Bliven, Scio	2 00	11	52
Davis Stillman ”	2 00	11	52
Josiah Witter, Wellsville	2 00	11	52
Wm Kingsbury, Rushford	3 64	11	52
Jerod Stillman, Willing	2 00	11	35
Ethan Lanphear, Nile	2 00	11	52
J L Thurston ”	2 00	11	52
Avery Lanphear ”	2 00	11	52
S P Crandall ”	5 00	11	26
Nathan Truman ”	2 00	8	52
Geo W Maryatt, Richburg	2 00	6	52
Moses Maxson ”	2 00	11	52
Jairus Crandall, Little Genesee	2 00	11	52
Avery Coon ”	2 00	11	52
Joel Maxson ”	2 00	11	52
Samuel Wells ”	2 00	11	52
Henry P Saunders ”	2 00	11	52
J A Langworthy ”	2 00	11	52
J N Pratt ”	2 00	11	39
M W Babcock ”	2 00	10	52
Palermo Lackey ”	2 00	11	52
John McGregor, Portville	2 00	11	26
George S Crandall, Ceres	2 00	10	52
John S Cole ”	2 00	11	20
Nimrod Lanphear ”	2 00	11	26
O B Langworthy ”	2 00	11	26
A G Burdick ”	1 00	10	52
M M Crandall ”	2 00	11	52
B C Maxson ”	2 00	10	52
R A Barber ”	2 00	11	26
J S Maine ”	2 00	11	52
I T Lewis ”	2 00	11	52
John Frugen ”	2 00	11	13
Abram Andrus, Mill Grove	2 00	11	52
Ira Lanphear, Sheridan Center	2 00	11	13
Clarke Coon, North Pitcher	2 00	10	52
Nelson H Satterlee, Durhamville	2 00	11	52
Oscar T Potter ”	1 00	11	26
Royal Burdick, Higginsville	1 00	11	26
Mary West, State Bridge	1 00	11	26
L G Maxson, Milton, Wis	4 00	12	26
Abram Allen ”	2 00	10	52
N H Hallock, Ulysses, Pa	2 00	11	52
Asa Pound, Plainfield, N J	1 00	11	26
Joel Tappan ”	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Archibald G Coon, Almond	$3 00
L R Babcock, Wellsville	2 50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Elisha Potter	$1 00	Wm S Burdick	$1 00
J P Livermore	1 00	George Maxson	1 00
Jairus Crandall	1 00	Elijah Lewis	2 00
Nelson R Crandall	1 00	Nathan Truman	2 00
Joel Maxson	1 00	J A Langworthy	1 00
Stephen Burdick	1 00	J N Pratt	1 00
Alfred Lewis	1 00		

WILLIAM M. ROGERS, Treasurer.

MARRIED,

In Bridgewater, Oneida Co., N. Y., on the 18th inst., by Eld. W. B. Maxson, Mr. G. T. Davis to Miss Louisa Rhodes, all of Bridgewater.

In West Edmeston, N. Y., on the evening of the 21st inst., by Eld. J. Clarke, Mr. Amos S. Stillman to Miss Eunice Burdick, both of the above place.

DIED,

In Saugerfield, N. Y., on the 16th inst., Mrs. Orilla Crosby, wife of Mr. Henry Crosby, aged 32 years and 6 months.

Water Cure.

MOUNTAIN GLEN WATER CURE AND SUMMER RETREAT, at Plainfield, N J.
A. UTTER, M. D., Physician and Proprietor.

If beauty and variety of scenery, pureness of air and water, *personal professional attention*, neatness, cheapness, and good cheer, are requisites of such an institution—these are combined at the Glen.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mall Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy fonts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

GEORGE BRUCE,
51—3 13 Chambers-st., New York.

Miscellaneous.

From the N. Y. Independent.

Each Mother's Love the Best.

As I walked over the hills one day,
I listened and heard a mother sheep say:
"In all the green world there is nothing so sweet,
As my little lammie with his nimble feet,
With his eyes so bright,
And his wool so white;
O, he is my darling, my heart's delight.
The robin, he
That sings on the tree,
Dearly may dote on his darlings four;
But I love my own little lammie more."
So the mother sheep, and the little one,
Side by side, lay down in the sun,
And they went to sleep on the hill-side warm,
While my little lammie lies here on my arm.

I went to the kitchen, and what did I see
But the old gray cat with her kittens three;
I heard her whispering soft. Said she:
"My kittens with tails all so cunningly curled,
Are the prettiest things there can be in the world.
The bird in the tree,
And the old ewe, she
May love their babies exceedingly;
But I love my kittens from morn to night:
Which is the prettiest I cannot tell,
Which of the three, for the life of me,
I love them all so well.
So I'll take up the kittens, the kittens I love,
And we'll lie down together beneath the warm stove."
So the kittens lie under the stove so warm,
While my little darling lies here on my arm.

I went to the yard, and I saw the old hen
Go clucking about with her chickens ten;
And she clucked, and she scratched, and she bristled away,
And what do you think I heard the hen say?
I heard her say: "The sun never did shine
Or anything like to these chickens of mine;
You may hunt the full moon and the stars, if you please,
But you never will find ten such chickens as these.
The cat loves her kittens, and the ewe loves her lamb,
But they do not know what a proud mother I am;
For lambs nor for kittens I won't part with these,
Though the sheep and the cat should go down on their knees,
My dear downy darlings, my sweet little things,
Come, nestle now cosily under my wings."
So the hen said,
And the chickens sped,
As fast as they could to their warm feather bed;
And there let them lie, on their feathers so warm,
While my little chick lies here on my arm.

The Real Railway King.

The London *Times* makes the following remarks, on the erection in the Great Hall at Euston Square terminus, of a statue to George Stephenson:—

"In early life a collier, working for his daily bread in the bowels of the earth, he mended watches in his leisure hours, that his son might share the blessings of education. While his fame as a mechanical and civil engineer was still in its infancy, he elaborated experimentally the same result as to the safety lamp which Sir Humphrey Davy reached by the process of philosophic induction. The tramways of the coal mines and the rude forms of the first locomotive engines grew under the strokes of his vigorous intellect into a mighty system, which has already exercised an incalculable influence upon industry and civilization. That one who, when a boy, was a 'hurrier' in a coal-pit, should, by the force of native genius, rise to a position such as that which the statue in the Hall of Euston station commemorates, may well be regarded as a proof that the days of romance are not yet over, nor the giants of an elder world without their types in modern times. Perhaps it is also to be viewed as a characteristic of the age, that the fame of such a man is so quietly left to the good keeping of the works which he has achieved. The traveler hastening on his way should pause at Euston station, to contemplate the masculine form, and massive, energetic features of him who, by combining the blastpipe with the tubular boiler, first endowed the locomotive with its tremendous speed—who, during his busy manhood, superintended the construction of more than 2,500 miles of railway—who thought out every thing connected with our first iron highways—and who engineered lines extending in unbroken series from London to Edinburg."

The Japanese at an American Dinner.

The London *Times* publishes a letter from the U. S. steamer Susquehanna, dated, "Off Yokohama, Bay of Yedo, March 24," from which we make the following extract:—

"As for any advantages to be immediately derived from commerce with these people, I am doubtful on that point; we saw no evidence of any wants or of any superfluities, but who can anticipate what commerce can create, the superfluities which she can make necessaries, and the unknown which she can call into existence? But, if our first adventurers come here under the impression that the Japanese are ignorant because they are inexperienced in commerce, they will find themselves mistaken, for not even the Chinamen understand the art of making things appear to the greatest advantage with more skill than the Japanese. The presents of fruits and sweetmeats were so arranged in the boxes as to appear of twice the real quantity, and everything is so contrived as to be over-estimated by all but the closest observer. On the 1st of March Capt. Buchanan gave Yzaiman, the Governor of Uraga, and nine of his suite, a dinner on board this ship, the first foreign dinner, perhaps, ever given in Japan. They enjoyed themselves in perfect confidence, and relished our food and liquors with the taste of gourmands. They had never tasted turkey before, and asked permission to take portions of it and of other things on shore to show to their friends, which they did, wrapping them up in paper, very much like Chinese paper, leaves of which constituted their pocket-handkerchiefs. They intuitively accommodated themselves to our customs, especially that of emptying their glasses; and used the knives and forks with nearly as much dexterity as perseverance. They returned thanks for our toasts, and reciprocated them with more than the tact of an Alderman; as, for example, Captain Buchanan gave: "May the kind feelings which so happily subsist between our Japanese friends and ourselves prevail throughout both countries." Governor Yzaiman promptly replied, with thanks for the sentiment and assurances of its reciprocity, and hoped that the American and Japanese would soon be enabled to visit each other's countries. Capt. Adams proposed: "The health of the Emperor, and a long and happy reign." Gov. Yzaiman immediately replied that he appreciated the compliment to his Emperor; and filling all the glasses himself, drank the "Health of the President of the United States, and a happy administration." Lieutenant Duer, with a few happy remarks, proposed: "The health of Governor Yzaiman," at which he blushed; but, with admirable presence of mind, proposed the health of "Commodore Perry, and all the officers of the squadron." All this passed, of course, through the interpreters, and each toast was drunk in our manner, with all the honors; the huzzas appeared to divert them very much, and they joined in them with great glee. Lieut. Brown sang a song, which they answered with a verse or two of a Japanese song. I trust the difference of taste did not make our song sound in their ears as their song did in ours, for it was more like the roaring of lions with bad colds than anything else I can compare it to. One of our marines died, and they allowed us to bury him on shore, in a romantic spot, near one of their own cemetries, with the three volleys and the funeral service by the chaplain. What a difference between whose people expected, and what our guns have realized for us! It was absurd to attempt to treat with these people without a force at command sufficient to answer, by silence alone, all their prevarications and excuses to gain time, which appears to be of no value to them. They were to have dined with the Commodore on board the Powhatan—I mean the Princes who negotiated the treaty—on Monday the 27th, and no doubt had a glorious time. We laid down a circular railroad, and the beautiful miniature locomotive and car went round with great velocity and regularity, to the admiration of the Japanese, many of whom made several circuits in the car. We also set up a mile of magnetic telegraph, which succeeded in spelling Japenese sounds, from one end to the other, of course making them see that it could be done, but they evidently did not comprehend for fully believe it."

The Killer Whale.

At a recent meeting of the American Scientific Association, a paper, "On the Whale," was read by Lieut. Maury, which brings to the notice of naturalists a species new to them, although long known to whale-men. They call it the "killer whale."

The killer is about thirty feet long, not heavy, yields about five barrels of oil, and is especially remarkable for its habits of destroying the right whale and the Kamskatka whale. This it does by surrounding the right whale in numbers, assailing its head, seizing and rending its lips, and at length tearing its tongue, after which it proceeds more deliberately to feed upon the body. The most remarkable feature about the killer whale (of which several rough drawings were exhibited) is its dorsal fin, which stands up perpendicularly five feet, and is the chief instrument wherewith they assail their prey.

Lieut. Maury offered testimony to the same effect from Captains Ludlow and McKenzie, going to show how terrible and fierce a tyrant is this species of whale, infesting the whole ocean from pole to pole, and oft contesting with man the possession of the body of the right whale, by both so much sought. The tongue of the right whale, the delicacy so much in favor with the killer, is an enormous oily mass weighing three or four tons.

Mr. Walker testified to seeing on the coast of Brazil a killer whale thirty feet long, hanging to the body of a whale which had been taken.

Lieut. Davis has brought the subject to the attention of Professor Agaksiz, who pronounced the killer to be a distinct species.

The Resources of Japan.

Foremost among the resources of Japan are its fisheries. The sea and its productions, we believe, contribute fully as much to the sustenance of the natives as do the fruits of the earth—rice, perhaps, excepted. One of their productions has a value which is not confined to the spot, but extends to us—to our enterprise, and our trade—we mean the whale, or, as they call it, *kudsuri*. There is nothing of which such extensive use is made by the Japanese, both for rich and poor. It is found all around Japan, but particularly in the sea Keumano, the most important territory of the Empire; and it also prevails in the islands of Tsussima and Goto, and upon the coasts of Omura and Nomo. These whales not only afford oil in great abundance, but their flesh, which is considered very wholesome and nutricious, is largely consumed. No part of them, indeed, is thrown away—all is made available to some useful purpose or another, excepting only the large shoulder bone. The skin, which is generally black, the flesh, which is red and looks like beef, the intestines, and all the inward parts, besides the fat or blubber, which is boiled into oil, and the bone which is converted to innumerable uses—all is made available to purposes of profit. We have gone into these few particulars respecting the whale, because it is that which has brought our countrymen into contact with Japan. Many of our ships have for some considerable time past frequented those seas for capturing the whale, an occupation which, it is found, might be pursued with great advantage under a commercial treaty with the Government of Japan, whose inhuman laws at present not only prevent any assistance being rendered to shipwrecked mariners, but expose them to positive maltreatment, and even to violent death. To obtain redress in this respect was the primary object of Commodore Perry's expedition.

Japan abounds in natural and artificial productions of great value. Its mineral riches are enormous, and include metals of various kinds, especially gold, silver, and copper. Sulphur and niter are also found in large quantities; there is no want of coal, and there are precious stones of almost every variety; agates, sapphires, jaspers, cornelians, and even diamonds; while pearls are found in great plenty among the shells upon the coast. Then the fertility of the soil is very great. The mulberry tree grows extensively and affords food for countless myriads of silk worms. The *Kadsi*, or paper-tree, serves innumerable useful purposes, including the manufacture of cloth, stuffs and cordage. The *cerusi*, or varnish-tree, is another valuable production of the country, yielding large quantities of a milky juice which the natives employ to varnish, or *japan* as we call it, various articles. Then there are the bay-tree, the camphor-tree, the fig-tree, the cypress-tree, with very many more, all more or less valuable, and from which a great variety of useful things are made; and last, though not least, there is the tea-shrub, from the leaves of which the common drink of the people is brewed, and which is capable of yielding a valuable article of commerce. Trees growing nuts of various kinds are abundant; the maple is extensive and excellent; bamboos are very plentiful, and of great use, as they are everywhere in the Indies; they cultivate as much hemp and cotton as they can find room for in their fields; and as to rice, which is the main food of the natives, that grown in Japan is considered the best in all Asia, and it can be produced in almost any quantity. Their corns are of several sorts; besides the *komi* or rice, there are the *oomuggi*, a kind of barley; the *koomuggi*, their native wheat; and the *daidson*, a species of bean—all of which abound with superior farina.

The manufactures of Japan have hitherto been confined almost exclusively to their own domestic wants; but many of them are nevertheless valuable as articles of export. Our adoption here and throughout Europe of the term *japan*, as applied to certain kinds of varnished ware, indicates how well known has been their peculiar excellence in, if not their invention of the useful art. They make various articles from the paper tree resembling our *papier maché*, which they paint and varnish very highly—and these might form objects of considerable trade. Their silks, muslins, and cotton goods are most of them very superior, and some of them are calculated to become highly *récherché*; and their carvings in wood, ivory, pearl and fish-bone, are most ingenious and elegant. These are but a few of the products of their handicraft; but they are sufficient to show, taken in connection with their natural productions, how varied and how valuable are the resources of the Japanese.

To Preserve Eggs.

Some of your correspondents inquire about the best method of keeping eggs fresh; and as we have a plan here which I have not seen mentioned in any of the replies which have been given to these inquiries, I send it to you, particularly as I find it better than any I have seen mentioned:—

Take a half-inch board of any convenient length and breadth, and pierce it as full of holes (each $1\frac{1}{2}$ inch in diameter) as you can without risking the breaking of one hole into another. I find that a board of two feet six inches in length, and one-foot broad, has five dozen in it, say twelve rows of five each; then take four strips of the same board of two inches broad, and nail them together edgewise into a rectangular frame of the same size as your board; nail the board upon the frame, and the work is done, unless you choose, for the sake of appearances, to nail a beading of three-quarters inch round the board on the top; this looks better, and sometimes may prevent an egg from rolling off. Put your eggs in this board as they come in from the poultry house, the small end down, and they will keep good for six months, if you take the following precautions: Take care that the eggs do not get wet either in the nest or afterwards; (in summer, hens are fond of laying among the nettles or long grass, and any eggs taken from such nests in wet weather should be put away for immediate use;) keep them in a cool room in summer, and out of the reach of frost in winter, and then I think the party trying the experiment will have abundant reason to be satisfied with it.

I find there are some in my larder which I am assured bave been there nearer eight months than six, and which are still perfectly fresh and good; in fact, it is the practice here to accumulate a large stock of eggs in August, September and October, which last until after the fowls have begun to lay in the spring. If two boards are kept, one can be filling, and the other emptying at the same time. This is an exceedingly good plan for those persons who keep a few fowls for the supply of eggs to their own family; but would, perhaps, not do so well for those who keep a large stock of hens, as it would take up too much room.

I have endeavored to account for the admirable way in which eggs keep in this manner, by supposing that the yolk floats more equally in the white, and has less tendency to sink down to the shell, than when the egg is laid on one side; certainly if the yolk reaches the shell the egg spoils immediately. [Farmer.

The Black Wasp of Van Dieman's Land.

In the warm summer days, during our residence at Port Sorell, and more particularly in the evenings, we had often noticed a large kind of black fly darting in and out of the house with a loud, sharp, whizzing noise, and, on a more attentive observation, we found a most tragic addition made to our list of antipodean contrarieties—nothing less than the discovery of a savage and sanguinary war carried on by flies against spiders, and pursued with such vigor that one would believe the Tasmanian flies were bent on avenging tyrannies and grievances suffered at the hands of the spiders by the whole winged-insect family all the world over.

We had observed the forcible and noisy abduction of many an unlucky web-spinner, before I could satisfactorily make out what because of them, as the frequent seizures made, apparently by the same fly, forbade the conclusion that they were forthwith devoured; but, by dint of sundry watchings and pursuits of the flies, and by eking out and piecing together my various small scraps of information and discovery, I at length acquired a tolerable knowledge of the habits and practices of my busy black neighbors.

In size and shape they exactly resemble a large English wasp, but are wholly black, and possess formidable stings, a quarter of an inch long. They build very remarkable cells or nests of earth, finely tempered and formed in layers of tiny mud-pats, like a swallow's nest. Many of these were placed in a small wooden out-house, between the upright studs and the weather-boarding of the wall; several were formed on a shelf in the porch, where some small pieces of wood lying heaped together offered convenient nooks; and one wasp, resolving to have a more costly lodgement than his friends, took possession of a meerschaum pipebowl which lay on the same shelf, and very snugly laid out his house in its interior. All the nests I have examined are arranged in the same manner, the whole fabric being from two to four inches long, and rather less than an inch broad; the external shape of the mansion, whether square, triangular, or pentagonal, depending a good deal on the site chosen.

When completed, no aperture is left; but on being opened, three or four cells are usually found, two or three containing each a soft white chrysalis in a cocoon of white web; and the largest apartment of the mansion is devoted to the purposes of a larder, and is always found full of spiders, of all varieties of size, color, and kinds, all closely and neatly packed together, with their legs trussed up, so as to occupy the smallest possible space. The strangest part of the affair is, that the spiders are not dead, but remain perfectly soft and flexible in every part; and, on being exposed to the sun and air, and stirred, a feeble movement is evident in them, as though they were paralyzed or stupefied in some manner, so as to be unresisting victims and good fresh meat at the same time. The storehouse is thus well supplied, doubtless for the benefit of the chrysalis tenantry, on their awaking to the knowledge of life and appetite.

I have rarely been more interested by any new insect than by these black wasps, ungentle and ferocious though they be; for there is a daring, dashing energy and brisk industry about their ways and doings, that is very amusing and perfectly original. The bee—dear little, hard-working, persevering fellow that he is—can still afford time for many a coquettish peep into blossoms and buds that he deigns not to taste; and, even when arrived at home with his two pannier baskets loaded with their heaped-up golden treasure, can stay for a few moments, friendly hovering to and fro, and pleasant exchanges of hum and buzz with his helpmates. The ant, whose ways of thrift and industry even Solomon bids us "consider and be wise," never takes a straight road, but with a bit of plunder in her nippers thrice her own size, runs hither and thither, up straws and round sticks, or may be into a labyrinth of a violet root, when she plays at bo-peep with you ten minutes before going forward again.

But the black wasp has none of these wandering weaknesses of character; solitary, stern, ruthless, and resolute, he goes about his work of cell-building and spider-catching. If you chance to be near his chosen place of abode, you may see him dart past with a bit of mud or a victim, and a shrill, sharp whizzing is continued for some seconds or a minute, during the operation of packing away his load, when forth he darts again, straight and swift as an arrow, and the next moment very probably invades the peaceful retreat of some cobwebbed recluse, who until now, safe from brooms and housemaids, has meshed and devoured his flies in comfort, but is at length seized, trussed, and packed up, half-alive, by the dark avenger.

Unparalleled Verdancy.

Here is a relation in the Baltimore *Argus*, showing a verdancy hitherto unparalleled:—

At an early hour on Saturday morning, while a country dealer from Anne Arundle was standing in the market beside his wagon of country produce, a fashionably attired young man came up, entered into a conversation, in the course of which he remarked that he was agent of a hotel, and wished to purchase for the proprietor and use thereof several quarters of veal, fifty dozen eggs, and some hundred pounds of butter. As the articles named constituted the country dealer's stock in trade, he began to eulogize them for excellent quality and unparalleled cheapness, and at length it was agreed that both should proceed together to the hotel, where the smooth-tongued sharper alledged that the proprietor would doubtless conclude the bargain forthwith and pay the dealer for all the stock in solid gold and silver. Delighted with the idea of disposing of his goods on such prompt and advantageous terms, the countryman left his wagon in charge of his little son, and proceeded to meet the hotel-keeper without delay. In a few moments afterward, as both were crossing Pratt-st. bridge to the supposed place of destination, they were stopped by a slender youth, whose soapy locks were shaded by a white hat. He was a stranger, he stated, just arrived in the city, with a very valuable, newly discovered article, which could not fail to make the fortune of its possessor. Saying this, he pulled from his pocket a dark-looking powder, folded in a white paper, and stated that any one, by sprinkling three pinches of this powder upon water of any extent, in one half hour thereafter all the fish within three miles square would become mesmerized and drawn in a solid mass up to the feet of the powder sprinkler, who could thus secure fish, eels, &c., in any quantity, without the trouble or delay of seines, nets, hooks or lines. A great discovery this, truly, thought the credulous countryman, while his conductor made light of the affair, and urged him to continue his way to the hotel. White hat thereupon stated that he was willing to sell the secret for making the wonderful powder for $50, and as a proof of its efficacy, added that within the time specified he could have all the fish in the falls floating beneath their feet.

The conductor of the countryman sneered palpably at this assertion, and white hat expressing his willingness to prove the matter by a heavy wager, pulled forth $50 in notes, and defied the others to cover the amount. The pretended hotel agent could only find in his wallet a $100 bill, and in a confident tone of triumph requested the countryman to exchange it for him with two fifties. The unsuspecting dealer, wishing to keep in with such an extensive customer in prospective, and becoming really interested in witnessing the experiment, handed over two genuine fifties, and received the flimsy in exchange. The bet was then made with an agreement that both hold their own stakes, after which, with due solemnity, a pinch of the powder was thrown upon the water below. In a few moments the "hotel agent" became apparently so much interested that he declared the proprietor of his house must also witness the experiment—remarking to the countryman at the same time that such an arrangement would be so much more convenient, as it would enable both to perfect the sale of the articles spoken of without further trouble.

The speaker thereupon departed, and after patiently remaining the remainder of the specified term, white hat, with a most melancholy expression, acknowledged that the experiment had failed, and handed his $50 note over to the country dealer with strict injunctions to deliver it over to the "hotel agent," when he returned, which would doubtless be in a few minutes. Away went the fish-powder man, and that was the last seen of him or the agent, notwithstanding the credulous dealer, in the hope of seeing the latter, loitered around the bridge until compelled by uneasiness to return to his wagon, where his son informed him that a short time after his departure, the hotel agent, appearing with a servant man, received and carried of a quarter of veal, and a basket of eggs, on representing to the lad that his father wished him to send the articles round to the hotel, that they might be paid for upon delivery to the proprietor. The bewildered countryman then began to snuff one of those long-tailed animals called "ye rat," and his exasperation burst all bound when he discovered a short time afterward that all the notes received from the "agent and fish-powder" were upon the old worthless, broken Globe Bank of New York.

Draining Lands.

A judicious system of drainage is one of the most important requisites upon a farm which occupies a low position, or embraces a tract of swampy land. It seems to change the nature of the soil completely. It renders it comparitively light and porous, and capable of absorbing all the nutritious elements afforded by sun, wind, or decaying vegetation. The wheat, corn, oats and grasses, send down strong roots into that part of the soil never penetrated before, and find there an abundant source of nourishment. After the completion of a system of drains, every successive year improves the soil. They act like the veins and artiries of the human body, giving warmth, life and strength, and constantly opening new and increased sources of fertility.

A writer in the Patent Office Report says that in ditching, if the amount of water to be discharged is large, there should be a wide open ditch; but wherever the amount is small, the ditch should be narrow and covered. Open ditches are used by many persons upon all occasions; but unless the amount of water is too large to admit of them, underground drains are decidedly preferable. They drain the land better; as they never fill up when properly made, they involve no expense in clearing them; and they occupy no space upon the surface. On the sides of an open ditch the plowman must often leave from a quarter to half an acre of land to turn upon; but he can drive over a covered drain without inconvenience and instead of giving the soil in its vicinity up to the production of weeds and bushes, he raises upon it the best grain in the field.

One of the most simple modes of building covered ditches is as follows: After digging a trench of the required size, procure a large number of short staves of oak, or some other lasting wood, two or three inches in thickness, and the wider the better. Place one end of these upon the bottom of the ditch on one side, and lean the other against the opposite side, breaking joints. Then cover them with earth, and the drain thus formed will last many years without repairs. Another mode which has been successfully tested, is to use earthern tiles, made in the shape of a half cylinder and jointed—spreading out several inches on the lower edges, so as to form a surface to rest upon. The farmer will find a thorough system of draining cheap in the long run. [Journal.

A Freeman in Bondage.

We have been recently informed, (says the N. Y. *Tribune*,) of an outrageous case of kidnapping which took place in the neighboring State of New Jersey. The following are the principal facts, as they have been communicated to us: Some twelve or fifteen years since, a resident of Monmouth County, N. J., by some means came in possession of a negro boy, aged about twelve years, whom he sent to school for a short time, and whose affection and confidence he won by affected kindness. At length he suggested to the boy that he had better learn a trade, and recommended him to the proprietor of a bakery in the neighborhood, to whom the boy was bound. Thus matters went on, until the keeper of the establishment concluded to remove to Louisiana, when the boy was notified that he must go likewise, and informed for the first time that he was not his own master; that he had been bought, the sum of $600 having been paid for him. Accordingly, he was taken to Louisiana, where he has since remained and now lives. A gentleman residing in New Jersey, who is engaged in navigation, and runs a vessel to Louisiana, while lying at one of the public wharves in that State last winter, was accosted by an intelligent negro man, who desired to know if his vessel did not hail from New Jersey. The captain replied in the affirmative. The negro said he judged so from the appearance of the vessel. The captain then asked the man what he knew about New Jersey. The negro replied that he was taken from that State and sold into slavery, informing him who did it, at the same time giving him the names of all the principal inhabitants in the town whence he was sold, telling him, also, where he attended school, &c. The captain, being acquainted with the place, knew his statements were correct, and promised to use his influence to secure to him his liberty.

Such is the statement we have received from a gentleman who vouches for its entire accuracy. The negro boy has now grown up to manhood, and is said to possess more than ordinary intelligence. His master asks $2,000 for him. It is further stated that the brute who kidnapped and sold him is still a resident of New Jersey, living somewhere in Burlington Co.

Creeping Things.

Let me put a spider into any lady's hand. She is aghast. She shrieks. The nasty ugly thing. Madam, the spider is perhaps shocked at your Brussels laces, and although you may be the most exquisite painter living, the spider has a right to laugh at your coarse daubs as she runs over them. Just show her your crotchet work when you shriek at her. "Have you spent half your days upon these clumsy anti-macassas and these ottoman covers? My dear lady, is that your web? If I were big enough, I might with reason drop you and cry out at you. Let me spend a day with you and bring my work. I have four little bags of thread—such little bags! In every bag there are more than 1,000 holes—such tiny, tiny holes! Out of each hole thread runs, and all the thread—more than 4,000 threads—I spin together as they run, and when they are all spun they make but one thread of the web I weave. I have a member of my family, who is herself no bigger than a grain of sand. Imagine what a slender web she makes, and of that, too, each thread is made of 4,000 or 5,000 threads that have passed out of her four bags through 4,000 or 5,000 little holes. Would you drop her, too, crying about your delicacy? A pretty thing, indeed, for you to plume yourselves on your delicacy, and scream at us." Having made such a speech, we may suppose that the indignant creature fastens a rope round one of the rough points of the lady's hand, and lets herself down lightly to the floor. Coming down stairs is noisy, clumsy work, compared with such a way of locomotion.

The creeping things we scorn are miracles of beauty. They are more delicate than any ormolu clock or any lady's watch, made for pleasure sake, no bigger than a shilling. Lyonet counted 4,041 muscles in a single catterpillar, and these are a small part only of its works. Hooke found 14,000 mirrors in the eye of a bluebottle, and there are 13,300 separate bits that go to provide nothing but the act of breathing in a carp.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan, $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM, *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere. 37-3

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

UNIVERSAL PEACE—NO. 3.

BY C. ROLLIN BURDICK.

War and its Consequences.

Next looms up to our view Rome, once the mistress of all the known world. What fountains of human blood has *she* caused to flow! During a thousand years of her existence, she was but twice at peace, and then only for a short time. The tramp of her legions was heard in the frozen North, in the sunny South, in the East, and even up to the pillars of Hercules. Although she can boast of having produced many of the noblest men and women, yet she was ever driven by that mad spirit of war, which at first gained for her power, but at last hurled her headlong from the pinnacle of her glory into the vortex of a miserable overthrow. The multitudes that perished in her wars are truly appalling. In one battle between two nations of Gaul (now France) and the Romans, 200,000 perished, and the bones of the victims were afterward used by the inhabitants to fence their vineyards. About the same time, 80,000 Teutones, one of the above nations, fell in battle; and the next northern campaign witnessed the slaughter of 140,000 Cimbri. In one battle between Pyrrhus, one of the Grecian kings, and the Romans, 25,000 were slain; in a battle between Scipio and Asdrubal, brother of Hannibal, 40,000; in a battle between Suetonius and Boadicea, in Brittain, 80,000. Eleven hundred thousand Jews perished at the siege of Jerusalem by Vespasian, and in the reign of Adrian, five hundred and eighty thousand more. At Cyrene there fell by the hands of Jews 220,000 Greeks and Romans. In the reign of Trajan 240,000 were slain in Cyprus and Egypt.

Among the scourges of the human race, Rome has furnished her quota of men. At the head of these stands Julius Cæsar. He was a relentless murderer; for I must be permitted to say, that all men who lead their legions to slaughter in aggressive war, are relentless murderers of the blackest dye, although when not in battle they may lay just claim to common humanity. The man who can bathe his hands in the blood of a fellow man, save in the defense of his heaven-derived rights—the man who can remorselessly trample in the blood and mar the sacred visage of a brother with his heel, or drive the iron-shod steed over his fallen carcass, is worse than the brutes, for they are seldom found in mortal combat with their own species. Yea, that man is a devil incarnate. Julius Cæsar has been lauded to the skies, by those who have been deceived by the false glare of military glory; and yet he could do all that a man can do to work the extermination of his race. Gaul, Brittain, Germany, Italy, and Spain, bled profusely under the stroke of his falchion. The bones of millions slain by him, lay whitening for many years on a hundred battle fields, as grim testimonials, heart-sickening monuments, of his depraved ambition. As an example, in one battle in Germany, under his leadership, four hundred thousand of the enemy perished. What kind of praise is due such a man, and how can he meet the pale ghosts of those murdered men in the spirit world? Rome, after running her bloody race, fell a victim to the same kind of injustice that she had been inflicting for so many years upon other nations. The wild inhabitants of the North, many of whose forefathers had been slain in battle by the Romans, collected their numerous hosts, and came rushing down upon enervated Italy, like an Alpine avalanche, overturning everything in their way, until they finally knocked at the gates of Rome for entrance. At those fearful knocks Rome shook to her very foundation, and her inhabitants trembled with mortal fear, even as her victorious army had formerly made other people tremble. Her gates yielded, and Rome became the vassal of northern barbarians. But the struggle was fearful, and the number slain was appalling, and degrading to the human species. According to Procopius, there fell of the Goths during the twenty years war carried on by Justinian, 15,000,000; and in Africa, by this same prince, 5,000,000 perished. These are terrible, and appear almost doubtful estimates, but when we take into consideration that Europe was then densely populated, and that war was one of the chief employments of men, they will not appear so incredible. A number of millions must have perished during the campaigns of Napoleon, and the spirit of lenity to the conquered which characterizes modern warfare, makes battles far less bloody than they were in more ancient times.

During the thirteenth century, arose Jenghiz Khan, a most bloody and tyrannical despot. During his wars, 14,470,000 are said to have perished. During the Crusades, those mad, fanatical expeditions to wrest the holy sepulchre from the hands of the infidels, several millions perished by the sword, the pestilence, and famine. At the defeat of Atila, king of the Huns, 800,000 were slain; by the Saracens in Syria 60,000; and in Spain, 37,000; and during the invasion of Milan by the Goths, 300,000. One hundred thousand fell in the battle of Fontenay, 150,000 at Yermouk, and 250,000 in a battle between Charles Mentel and the Mohammedans. In the siege of Vienna, in 1683, 70,000 perished, and in a battle in Persia, in 1734, 60,000. Have we not enumerated enough? These details are sickening to dwell upon. But we must look into the depths of the wound, and probe all its parts, before we can apply any effectual sanitary measures. These are but bird's-eye views of the destruction of life by war.

War is the sum of all cruelty. Its atrocities are unspeakable. The outrages of man upon his fellow man, inflicted by the license of war, are horrid beyond description. It puts out the generous fires of our nature, and makes us perfectly callous to the sufferings of our fellows. Hence we need not wonder if we find monsters in human shape, in an age when war is considered an honorable employment, and even made the means of elevating men to the highest offices of the State. We are made to shudder by the atrocities committed by our American Indians; yet their atrocities are but the legitimate sequents of that system which, even in the full blaze of this nineteenth century, the civilized world clings to as a means of adjusting political difficulties. We see in them but the picture of what we ourselves are tending to, more or less, in every warlike movement we make. War is degrading, anti-progressive, retrogressive; and the more a nation indulges in it, the sooner will its sun set in a night of barbarism, or be put out in its mad career, quenched in blood and tears.

We are not in lack of overwhelming evidence. We have only commenced murder statistics. We could fill a volume with the same bloody catalogue. Napoleon Bonaparte furnishes enough testimony to make a world sick of war, were they not strongly infatuated. We need not descant on the character of this man. The man who has stood, a blazing meteor leering through the storm of battle, and threatening annihilation to his species, needs not that his infamy be heralded by a humble scribe. He is well enough known already. But to illustrate still further, we will look at the statistics of slaughter in some of his battles. In his first battle at Monte Notte, across the Alps, 1,000 of the enemy were slain; at Millesimo and Biastro, at least 15,000 perished; at Ancoler, during three battles, on three successive days, 12,000. Four or five thousand perished in the naval battle at Aboukir, and 15,000 in the land battle at the same place some months after; at the battle of Austerlitz, at least 16,000; at the battle of Jena, as many as 10,000; at the battle of Eylau 50,000; at Landsberg, 5,000; in the battles of Lonato, Castiglione, and Midola, 30,000 or 35,000; about 12,000 at Bassano; at the defense of Saragossa, 12,000 or 15,000; and when, at last, in another siege, the French succeeded in taking the city, they did it at the dreadful sacrifice of 20,000 human beings. At the dreadful battle of Borodino, 80,000 were left dead on the field. Napoleon entered Russia with an army of 500,000 men, and in that disastrous campaign he lost 450,000! At his last struggle on the field of Waterloo, 65,000 must have been slaughtered. We have contemplated but twenty of Napoleon's battles. He is called the hero of a *hundred* battles. Millions more must have perished during those eighty battles which we have not mentioned.

For a more minute contemplation of the terrors of the battle-field, we will revert to one battle, viz. the battle of Borodino. Napoleon had marched his army victoriously into the heart of the Russian dominion. The Russians had fled before him, but they had destroyed everything that could give aid or comfort to the French troops. Napoleon was rendered desperate by these distresses, and was spurred on to make more active exertions for the preservation of his army. He was marching towards Moscow, and already within a few days march of that city. The Russians halted at Borodino, and collecting their mighty forces, resolved to withstand the dreadful torrent that was sweeping over their land, and save their beloved city. The French came up, and 300,000 men prepared to mingle in one of the most dreadful conflicts that ever shook the earth. The battle could not have been otherwise than awful in its consequences. The French were nearly a thousand miles within the territories of an enemy, with the prospect of a severe winter before them, destitute, in a great measure, of the means of sustenance, and conscious that defeat would be their utter destruction. Napoleon exhorted his soldiers thus: "Soldiers, here is a battle you have longed for; it is necessary, for it brings us plenty, good winter quarters, and a safe return to France. Behave yourselves so that posterity may say of each of you, he was in that great battle under the walls of Moscow." On the other hand, the Russians were fighting for their hearth-stones, their altars, and everything that was dear to them. Their wives, their children, stretched out their hands to them for protection from their invaders. Moscow contained hundreds of thousands of them. The priests of the Greek church entered their camp, clothed in their priestly robes, and exhorted the soldiers to deeds of daring against their haughty invaders. The unmitigated evils which Napoleon had heaped upon Europe and the world, were recounted to them, and safe entrance into paradise was ensured them if they perished bravely fighting for their rights. Thus prepared, the two great armies lay encamped on the night of the 6th of Sept., 1812, awaiting the dawn The morning of the 7th at length dawned upon the sleepless hosts. The hour came for fight, and the thunders of two thousand cannon were the prelude to the dreadful din. The tigers of war were let loose, and the commotion was indescribable. Whole regiments were swept away at once by the cannon-shot. The two armies fought under a canopy of smoke which shut out the light of the sun, and left them no other light than the flashes of cannon and musketry. The sabres of forty thousand dragoons met and clashed in this dreadful gloom. Countless bayonets bristled through the dense and sulphurous vapor which rolled over the combatants, and the earth drank the blood of thousands pierced by them. The earth smoked with human blood; dissevered heads, disjointed limbs, the brains and entrails of men and horses, lay heaped together and scattered around in promiscuous and horrible confusion. The groans of the dying, the unheeded prayers of the maimed and helpless, pleading to be spared from being crushed to death by the tramp of horses, or the grinding wheels of heavy ordnance, and the curses and imprecations of the infuriated combatants, mingled together in more horrid and sickening din than the vollied thunder of a thousand French cannon, answered in harsh discord by the discharge of an equal number on the part of the Russians, and the breaking crash of ten thousand muskets. The battle continued throughout the day, and night threw her sable mantle over the bodies of 80,000 dead and dying. On the next day full 25,000 horses lay scattered over the field. "But the most horrid spectacle was the interior of the ravines. Almost all the wounded who were able to drag themselves along, had taken refuge there to avoid the shot. These miserable wretches, heaped one upon another, and almost suffocated with blood, uttering the most dreadful groans, and invoking death with piercing cries, eagerly besought us to put an end to their torments."

The above delineation is no exaggeration. On the contrary, it falls infinitely short of what has been re-enacted a thousand times upon this sin-cursed and war-trampled earth. In view of such horrors, what but the most outrageous depravity and mad ambition can induce rulers and intriguing politicians to plunge nations into war?

SHILOH, N. J., June 25, 1854.

EVANGELICAL MISSIONS IN HAYTI.

To the Editors of the Sabbath Recorder:—

The following article was received last winter, with a request to translate for publication—(it is written in French)—which, however, has not been complied with till now, on account of a press of business consequent upon preparing to leave for Palestine. The writer is a Haytien, a young man of excellent attainments, a convert from Romanism and from Infidelity. For some months he was a very faithful and acceptable teacher in my school at Port de Paix. While there, he was awakened to see his lost condition as a sinner, and to give his heart to God. He is now a member of the Baptist Church at Jacmel. Could I transfer the beautiful style, both of language and of penmanship, in which the article is written, I should feel that I was presenting something worthy the attention of the reader. It was written for the occasion of a missionary meeting at Port au Prince in 1851, and contains matters of interest in the history of Haytien Missions to that time. Since then, as before, God continues to bless the labors of his servants. O Hayti! my desires often go up to the mercy seat, that all thy children may receive the gospel, and thy mountains soon be made vocal with the praises of the Lord of missions.

WM. M. JONES.

Austrian bark Adolar, 46 miles S. E. by E. from island of Rhodes, 5 mo. 11, 1854.

Translation.

The voice of Wilberforce, of Clarkson, and of their honorable adherents, has been heard for the suppression of the African slave trade and of slavery. It was their eloquence which awakened the attention of evangelical missionaries to the wants of Hayti, whose colored population had just broken their chains, and declared themselves free, powerful, and independent. In 1817, two Wesleyan missionaries, Messrs. Brown and Catts, visited at Port au Prince, Alexandre Petion, then President of the Republic of the West and South, [terms for the departments of the west and south in the western part of the island,] who gave them a cordial welcome, invited them to preach in his own palace to his officers, soldiers, and guard, and gave them assurance of perfect liberty to travel through the country, to preach and build churches where it best suited them. In seeking thus to favor Protestantism, Petion wished to destroy the influence of Romanism, of which the abbeys Gaspar and Marion, and their consorts, were the most disorderly champions, and who fomented contentions the most pernicious to this young and growing society.

Henry Christophe, ever powerful in the North, (another department of the western portion of Hayti,) under the title of "King of the State of the North," planned the ruin of Petion and of his young republic, by raising an army of thirty thousand men, and an African force which was to be furnished him by the governors of the neighboring English islands, with munitions of war and gold, necessary for the conquest of the whole island—all to form a colony under the name of the Kingdom of Hayti. The crown, institution of the nobility, arms, public instructors, were already received from England; from which also military stores of the first quality were imported, and many of her officers served in the ranks of his army.

Means were adopted to make the English the national language. English schools were opened at Cape Haytien, under the direction of a Rev. Mr. Morton and his family. Christophe, a distinguished officer in more than one respect, appeared willing to accomplish any thing by the shedding of blood. He had sent some young Haytiens to a college in London, where some of them squandered away their time in idleness. Complaint having been made to him, to this effect, he wrote to the president to cut off their heads, which of course was not put into execution.

The Catholic churches in the Department of the North were nearly all closed, and the priests assassinated, with the exception of Corneille Brelle of the Cape. Christophe spared him, that he might obtain from him the secrets of the confessional, but afterwards imprisoned him, gave him a slice of bread and bottle of water, and abandoned him to his fate—starvation. This too was at the moment when the priest thought to have escaped to a foreign land, where he might enjoy the treasures he had gleaned from more than one family.

Christophe was a black Creole from the island of St. Christopher, one of the Little Antilles. During his youth he had served in an English hotel, and being English by birth, he had there learned all the tricks and manœuvres of the landlords of those parts. Far be it from us to accuse the generous English of being accomplices in the revolting acts of the infernal policy of this rebellious chief! But in becoming a principal of the party in his interests, that government, mighty as it was, and favoring Christophe's views, seemed to ignore the horrors committed in the North, and even left other parts of the island in ignorance of the same. No! The noble and majestic diadem which to-day encircles the brow of the young and virtuous Victoria, is not that which then domineered over England.

It was in the midst of this state of things, that the Rev. Thomas le Sauvage, a native of the isle of Guernsey, preached in Port au Prince against war, proclaiming peace and good will, prayer for and love to our enemies; and, in short, that we should do good to them who despitefully use and persecute us. These sentiments, proclaimed among a people to whom the gospel was an impenetrable mystery, and who never heard of the gospel in their churches, only in an unintelligible language—a nation of warriors, where every child of ten years was taught to look upon his existence as inseparably connected with a glittering bayonet, whose heart grew warm at the roar of cannon, and whose ideas were expanded at the smell of powder; these sentiments, I say, were heard with scorn, and the preacher was regarded as a secret agent of some foreign power. A riot ensued; the multitude surrounded the house of the messenger of God, and threatened to stone him. The efforts of the police and the voice of legal authority were rendered nearly powerless. The people called themselves republicans; their will was dominant. An aged mother was killed in her attempts to keep her son from the Protestant meeting. Some thought her death accidental; be that as it may, the young man, truly penitent, was condemned to die. As might be expected, this melancholy affair added still more to the fury of the populace. I am happy to add, that the like has not been recommitted in the country. Protected by the authorities, the missionary was permitted to retire in safety to his native land, bearing with him the esteem of numerous respectable citizens of the country. Shortly after, the Wesleyan Missionary Society of England accorded to Pierre André a magnificent Bible, in token of the loyal and generous assistance rendered by him to appease the popular effervescence.

The gospel has been preached in Hayti since 1817. For the safeguard of Religious Liberty our own social compact has in its different revisions thus expressed itself: Constitution of 1805, Empire of Hayti, Art. 50—The law admits of no governing religion. Art. 51—The liberty of worship is tolerated. Art. 52—The State makes no provision for the support of either worship or minister. Constitution of 1806, Republic of Hayti, Art. 35—The Roman Catholic Religion being the religion of all the Haytiens, is the religion of State. It shall be especially protected, as also its ministers. Art. 36—The law allows each minister the extent of his spiritual administration. These ministers cannot under any pretext form a body of State. Art. 37—If hereafter other religions are introduced, no person shall be restrained in the exercise of the religion of his choice, provided he conforms to the laws. Constitution of 1816, Art. 49—All religious worship is permitted in the Republic conformably with the law. Constitution of 1843—All religions are equally free; each one has the right to profess his religion and worship in freedom, provided he does not disturb public order. The Constitutions of 1846 and '49, articles 33 and 32, (the last being under the Empire,) are expressed in the same language as that of '43.

A respectful notice, on this occasion, is due the servants of the Lord who have hitherto and are still laboring for the conversion of our countrymen. The Rev. J. F. Hartwell has been among us nearly fourteen years. He undertook the building of the Wesleyan Chapel in this city, and since his removal to the Cape, has built one there. He has also a school there whose progress is very satisfactory. His preaching has been abundantly blessed in the conversion of sinners. The Rev. M. B. Bird, president of the Wesleyan Haytien District, completed the meeting-house commenced by Mr. Hartwell in this place—has built a large school-house in which he has a school in successful operation. The labors of Mr. Bird are very constant, and have been fruitful in gathering in many a wanderer from the error of his ways. The Rev. Mr. Bishop has succeeded in the erection of a chapel at Jeremie, and in opening a school. Mr. Bayard, a native Haytien, is preacher and teacher at Gonaïves. Mr. Towles has a large field of labor at Port au Platt, in the Spanish part of the island. The Rev. Mr. Bauduy is preacher and school-teacher at Aux Cayes.

Honorable mention should be made of the laborers among us of the Baptist communion. The Rev. E. J. Francis labored with great fervor and success, but in the brief space of six months fell a prey to the yellow fever. He was succeeded (at Jacmel) by Rev. Mr. Webley, who feels that he has reason to thank God and take courage for the tokens of mercy already manifested. Rev. Wm. M. Jones labored at Port au Prince over two years, and afterward at Port du Paix and St. Louis du North. He has now left for his native land, much to the regret of the people among whom he labored. Rev. Wm. L. Judd is an active and successful laborer among us. We would also mention the visits and preaching of Messrs. Treadwell, Tyndall, Cushman, Niel, Cardy, and others, who for a brief space have lent a helping hand in this work of righteousness. The Rev. J. W. Morton labored as a preacher and school-teacher in this city during eighteen months.

We cannot conclude without referring to those young sisters in Christ who have dared to brave the waves of the ocean, that they might lead souls to heaven. Would that I could speak of them as I wish. We think of them as those who have left home and loved ones, to bring to our people, carelessly asleep in the darkness of death, the awakening and cheering power of the gospel. Sister Young lived among us two years or more, a lovely example of the power of the love of Christ. She possessed a noble and generous heart, but she was a flower harvested in the spring-time of life. While we lament her absence, we trust she is with Jesus. The pious efforts of Sister Howard have been apparent here, at Port du Paix, and at Jacmel. Her example and exhortation will ever be remembered by us. I would also instance the indefatigable labors of Sisters Harris and Clarke of the English Mission at Jacmel, and of Miss Lake at Port au Prince. These sisters have all been more or less engaged in teaching. Many a youth will doubtless rise up in the judgment and call them blessed. We say it to their praise, that their labors, in season and out of season, have been characterized with great patience and faithfulness.

To the glory of the gospel be it said, several Haytiens have been called into the ministry, and give us reason to hope much of them in the future. Bauduy is at Aux Cayes; Lilavois at Port au Prince; Faure at St. Marc; Warren at Dondon; Clairville was at the Cape, then here, and at Jeremie. His eloquence in preaching was most masterly, triumphant; but the yellow fever and death have taken him from us. Our loss is his gain. At this date we reckon ten missionary stations: Port au Platt, Wesleyan, 190 communicants; Cape Haytien, 42; Gonaives, 12; Aux-Cayes, 22; Jeremie, 22; Port au Prince, 176; (also Am. Methodist, 50;) Baptist church, 30; Dondon, 00; Saint Marc, 25; Jacmel, 25. The Haytien, raised amid the dangers which threaten his liberty, is naturally of a proud and independent spirit; jealous of his rights to respect, he feels keenly the first intimations of prejudice against him on account of his color—a prejudice which weighs heavily upon his race in some parts of the world; yet in his relations with his fellow men, he is approachable, free and affable, and of a marked hospitality to strangers. It is our hope, yea, our prayer, that the hearts of our people will ever be open to welcome the foreigner, and especially the missionary of the cross. We also love to think of our youth, that from among them will be found those whose intelligence and labors will abound in this vine yard of the Lord, to His praise and glory in the salvation of souls. DORVELAS DORVAL.

(The *American Baptist* will please copy.)

THE FUGITIVE BURNS, &C.

While confined in jail for safe keeping at Norfolk, Va., after his arrival there from Boston, Burns was called upon by a gentleman from this city, who writes to the Boston *Traveler* giving an account of the interview:

Yesterday a gentleman called on me, and when alluding to the case of Burns, inquired if I would like to see him. On my answering in the affirmative, he said he would walk over to the Jail, and as he was well acquainted with the jailer, he presumed we might be admitted to his cell. I was introduced as "a Boston Merchant," and was politely conducted to the private apartment of the fugitive, where, in the presence of four other gentlemen, I conversed with him for half an hour relative to his early history, his escape, his trial at Boston, and his return.

His history is too familiar to our readers to require additional statement. He said he joined a Baptist church about seven years ago, and has felt it his duty since, as opportunities have occurred, to exhort in their meetings, and try to lead his fellow servants to a knowledge of the Redeemer. His master, he told me, was not a member of any church.

He can read and write, and is quite intelligent for one of such limited education. He has a nobleness of carriage and truthfulness of manner, indicative of a mind of more than ordinary capacity.

Although he conversed with an air of cheerfulness, and even of humor, it was easy to discover that a dark foreboding for the future was preying upon his spirits.

When allusion was made to his accommodations in the Boston Court House, his good fare, and his smoking cigars with the officers, he said laughingly, that "he needed the cigars to keep his spirits up;" and when asked if he wanted to go back to Boston, he said "he should like just to let them see that he was alive yet."

To the question what he thought his master would now do with him, he said that "he expected to be sold, and made a lion of." When asked if he would like to go back, and live with Col. Suttle, he hesitated and replied, "not without he could be treated just as if he had not been away." He was sensible that he had lost caste, where he had always lived, and knew not how to hold up his head again there; and yet greatly dreaded the alternative of being sold to the South. Poor fellow! He reminded me of Christian, in the Pilgrim's Progress, when he met Apolyon, and had neither the power to flee, nor the heart to go forward to the encounter.

I have conversed very freely about his case with many persons here; indeed, it is quite impossible to do otherwise, as it is *the* topic of the day. There is a general exultation at the result, for George R. Latimer escaped from Norfolk in 1843, and a great effort was made to recover him from Boston, which failed; as did also the more recent effort to bring back Shadrach, who belonged to a Norfolk gentleman. But now that the law has been sustained, I think there is a strong feeling here, in favor of sending him North, or of dealing kindly with him.

One of the gentlemen who was present during my interview with Burns, and whom I did not know, was severely censuring the course of the Abolitionists, when I said to him, "All New England, sir, is anti-slavery now." "And so is all Virginia," was his reply. "We hate slavery, and want to get rid of it as fast as possible, but what can we do with it?"

After leaving the jail, my friend informed me, that there was a congregation of colored people just assembling for worship, where they were having a revival, and offered to go with me, and attend the service. It was a Baptist church, and some ten to twelve hundred negroes, mostly slaves, were present. A short discourse was first delivered by a white preacher, as they are required by law, since the Southampton insurrection, to have none but white ministers, and to close all their meetings at sunset. After the sermon, the minister gave up the services to the brethren, and a more lively or exciting scene I have seldom witnessed than that which followed for the space of two hours.

A large number of "mourners" surrounded the altar, and the brethren kneeling among them, offered repeated prayers for their conversion, which were responded to audibly throughout the house. Between the prayers a hymn was *lined off*, and sung in a manner which ought to satisfy the most strenuous advocate for congregational singing, at least so far as a union of *all the voices* is concerned.

About half an hour before they broke up they suspended prayer and the singing of hymns, and commenced on what they term "spiritual songs," these are merely the repetition of some thrilling religious sentiments, in a lively air, rising, and keeping time with the motion of the body, not unlike the dance, without a change of position. Thus, for more than half an hour, the whole audience continued standing on the seats of the pews, filling the aisles, pressing around the altar, singing in a quick movement, with the shrill African voice, their song of victory. The convert was borne along in his experience, from the submission of heart at the cross, to his final crown of glory. Occasionally one of the "mourners" would be *brought out*, on the announcement of which, new bursts of song would fill the house.

Whatever the fastidious may think of such worship, wild as it is, it is more true to nature, more in sympathy with man's moral wants, and recognizes with more clearness and simplicity the ground of the Christian's hope than the most exact and impressive service of the cathedral.

I was particularly touched with the appropriateness of one of Watt's old hymns to their condition, which was lined off, and sung, early in the service, wherein the reign of Christ is anticipated. In the good old tune of Mear, every voice rolled out in hearty tones,

"His own kind hand shall wipe the tears,
  From every weeping eye,
And pains, and groans, and griefs, and fears,
  And death itself, shall die.

How long, dear Savior! oh, how long
  Shall this bright hour delay?
Fly swifter round, ye wheels of time,
  And bring the welcome day!"

It was the utterance of hope, and of faith. It was the sanguine expectation of the African heart, finding expression for its confidence that "Jesus the master," as they termed him in their prayers, would at length give them glorious deliverance from slavery, and from sin, and bestow on them the liberty of the sons of God.

PREACHING ON CHARITY.

"Why can't you do as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give about seventy dollars. His year was out, and the church was about to call him for another year. "How do you mean?" said the preacher. "Why, preach on charity; just let nothing be said about salary or money, any way; let each one give what he feels like giving, without letting the right hand know what the left hand doeth. That's what I call preaching on charity; it's the way our fathers did, and the preachers were supported well." The pastor agreed to it. The year passed on. At the close he found he had received one dollar and seventy-five cents for his year's labor, to perform which he had to ride five hundred miles. This was what he called preaching on charity; and the members' right hands never knew what their left hands did.

[Western Recorder.

The Sabbath Recorder.

New York, July 6, 1854.

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THOUGHTS ON ORDINATION—AGAIN.

We have no great objection to the practice of laying hands on newly-ordained ministers, *provided* it be well understood, that it is not done for the sake of ratifying a divine institution, and that the essence of ordination does not consist in it. As a mere form, not interfering with, nor making void, any commandment of heaven, it would not be worth while to pass any strictures upon it. The only thing we are anxious about, is that ideas perfectly scriptural shall prevail. Were we called on to make one of an Ordaining Council, we might possibly comply with the general practice; but we should do so, under the presumption that our views were well understood, and that neither candidate nor witnesses would regard our compliance as any admission of the necessity of the thing.

But the essence of ordination lies in the vote of the church, of which the candidate is, at the time, a member. His election by the church to the work of the ministry is his ordination. If a church be destitute of a pastor, and by its vote call one of its members to discharge the office, that vote, or election, is his ordination to the work, and his voluntary acceptance of the trust consummates the relation. The Sermon, Charge, Ordaining Prayer, and Imposition of Hands of a Presbytery, may be super-added, but his ordination is complete, and valid, without them. For the satisfaction of other churches in fellowship, and the community at large, some public ceremony is proper enough; but that which is particularly called for, on such an occasion, and far more necessary than the Imposition of Hands, or any of the other formalities above mentioned, is the recognition, on the part of the members of the church, of their choice and call of their pastor, and his renewal of his acceptance of the trust.

The idea that a man must pass under the hands of a Presbytery, before he is properly authorized to preach the Gospel to the world, is not only destitute of scriptural sanction, but is at war with the spirit of Christianity. The Word of God describes the disciples of old as attending to this thing without asking the consent of any man, or set of men; and speaks of the practice as being the duty of every disciple, wherever situated. Shortly after the ascension of Christ, we find some who were indeed church officers, but the duties of whose office did not embrace this work, zealously engaged in preaching the Gospel; for instance, Stephen, the wisdom and the spirit of whose speech none were able to resist. Acts 6: 10. Stephen was a deacon, but every well informed person knows, that it is no part or parcel of a deacon's work to preach. He acted, not as a deacon, but as a disciple, and seemed to feel it his privilege, as such, to hold forth the Word of Life. After Stephen's martyrdom, a great persecution arose against the church at Jerusalem. The consequence was, that they who were scattered abroad went every where preaching the word. Acts 8: 4. Who were they that were thus scattered, and that preached the word? Not the Apostles, for they abode still at Jerusalem. Acts 8: 1. Nor is there any thing in the record, which shows that they were ordained elders. Some of them were deacons, it is true, and had received the imposition of the Apostles' hands; but "some of them were men of Cypress and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." And, as if to honor lay preaching rather than that of titled men, "the hand of the Lord was with them; and a great number believed, and turned to the Lord." Acts 11: 19—21.

We hope that our remarks on this point will not be misunderstood. When we say, that the primitive disciples held forth the word of life without asking the consent of any man, or set of men, we speak of *preaching*, in the strict and scriptural sense of the term. The term merely denotes a *proclamation*, like that which a herald, or public crier, makes when sent out to announce some piece of intelligence to the community. Applied to the gospel, it means a proclamation of the good news, that Jesus Christ is risen from the dead, with power to save; and it is expected, that the love which burns in the hearts of all true disciples will prompt them to haste in publishing this good news, simply *because* it is too good to be kept shut up in their own breasts. The conventional restrictions which would shut it up there, till they can go forth with gown and certificate, is not in accordance with that free and overflowing goodness, which says, 'Publish my grace to every creature.' *Teaching*, in that sense in which it is devolved upon pastors or elders, is not what we now speak of. And we do suppose, that those early disciples, "who went every where preaching the word," were content simply to publish the fact of Jesus' resurrection, together with such first principles of religion as were necessary to bring their hearers to an acknowledgment of Christ's sufficiency, without attempting to impart instruction in the higher branches of Christianity. To be qualified for such work, needs no other training than what every new-born soul has received.

But this kind of preaching supposes nothing more than the practice of it to such an extent as is consistent with due attention to other lawful callings. It does not suppose an exclusive consecration to the work. Is it not the duty of some, however, to devote themselves wholly to the work? Are they not called to do so by the Head of the Church? And are they not called to it antecedently to, and irrespective of, any election of them by particular churches as their pastors? And if so, is not some ceremonial of ordination necessary, which shall designate them as an order of persons set apart to the work of the ministry? These are important questions, and it becomes us to be careful how we answer them. We shall make them the subject of discussion in a future article. T. B. B.

PALESTINE MISSION.

A few days since, letters from brethren Saunders and Jones were received, bearing date May 23d. These letters give an account of their stay in Smyrna, their passage therefrom to Jaffa, their safe arrival and kind reception in the land of their future labors. Our last intelligence from them left them in Smyrna, where they had arrived in fifty days from Boston. They remained one week there, and then took passage for Jaffa. They arrived in Jaffa in about ten days. The next day after their arrival, they went ashore and took lodgings at the American Consul's house. The day after, they went to Mrs. Minor's, who lives about two miles from the town. They immediately set about securing a temporary home, and looking out for a place for permanent location. Bro. Saunders remains for the present at Mrs. Minor's, and Bro. Jones at the American Consul's. Bro. Jones has secured a teacher of the Hebrew and Arabic, for five piastres or twenty-two cents per day. Some small pieces of land had been offered them for a small price. They have, however, made no purchases, and intend traveling somewhat to select an eligible place before purchasing. They are obliged to pay in advance for all they purchase. Those who have set their hands to this mission would do well to remember this.

Our brethren see before them a wide field for usefulness, and enough to do. The first Sabbath spent by them was at Mrs. Minor's. There were fifteen Sabbath-keepers present. How very different from the first Sabbath spent by our missionaries in China. Bro. Saunders speaks in high praise of the country and its fertility, and thinks money invested in land would constantly increase in value. On account of the war, provisions are now very high, and thefts and robberies by runaway soldiers are frequent. The health of the missionaries was good, with the exception of Sister Saunders, who was somewhat debilitated, from the unpleasant accommodations on the passage from Smyrna to Jaffa.

Our missionaries are now in Palestine. What has long been a problem is now solved. The mission is commenced. Many in the denomination have looked to this event as one of greatest interest to us as a people, and have regarded the establishment of a Christian mission in the Holy Land as the great mission of Sabbath-keepers. But it remains yet to be seen whether God will own and bless such labors as ours. If God does not go with them, it is in vain that they have gone. And yet

"They have gone to the land where the patriarchs rest."

May God bless them in the labor, or return them again to us.

A more detailed account of their voyage, &c., will be received and published soon.

J. BAILEY, Cor. Secretary.

THE SCRIPTURES REVISED.

We are indebted to the Secretary of the American Bible Union for a quarto volume of 254 pages, entitled "REVISED ENGLISH SCRIPTURES, WITH NOTES." This volume contains the 2d Epistle of Peter, the Epistles of John and Jude, and the Revelation. A note accompanying it informs us that the revision is not final, but "is circulated in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected." About half of each page is occupied with King James' version, the Greek text, and the revised version, in parallel columns; the remainder with notes stating in brief the translator's reasons for varying from the common version. The time necessary to give this work a thorough examination—such an examination as would enable us to speak confidently of its value—is not now at our command, and may not be for some weeks to come. Meanwhile we give the translation of a familiar passage, which will enable our readers to judge something of the character of the changes made.

THE SECOND EPISTLE OF PETER. CHAP. I.

King James' Version	*Revised Version.*
3. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:	3. Forasmuch as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him who called us by glory and might.
4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.	4. Whereby he hath given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature having escaped from the corruption that is in the world through lust.
5. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;	5. But for this very reason also do ye, contributing all diligence, furnish in your faith fortitude; and in fortitude knowledge;
6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness;	6. And in knowledge, self-control; and in self-control, patience; and in patience, godliness;
7. And to godliness, brotherly kindness; and to brotherly kindness, charity.	7. And in godliness, brotherly kindness; and in brotherly kindness, love.
8. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.	8. For these things being yours, and increasing, render *you* not idle nor unfruitful as to the knowledge of our Lord Jesus Christ.

SECRET SOCIETIES.

I trust "*A Layman*" will take no offense when I say, that his communication in the *Recorder* of June 22d, addressed to me, indicates that he did not thoroughly read my article on "Secret Societies," on which he offers his criticism. I have two reasons for saying this. *First*, He is too conscientious to purposely fail of giving me a fair representation, which he has done by quoting only a *part* of a sentence, the *whole* of which is necessary in order to understand my position. *Second*, He is too capable to have read the article *carefully*, and then to have supposed his scripture quotations, of which he asks an exposition, to have been at all in point. I ask, therefore, the attention of "*A Layman*" to the following points.

1. My objection was not to secrecy, simply or by itself.

2. My objection was not to secrecy, as enjoined by the divine government, whether as found in the laws of nature, or as revealed and enjoined for any purpose by the Redeemer.

3. My objection is to secrecy *out of place*—secrecy unnecessitated by any law of *nature* or *revelation*, but where it, by its position, necessarily increases the power of temptation to evil. And this I affirm of "Secret Societies." Does any sane man doubt, that the establishing of societies over the country, sympathizing with each other, containing in them, by a large majority of cases, men of unsanctified hearts, and these shielded by the law of secrecy, does expose them in an imminent degree to the overwhelming power of the tempter? I go further, and assert, that it would be cause of instant alarm, should even the Christian church, in her several branches, add as a necessary law of her character and existence, the law of secrecy. It would excite against her the suspicion and distrust of the civilized world.

While, then, I respectfully decline the exegesis asked, I do it only on the ground of inapplicability in the passages presented to meet the case. But that I may not discourage the pious labor of "*A Layman*," in "searching the scriptures" for his edification, I will say, that should he find any thing in his reading requiring the foundation of secret societies, such as "Free Masons," "Odd Fellows," "Sons of Temperance," &c., I hope he will not fail of calling my attention to it. N. V. H.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder:—

Since writing my former article, I have read some extracts from the Minutes of the Eastern Association, and an article from the pen of N. V. H., who seems to think that no person can employ that part of our Saviour's prayer, which says lead us not into temptation, and then attend a meeting of a Secret Temperance Society. I cannot see the force of his argument. I cannot see any temptations in the meetings of this Society, that do not exist in any meeting that can be got up.

I have also attended the session of the Central Association. A resolution on Secret Societies was offered by the Committee on Resolutions. I listened to the discussion of this resolution, and must say, that there was no argument adduced that would not apply with equal force against all organizations, not excepting the church. They professed fear that some injury might be done, but did not attempt to show that any had been done, except that a brother thought that he had lost an office by his opposition to Secret Societies, although he admitted it was contrary to their rules to interfere with the political opinions of others. It was contended, by some, that their advantages for doing evil were greater, if they felt disposed; but no offense was charged upon us.

We are accused of holding our meetings in the night. So do most of the societies hold evening meetings. Our meetings always commence as soon after sun-set as consistent—say within an hour—and close at nine o'clock, unless some important business prolongs the session, but always close before ten o'clock. Our meetings are opened by singing and prayer, or reading a chapter from the Bible, at the option of the chaplain, and closed by prayer. It has been stated, that nothing can be said on the subject of religion, or that the person leading in prayer must not pray for sinners. This is not so. Sectarian and party subjects only are excluded.

We are charged with controlling the votes of our members. This is not so, for last fall the candidates for Senator and Assembly in this district were members of the Sons of Temperance—the first a member of our Division—but I did not vote for either, and no complaint was ever made, for all these societies pledge themselves to every member, not to interfere with his political or religious opinions, be they what they may. These societies are made up of members of all the different denominations of Christians, and those who do not belong to any; so from all the political parties.

But it is claimed by some, that there is no necessity for any organization but the church for any purpose. But Societies have been formed for the spread of the Bible, and to advance the cause of missions, and all the benevolent operations of the day, and have proved efficient aids to the church. We fully believe the temperance cause needs such helps, and no person need deny that much good has been done where such societies have existed for any considerable time. Homer and Cortland give good proof of this.

But some say, It is the unfruitful works of darkness, and must be put down. If this refers to secrecy, we ask in all candor, have we not a right to adopt some test to know who are the true friends of temperance? In former organizations, we often found ourselves betrayed and imposed upon by wolves in sheep's clothing. Many attended the meetings to hear something to report to the enemies of temperance. Others attended who were not willing to bear any of the expenses. These are both kept out; for every person must pay his dues in order to get the password, which is all the secret of the order, and without it he cannot be admitted. All organizations have suffered by these intruders, whose only object is to hinder the advancement of the cause.

In regard to our right to unite with these societies, I say in the language of Paul, "Why is my liberty judged by another man's conscience?" We are often told, You have no right to do any thing that will injure my feelings. So said the Scribes and Pharisees; but the Apostle says, "Whether it be right in the sight of God to hearken unto you more than to God, judge ye." If the feelings of others are thus to be our criterion, where will it end; for there is an endless variety of feelings, and the spirit of dictation has not appeared now for the first time. That Secret Societies have been formed for objects that were not commendable, we admit. But should this hinder us from forming societies for good objects? Certainly not. These temperance organizations boldly publish to the world their object, and all their members are at liberty to withdraw at any time, and can have a card if they choose. No improper influence is used to retain them. I have now been a member for nearly four years, and have not seen any reason to regret my connection with them. I have been a member of every temperance organization that has existed in the vicinity where I have resided for the last twenty-three years. I feel this to be my duty, both for my own safety and for the benefit of the human family; and I am ready to unite with any society that may arise promising more good than those now existing.

LUKE P. BABCOCK.

HOMER, N. Y., June 18th, 1854.

THE SUNDAY IN PERU.

In Peru, as in most Catholic countries, the Sunday is a holiday, given up to shows, fairs, and follies. This has generally been considered a natural consequence of the low ground taken by Romanists, who for the most part discard the strictness of the Fourth Commandment, and treat the Sabbatic Institution as a mere church festival. But it seems that a reform is proposed by Catholic priests in Peru. Long ago the public markets of the city of Santander were held on Saturday, the seventh day of the week; but it was thought more convenient to have them held on Sunday, and accordingly they were transferred to that day. Lately the priests have come out against this custom, and have addressed a petition to the "Paroquial Cabildo" for the restoration of the old custom of holding the markets on Saturday—the Sabbath. The ground which they take in advocating this change is remarkable for Catholics. Indeed, the manner of stating the Old Testament argument, and the confidence with which, without a shadow of scriptural proof, they say that "the Lord's day was substituted for the Sabbath, by institution of the Apostles," would not discredit a Protestant of the Sabbath-Manual school. We copy a couple of paragraphs on these points:—

"All may know, that the Sabbath (which in the sacred language means rest, because on that day the Almighty ceased from creating his wonderful works) was instituted by God himself, in order that man, after six days of labor and sweat, might rest on it; not, assuredly, that they should abandon themselves to idleness, to gain, and to criminal pleasures; but that, recognizing his supreme dominion, they should adore him in spirit and truth, and perform works of beneficence and charity toward their species. It would be very easy for us, if we were not addressing a Christian cabildo, to cite here all the texts in the Old Testament in which it is proved that the Lord sanctified that day, that he reserved it for himself, and that under the heaviest penalties he prohibited servile works; and finally, that he offered the most precious and magnificent rewards to those who keep it. Thus it was that the patriarchs, the prophets, and all the just, celebrated the Sabbath in honor and memory of the creation, consecrating to its divine Author the most appropriate and agreeable homage of their piety and gratitude, and teaching the people to sanctify it, as a most important duty of religion.

"It is also well known, that the Lord's day was substituted for the Sabbath, by institution of the Apostles, as an eternal memorial of the resurrection of our Lord Jesus Christ; and, in observance of its sanctification, it forms, in the entire course of the year, a solemn and perpetual octave of that most sacred mystery! a day on which so many miracles have been wrought, and which deserves to be incomparably more respected than the Sabbath of the Jews, as it goes from the form to the reality of things, from the shadows to the light, and from the creation of material things to the regeneration of souls by means of the blood of the immaculate Lamb; a day which not only has been consecrated by the councils, by the sovereign pontiffs, and by the fathers of the Church, but which also has been, in a certain manner, canonized by Christian legislators; a day, in short, of which certain true philosophers have said that, if it had not been ordered by the powers of the Church to sanctify it, it doubtless would have been by those of the age, inasmuch as it is absolutely indispensable to give a day of rest to weary bodies, in order to repair equally the powers of the mind, and thus to attend to the mutual duties of society."

"AND THEIR WORKS DO FOLLOW THEM."—And so it seemed to us, (says a correspondant of the *Christian Advocate and Journal*,) in handling the clothing and bedding of a deceased sister in the Lord. She had, with great care, caused her wardrobe to be inventoried before she went hence, and gave special directions as to the mission to which she would have it sent. It was like a sacred work to put up and send abroad this expression of the pious love of Christ's members for his poor friends, and those for whom his missionary servants are toiling. May the time speedily come when all hearts shall be taken up with the one only work for which we were created and have been redeemed—to glorify God on the earth, and find our way to heaven.

AN ACT FOR THE DEFENSE OF LIBERTY.

Such is the title of an Act just passed by the Legislature of Connecticut. If it does not effectually stop kidnapping, and even slave-catching, in that State, we shall be mistaken. Five thousand dollar fines and five-year imprisonments are rather formidable penalties for kidnapping. Here is the Act—a model for all the Free States:

SECTION 1. Every person who shall falsely and maliciously declare, represent, or pretend, that any free person entitled to freedom is a slave, or owes service or labor to any person or persons, with intent to procure, or to aid or assist in procuring, the forcible removal of such free person from this State as a slave, shall pay a fine of $5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 2. In all cases arising under this act, the truth of any declaration, representation, or pretense that any person, being or having been in this State as a slave, or owes or did owe service or labor to any other person, shall not be deemed proved except by the testimony of at least two credible witnesses testifying to facts directly tending to establish the truth of such declaration, pretense, or representation, or by legal evidence equivalent thereto.

SEC. 3. Every person that shall willfully and maliciously seize or procure to be seized any free person entitled to freedom, with intent to have such free person sold into Slavery, shall pay a fine of $5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 4. Upon the trial of any prosecution arising under this act, no deposition shall be admitted as evidence of the truth of any statement in such deposition contained.

SEC. 5. Upon the trial of any prosecution arising under this act, any witness who shall, in behalf of the party accused, and intending to aid him in his defense, falsely and willfully, in testifying, represent or pretend that any person is or ever was a slave, or does or ever did owe service or labor to any person or persons, such witness shall pay a fine of $5,000, and be imprisoned five years in the Connecticut State Prison.

SEC. 6. Whenever complaint or information shall be made against any person, for any offense described in any section of this act, and upon such complaint or information a warrant shall have been duly issued for the arrest of such person; any person who shall hinder or obstruct a sheriff, deputy sheriff or constable in the service of such warrant, or shall aid such accused person in escaping from the pursuit of such officer, shall be imprisoned one year in the Connecticut State Prison.

A CATHOLIC CHURCH QUESTION.—By rule, the Bishops of the Catholic Church hold the title to all church property in their respective dioceses. A church in Buffalo, however, declined to make over its valuable real estate to the Bishop. Hence a long controversy; to settle which, in part, Archbishop Bedini visited this country from Rome. The Archbishop's decision was in favor of the Bishop, and in rendering it he addressed the people of the Church, urging them to yield. But they still held their ground, contending that while they were ready to pay all due respect to the Bishop in spiritual matters, they were convinced that in temporal affairs there was no duty of religion that could require them to obey his directions; and, above all, they were not ready to give him the control of the lands belonging to their particular society. The matter has remained in this state until week before last, when the Trustees took occasion publicly to state anew their determination; whereupon the Bishop proceeded to put them under the ban of the Church, by imposing the extreme penalty of excommunication.

MAIL MATTERS.—A business letter says: "I am requested to ask you to answer, through the *Recorder*, whether the papers for Potter Hill and Ashaway are sent at the same time and in the same mail-bag with those for Hopkinton; the latter are received one day before the former." All we know about the matter is, that our paper goes to press on the morning of Third-day, and that everything for the mail is sent to the post-office before three o'clock in the afternoon of that day, in time for the evening mails. As this arrangement has not been interrupted a dozen times in five years, we presume that the delay spoken of is chargeable upon the post-office department.

EASTERN ASSOCIATION FINANCES.—We are requested to say, that at the recent meeting of the Eastern Association, the Financial Committee apportioned among the churches the amount necessary to pay for printing the minutes, and to meet a deficiency in the receipts of last year for missionary labor, &c. Most of the churches paid their apportionments at the time; but some, probably from oversight or the absence of delegates, have not yet paid. The following are behind: Berlin $2 92 for Minutes, $4 08 for deficiency; Petersburg 97c for Minutes, $1 35 for deficiency; 3d Hopkinton $2 09 for Minutes, $2 92 for deficiency; Shiloh $3 50, and Marlboro $1 65, for deficiency. These sums should be forwarded at once to the Treasurer, A. M. Babcock, Westerly, R. I., or, if more convenient, may be sent to this office.

BOARD MEETINGS.—The regular quarterly meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on First-day, July 9th, commencing at 9 o'clock A. M.

SUICIDE OF A BOY.—The Louisville *Journal* relates the facts concerning the suicide of a lad of thirteen years, named Henry Merriman, ten miles from that city.

"This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the church. This sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity, he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon—a heart-broken mother, afflicted father, and distressed relatives—it was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity."

RECEIPTS OF THE AMERICAN BOARD.—The Journal of Missions states that the contributions to the Board for the first nine months of the present fiscal year, were $3,847 32 beyond those of the corresponding months of last year. With this increase, those of the remaining months should have averaged $40,000 a month, to equal the anticipated expenditures of the year. The contributions for May, however, fall short of this by more than $9,000; and short of those of the corresponding month of the previous year, by nearly $7,000. This has brought down the receipts of the first ten months of the year to almost $3,000 less than those of the same months of last year.

MISSIONARY AID.—Rev. Cuthbert Young, of North Shields, has devoted himself with admirable diligence to raising a feeling of sympathy in England with American and other missionaries, laboring for the conversion of the Armenian, Greek, and Latin Christians within the limits of the Turkish Empire. A succession of meetings have been held by the friends of these missions, for the purpose of establishing a "Turkish Missions Aid Association."

RELIGIOUS INTELLIGENCE.

The Rev. Dr. Raffles, of Liverpool, one of a party traveling in Italy, was arrested there for wearing a white hat, and having in his desk a pen-wiper, which assumed the shape and color of a cockade. His books and papers were all seized, and submitted to examination; but after three days' detention he was liberated, and his papers restored, upon the payment of the expenses of his imprisonment, and the keeping and charges of his military guard.

The Roman Catholic bishop of Albany said in a recent discourse, that in a church extending through centuries, it was to be expected there should be found bad men and bad women, bad monks, bad friars, bad nuns, bad priests, bad bishops, *bad popes*, and acknowledged that there had been *five popes* who had been proved beyond dispute to be bad men; thus destroying by his confession the boasted infallibility of the Romish church.

Among the many charitable societies in England is a new one, formed in London on the 4th of May last, called the "Clergy Provident Society." Its object is to enable clergymen to insure a weekly allowance, not exceeding two guineas, in time of sickness, or when incapacitated for the discharge of their public duties, and for assisting the clergy whose net incomes are below $1500 per annum in the payment of the premiums necessary for such an insurance.

The Boston Vigilance Committee having transmitted to Messrs. R. H. Dana, Jr., and C. M. Ellis, through Wendell Phillips, checks for $200 each, "not as a compensation, but as a grateful acknowledgment" of their services as counsel for the fugitive Burns, those gentlemen, while expressing their thanks for such an evidence that their labors were appreciated by the friends of freedom, respectfully but firmly refused to receive the money.

It is said that there are thirty thousand of the Chinese in California. They have not yet erected any idol temples—but some "ancestral or spirit-tablets" are to be seen. A Chinese Mission-house has been erected, in which there is a school, a library, dispensary, chapel, study, parsonage, and all under the control of the Presbyterian Board of Foreign Missions. There are four Chinese members of the mission church.

The University of New York City, which has been greatly embarrassed in its finances, is announced *free from debt*. The Chancellor, Dr. Ferris, states that upwards of $70,000 have been raised, which, with some conditional subscriptions secured by this sum, makes the amount about $87,000. This completely relieves the Institution from all debt, and gives promise of a new era of prosperity.

The missionaries in Germany of the American Baptist Missionary Union were much blessed in their labors last year. At Memel, fifty-two members were added by baptism; at Elbin, fifty-six; at Rozengath, five; at Stettin, eighteen; at Heilbroun, twenty-nine; at Wettingen, ten; at Halsbeck, six; at Jever, twenty; at Oldenburg, three.

The Missions of the American Board in Turkey have awakened a deep interest among many Christians in England, who propose to give them their assistance. Their attention has been called to the subject, perhaps, by the war, and their hearts have been cheered by the report of the work of God among the Armenians.

The Connecticut Colonization Society recently held its annual meeting at New Haven. Its receipts during last year were $4,515. Over $1,000 more have been subscribed. In contributions for this object, Connecticut ranks the fourth State in the Union.

The work of organizing the tract enterprise throughout the conferences of the M. E. Church in the United States, is at last complete. All the conferences on the continent now have conference auxiliaries. The Liberia Conference in Africa is the only one where the cause has not been formally organized.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JUNE 26.

In the SENATE, Mr. Clayton introduced his bill for the prevention of the African slave trade by American ships. The Boston petition against the Fugitive Slave law was then taken up. Mr. Jones of Tennessee vehemently denounced it, as he did the Anti-Nebraska address lately published by members of Congress. Mr. Rockwell and Mr. Sumner replied to him, the latter comparing the Fugitive Slave law with the Stamp Act of 1766. Mr. Butler retorted upon Mr. Sumner in a personal and undignified manner. Mr. Mason followed with a defense of the Fugitive law. Mr. Petitt also indulged in a tilt at Mr. Sumner.

In the HOUSE OF REPRESENTATIVES, the day was devoted to the discussion of the Gadsden treaty. Mr. Benton proposed a series of resolutions to the effect that the treaty was a violation of the privileges of the House. He made an elaborate speech against the treaty, on the ground of its violating the prerogative of the House by giving to the Executive the control of the national purse as well as of the sword, and also on the ground that the land ceded by Mexico is utterly valueless for any use to which we can put it, and that the abandonment of the obnoxious article of the Gaudelupe Hidalgo treaty is worth no such sum as that we propose to pay for it. Mr. Bayly replied.

THIRD-DAY, JUNE 27.

In the SENATE, the claims of the State of Maryland for interest on money advanced during the last war with England occupied some portion of the time. The principal was paid long ago, and the bill to pay the interest was adopted by a vote of 36 to 7. The bill from the House, changing the time of the meeting of Congress from the first Monday in December to November, was taken up and rejected.

In the HOUSE, the Gadsden Treaty came up. Mr. Jones of Pa., spoke in favor of the treaty. A dry debate followed. Mr. Peckham made a strong speech against voting the money asked for the Mexican Treaty without having a look at the correspondence upon which the treaty is based. Without coming to a question, the House, at a late hour, adjourned.

FOURTH-DAY, JUNE 28.

In the SENATE, the bill to aid Minnesota in constructing a railroad, was taken up and passed. The motion to refer the Boston petition for repeal of the Fugitive Slave Law, was taken up. Mr. Sumner made an able speech against the Fugitive Slave Law. After a warm debate, which lasted until 5 o'clock, the motion to refer the petition was agreed to, and the Senate adjourned.

The HOUSE resumed the consideration of the bill providing for the establishment of a weekly line of steamers between the Atlantic States and San Francisco, which was tabled by a vote of 84 to 70. The bill appropriating $10,000,000 to carry into effect the Gadsden Treaty, was then taken up. After considerable debate, and under the operation of the previous question, the bill passed by a vote of 103 to 62.

FIFTH-DAY, JUNE 29.

In the SENATE, Mr. Fessenden presented a petition, signed by over 300 voters of the town of Milton, N. H., the birthplace of President Pierce, praying for the repeal of the Fugitive Slave Law—referred. The bill to establish a line of steamers between the ports of San Francisco and Shanghae, in China, was then taken up, when Mr. Seward supported the bill in an earnest and forcible speech, and when he concluded, the bill was laid aside to take up the bill appropriating $10,000,000 for the ratification of the Mexican Treaty, which was received from the House. The bill was immediately passed by a vote of 34 to 6.

The HOUSE at an early hour resumed the consideration of the bill to increase the rates of postage. After a brief debate, the bill passed by a vote of 105 to 55. The House then proceeded to consider the resolution fixing the time for the adjournment of Congress. Mr. Orr proposed to strike out the Senate's amendment, which provides for a recess from the 17th July till the 16th October, and substitute a *sine die* adjournment on the 31st July, which was agreed to, and also refused to concur in the Senate's amendment—so the House still adheres to its original design to adjourn on the 14th August.

SIXTH-DAY, JUNE 30.

In the SENATE, very little business of public interest was transacted, the day being devoted to the consideration of the private calendar. The resolution for adjournment on the 14th August was returned by the House, they having disagreed to the Senate's amendment for a recess from July 17 to Oct. 15. The Senate agreed to insist on its amendment, and asked for a Committee of Conference. Six private bills were then passed, and at 3 o'clock the Senate adjourned.

In the HOUSE, various reports were made from Committees—among them was one from the Committee on Judiciary, authorizing the President of the United States to purchase a site for a prison and procure estimates for building the same in the City of New York. This prison is intended for United States prisoners, and sailors and others held as witnesses, for persons detained under the Extradition Treaties, fugitives from service, &c. A Committee was appointed to confer with the Senate Committee on disagreeing to the amendment to the resolution fixing a day for the adjournment of Congress.

SABBATH-DAY, JULY 1.

In the SENATE, Mr. Sumner presented a memorial, numerously signed, praying that the Fugitive Slave bill be repealed; and gave notice of his intention at the same time to urge its passage. The bill allowing exchanges of school lands in certain cases was taken up and passed. Mr. Bright reported back the Texas creditors bill, with a substitute therefor. The report of the Conference Committee on adjournment—in favor of adjourning on the 4th August—was agreed to. The House bill, establishing the offices of Surveyor-General of New Mexico, Kansas, and Nebraska, and granting donations of land to actual settlers therein, was passed. A bill to vest in the several States and Territories the title in fee of the lands which have been, or may be, certified to them, was also passed. Mr. Houston occupied three hours in personal explanation of long-pending difficulties between himself and Commodore Moore, late of the Texas Navy, but before he had concluded, the Senate went into Executive Session, and then adjourned till Fourth-day.

The HOUSE agreed to adjourn on the 4th August, at noon, and then went into Committee on a private bill and debated it only. Adjourned till Fourth-day.

European News.

By the steamer Europa, we have European dates to June 17th.

Advices from the seat of war in Turkey brought by the Europa, contain no report of any decisive event either at Silistria or elsewhere. Up to the 9th of June—ten days later than our previous intelligence—the Russians had not yet taken the subordinate forts of Arab, Tabiassi or Abdul Medjid, or at least had carried only the former, after repeated defeats, and with very heavy loss.

The *Times* contains a most important editorial, which gives some hints about the ultimate aim of the present war. This is the taking of Sebastopol and the occupation of the Crimea, as the only means to prevent Russia from recommencing the war at her pleasure.

From Montenegro we are informed that since the proclamation of Prince Danilo the chivalrous robbers have made different raids and inroads into the Herzegovina, carried off 700 head of sheep and goats, 100 bulls and 15 horses, having killed 22 Turks and Albanians, whose heads have been presented to the great Prince Danilo.

The transport-ship Europa, on her way to Turkey, was burned on the 31st, on the Atlantic, about 200 miles from the English coast. At the time she had on board 62 dragoons and 57 horses. The loss of life by the burning of the transport Europa was Col. Moore, Dr. Kelly, four sergeants, twelve private men, and one woman, of the 6th Dragoons.

Sir Charles Napier has destroyed some gunboats in the Bothnian Gulf at Brahestadt, but has hitherto had no luck.

Heavy rains had much damaged the prospects of the crops throughout France.

Distressing Case.

Frederic Douglass' Paper, of Rochester, tells a story of a colored woman named Adaline Peterson, representing herself to be a freeborn native of Norwich Landing, Conn., who lately came to Rochester, representing herself to be a fugitive from slavery from the West, and appearing to be a truthful person, and as such obtaining aid from friends in Rochester. Her story is as follows:—

"Six years ago, she, in company with an other girl, was employed by a family in Norwich Landing, as a traveling maid. They proceeded with the family to New York, where they remained six months, at the expiration of which time they went with the same family to New Orleans. Here they remained till Mrs. Dodsworth became sick, and died. Mr. D. then turned out a miserable, degraded fellow, and under the pretense of taking them home to Connecticut, he went to St. Louis, Missouri, where he sold them. They both protested against being sold, and asserted their freedom, but were only laughed at, as the inhuman villain declared he had purchased them in Virginia. The younger of the two was purchased by a wealthy gentleman for his paramour; but one day the keys of the money-drawer being accidentally left on the table, she helped herself to $1,300, the amount she brought under the hammer, and decamped to parts unknown. She and her companion were then in Louisville, Kentucky. She was fortunate enough to secure the aid of an abolitionist in Kentucky, who shipped her to Norwich. After her arrival, she had a letter written to her benefactor, who informed the remaining woman, offering her at the same time aid and comfort, which she gladly accepted. She arrived safe in Cincinnati, whence she was forwarded to Buffalo, then to Rochester. The woman has but one arm, having lost the other while employed in a carding-mill. She suffers greatly, owing to the cruel manner in which her arm was amputated. She states that after the loss of her arm, she was whipped most unmercifully, being kicked about, and, to use her own language, 'treated a great deal worse than the dogs she had to feed every day.' She is now on her way to her brother and sister in Norwich."

Gerrit Smith's Resignation.

Letter to His Constituents.

—WASHINGTON, June 27, 1854.

TO MY CONSTITUENTS: My nomination to Congress alarmed me greatly, because I believed that it would result in my election. To separate myself from my large private business for so long a time, and to war for so long a time against the strong habits formed in my deeply secluded life, seemed to me well-nigh impossible.

My election having taken place, I concluded that I must serve you during the first session of my term. Not to speak of other reasons for such service, there was at least so much due to you in requital for your generous forgetfulness of party obligations in electing me. I could not do less, and yet make a decent return for the respect and partiality you had shown me.

I did not until within a few weeks *fully* decide not to return to Congress at the next session. I could not know but that something unforseen might demand such return. I now feel at liberty to announce my purpose to resign my seat in Congress at the close of the present session. Why I make the annunciation so early, is that you may have ample time to look around you for my successor.

I resign my seat the more freely, because I do not thereby impose any tax upon your time. You will fill the vacancy at the general election. Indeed, I should have been entirely unwilling to put you to the pains of holding a special election.

GERRIT SMITH.

A HORSE'S FOOT.—The foot of a horse, says Macculloch, is one of the most ingenious and singular pieces of mechanism in the animal structure, and scarcely yielding to any in regularity, and in complexity of parts, and simplicity of design. The hoof contains series of vertical and thin laminæ of horn, so numerous as to amount to about 500, and forming a complete lining to it. Into this are fitted as many laminæ belonging to the coffin bone; which sets are elastic and adherent. The edge of a quire of paper, inserted leaf by leaf into another, will convey a sufficient idea of this arrangement. Thus the weight of the animal is supported by as many elastic springs as there are laminæ in all the feet, amounting to about four thousand, distributed in the most secure manner, since every spring is acted upon in an oblique direction. Such is the contrivance for the safety of an animal destined to carry greater weights than that of its own body, and to carry those, also, under the hazard of heavy shocks.

SAD ACCIDENT.—A most singular, sad and fatal accident occurred at New Boston Village on the 25th of June. Just as the people were coming home from church, which is situated on a high steep hill, the forward axletree of Mr. Samuel Marden's wagon broke, at the top of the hill, throwing him and his daughter out, hurting her badly. The horse started on a full run with the carriage thus twisted over, and as he attempted to pass the horse and wagon of Mr. Jonathan Marden hit his carriage and tipped it over, throwing him and his wife into the street, badly bruising her. That horse started on the run too, and both rushed with a terrible velocity down the hill; the first horse running against Mr. Stephen Wilson and throwing him head foremost against the wall, smashing his head all up, so that he lived but three hours. Mr. Wilson was a lame man, 39 years old, and on account of his lameness was a pauper. In a moment after, the same horse ran against a boy, about six years old, son of Mr. Mark Todd, the forward wheel hitting him with immense power, so that he was picked up senseless. The other horse ran against the carriage of John H. Gregg, throwing a lady with him out, bruising her much, but not seriously. Several other persons were hurt more or less, but the death of Wilson and the sad condition of the poor little boy, however, have given to the other injuries less prominence.

[Manchester (N. H.) Mirror.

A FIENDISH ACT.—A dispatch dated Cincinnati, June 27th, says: "Last evening a box was sent to the Marine Hospital, corner of Longworth-st. and Western-row, and deposited in the room of the Steward, G. H. Allison. About 10 o'clock the Steward and his wife being alone in the room, opened the box, when it exploded with terrific force, mangling the bodies of both in a horrible manner. Mrs Allison had both her arms blown off and her skull fractured, while Mr. A. was dreadfully mangled. The furniture, windows, ceiling of the room, &c., were shattered to atoms. The indications are that the box contained a bomb-shell of about six inches in diameter." A second dispatch says: "The Allisons are both dead. Mr. A. made a statement before his death, which will probably lead to the detection of the guilty parties. It is said that a fellow named Conwell committed a murder some time since, and that Allison was acquainted with the facts; consequently it is supposed that Conwell desired to take Allison's life. The description given by the latter of Conwell answers that given by the boy who delivered the box of the person from whom he received it."

MASTER AND SLAVE.—At the Spring Term of the Circuit Court, Sumter Co., Ala., Hon. Alex. B. Clitherall presiding, Richard M. Eskridge, a planter of Sumter County, was indicted for *mayhem*, in disabling a leg of a negro woman slave in his possession. The defendant was intoxicated, and about to whip the slave; she retreated with an axe in her hand; he seized his gun, shot her in the leg just below the knee, rendering amputation necessary. The Court charged the jury, that if they believed from the evidence, that the defendant intended, unlawfully and maliciously, to disable the leg of the slave, he was guilty of the charge; that the master had not absolute dominion over the slave, and to authorize a resort to such extreme force he must show that he acted in self-defense, or that the slave was in a state of rebellion, and the means used absolutely necessary to reduce her to subjection. After the retirement of some five or ten minutes, the jury returned a verdict of guilty. The defendant was sentenced by the Court to eleven years imprisonment in the Penitentiary.

MORE DESTRUCTION OF LIQUOR BY WOMEN.—The *Niles* (Mich.) *Republican* furnishes the particulars of the destruction of a whisky establishment at Berrien, in that State. It seems that James Green recently opened a grocery store in that village, and to complete his stock in trade, rolled in a barrel of whisky and a quantity of bad brandy. The women of the place held a meeting privately, organized and passed resolutions, selected their leaders, and marched, armed with axes and hammers, to the grocery, which they entered. Miss Peck read the resolutions to Mr. Green, and then asked him what he would take for his barrel of whisky. His reply was $100. This they refused to give, but would give him a fair price for it. The leaders then took possession of the whisky barrel, rolled it out, cut off the hoops, and the earth drank it. Mr. Green seized one or two jugs and left. The women numbered 41, girls 8, and comprised nearly all in town. They gave Mr. Green notice, that if he persisted in selling liquor there, the next time they visited him they would give him a coat of tar. The boys then obtained the bier, gathered up the fragments of the barrel and broken bottles, placed them on it, marched round the town, tolling a cow-bell, and finally down to the river and deposited them in the water.

The New York Central Railroad contracted, last winter, for the manufacture of seventy pleasure-cars, to be made after a model and delivered before the first of August. About twenty are now on the track, supplying several of the express trains. These cars are twelve inches for each seat wider than the old cars; there is more room between the seats, and a cushion for the arm beneath the window—a necessary item for the comfort of the sleeper—while the window is so far in front of the seat that whoever cares to sit by open window may have the air to himself, and not discommode those who sit behind him.

The culture of rice in Louisiana appears to be increasing. There are immense tracts of swamp land in that State well adapted to the growth of this crop. There is land enough along the Lafourche to grow more than all the rice plantations of South Carolina, which can be easily watered from that branch of the Mississippi. Good rice land will produce from 60 to 112 bushels of paddy (rough rice) to the acre, and a bushel will yield on an average twenty-nine pounds of clean rice, worth one dollar, while the broken rice and meal will pay for hulling.

SUMMARY.

A terrible and fatal accident occurred June 28th on the Michigan Central Railroad, about three miles from Wayne, in consequence of the locomotive running against a carriage, in which was a gentleman, his wife and child, who were all instantly killed. The locomotive and several cars were thrown off the track and smashed. No one in the train was killed, but the engineer, fireman, and ten or twelve passengers, were more or less injured.

A dispatch dated Buffalo, Wednesday, June 28, 1854, says: A terrible accident occurred this morning at Niagara Falls. A little girl five years of age, who was playing on the top of the precipice known as the Devil's Hole, approached too near the edge and overbalanced; for an instant she clung to the bushes, but losing her hold before assistance could reach her, fell into the gulf, a distance of 150 feet. She still survives, but her recovery is impossible.

A Convention of those who propose themselves to emigrate to Kansas and Nebraska, as well as of those who are desirous of encouraging the emigration of freemen, is to be held at Worcester, Mass., on Thursday, July 6, for the purpose of forming complete organizations, and providing means and measures to aid in the work of preventing the establishment of Slavery in either of the Territories.

A dispatch dated Stamford, Thursday, June 25, 1854, says: A lad about 12 years of age, attending school at Mamaroneck, and whose parents reside in New York, was killed by a train this afternoon a little below Mamaroneck. He was trying to see how near the engine he could cross while the train was in motion, when he was struck by it, thrown a distance of several rods, and instantly killed. The engineer had no time to stop the engine.

In Wayne Co., Penn., in a circle of seven miles, there live thirteen families, which boast the aggregate number of 195 children. They are distributed as follows: Jonathan Adams, 18; Jacob Kellum, 14; John Kellum, 10; David Eaton, 15; Eben Brown, 15; James Adams, 14; Josiah Cole, 13; Thomas Todd, 29; John Phillips, 12; Oliver Bullings, 13; James Brown, 10; William Tyler, 10; Amos Tyler, 22. Total, 195.

On the 12th ult., Purnell Jackson, of Worcester County, Md., was bitten on the end of his fingers by a copper-head snake, from the effects of which he died the next day. Immediately after being bit he drank a large quantity of whisky, thinking it would counteract the effect of the poison, but, unfortunately, it had no such effect. When he died, the whole of his arm, and a portion of his body, the *Shield* says, were perfectly green.

Hayward's Massachusetts Gazeteer gives the following, as copied from the ancient Town Records of South Reading Mass.: "1667—This year the town contained 59 dwelling houses. It was ordered that every dog that comes into the meeting-house in time of service shall pay sixpence for every time he comes."

The number of females at present holding the office of Postmaster (or rather mistress) in the United States, is 128. They are appointed, give bonds, are commissioned, and receive the same compensation for their services as other Postmasters. Unmarried females *only* can hold the office of Postmaster.

The Rochester *Advertiser* states that there were five deaths from cholera at Lewiston, Niagara County, on Monday, the 26th. They were all immigrants who came up the Lake on some of the steamboats. No cases were reported among the citizens.

The Easton (Pa.) *Argus* says the cholera has made its appearance among the workmen at the Glendon Iron Works, and that five deaths occurred there last week, four of which were in one family, and several more are reported since Monday morning.

John Mitchel has been invited to address the students of the University of Virginia at the approaching commencement, and has accepted the invitation. The *Richmond Enquirer* says this is a distinction never conferred on any but the most eminent men of the country.

A Presbytery of the Cumberland Presbyterians, in Tennessee, have declared it a breach of Christian morality for members of the church to play cards, drink ardent spirits in public, or to engage in buying or selling negro slaves for gain.

The packet-ship Joseph Webster, Capt. Lawrence, arrived at New York the other day from Liverpool, with *nine hundred and forty-five* immigrants. This, we believe, is the largest number that has yet been brought to New York in one vessel.

The loss by the Engineers' strike, to the Erie Railroad Company, has been much over-estimated. It will not, we understand, exceed $25,000. The earnings of the month will be about $400,000 against $325,000 last year.

The Receivers of the New Hope Delaware Bridge Company give notice that they will pay the preferred claims and 50 per cent. on the certificates issued by them, at the Mechanics' and Manufacturers' Bank of Trenton, N. J., on the 12th of July.

During a late thunder-storm at Washington, the house of Senator Douglas was struck by lightning in half a dozen places, doing much damage. The proprietor was not at home.

It is ruled by the Post Office Department, that postmasters, on returning papers to publishers not taken from the office, must frank them as "on Post Office business."

In 1850, the number of post letters delivered in Great Britain was 347,500,000; in 1851, 360,500,000; in 1852, 379,500,000; in 1853, 411,000,000.

A western paper says, "About thirty years ago, Gen. Cass owned a farm in what is now the heart of Detroit, and, by simply 'holding on,' he has become the possessor of a fortune estimated at three millions of dollars."

The Washington correspondent of the N. Y. *Times* says it is stated there that Senator Douglas has procured a press and other material for a newspaper office, with which he is about to send a young man out to establish a pro-slavery paper in Kansas.

Clarissa Smith, widow of the great prophet, Joseph Smith, died at her residence, Great Salt Lake, on the 14th of February last, aged 62 years.

In a cloudy morning, it is a matter of importance to a farmer to know whether it will be sunshiny or showery in the afternoon. If the ants have cleared their holes nicely, and piled the dirt up high, it seldom fails to bring a clear day to the farmer, though it may be cloudy till ten or eleven o'clock in the forenoon. Spider-webs will be very numerous about the top of the grass and grain some cloudy mornings, and fifty years' observation has shown the writer of this that these little weather-guessers seldom fail in their predictions of a fair day.

The train of cars that left Detroit on Tuesday morning, June 27, at 9 o'clock, within nine miles of Paris ran off the track on a high grade. The engine was broken to pieces, four passenger cars were demolished, and the baggage cars broken to pieces, and many trunks broken open. One passenger standing on the *platform* was *instantly* killed. About seven others were injured, some fatally.

The whole amount of gold and silver dug from the earth the past ten years can not be less than $500,000,000. Of this amount California alone has produced about one half, Australia one fifth, and the remainder in smaller quantities has come from almost every other nation on the globe. During this short space of time, the whole previous stock of precious metals has been augmented about one quarter. The production of the whole earth up to the present time is, therefore, estimated at $2,500,000,000.

S. T. Bailey, of Macon, Georgia, wrote to the *Telegraph* last week, that one of his negro boys was badly bitten by that most poisonous reptile, the copperhead moccasin snake. Says he, "I immediately made him drink raw whiskey, and soaked the wound with hartshorn. He has suffered no inconvenience except a bad sore upon his leg."

A number of Boston ladies have presented Mr. Joseph K. Hayes, the captain of the Police, who resigned his office rather than assist in the rendition of the fugitive slave Burns, a purse containing $153 as a token of respect for his course in the matter. A gold watch and chain has also been presented to the same gentleman, by citizens of Plymouth, Mass.

Russia is the greatest unbroken empire for extent that ever existed. It occupies vast regions of Europe and Asia, and forms nearly one-sixth of the habitable globe. It is forty-one times the size of France, and one hundred and thirty-eight times that of England.

Cassius M. Clay is to address the people of Chicago, Alton, Quincy, Springfield, and other places in Illinois, in the course of July. His subject is Slavery and its Aggressions.

Two boys of Mr. John Bass, of Scituate, were drowned the other day by the upsetting of a boat, while catching lobsters off that harbor.

The cholera has made its appearance on several plantations in Louisiana. A Mr. Samden lost twenty-three slaves by the disease.

New York Markets—July 3, 1854.

Ashes—Pearls $5 50; Pots 5 81.

Flour and Meal—Flour, 6 87 a 7 12 for Western mixed, 7 00 a 7 50 for common to straight State, 8 25 a 9 25 for fancy Genesee. Rye Flour 5 50 for fine. Corn Meal 3 87 for Jersey.

Grain—Wheat, 1 70 a 1 81 for Western mixed, 1 95 a 2 10 for Ohio. 2 20 a 2 35 for white Genesee. Rye 1 18 a 1 20. Barley 1 00. Corn 78 a 80c. for Western mixed, 81 a 84c. for round white, 86 a 87c. for yellow. Oats 54 a 56c. for Jersey, 57 a 59c. for River and Canal. White Beans 1 25 a 1 56.

Provisions—Pork 11 00 for prime, 12 50 for mess Beef 12 00 a 13 00 for country mess. Lard 9¾ a 10c. Butter 13 a 17c. for Ohio, 19 a 21c. for Orange County. Cheese 6 a 9¼c.

Hay—65 a 70c. per 100 lbs. for old; 94c. a 1 00 for new.

Lumber—16 00 for Eastern Spruce and Pine.

Potatoes—2 00 a 2 25 per bushel for new Long Island; 7 00 per bbl. for Bermuda.

Seeds—Clover 8c. Timothy 13 00 a 21 00 per tierce for mowed and reaped.

Wool—33 a 36c. for native American, 42 a 45c. for Merino, 49 a 53c. for American Saxony Fleece.

MARRIED.

At Berlin Center, N. Y., May 5th, by Eld. Wm. O. Cushing, Mr. REUBEN MAIN to Miss ESTHER DAVIS, both of Berlin.

Near New Milton, Va., June 21st, by Eld. Ezekiel Bee, Mr. THOMAS D. LEESON to Miss ROSETTA DAVIS, all of the above-named place.

DIED.

June 22d, 1854, at the residence of his father, of nervous fever, after an illness of about six weeks, EZRA, son of Wm. F Randolph, aged 24 years. The deceased professed faith in Christ and united with the Seventh-day Baptist Church at Lost Creek when about thirteen years old. He was to some extent a Bible reading, praying youth, and remained a member of the church to the time of his death; yet it seems he was sometimes led in a degree to partake of the light, vain manners ever too common amongst his youthful associates. This caused feelings of regret in his sick chamber. He seemed not to have anticipated death at so early a period in manhood. Witnessing the departure of his mother, (whose death was noticed in the *Recorder* of 15th June,) under the influence of the disease that was now rapidly destroying his own powers, it seemed indeed next to certain that he too was dropping into the grave, and his mind became anxious and prayerful. "I have lived too regardless; I have sinned; I have need of prayer; I want my evidences brightened, that I may die in the full triumphs of faith," was his language. It was his delight to hear religious reading, prayer and praise in his room up to the hour of his decease. In the latter he participated about as long as he had strength of voice sufficient to be heard, which was up to near the expiring moment. Many friends were present to hear his dying words, and witness his peaceful end.

LETTERS.

F F Randolph, Geo Brown, C A Burdick, C M Lewis, E G Champlin, T R Green, J M Allen, J B Wells, Jos Goodrich, S S Griswold, J P Livermore, P L Berry, H W Babcock, Clarke Coon, John Parmalee I H Dunn, A G Coon, C R Burdick, S S Griswold, N V Hull, Elias Burdick, J R Cleveland (rec'd July 3d, via London.)

RECEIPTS.

FOR THE SABBATH RECORDER:

P L Berry,	New London, Ct	$2 00 to vol	11	No. 52
David Rogers	"	2 00	11	52
Edmund Darrow	"	2 00	11	52
D B Irish	"	2 00	11	52
Green Rogers	"	2 00	11	52
T R Green,	Phœnix, R I	2 00	11	52
T P Lanphear	"	2 00	11	52
Nathan Babcock	"	2 00	11	52
C B Cottrell	"	2 00	11	52
W Whitford	"	2 00	11	52
J E Crandall	"	2 00	11	52
Edwin Johnson	"	2 00	11	52
Lucy Green,	North Stonington, Ct	2 00	11	52
Wm D Wells,	Westerly, R I	4 00	11	52
Geo A Babcock	"	2 00	11	52
Mary E Maxson	"	1 00	11	26
Samuel P Kenyon	"	2 00	10	52
Zeruah F Randolph,	Plainfield, N J	2 00	11	52
Joseph Goodrich,	Milton, Wis	2 00	11	52
Jonathan Maxson	"	1 00	11	26
Wm Hardiker,	New York	2 00	10	52
Geo Irish, Jr.,	West Genesee	4 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Rhoda Drake, Plainfield, N J, vol 3 $1 00

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

ON hand, and for sale, at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7 30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6 30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A. M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy founts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

51—3

GEORGE BRUCE,
13 Chambers-st., New York.

Miscellaneous.

Iron Suspension Bridges.

The *Buffalo Democracy* has no faith in iron bridges, and for the following, among other reasons:—

"There is an inherent and latent defect in iron that will forever make it an unreliable material for Bridge Structures of the Suspension form. It suffers a gradual loss of tenacity under use. The very best brands of iron, and the most carefully made, are not exempt from this defect. When constantly subjected to concussion, tension and vibration, the metal granulates. It loses in a greater or less degree that peculiar relation and arrangement of its constituent particles, which gave to it the quality of tenacity. So that an iron suspension bridge which, when new, would sustain an almost unlimited weight, will at length probably become unsafe—though not a trace of weakness would be discovered in any of its piers or ground fastenings.

It is within the recollection of most of our readers that the vibration produced by the marching of a part of a regiment of infantry under arms across a French suspension bridge in the neighborhood of Paris caused it to break down at one end. The soldiers sank in the river by platoons—a monster calamity! So of the suspension bridge at Broughton, near Manchester, in the year 1831. It was broken down by the march of a single company of sixty soldiers. The whole of them were precipitated into the river. More than one-third of the suspension rods of the celebrated Menai Bridge were broken by a storm of the 7th January, 1839. Both of its carriage-ways were rendered impassable—some 200 feet of them being torn out. The chain bridge in Morpeth, Northumberland, fell down in 1830, under the vibration produced by the crossing, in a dense body, of a crowd, returning from the exhibition of mountebanks. The well-known chain pier in Brighton, England, had several of its suspending rods broken in a storm in October, 1853, and a considerable portion of its roadway in two of the divisions carried away. Last week, May 18, during a storm of wind and rain, the suspension bridge across the Ohio River at Wheeling was completely blown down and flung a wreck into the water, bottom side upward. Its massive cables were twisted off and its abutments injured. The bridge was considered in this country to be a model of architecture, and among the very best of the suspension class in the world.

The Great Western Railroad is to be connected with the New York Central line by an iron suspension bridge at Lewiston, now nearly completed under the direction of Mr. Roebling.

The City of San Salvador.

The night of the 16th of April, 1854, will ever be one of sad and bitter memory for the people of Salvador. On that unfortunate night our happy and beautiful capital was made a heap of ruins. Movements of the earth were felt on the morning of 'Holy Thursday,' preceded by sounds like the rolling of heavy artillery over the pavements, and like distant thunder. The people were a little alarmed in consequence of this phenomenon, but it did not prevent them from meeting in the churches to celebrate the solemnities of the day. On Saturday all was quiet, and confidence was restored. The people of the neighborhood assembled, as usual, to celebrate the Passover. The night of Saturday was tranquil, as was also the whole of Sunday. The heat, it is true, was considerable, but the atmosphere was calm and serene. For the first three hours of the evening nothing unusual occurred; but at half-past nine a severe shock of an earthquake, occurring without the usual preliminary noises, alarmed the whole city. Many families left their houses and made encampments in the public squares, while others prepared to pass the night in their respective court yards.

Finally, ten minutes to eleven, without premonition of any kind, the earth began to heave and tremble with such fearful force that in ten seconds the entire city was prostrated. The crashing of houses and churches stunned the ears of the terrified inhabitants, while a cloud of dust from the falling ruins enveloped them in a pall of impenetrable darkness. Not a drop of water could be got to relieve the half choked and suffocating, for the wells or fountains were filled up or made dry. The clock tower of the Cathedral carried a great part of the edifice with it in its fall. The towers of the church of San Francisco crushed the Episcopal Oratory and part of the palace. The church of Santo Domingo was buried beneath its towers, and the college of the Assumption was entirely ruined. The new and beautiful edifice of the University was demolished. The church of the Merced separated in the center, and its walls fell outward to the ground. Of the private houses a few were left standing, but all were rendered uninhabitable. It is worthy of remark, that the walls left standing are old ones; all those of modern construction have fallen. The public edifices of the government and city shared the common destruction.

The devastation was effected, as we have said, in the first ten seconds; for although the succeeding shocks were tremendous and accompanied by fearful rumblings beneath our feet, they had comparatively trifling results, for the reason that the first had left but little for their ravages.

Solemn and terrible was the picture presented on that dark, funeral night, of a whole people clustering in the plazas, and on their knees crying with loud voices to Heaven for mercy, or in agonizing accents calling for their children and friends, whom they believed to be buried beneath the ruins! A heaven opaque and ominous; a movement of the earth rapid and unequal, causing a terror indescribable; an intense sulphurous odor filling the atmosphere, and indicating an approaching eruption of the volcano; streets filled with ruins or overhung with threatening walls; a suffocating cloud of dust almost rendering respiration impossible. Such was the spectacle presented by the unhappy city on that memorable and awful night.

A hundred boys were shut up in the college, many invalids crowded the hospitals, and the barracks were full of soldiers. The sense of the catastrophe which must have befallen them gave poignancy to the first moments of reflection after the earthquake was over. It was believed at least that one-fourth part of the inhabitants had been buried beneath the ruins. The members of the government, however, hastened to ascertain, as far as practicable, the extent of the catastrophe, and to quiet the public mind. It was found that the loss of life had been much less than it was supposed, and it now appears probable that the number of the killed will not exceed one hundred and of the wounded fifty. Among the latter is the Bishop, who received a severe blow in the head; the late President Senor Duenas; a daughter of the President, and the wife of the Secretary of the Legislative Chambers—the latter severely.

"The movements of the earth still continue, with strong shocks, and the people fearing a general swallowing up of the site of the city, or that it may be buried under some sudden eruption of a volcano, are hastening away."

Oxen vs. Horses for Farm Work.

Hugh T. Brooks, of Pearl Creek, N. Y., is writing for the *Rural New Yorker* a series of interesting articles under the heading, "Conversations on Agriculture," from which we extract the following:—

Speaking of Oxen: "When I commenced farming, I bought two good yoke of oxen; they performed well. The next winter I stabled them, fed plenty of good hay, and worked them very little. My father, who was somewhat older than I, said 'they were too fat.' I was disposed to risk it. In the spring I began to work them; *they laughed me out of countenance*." (The writer will *explain* for the benefit of *city* readers—the oxen opened their mouths, breathed short, quick and hard, protruded their *tongues*—not venomous at all—perspired freely and looked anxiously for some "deep, umbrageous wood.") "Subsequent experience," continued my friend, who is one of the best and most successful farmers in Wyoming Co., "has taught me that there is little danger of oxen becoming too fat if the flesh is *worked* on. An ox may be uniformly kept so as to make good beef (if a sudden emergency should require him to be slaughtered) without detriment to his working qualities. *Be sure and find business during the winter for your oxen*, even if you have to drive them to mill and meeting, as people did when I was young. No animal can suddenly change its habits without detriment; this should be a warning against idleness to all oxen, and to all *asses*. Regular habits, some labor and some rest, should go through the year. Long intervals of repose for man or beast, interspersed with great and unusual efforts, are in the highest degree injurious. Leave nothing to be done in the spring which can be done in the winter, and nothing for the summer that can be accomplished in the spring.

"My own opinion is, that horses are constitutionally adapted to warm weather in a greater degree than oxen, but one reason why they are prefered for 'standing the heat,' is that, being admitted to a wider range of duties, they are more regularly employed, and better fed and groomed than oxen. Much has been said of the comparative value of horses and oxen. One man, in my opinion, with *three* good horses, will plow more, and with less expense, than two men can with *two yoke* of oxen, even though one man is a boy. My friend Tyrrel, of Wyoming, very properly remarked, that 'grain growing districts require the most work in hot weather; whereas, in New England, teams can have more rest in dog-days.' This may bring horses more in requisition here than there. If men must have horses for all *road* purposes, small farmers will not keep oxen. It is said, that ox teams are driven at the west, twenty miles, with a load, and back again the same day, without inconvenience. It must be conceded that horses can not do much better.

Fruit—its Preservation.

As some, who are indifferent to measures for saving the Union, may yet feel an interest in the preservation of fruits, we will let the public know what Messrs. Mapes, Solon Robinson, and Pardee thought and said upon that subject at one of the useful meetings of the American Institute. Farmers should not only handle their winter apples as gingerly as they do hot potatoes or cold eggs, but should sweat before heading them up in barrels. Burying fruit in ashes, charcoal, or cotton, is not the thing; the good flavor is extracted, together with the moisture. Earthern pots, unless the glazing is very perfect, will absorb the peculiar odor of the fruit. None but the best double refined sugar, from which the gum, that causes fermentation and decay, is extracted, should be used in the process of preserving fruit. Fruits are generally destroyed by moisture, while gooseberries and cranberries may be kept a long while in pure cold water. In making currant and other jellies, boiling is an error. The syrup should be heated to a simmer only, then poured upon the sugar, till it is all dissolved.

Fruit may be dried in a chimney, say 30 feet in height, equipped at its lower end with drawers, and cloth of latticed bottoms for the reception of the substance to be dried, whether fruit or corn. A small fire is built at the bottom, and the moisture of the articles is expelled through the chimney. A fan-blower may be added to increase the strength of the current.

They have a coarse, and careless way of drying peaches at the West. In the first place, the fruit is taken unripe and unpeeled, then halved and stoned. Unripe fruit is frequently preferred, on account of its whiteness. They are then put into a rough sort of kiln, and there smoked, and befouled, and burnt; then these acrid, tough, and bitter strips of singed leather are taken away, and packed up for the New York and Newark markets. Arrived in these cities, the good housewives seize upon them as choice condiments, simmer the burnt sole-leather five minutes in a pot, when, after sprinkling the mass with sugar, it is considered ready for the tea-table. All this is a stupendous mistake from the beginning to the end; but the greatest mistake of all is, that anybody should be hired to eat it.

Dried peaches—would that good ones were oftener prepared!—should be gently stewed twelve hours. It would be a blessing to the nation, could it be prevailed on to eat more fruit. Such is the desire of many a well-wisher to his race. But don't you perceive, friend, that fruit worth eating must be grown first, and in such abundance as to bring it within the financial reach of the people? Would you have them devour, for example, such dried and preserved peaches as have been just described? Or would you have a man in summer, or in autumn, pay down for the ordinary consumption of himself and family one dollar a half peck (containing three quarts, perhaps,) for pears, and a proportional price for other fruit of sufficient excellence, to recommend it for the table? This cannot be expected. So that, unless enormous prices shall be paid, the crabs and runts of nature abandoned entirely to herself, must be corrected and improved by a very expensive addition of Stewart's best.

Dueling in Kordafan.

Would it not be a good plan to substitute for the modern custom of dueling (under the miscalled "code of *honor*") with pistols, rifles or swords, the plan adopted in Kordafan? It is as follows:—

When a gentleman of that nation considers himself aggrieved, he sends the offender a formal challenge, which, it is presumed, is always accepted. The duel takes place on some open plain, and all the friends of the combatants assemble as spectators.

An agareb, or couch, is then brought forth, and the two combatants place a foot close to the edge of the couch, the breadth of which alone divides them. A formidable whip, made of Hippopotamus leather, is then placed in the hands of each, and renewed attempts are made by their friends to reconcile them. If, however, they are bent on carrying out their 'affair of honor,' the signal for battle is at last given. He who is entitled to the first blow, then inflicts as hard a lash as he can on his opponent, who stands perfectly still to receive the compliment, and then prepares to return it.

They thus continue, 'turn and turn about,' to flog each other's backs and shoulder, (the head must on no account be struck,) while the blood flows copiously at every stroke. Not an acknowledgment of pain escapes the lips of either, and all the spectators remain equally mute. This continues until one of the combatants, generally from sheer exhaustion, drops his instrument of torture, whereupon the victor immediately does the same.

The rivals now shake hands, declaring that they have received sufficient 'satisfaction;' their friends congratulate them on the reconciliation; their wounds are washed, and sundry jugs of '*merissa*,' the national beverage, provided beforehand, are produced, and emptied by the spectators in honor of the gallant opponents.

This seems to be administering "equal and exact justice;" and the "style" is like the play of "*cutting jackets*," by which country boys sometimes test each other's prowess.

Effects of Education on the Robin.

The most remarkable instance that I ever remember to have met with of a young pupil not only imitating, but far surpassing his tutor, was about nine years ago, in Jermyn-st., Haymarket. At that period I revelled in the undisturbed enjoyment of a large aviary, numbering no less than three hundred and sixty-six inhabitants, all first rate songsters; and my fame as an amateur had spread widely. Among the multitude of my visitors was a gentleman, who informed me that a friend of his was possessed of a most wonderful bird, that he should much like me to see and hear. I took the address, and went at an early day to view the prodigy. On entering the house referred to, and on presenting my card, I was at once ushered into a drawing-room. I there saw two cages—nightingale cages—suspended on the wall. One of them, with a nightingale in it, had an open front; the other had a green curtain drawn down over the front, concealing the inmate. After a little conversation on ornithology, my host asked me if I should like to hear one of his nightingales sing. Of course, I was all expectation. Placing me beneath the cage, and drawing up the curtain before alluded to, the bird above, at a whistle from his master, broke out in a succession of strains that I never heard surpassed by any nightingale. They were indeed surprisingly eloquent. "*What* a nightingale!" ejaculated I. The rapid utterance of the bird, his perfect *abandon* to the inspiration of his music, and his indifference to all around him, caused me to involuntarily exclaim with Coleridge,—

> "——That strain again!
> Full fain it would delay me."

And so it did. I stood riveted to the spot, knowing how seldom nightingales in a cage so deported themselves. After listening some time, and expressing my astonishment at the long repeated efforts of the performer, so unusual, I asked to be allowed a sight of him. Permission was granted; the curtain was raised, and I saw before me—a *robin!* This bird had been brought up under the nightingale from its very earliest infancy, and not only equalled, but very far surpassed its master in song. Indeed, he put him down and silenced him altogether. In this case, the robin retained no one single note of his own, whereby the finest ear could detect him.

Martyrdom at Rome.

A correspondent of the New York *Crusader* writing from Rome, says:—

The prisons of Diocletian are deep, narrow, and damp. No daylight shines into these caves; no pure air is breathed by the unfortunate inmates. The food is of the worst kind, and better victuals cannot be obtained even with money. The prisoners are not allowed a spoon, fork, or knife; they are compelled to eat like brutes, and are not permitted to see any friend or relative. These jails may be compared to hell on earth; the keepers are cruel, and without any feeling. Here are chained hundreds of political criminals.

A young man from Bologna, full of genius, and of promising success, called Gavazzi, and a nephew to the illustrious Crusader of Italy, had been imprisoned in the Baths of Diocletian for five years. Being reduced by tortures and privations almost to a skeleton, the physician applied to the Cardinal-Vicar to grant him a more healthy abode, asserting that the poor youth could not live longer in his present prison.

The favor was refused. At last, on the night of February 1st, the patient grew worse; the doctor was called for, who, on examining the languishing patriot, exclaimed that all was lost, and there was no more hope of saving his life.

The poor victim smiled at the idea of his physician, and said, '*if the body is lost, the soul will be saved!*' The chaplain, a Cupuchin friar, came to administer the sacraments and to read the prayers. But Gavazzi refused to confess, and would not listen to any advice or threatenings of eternal damnation. This mournful news reached the ears of the Holy Father, who, professing to desire that 'one Gavazzi' at least should die in the bosom of the Catholic Church, dispatched to the living tomb my Lord Matteucci, who enjoys a wide reputation of being able to convert the most firm unbelievers. But even this prelate proved of no avail. When he spoke to the young man of Christ, the patient answered that he believed in Him, but Christ never persecuted or taught his ministers to persecute his fellow-creatures. Young Gavazzi died on the night of the 2d of February last. His body was burned, as that of a heretic, outside of the graveyard, and buried with lime!

I am informed that the principal charge brought by the Tribunal of the Sacred Consulta against this young man, is that of having, during the Republic of Rome, stormed, at the head of his soldiers, the beautiful Villa Patrizi, which was the earthly paradise of the ferocious Patrizi. For this he was sentenced to twenty years' imprisonment in the Baths of Diocletian.

Wild Man of Africa.

There is another inhabitant of the woods by the Gaboon river, more to be feared than the African boa; it is the wild man of the woods—not the orang outang, though an immense ape—always acting on the offensive, and ready to attack man. The bones of his extremities are longer than those of an ordinary sized, full-grown man. I have examined them here, and whilst contemplating the skull, the jaws, and their terrible apparatus, really experienced a sort of shuddering. The canine teeth are upwards of two inches long, and of proportionate bulk. There is a ridge running from the top of the nose backwards over the crown of the head; to this is affixed a muscle, by which the living animal draws backwards and forwards a most frightful crest of stiff hairs; when enraged, or purposing to inflict injury, he erects them and draws the crest forwards over his large eyes, and utters most hideous yells at the same time.

Nothing seems to intimidate him. Sometimes he advances with boughs of trees broken off for the purpose of concealing his approach and attack, and suddenly grasps the legs of the human being, brings him instantly to the ground, breaks his bones by blows of his mighty arms and hands, and tears the flesh by his monstrous teeth. The native huntsman who goes in search or meets with him, whilst pursuing less formidable animals, has learned that the safest way to engage is to act quite on the defensive; to let the monster draw near, when he will immediately seize the end of the muzzle of the gun, (ready cocked and presented,) between his teeth. Instantly it must be discharged; if the man either delays till the ape has compressed the barrel so as to close it, or fails to give a mortal wound, woe be to him; his doom is sealed.

[Doctor Prince.

Opening of the Ganges Canal, in India.

The Ganges Canal, the greatest public work as yet constructed by the English in India, was opened by the Lieutenant-Governor of Agra on the 8th of April. The scene at the opening, as described by the local papers—English clergymen reading a form of prayers for the occasion, Brahmins throwing flowers into the stream, an imposing display of troops, a general distribution of sweetmeats, missionaries preaching to the crowd, racing in sacks, and the like—formed a *melange* that could only have been presented in British India. Though the great trunk of the canal has been thus formally opned, the branches required for the distribution of the water will not be fully complete for some years. By the time they are so, the work will have cost a million and a half; and it is thought that the direct net return will be at the rate of about 7 per cent. on the outlay, and the indirect return arising from the increase of cultivation and land revenue is estimated at about the same sum. The results of the canal, in preventing the recurrence of the famines that have invariably followed the failure of the monsoons in the districts it traverses, and in creating numerous lines of easy and economical transit connected with the great rivers of the Doab, are incalculable. The total length of channel navigable throughout, including the trunk and terminal lines into the great branches, is very nearly 800 miles. The principal engineering work is an aqueduct over the Solani river, having a water way of 750 feet. This work cost £300,000, or about nine times as much as Telford's aqueduct over the Dee, at Pont-y-Cysyllt, which is half as long again, and nearly three times as high, but with a much narrower channel.

Witchcraft of Women.

I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The whole world is like the Miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the whole world will serve you so, if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls "the small, sweet courtesies in which there is no parade, whose voice is still to tease, and which manifest by tender looks and little acts and attention—giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing." This is the spirit that gives to your time of life and to your sex their sweetest charms. It constitutes the sum total of all the witchcraft of women. Let the world see that your first care is for yourself, and you will reap the solitude of the Upas tree around you, in the same way, by the emanation of a poison which kills all the juice of affection in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she can never be beloved. The seed of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it, and if it then be found associated with a generous sensibility, its execution is irresistible. On the contrary, if it be found in alliance with a cold, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all that a parent can feel, and not without the hope which constitutes the parent's highest happiness. May God protect and bless you.

[Wm. Wirt to his daughter.

A Mr. Brooks, writing from Olympia, Oregon, says: "A strange and beautiful tree has lately been found here, which is from one to seven feet high, with a leaf resembling that of a pear, and the trunk and branches those of the orange. The upper side of the leaf is coated with gum, of the consistence of oil, and it is highly fragrant, the odor resembling that of bergamot or ripe fruit. It will be highly ornamental and a desirable addition to our gardens, as it is an evergreen."

Death by Chloroform.—Mrs. Harriet N. Richardson, of North Adams, Mass., died a few days since from inhaling chloroform, administered to her by Dr. C. E. Streeter, who makes the following statement concerning the case:—

"The amount of chloroform inhaled was about two-thirds the usual quantity, and the time of inhaling it was much less than usual, the breathing easy and the pulse regular, with no unpleasant sensations except the prickling of the hands, which is no uncommon thing. As soon as insensibility was produced, I commenced the operation. I extracted four teeth, and was about to remove the fifth, when suddenly the breathing ceased, the pulse could not be felt, the face became deadly pale, the eyes vacant, the lips livid. Instant dissolution appeared inevitable. The face was wet, fresh air admitted by raising the windows, artificial respiration was immediately commenced, when she gave two or three short respirations; then to all appearance life was extinct without a struggle or motion of any part of the body, and all within two or three minutes from the first symptoms of alarm. Still artificial respiration was continued. The physicians were called in, but all to no effect. Dr. Babbits, the first one in, had no hesitation in pronouncing her dead at first sight, and no power on earth could raise her in about five minutes after the alarming symptoms came. Still, for the gratification of the friends and the people present, a battery and other means were resorted to, but without any possible hope of raising her. Signs of death were too apparent to be mistaken."

Educational Convention in England.—The N. Y. *Tribune* has received from Chas. F. Stansbury, an American resident in London, a letter to this effect: The Society of Arts, Manufactures and Commerce of London, of which Prince Albert is President, and which reckons among its prominent members the most zealous and active social reformers of England, will hold this summer, commencing on the 20th June, an Exhibition illustrative of the state of popular education in the various civilized countries in the world. Mr. Stansbury has been appealed to by the Secretary of the Society to aid in carrying out its views with reference to the American portion of the Exhibition, and accordingly has undertaken the task of a correspondence calling the attention of his countrymen to it. His wish is that our Common School system should be worthily illustrated at the Exhibition in question, both for our national repute and the weal of the various States of Europe. The Exhibition will embrace plans and models of school buildings and rooms, and examples of school furniture of every description, together with the books, apparatus, maps, &c., used in imparting instruction to the young. Along with these the Society will be glad to receive written memoirs upon the Common School system of the United States, its moral, social and political results, together with descriptions of any new and successful methods of teaching.

VARIETY.

The sea is the largest of the cemeteries, and its slumberers sleep without a monument. All grave-yards in other lands show some symbol of distinction between the great and small, the rich and the poor; but in that ocean cemetery the king and the clown, the prince and the peasant, are all alike undistinguished. The waves roll over all—the same requiem song by the minstrelsy of the ocean sung to their honor. Over their remains the same storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on until awakened by the same trump, when the sea will give up its dead.

Laffitte said that he had never been a worshiper of Napoleon; but then he had an opportunity of convincing himself that the Emperor possessed, in the highest degree, the art of popularity. "He was very confidential with me," said Laffitte, "spoke without reserve, and once made a striking remark concerning our nation. To govern the French," said he, "one must have arms of iron and gloves of velvet."

The mortality in London for the week ending April 1, was 1487, which was 167 above the average. Of this number 237 died of tubercular diseases, 175 of diseases of the brain, nerves and senses, 61 of diseases of the heart and blood vessels, 236 of diseases of the lungs and other organs of respiration, 49 were sudden, and 175 of *violence, privation, cold, and intemperance.*

The longer we live in this world of roses and thorns, the more we learn to revere those philanthropic axioms: "Bear and forbear;" "Live and let live;" and to reverence a faith whose Christian founder has made it a condition of having our trespasses forgiven that we should forgive the trespasses against us.

The *Democratic Press*, of Chicago, says there is a western boy in that city who is sixteen years of age, and measures six feet eight inches. He is as straight as a tall Lake Superior pine, intelligent, and proud of being a western product. His father and mother are both larger and taller than himself.

In New York, the number of deaths for the week ending April 24, was 428. The population of London is 2,362,236; of New York about 650,000; the former city, even in the increased mortality of the week mentioned, is healthier than the latter.

A subscriber writes to the editor of a Western paper:—"I don't want your little paper any longer." To which the editor replies, "I wouldn't make it any longer if you did; its present length suits me very well."

Habit has a wonderful rule in human affairs; it consecrates and preserves all our acquisitions, whether moral or intellectual—and memory itself is little more than habitual knowledge.

Happiness is a butterfly, which, when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you.

There would be few enterprises of great labor or hazard undertaken, if we had not power of magnifying the advantages which we persuade ourselves to expect from them.

A person who undertakes to raise himself by scandalizing others, might as well sit down upon a wheelbarrow and undertake to wheel himself.

Under the head of "Pretty Good," the Cincinnati *Columbian* says that Miss Eliza Pretty was married to Mr. John Good, on Friday last.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial* bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester, New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P. M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

BEST METHOD OF CONDUCTING SABBATH-SCHOOLS.

An Essay read before the Seventh-day Baptist Eastern Association, May 25, 1854,

BY H. H. BAKER.

The fact that impressions made upon the minds of the young are lasting, though their existence is sometimes concealed for years, furnishes strong inducements to early impart religious instruction. It should be *early*, for then it can be communicated successfully. The observance of the Sabbath, and the bringing of our children weekly within the stated means of grace, vitally connects the Sabbath-School with the welfare of our churches, and the interests of our denomination. A system of religious instruction, adapted to the wants of children, and entrusted to careful instructors, will ever exhibit a majority of faithful and intelligent Christians, who had thus early become familiar with the doctrines and principles of the Bible.

The great object of every Sabbath-School should be, to present truth to the mind, and bring it to bear upon the consciences of those who may be early affected by its heavenly teachings. To accomplish this, a goodly number of faithful brethren and sisters must labor steadily from Sabbath to Sabbath, and thus by overcoming every discouragement sustain and build up this noble institution. In a word, a well-regulated Sabbath-School goes very far towards preventing the violation of the Sabbath; it also inspires a love for biblical study, and elevates intellectually and morally the great mass of the people.

Advantages.

It is no uncommon event, that persons are led to reflect seriously upon their wayward course, and turn to the Lord, and embrace salvation, through the influence brought to bear upon them in the Sabbath-School, by there beholding the anxiety of many to sow the good seed of the kingdom, and bring forth the fruits of peace, love, and obedience. The influence of children over each other is also a consideration of no small magnitude, which can here be rendered effectual; here they form habits which will affect them in all the relations of life.

Duties of the Church.

Let us for a moment inquire what are the duties of the church in sustaining the Sabbath-School? That the members of the churches generally are much less engaged in the Sabbath-School than they ought to be, there can be no doubt; yet would they but give the School their presence, and thus practically show that they have an interest in its welfare, they would produce a salutary influence; it would encourage both teachers and scholars, and stimulate them to greater diligence. In short, we regard it as peculiarly fortunate, that in every Sabbath-School a place may be found, where the services of all may be employed in promoting the cause of our blessed Redeemer.

Duties of Parents.

Parents should not think that upon the Superintendent and teachers, alone, rests the responsibility of the attendance of their children. Very far from this; they are as parents bound to see that their children attend punctually and regularly. It must indeed be very mortifying to children, where any little inattention on the part of their parents is the cause of their coming late, or remaining at home. Parents should manage the duties in their families on the Sabbath, so that their children can be punctual; and if any good cause exists why they should be absent, the Superintendent should be made acquainted with the cause, that the children may not be censured, or considered negligent. "Remember the Sabbath day, to keep it holy," is the language of the fourth command; therefore accompany your children to the Sabbath-School; for how as parents can you expect God to bless you, if you neglect to train up your little ones "in the nurture and admonition of the Lord?" Let your children see that you love the Bible, and that you regard it as a precious gift, and are anxious for them to reap its advantages. As you prize your children, strive to secure for them the benefits of the Sabbath-School.

Organization.

It has been found necessary, in every well-regulated School, to have a Superintendent, who shall take the general supervision of affairs; a Secretary, who shall have charge of the records; and a Librarian; also a complement of Teachers to instruct the several classes. In fulfilling the duties assigned me, I trust it will not be deemed out of order to briefly advert to the duties and responsibilities of these several officers.

Superintendent.

The importance of this officer, I fear, is but seldom felt. I have known Superintendents who did but little more than simply to open the School, and perhaps give some little direction to its exercises. The Superintendent must be regarded as the principal of the School, and once having the control, on him rests the responsibility of improving and promoting its interests. He has an influence paramount to any other individual, and this influence is necessary for its benefit and support. The Superintendent should of course be a young man possessed of good natural abilities, of irreproachable character, as the School, in the estimation of the public, will be understood to partake somewhat of the standing of its presiding officer; his standing therefore in society should be good, and his Christian character fully establishad. Any injudicious appointment of a Superintendent is most severely felt by the teachers, and therefore to them should be intrusted the selection, rather than to those who merely compose the congregation. And allow me here to say, that the pastor should be exempt from this service, for I am of the opinion, that in nine cases out of ten, the prosperity of the School would be better secured in other hands. The term of office, I am inclined to think, should be annual, the Superintendent being subject to reëlection. It is to be expected, that the Superintendent will lead in the devotional exercises, and the more interest he takes in the School, the more his influence will be felt, and the stronger will be the bond which unites the teachers and scholars to himself and each other.

What an interest it should awaken in the church, to see the superintendent and teachers laboring to bring within its pales those little ones of whom the Saviour said, Suffer them "to come unto me, and forbid them not, for of such is the kingdom of heaven."

Teachers.

All Sabbath-School teachers should feel, that their labors are designed not only to improve the habits of the children, and store their minds with truth, but to persuade them early to embrace the Saviour, that in the end they may have everlasting life. The teacher should never be weary in well doing, for the influence which they exert, under God, may be the means of saving a soul from death, and hiding a multitude of sins. The duties and obligations of a Sabbath-School teacher are of no ordinary character, and it is to be feared, that teachers may think lightly of their station. Perhaps some take no time through the week to prepare, and leave all for the Sabbath, while others may come before their classes without any preparation at all, feeling satisfied with simply coming to the church at the appointed time, hearing their classes recite what they had learned, and returning when the school was dismissed. No, dear teacher, if you think this all, you entirely mistake your duty; it is your business to induce children to love and serve God. Teachers should be punctual, always in their places, and they are not at liberty to attend or not, as their convenience or comfort may suggest, as no apology will atone for neglect; for what is seen in the teacher is felt at once by all the scholars in the class. Should the recitations close before the school is dismissed, the teacher ought to fill up the time with the class with some comments of a practical nature, for a teacher truly must be indifferent, who can find nothing with which to interest children for a few minutes.

Before I dismiss the teachers, I wish to say, that the display of gold chains, or numerous finger rings, or superfluities of any kind, in my humble opinion, must prove detrimental to the spiritual interests of children; and above all, the use of tobacco is greatly to be deplored. With what care should we regulate our conduct as teachers, so as not to cast a stumbling block in the way of others, or offend one of these little ones.

Classification.

In arranging the classes, inequality in age and size, as far as practicable, should be avoided, for where any great difference exists, the larger are very likely to feel disaffected. The number in each class must vary, of course, according to circumstances, but there ought not to be more than eight in any one class where there are a number of classes, and, circumstances permitting, I would never allow more than five. To avoid everything like giving precedence, I would suggest, that the youngest class be called the first, and be seated in front; the next older the second, and so on; and also that when a scholar is transferred from one class to another, it should be done by the superintendent, and the reasons for so doing stated.

Bible Class.

During the eventful period of from fourteen to eighteen, we find it very difficult to enlist young ladies and gentlemen in the Sabbath-School unless as teachers; therefore, in every church there should be a Bible Class in which they can become interested, for during this period, their characters generally become fixed for life, and in many cases for the spirit world.

Religious Exercises.

As every moment of the time is precious, the opening exercises should be conducted by the Superintendent in a short and impressive manner. The usual exercises are singing and prayer. At this time every teacher and scholar should be in his or her seat. In singing, the tunes selected should be plain and easy to be understood, that with them every child may soon become familiar; and in no case should tunes be introduced and sung when only a few can participate.

It would be well, we think, in teaching music as a science, that the school should frequently convene for that purpose, as prudence would dictate, that learning music should not be allowed to conflict with the teaching of the great truths of the Bible.

During prayer, each teacher should see that every member of his class is in a suitable posture, and observes perfect silence. The prayer should be short, and in such language as children can comprehend; for if the prayer is tedious, the consequences are always injurious.

Instruction.

The teacher's duty consists mostly in explaining and enforcing the lesson, as every lesson contains truths which should be carefully presented; and yet I have known schools, in which the whole exercises consisted in simply reciting portions of the Scriptures. The scholar should be taught to reflect and apply, as well as to commit to memory the language of the Bible. The asking of questions, properly arranged, is probably more profitable to children than any other mode of instruction. The teacher, in most cases, can intersperse questions of his own with those that are printed, and thereby increase the interest of the exercise.

Teachers should not let any subject pass without being fully understood, for every precept, example, or promise, should be used to communicate useful instruction. The teacher should lend all his energies to make the lesson interesting and useful, and the interest will grow as the knowledge increases.

I would here suggest the propriety of having the scholars in each class sufficiently advanced, present and read an essay on some Bible subject selected by the teacher; this would aid them materially in remembering those portions of scripture about which they write.

Discipline.

Each teacher, as well as others, must aid in the observance of good order by strictly obeying the rules themselves, as they can materially assist by setting a good example. The teacher should strive to keep every one of the class interested in the subject of the lesson during the time of school, and no scholar should be permitted to leave his seat, without liberty from the superintendent.

Time of Attendance.

From an hour and a half to two hours may be profitably spent on each Sabbath; and where schools can consistently meet in the [illegible] to the exclusion of an afternoon service.

In many places the Sabbath-School is discontinued in the fall of the year, at the very season generally considered best for instruction. I know that it is said, "the days are short, and traveling unpleasant," but if our common and other schools are better attended at this season of the year, then why should it not be so with the Sabbath-School? Would not the same reason that would suspend a Sabbath-School, hold good in suspending public worship during the same time?

Records.

The records of every school are of great importance, and should be kept by the Secretary with great care. The *name, age, residence,* &c., and also the names of the parents, should be made a subject of record. The general transactions of each Sabbath, embracing the exercises, the number present and absent, names of visitors, with any other incidents worthy of note, should be recorded. If such a record had been kept in all of our schools, and continued to future generations, it evidently would be very interesting to look back and see in what school and by whom our fathers and mothers were early instructed in the truths of the Bible.

Books.

Those books which bring the scholar in direct contact with the Bible, I should think the most valuable, and there ought to be in every school a system in teaching the scriptures, which should be thoroughly attended to by all. It is very desirable that the scriptures should be studied systematically, and no doubt the use of references will open new channels for thought and reflection. I find by experience, that requiring the scholars to examine the references, and perhaps repeat some of them, is well calculated to interest and give them enlarged views of revelation. Much labor is evidently lost, by presenting before the mind at one time a variety of subjects, differing widely from each other in their import. How valuable then must be a series of definite subjects, which gradually, yet clearly, lead the mind through all that relates to its faith and practice. In Sabbath-School literature, as a denomination, we are remarkably deficient; yet it is believed that the "*Pearls*" will supply the deficiency on one hand, while we hope at an early day to see the biographies of such a Joseph Titsworth, with works on history and various topics, to supply the other.

Library.

The Librarian should devote particular attention to the library, and carefully examine all the books proposed to be added; also see that they are of a religious and appropriate character.

Funds.

There are expenses necessarily incurred in sustaining every Sabbath-School; such, for instance, as furnishing text or class books, books for records, replenishing the library, &c. &c. It therefore should be among the first duties of the church and congregation, to provide promptly and cheerfully for the expenses of the school.

Rewards.

It is generally conceded, at the present day, that rewards should be dispensed with, because they foster the spirit of pride in children, and because no rules can be adopted to govern their distribution without engendering dissatisfaction.

Addresses.

It is customary in many of our schools to have a short address at the close; and especially should a distinguished stranger happen to be present, the teachers are requested to be as expeditious as possible, and give him an opportunity. I am of the opinion, that there is not sufficient advantage in these addresses to justify the suspension of the regular recitations.

Anniversaries.

It is evident, that much good must result from officers, teachers, and scholars of various schools, collecting on some appointed day, and with the patrons engaging in those festivities suited to the occasion.

Conclusion.

In conclusion, your Committee would say, that if these suggestions should commend themselves to those engaged in this great and noble work, we shall hope to see their fruit in after days. Our labor, brethren and sisters, should be to extend the influence of that religion which we profess and love, and for us as a denomination who claim to hold forth the *whole* truth, "there is enough to do; this is the time to do it; we are the persons to do it; and wo be to us if we *refuse, neglect,* or *delay* to do it."

For the Sabbath Recorder.

COMMUNION—BY S. S. G.

Before entering directly upon the subject of Communion in the Lord's Supper, I wish to make some remarks upon the subject of Christian unity, or union, as the true basis of Christian communion.

The unity of the church was of such importance as to draw forth the most earnest prayer of Jesus for its accomplishment. The prophetic eye of Christ evidently saw the divisions which would arise among his followers, and what sharp and bitter contentions would ensue. The heart of Jesus must have been wrung with anguish as he wept over the acrimony of the coming future, and he prayed that it might be averted. In that prayer, every true disciple sympathizes. Many have been and still are sighing over the divided state of God's people, and distracted because divided. Prayers from a thousand hearts are daily ascending for the full answer of the prayer of Jesus. Such have encouraged themselves with the promise, that the watchmen will yet see eye to eye, and, that the Lord will yet bring Zion into union and harmony. But while such have been the feelings and desires of many, yet to this day, divisions and subdivisions continue, yea, even increase and multiply. It therefore becomes a serious question, how can this wide spread evil be checked, if not rooted out? How can Christians manifest that unity for which their Redeemer, in his last hours, prayed so intensely, and which he died to accomplish? Christian unity seems to me to be a question of the first importance among the momentous ones which are agitating the world at the present day.

Christian union, like every other truth, must rise on a right foundation. In the shaking of the heavens and earth during the last days, everything that could be was to be removed. The day was to try every man's works, and if any build wood, hay, or stubble, all such combustibles will be consumed, for the day is to be revealed by fire, viz: the fire of truth. Every doctrine or practice is therefore to be tried—is to be tested. Let us then inquire after a true basis of Christian union.

First, Negatively, mere matters of opinion can never be the true basis of Christian unity. Such is the construction of mind, that unanimity of opinion is impossible. The field over which opinion ranges is world-wide, universe-wide. As the finite is but a scintillation of the infinite, the whole of finity during eternal existence can never equal infinity. There must, therefore, exist an infinite mental variety, an infinite number of opinions, dogmas, in order that finity even approximate infinity. To illustrate, take the opinions that have obtained, and do still obtain, concerning sin. A correct absolute opinion of sin would involve the "personal history of every man, his acts, temptations, wants—his opinion of God, of law, of personal freedom—his theory of virtue, his decisions whether sin is an act or state of mind, of the will or of the heart," &c. Now, as no man can ever know all this, and as every man will have his own knowledge for himself, and not for another, and will form his opinion what sin is according to his own experience, reason, conscience, light, &c., it follows, that no two persons will ever form exactly the same opinion of sin. Nearly the same may be said concerning every other subject. To require anything like uniformity of opinion as the basis of Christian union, is therefore impracticable. And yet, for ages the experiment has been tried. The hydraulic power of theology has aimed at forcing the human intellect into one mold. The iron bedstead has been erected, and by decapitating some, and stretching the muscles of others, it was thought a dead level of opinion could be obtained. And perhaps that infernal machine did once make some advances towards it outwardly, during the reign of ignorance and terror. But since light has shined on the human mind, and awoke the inspirations of living souls, the thing is impossible. There is scarcely any one subject that even two honest persons have the same opinion concerning. Opinions are the judgment formed by the mind concerning a subject under consideration. Now, however honest the seekers after truth may be, all can see, that of necessity there must exist almost an infinite variety of judgments formed relative to various subjects investigated. The highest conceptions which any one has of truth, at any period of his existence, must be the rule of duty for him at that time. If he be honest in his search after truth, he may approximate more towards pure abstract trut . Two or more such persons may therefore be gradually converging towards pure truth, and a unity of opinion or of judgment concerning that truth. There is reason to think that the Christian world is thus approximating towards a greater unity of opinion concerning God, Christ, redemption, heaven, hell, &c. Although Christians have always had the same Bible, yet even honest opinions have been formed concerning what are usually termed the fundamental doctrines of religion, which were the very antipodes and antagonisms of each other. How different were the opinions of Calvin and Servetus concerning God, Christ, and the plan of salvation. Once the opinion obtained, that non-elect infants were damned, even though they died previous to their natural births. Turtullian was of the opinion, that such a sense of justice would fill the minds of the saints in heaven, that they would exult and rejoice as they contemplated the agony of the damned in hell. The great Origen was of the opinion, that the plan of salvation necessarily involved the ultimate redemption of all intelligences, while comparatively few hold that opinion in modern times. Many Christians hold that God has elected to everlasting life one portion of mankind, and reprobated to everlasting death the other. Some maintain the certain perseverance of every true Christian in holiness; others, that even the best of them may be lost. Some are of the opinion, that man's will is free; others, that it is necessitated. Some, that conversion precedes regeneration; others, that regeneration precedes conversion. Some are of the opinion, that the Bible teaches the personal reign of Christ on earth; others think it teaches the contrary. Some are of the opinion that Christ's second advent is near; others, that it is remote. Some hold to a literal resurrection of the body; others do not. Some, that there are two distinct resurrections; others, that there is only one. Some, that the resurrection immediately succeeds death; others connect it with the final destruction of the earth. Some, that the day of judgment is a distant, specified day; others, that it is continually transpiring. We might extend these remarks almost ad infinitum. Is it not plain, that any effort to bring about Christian unity based upon a uniformity of opinion must prove abortive? (Remainder next week.

DANGERS OF TEMPTATION.

A minister called on a poor woman not long since, at her request, to whom she gave the following effecting narrative of herself and her husband:—

She had been married, she said, about twenty years. At that time she was a teacher in the Sunday-School. There she became acquainted with her future husband. He, also, was a teacher in the same school, and a young man of piety and talents. He became the superintendent of the school, and was accustomed to take an active part in all the social services of the church. Having the gift of prayer and exhortation, some of his Christian friends urged him to study for the ministry. He declined, however, and entered into business. Several years passed away.

At length he began to frequent the society of gay and worldly young men, went with them to the theater, and gradually formed the habit of drinking liquor. A neglect of his religious duties was a natural consequence. At length he became an habitual drunkard. The result was the loss of his employment, which was the sole support of his family, and a separation from his wife. For two years she heard nothing of him. After much anxious inquiry, she learned that he had been taken up in the streets as a vagrant, and put into the Tombs. There she was told that, having given every evidence of insanity, he had been removed to one of the institutions for the poor near the city. Further inquiry showed her that he died soon after, a miserable maniac, in the poor-house.

The minister who called on the widow of this once happy young man, as above stated, found her living in a room of a small house, where she kept a little candy-shop, by which she supported herself and a daughter of about thirteen years.

The narrative, as it was told with emotion and sorrow, deeply affected his heart, and awakened many reflections. He could not but think especially of the Apostle's admonition: "Let him that thinketh he standeth, take heed lest he fall." And he is induced to give publicity to the narrative, because it teaches an impressive lesson of human weakness, and illustrates forcibly the power of temptation, and the blighting, blasting influence of intoxicating drink.

Facts such as this stand as beacon-lights, to warn others of the ruin which is sure to overtake them if they pursue a life of irreligion and profligacy. They show us what miserable creatures we are without the grace of God, and especially they solemnly warn the young to ponder well their steps, and take heed to the first incoming of temptation.

BEGINNING FAMILY PRAYER.

The commencement of this sacred and delightful duty must be attended by difficulties, where the head of the family has for years neglected it. A middle aged man of great respectability says:—

I have never done anything since I became a Christian which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty, from the time I devoted myself to the service of Christ; but I shrunk from its performance so painfully, that day after day, and week after week passed away without my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came was much agitated.

Before breakfast I said to my wife, "I feel, C——, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it." "No," she replied; but the tone in which she said it was not encouraging. When we arose from the breakfast table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt that their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I knew not why it was, but during the performance of this service, my soul was filled with thoughts of God's great goodness in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing with as much freedom and fervor as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears.

The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service; and to many of them, I believe, the hour of prayer has become one of the most highly prized of all the day brings us. [Messenger.

THE MEMORY.

OF A WOOL CLEANER.

A minister in Wiltshire, walking near a brook, observed a woman washing wool in a stream. This was done by putting it in a sieve, and then dipping the sieve in the water repeatedly, until the wool became white and clean. He engaged in conversation with her, and from some expressions she dropped, asked her if she knew him.

"O, yes, sir," she replied, "and I hope I shall have reason to bless God to eternity for having heard you preach at W——, some years ago; your sermon was the means of doing me great good."

"I rejoice to hear it; pray what was the subject?"

"Ah! sir, I can't recollect that, my memory is so bad."

"How, then, can the sermon have done you so much good, if you don't remember even what it was about?"

"Sir, my poor mind is like *this sieve;* the sieve, does not hold the water, but as the water runs through, it cleanses the wool; so my memory does not retain the words I hear, but as they pass through my heart, by God's mercy, they cleanse it. Now I no longer love sin, and every day I entreat my Saviour to wash me in his own blood, and to cleanse me from all sin."

Truly, a *practical* memory is the best memory.

OF A TRADESWOMAN.

A woman went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But one thing," said she, "I remembered; *I remembered to burn my bushel.*" A doer of the word cannot be a forgetful hearer.

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MORE THOUGHTS ON ORDINATION.

We are well persuaded, that the Christian Ministry is not an institution of man's devising. And though it be the duty of *all* Christians to proclaim their Master risen from the dead with power to save; and the privilege of every one, who chooses, to appoint meetings, here and there, for the purpose of exhorting sinners to be reconciled to God, and indeed, to avail himself of the opportunity, whenever and wherever he can find an assembly willing to listen; we are, nevertheless, persuaded, that some are designed by the Head of the Church to be exclusively dedicated to the work of both preaching and teaching. We believe, too, that their designation to this work takes place previous to any choice made of them by the churches to fill the pastoral office.

But on this point we need not enlarge, as we had occasion, some months ago, to express ourselves upon it with sufficient fullness. The only question we care about discussing now, has respect to the formality of ordination. Is it necessary that those persons whom the Head of the Church designates to the work of the ministry, be formally set apart to their work by some ceremony of a public kind, previous to any choice made of them by churches, respectively, to fill pastoral stations?

Our answer to this is, first, that the fact of their being furnished with suitable gifts is evidence of their designation by Jesus Christ to the work. And being thus designated, are they not already *ordained?* The Head of the Church ordains his own ministers. (John 15:16, Jer. 1: 5.) As with the Apostles, so with all others to whom "a dispensation of the gospel" is committed, (1 Cor. 9: 17;) the power of the Holy Spirit coming upon them (Acts 1: 8) to furnish them with gifts for the work, is their *ordination*—their authority to go out and preach, baptize, and teach. It is, therefore, simply a question of fact, whether the Holy Spirit has, or has not, thus designated and fitted them for the work. If He has, no man has a right to forbid them.

But, in the second place, it is the duty of the church, or churches, of which the persons so designated are members, to give their concurrence. To refuse it is rebellion against the Supreme Authority. Churches have no power of legislation in matters of this kind. Their duty is merely to *ascertain* what is the will of Christ, and then to take out of the way every thing that might prove a hindrance to the execution of it. Seeing in any of their members the evidence of their ordination to the ministry, it is their duty to encourage them, to urge them forward, indeed to do all in their power to induce them to commit themselves wholly to the work.

In the third place, it is not necessary, that *persons thus ordained* by Christ to the ministry pass under the hands of a Presbytery. We have shown, already, that there is no scriptural authority for the Imposition of Hands upon those who are about being inducted into the pastoral office; and there is just as little for the practice of it upon those who are about entering upon the ministry, simply, without reference to the pastoral office.

But is not ceremony of some kind requisite? Should there not be some formality, by which it shall be signified to the public, that a brother, having separated himself from common business, is about devoting his whole attention to the ministry? We think there should. Not only should the concurrence of the church in what Christ has already done be given, but that concurrence should be manifested, in some way, to the public. Not but what the brother's right to exercise the ministry is sufficiently authenticated by the gifts with which he is furnished; only it is necessary, that he be fully assured that he *is* thus furnished. Whether he is, or not, it is the right and province of the church to determine. The brother may very much err in the judgment which he passes upon himself. He may suppose himself to be gifted for the ministry, when he is not; and in order to settle the question, it is proper that the judgment of his brethren be taken. But the brethren being satisfied, some formality by way of signifying their satisfaction to the public is suitable and becoming.

But what shall this formality be? We answer, any formality which is not inconsistent with the nature and spirit of the Christian Religion. If the church chooses to call in the aid of a council of ministers, have a sermon preached, a charge given to the candidate, together with the other ceremonies usually practiced among us, it has a right to do so. But we repeat, what we have said already, that the essence of ordination does not lie in these things, and that the candidate is, scripturally and validly, ordained without any of them. The *vote* of the *church*, approving his undertaking the ministry, is in reality his ordination, as far as the work of men is concerned; and if the other ceremonies are super-added, it ought to be distinctly understood, that they are brought into requisition merely for the purpose of signifying the act of the church to all others concerned.

Above all things, it ought to be understood, that the only authority, under the great Head of the Church himself, by which a minister holds his office, is that of the church to which he belongs. He does not receive it from a Presbytery. It was not conferred upon him by the Imposition of Hands. He does not hold it at the discretion, and will, of a council of Ministers, Association, Conference, or any thing of the kind. He holds it as a gift from the church. And on this account, we have some fault to find with the usual form in which ordination certificates are made out. They are usually got up by the council of ministers employed on the occasion, and signed by them only, insinuating that the ordination had come from them rather than the church. We think the certificate should be given by the church, signed by its own proper officers; and if the ministers in council sign it, they should sign it simply as servants, or agents, called in by the church.

We may, possibly, have more to say at a future time. T. B. B.

MISSIONARY CIRCULAR.

DEAR BRETHREN:—

The Board of the Seventh-day Baptist Missionary Society now have under their direction two foreign missions, with four missionaries and their families dependent upon the churches through them for their support, and for the means of prosecuting their labors.

The mission at Shanghae in China has been in successful operation for several years, and has been fully and well sustained. For years there has been no lack of funds, when they were wanted, for the support of the missionaries, or to build a chapel and dwellings for the missionaries. The Board now pay to each of the missionaries there seven hundred and fifty dollars a year. The expense of transmitting this amount is many dollars more. The Board are entirely satisfied with the missionaries, and hope to continue and sustain them in that mission so long as God shall in his mercy permit them to live. This we have no doubt is the wish of the churches.

Acting under the supposed wish of the churches, the Board have projected and established a mission in the land of Palestine, and have appointed two brethren and their families to take care of and conduct the mission. Within a few days, the Board have received intelligence of their safe arrival at Jaffa, in the land to which they have been sent to preach the Gospel. The expense attending this mission is thus given to the Board by the Committee on Outfit: Total of goods purchased for outfit, freight, passage, &c., fourteen hundred sixty-nine dollars and fifty-two cents; money advanced, and supposed to be in hand on arriving at Smyrna, five hundred eighty-seven dollars thirteen cents; goods donated by friends of the mission, five hundred forty dollars forty-two cents; amounting in all to twenty-five hundred ninety-seven dollars seven cents. Our missionaries would expend nearly all of their funds by the first of the present month. The funds obtained specifically for the Palestine Mission were nearly all expended in the outfit. Our missionaries have signified that they shall need five hundred dollars each for a year's salary; and the Board voted, at a meeting held on the 9th inst., to pay them that sum. They also voted to send them a remittance of two hundred and fifty dollars each immediately. To do this, the Treasurer will have to send some funds which were not contributed for this mission particularly.

From these statements it will be seen, that the Board have become responsible to our brethren sent far away, to furnish them twenty-five hundred dollars annually, for their support. Beside this, there are other necessary expenses and wants of these missions, that will considerably increase this sum. All this responsibility the Board has assumed to carry out the wishes of the churches in establishing these missions. The Board act as the almoners of your generosity, and have done what they have in the confidence that the churches and brethren would furnish the necessary means to sustain the missions.

Hitherto there has been much want of uniformity in stating the object for which funds were contributed. It is the wish of the Board to carry out the wish of donors. We therefore *request*, that all who contribute shall state specifically the direction which *they wish* their contributions to take. If for *Palestine* or *China, say so distinctly*. All funds sent without a particular designation, will be used for either mission as they may be needed. The Board can have no wish where donors have none, as to which mission shall receive their funds. It would suit us best to have a full Treasury to use in our discretion for either or both as they may need.

Now, brethren, the missions are before you. The missionaries can not labor without support. The Board can not support them without funds. Hitherto the funds have been furnished. We rely upon your increased zeal and liberality to meet and sustain our extending operations.

In behalf of the Board,
J. BAILEY, Cor. Sec.

DR. NOTT'S JUBILEE.—The annual commencement of Union College is to be signalized this year by a special commemoration of the fiftieth anniversary of the venerable Dr. Nott's accession to the presidency of the institution.

"The celebration, which will doubtless be worthy of the college and the men, will take place on the 25th day of July—the day preceding the annual commencement—when a historical discourse will be pronounced by Mr. Justice Campbell, of the Superior Court of New York, to be followed by an address by Rev. Dr. Wayland, of Brown University. In the evening, the President, Trustees, and Faculty, will receive the Alumni in the West College.

SHIPWRECK AND SUFFERING.

To the Editors of the Sabbath Recorder:

The wreck of the ship Winchester, on her passage from Liverpool to New York, and the rescue of her passengers and crew by the United States Mail Steamer Washington, has been pretty extensively noticed in the periodicals of the day, and a deep interest has been universally felt by our fellow citizens in that sad disaster. But from what I have seen in those publications, only a faint idea can be formed of the inboard misery endured by the unfortunate emigrants on board of the Washington after their rescue. The following narrative is extracted from a letter from H. C. Maxson, an assistant engineer on board the Washington. The letter is mostly made up of passages from his journal from day to day, and was sent to a friend, without any expectation of seeing it in print. Believing it would be perused with interest by the readers of the *Sabbath Recorder*, I forward it to you for insertion, taking upon myself the responsibility of its publication, should you deem it expedient to give it publicity.

W. B. MAXSON.

STEAMER WASHINGTON, at sea,
lat. 47. 30, long. 30. 19, May 1.

A gale from the north-west; obliged to reduce the steam, and slow the ship, in consequence of a very heavy head beat sea. Continued blowing throughout the day and night following; sea increasing.

Tuesday, May 2d. The day broke clear, and the sun came out bright. The gale still continues, blowing and piping fearfully. The white crests of the waves, shining in the sunlight, give a grand and sublime view from our noble ship, as she ploughs her way through and over the liquid mountains. At 8 o'clock A. M., saw a vessel on our starboard bow, to all appearance dismasted. Headed the ship for her; and as we neared the strange ship, saw our national flag, so dear to every Yankee, hoisted to the stump of the mizzen-mast, union down—the well known signal of distress. We ran down close to her, and hailed the ship, but could not hear an answer, owing to the roar of the tempest. The next thing to be done was, to find a boat's crew that would dare to trust themselves in a small boat to go off to the wreck. Our first officer, Mr. King, volunteered, and half a dozen sailors ran aft to accompany him. One old man-of-war's-man, made this reply, when asked if he would go in the boat with the mate: "Yes, I would go to hell with him, if he requested it; I'll be one of the crew." The frail bark was launched with much difficulty, and manned by brave men. It slowly neared the distressed stranger. Our decks were filled with the passengers and crew of our ship, each one watching with anxious eyes the boat as it rose on the top of some huge white-capped swell, that threatened to engulf the party. The boat went near enough to the wreck to catch a letter, sealed up in a bottle, addressed to our captain, and then returned. But it was impossible to come along side of the ship. A ball of twine was thrown to the boat, the bottle was made fast to it, and then drawn on board the ship. The letter stated that it was the ship Winchester, of Boston, from Liverpool, with four hundred and fifty passengers; had been sixteen days dismasted, and had lost six of her crew; she sailed with 750 passengers, on the 8th of April; had been spoken by five or six ships, which had taken a portion of them. He requested us to lie by him, as his ship was in a sinking condition, kept afloat by incessant pumping. At times the sea would dash completely over her, and it was impossible to stand on her deck, she rolled about so much. Our poor boat's crew had to remain in the open boat until nearly dark, waiting for the wind to lull, and were obliged to go to the sinking ship at last. They could not get along side, but were hauled on board by ropes, while the boat was dashed to pieces against the ship's side. Each ship set lights, and we laid by her all night, the wind gradually decreasing, leaving a very rough sea.

Wednesday, May 3d. All hands were up before day-light, making preparations to relieve the sufferers. At 7 o'clock began hoisting them on board, one at a time, four boats bringing them off. Continued without intermission until five o'clock P. M., the last boat's trip bringing off the captain, officers, and crew, and some meal, bread, and rice, as we would not have enough for such a large increase of our number. In twenty minutes from the time that our boats were hoisted up, the ill-fated Winchester went down, carrying with her a very valuable cargo, and all the stores and clothing belonging to her passengers. The poor, helpless beings are now on our decks, with no shelter or beds, wet from being in the boats. Many are sick, and all are half starved, having subsisted for the last week on raw oat meal and water. We gave them hard bread for supper, and no water. We could not use our condensers when the ship was lying to, and we had no water on board, depending entirely upon condensing steam, thus making fresh water out of the ocean.

During the night I saw more misery than I ever dreamed of; four hundred and fifty human beings lying on our decks, without as much as a blanket to cover them, and nothing but a sail thrown over them to protect them from the cold night air; old men and women, and little children, exposed and shivering with cold, and a general cry among all of them for water. One man had a broken leg, and was unable to help himself at all. He told me he was almost perished for want of something to eat and drink. I gave him a piece of bread and a bottle of water, and there was no end to the blessings the poor man showered on me. An elderly woman, surrounded by four children, attracted my notice, and I inquired if I could do any thing for her? She said she was from Glasgow, going to America, with her husband and children. They had suffered a great deal on board the wrecked ship. She said, "We had six children when we started; but two of them died, and my poor little Alice, I am afraid, is going;" and she threw her shawl aside, and I saw a sweet little curly-headed girl of three years old, looking as pale as marble. I could not believe that it was living until I placed my hand on its pale brow, and felt it warm with life. She said God had heard her prayer, and sent this ship to their relief. "It is very hard," she continued, "the loss of my little ones, but He has done it for the best. But for His mercy and goodness, we might all have gone down in the Winchester." I called the doctor, and requested him to do all that he could for her and the child. I then retired to my room and wept. I was taught a lesson of reliance and submission to the Divine will. This poor woman suffering from the cold, her clothes all wet, her children crying for bread and water, and shivering in the cold, two of them taken away, and another with the hand of death upon it, all their worldly goods in the bottom of the ocean, none to look to for aid and protection, soon to arrive on a foreign shore among strangers—this poor woman thanking God for his goodness and mercy towards her, and that it was no worse than it was—He had suffered it to be so! I saw a little boy five years old, pale and sick; his father and mother had been carried off in another ship, bound to Quebec, and he was left behind with none to look after him. I tried to find out where he was going, but all he could tell me was that he was going to America. I asked him where he lived before he came on board, but all he would say was, "*to home.*" I told some of the firemen to take care of him, and see that he had plenty to eat and drink. The doctor came to see him and gave him some medicine.

Thursday, May 4th. This morning found four of the emigrants dead—two women, one man, and a child. They had perished during the night. The captain had the cooks up all night, cooking for the emigrants, which is no small job in our little galley. Gave all the people water this morning, and bread and meat at eight o'clock. Weather fine, but rather cold. All hands at work breaking out cargo and taking it aft to make room for the passengers between decks. At seven o'clock P. M., began to lower them down in a boatswain's chair by a watch tackle. Their quarters are on the boiler deck, directly over the boilers, the greater portion of which is used for coal; consequently, it was very dirty and warm. Had them all lowered down by a quarter to ten. They sleep on the naked deck, without beds or pillows, and are so crowded that they have to sit packed away *spoon-fashion* and no room to move about.

Friday, May 5th. I have been among the poor and destitute emigrants for five hours, and have retired to my room sick at heart. I cannot remain on deck without being an eye-witness to scenes that unnerve me. How little do those who read of scenes of suffering and privation, imagine the reality! I sought out the woman from Glasgow, and found her in tears. Little Alice is dying. I brought the doctor, and he could do nothing for her. The poor woman was prepared for the sad tidings. Last night her husband was taken sick, and she wished me to take him to the doctor. She told me her children had been taken one by one, and now he was sick; she could not live to see him die. Here she went into a fit of weeping; and I was obliged to leave to conceal my weakness. I took the man to the doctor, and he gave me hopes of his recovery. I found the little forsaken boy. He too was crying. He told me he was sick, and had no mother. His pale face told the fact more plainly than words. The doctor told me that there were two nuns on board, who promised to do all in their power to aid him in taking care of the sick; and he requested them to take him into their room. I offered to have him washed, and furnish him with clean clothes; but they concluded that they could not take the charge of him. The doctor said that with proper nursing the boy would live; but if left with the rest, he would die. These nuns are persons who have renounced the world, and taken a most solemn vow to live an unselfish life; yet they turn away a poor little sufferer to die. To-day the doctor took the man with the broken leg down in the hold, and set it. He endured the operation without a groan. It has been broken ten days. He was glad to get below, having been on deck, without shelter, ever since he came on board.

I have just been to supper; but had no appetite. There are many on deck who would give all they possess to sit down to a good warm meal of victuals. Many of them are in good health; the hardships endured since leaving Ireland have not made much impression upon them. One of them was complaining about being fed once a day, and wanted to know which meal it was? Some one told him that it was the fashion in America to eat but once in a day, and sleep only on Sunday. He replied, 'I'll never be a fashionable man.'

Seven o'clock P. M. They are preparing another body for the fishes. An old man has died since supper, and in fifteen minutes from the time he breathed his last, he will be buried. He has been feeble ever since he came on board the steamer. I think his wife will follow him before we arrive in New York. It is astonishing how hardened some people become from witnessing such scenes of distress. An officer of the Winchester told an old sick man that he had better jump overboard now, while he could do it himself, and not wait for the sailors to have to do it for him.

Sabbath, May 6th. Weather quite pleasant; the people more comfortable. To-day inquired for the Scotch woman, and was told her child was dead and buried. The doctor has been at work all day, and is getting discouraged. The emigrants appear to have no sympathy for each other; one may die in their midst, their dying words begging for water, and they will refuse to give him a mouthful, for fear of being thirsty before it is served to them again. This afternoon I saw the little boy I have spoken of crying for water, and a little girl sitting by him with a bottle half full. I asked her to give him a drink, but she grasped the bottle with both hands, and held it as tightly as if I had asked for her life. I gave the boy a bottle of ice-water, but suppose some one stole it from him the moment my back was turned. At 7 P. M. buried another man.

Sunday, May 7th. Cold, damp air, and foggy. Found two dead this morning, and another at 12 o'clock. The doctor says they die of starvation. They have become so weak from hunger, thirst, and cold, that medicine cannot help them. They require nursing, which they cannot get here. The water is very cold, and every indication of ice in the vicinity. Made to-day 237 miles.

May 8th. Fog still continues; wind fresh from S. W., and quite cold. Early this morning slowed the ship to clear an iceberg. Sounded in forty fathoms of water. To-day Capt. Fitch gave orders to put all hands on allowance of bread, not having enough to last us home. We begin to feel the bad effects of having the ship so full. After having a four-hours watch in the hot engine room, it would be very pleasant to find a clean spot to sit, and breathe the pure air; but no such place can be found; and below decks, a very sickening odor arises. With favorable weather, we hope to be in New York in four days. Our decks are too small for eight hundred people. My little room has to accommodate four of us engineers, one room having been given up to the passengers.

Tuesday, May 9th. Fog cleared away, and quite cold, more like December than May. I went with one of the mates below, and found six of the emigrants dead. The doctor said they died of suffocation in their close quarters; but there is no other place for them. The forecastle is full, having to take all the sailors from the wreck. Many of the emigrants have been taken into the cabin. The doctor has turned his room into a hospital. He is nearly worn out, and can do but little for them. I saw the Scotch family this morning. The man is very sick and weak. I fear his days are numbered. An Irish woman called my attention to her children lying sick. She told me that one of her children died last night. She said, 'Sure it was a sad day we all left old Ireland.' I tried to comfort her the best way I could, telling her we would soon be in New York, where they would all be taken care of. If I could annihilate time and space, how soon would the Washington be reported in New York, with her cargo of misery and poverty!

Four P. M. Just buried a woman. She was alone, going to New York to meet her husband. This afternoon, took the names of all the passengers and crew of the Winchester, and found them to number four hundred and eighty souls. But death will soon reduce their number.

Twelve o'clock, midnight. I have just been down among the emigrants, and found some of them very sick. I took a bottle of ice-water with me to give to those who needed it most. It was as a drop in the bucket, but it was all I had to give. Since four o'clock there have been three deaths, making nine to-day. I admire the conduct of Mr. King, our first officer. He is continually using his utmost endeavors to alleviate their sufferings. He is a regular visitor at all the tables, gathering up the fragments to bestow on some sick person. The emigrants all consider him as their preserver, and many of them will burst into tears when he is speaking to them.

Wednesday, May 10th. This is the day we should have arrived in New York; but we are a long way off. The weather is pleasant, and the sea smooth. This afternoon gave all the emigrants a glass of rum. The little children would drink it down clear, and not make a face about it either. I went with the doctor to see the man with a broken leg—he is doing very well. Many of the poor people are too sick and weak to go on deck, and are obliged to stay below in the sickly atmosphere. On making particular inquiry, I learned that the forsaken boy I have mentioned had a little sister on board. His father is in America, and sent home for his children. They were in charge of their uncle, who went to Quebec in another ship, after the Winchester was wrecked. The little girl is not more than seven years old.

Thursday, May 11th. I went with the first officer (Mr. King) among the emigrants, to see if we could do anything for them. Hoisted up two or three sick women on deck, where they could breathe fresh air. Poor things! I hardly think they will go back again. I pointed out the little boy and his sister to Mr. K. I found them both on the boiler deck, so dirty that I hardly knew them. Mr. K.'s sympathies were at once enlisted in their behalf. We had them taken on deck and washed, and both of us went among the passengers to beg clothes for them. Mr. K. will put them both in his own room. The boy has the measles, and quite a number of the children are sick with the same disease. Death is busy among us, silently doing his work. This morning buried one of his victims. At 12 o'clock were 510 miles from Sandy Hook. At midnight another was consigned to a watery grave.

Friday, May 12th. The sea continues smooth; the ship is nearing her destination, and the emigrants are in good spirits. The prospect of soon finding relief encourages them. Three of their number were buried to-day. At noon were three hundred miles from Sandy Hook.

Sabbath day, May 20th. Weather quite warm and pleasant. Our decks are crowded with passengers and emigrants, each one gazing with anxious eyes to catch a glimpse of the "promised land." A 5 P. M. spoke the steamer Pacific, and requested her to report the loss of the Winchester at Liverpool. All the officers are on deck, looking out for a pilot. There have been four deaths to-day. At 6.30 made the Highlands, and at 9.30 came to anchor at Quarantine. The doctor came off, and would not let us go up to town.

Sunday, May 14th. Thick, foggy weather; ship lying at anchor. Three of the emigrants died since we anchored, and one of the sailors. The latter was down in the hold yesterday, watching the cargo, and asked me for some rum, and told me he was sick. I thought it was a sailor's excuse, and told him to ask the doctor. Poor fellow, he died last night. At 12 o'clock hove up our anchor and went to New York, after putting about thirty sick ones on shore, the poor Scotchman among the number.

This long and tedious passage is over, and I am once more at home. I have witnessed scenes that I would like to forget, and I am almost sick of a "life on the ocean wave."

THE MISSIONARY SHIP "WILLIAMS."—A letter from the captain of the missionary ship "John Williams," received at the London mission-house recently reports a visit to Erromanga, in the New Hebrides. During the stay of the vessel off the island, the very man who leveled the fatal blow at the martyred missionary Williams came on board. He is now a learner of Christianity. The question was put to him why he killed the missionary. His reply was, "White man had been to the island, and had slain his brother and sister. He feared this white man would do likewise, and so he killed him." The island is now to a great extent reclaimed from heathenism by the labors of native evangelists.

ONE WAY TO CELEBRATE THE FOURTH.—A gathering of five or six hundred abolitionists took place in Framingham, Mass., on the 4th of July. Speeches were made by Messrs. Garrison, Phillips, Remon, and others. Mr. Garrison concluded his speech by burning the Constitution of the United States; also copies of the Fugitive Slave Law, the decision of Judge Loring, and Judge Curtis's charge to the United States Grand Jury! The act was followed by applause and cries of shame, &c.

THE NEW MARKET SEMINARY.

The Seminary at New Market, N. J., under the care of Mrs. R. H. Whitford, held its first anniversary on the afternoon of the 4th inst. The exercises took place in a neighboring grove, and were of a very satisfactory character. Some of the pieces showed independence of thought, refined taste, and thorough training. As a whole, they reflected great credit on the teacher and the pupils. The following is the programme:—

My Country's Shame, Thomas B. Titsworth.
War a Curse; Peace a Blessing, Daniel S. Pound.
The Sabbath Morning, Mary S. Titsworth.
Happiness, Emily F. Randolph.
Act and be Happy, Walter G. Ayres.
The Students' Offering, Sarah J. Ross, K. D. Titsworth.
In Hope I am Happy, Elizabeth S. Dunn.
The Treasures of the Deep, E. F. Ross.
Things that cost Nothing, Ellis J. Dunn.
There is Room Enough for All, William H. Smalley.
Spring, Amanda P. Titsworth.
Summer, Rebecca J. Titsworth.
Autumn, Elizabeth F. Ross.
Winter, Elizabeth S. Dunn.
What a Miracle is Man! Allen W. Dunn.
The Charms of the Past, Sarah J. Ross.
Bright Hopes of the Future, Kezzie D. Titsworth.
More Action; Better Men, Sylvester W. Randolph.
Music in Nature, Rebecca J. Titsworth.
A Smile can rainbow a Cloud of Grief, Amanda P. Titsworth.
The Mission of Life, Abel S. Titsworth.

STARTLING DEVELOPMENTS.—The financial circles were startled last week by some developments connected with the New-Haven Railroad Company. It seems that the President, Robert Schuyler, as Transfer Agent in New York, had, by means of false entries, erasures, and other similar practices, issued illegal and fraudulent stock within a few months past to the amount of nearly twenty thousand shares, or two millions of dollars. This stock had been transferred by the President to himself and brother, under the firm of R. & G. L. Schuyler, and by them hypothecated for loans. The firm has been largely engaged in railroad operations, and in consequence of the depression in money affairs, was obliged to suspend payment some two weeks ago. Thereupon the above facts came to light. Of course they have not only startled financiers, but have done much to shake the foundations of public confidence in present financial and stock operations generally.

—Since the above was written, it has come to light, that Alex. Kyle, Jr., Secretary of the Harlem Railroad Company, has been issuing extra stock of that corporation. His transactions are spoken of as small, amounting to only about $100,000, three quarters of which has been swallowed up in stock speculations, and the balance loaned to Mr. Schuyler. The effect of these developments has been to depress stock transactions, and indeed all kinds of business, and cause several heavy failures in New York. Among the failures are Messrs. Blatchford and Rainsford, and Messrs. Barrowe & Son.

FOUR MORE "CHATTELS" SAFE.—The *Detroit Inquirer* of the 20th states that a medical gentleman of that city, while returning to his home at a very early hour a few mornings ago, from a visit to a sick patient, was accosted by a colored man direct from his "old Kentucky home," who urgently requested his advice about some means of getting over the river. He had a wife and two children, one nine and the other eleven years of age, in the outskirts of the city, and the family had walked all the way from Kentucky in night-journeys, lying still during the day-time. They were hungry, destitute of money, and very weary, and the fear of being overtaken after all their wanderings and escapes, and while fairly in sight of their "promised land," made them nervous and agitated. They had fallen into good hands, however, and after a hearty breakfast—the first food they had eaten in twenty-four hours—they were put on board the ferry, and safely landed in Canada.

MISS DELIA WEBSTER.—This lady, as most of our readers know, was indicted some years ago in Fayette Co., Ky., for stealing or abducting a number of slaves. She was convicted and sentenced to the penitentiary of that State for a term of years, and was pardoned out by Gov. Crittenden after she had served the State but a small portion of the time she was sentenced for. Recently some of those old indictments have been revived, and a warrant was issued for the apprehension of Miss Webster, which was served, but the lady being very sick, could not be removed. Under these circumstances a guard of three men was appointed to remain, tend, and watch her. The guard slept at their posts, or were careless, or were seduced, as the keeper of the penitentiary, Craig, it is said, was; anyhow, Miss Webster escaped on the "underground railroad."

FIRE IN THE CITY OF SHANGHAE.—The North China *Herald* of April 6 says: *A fire* was observed to break out at 2 o'clock *yesterday* morning. It originated in a pork shop near the house of the Rev. S. Carpenter, and traversed the street called the Chai-e-ka from the bridge called Ng-haung-jau, destroying the shops on both sides almost to the bridge called Mai-le-jau. Mr. C.'s front gate was burned, but his house being a few roods back from the street, barely escaped. It is said that this outrage was committed by a body of spies, one of whom was caught and was to be decapitated yesterday.

☞ B. F. CHESTER's post-office address is Mystic River, Ct.

The salaries paid to Baptist pastors in Massachusetts, is said to average $372 among 20 pastors in Berkshire, about $300 in Hampden, $650 in Essex, and in Plymouth $500. In other counties no average is stated; individual cases cited show incomes ranging from $1,500 to $300.

General Intelligence.

Abstract of Proceedings in Congress.

FOURTH-DAY, JULY 5.

In the SENATE, the bill to establish a line of steamships between San Francisco and Shanghae, China, was passed by a vote of 22 to 13. The bill for the Suppression of the Slave Trade was passed. The remainder of the day was taken up in a discussion of the vetoed Insane Bill.

In the HOUSE OF REPRESENTATIVES, Gilbert Dean's resignation, as representative of the XIIth Congressional District of New York, was presented. Bennett's Land Bill and the General Appropriation Bill were each discussed for a while, but no action was taken.

FIFTH-DAY, JULY 6.

In the SENATE, Mr. Gillette of Connecticut presented the resolutions passed at the recent session of the Legislature of that State, against the passage of the Nebraska bill, and censuring Mr. Toucey for voting in favor of it. The Pacific Telegraph Line bill was then taken up, some amendments made, and its further consideration was postponed. The consideration of the Veto Message of the Indigent Insane bill was then resumed, when Mr. Williams of New Hampshire spoke in favor of the Veto Message, and fully sustained the course of the President in regard to the matter. The question was then put whether the bill should pass notwithstanding the objections of the President, and decided in the negative—Yeas, 21; Nays 26. Several House bills were then passed, and the Senate adjourned.

The HOUSE, almost immediately after meeting, proceeded to vote on the amendments of the Committee of the Whole to the Civil and Diplomatic Appropriation bill. Most of the amendments were agreed to, and the bill was then rejected by a vote of 82 nays to 75 yeas. Pending a motion to reconsider the vote, the House adjourned.

SIXTH-DAY, JULY 7.

In the SENATE, Mr. Allen of Rhode Island submitted a series of resolutions, passed by the Legislature of that State, denouncing the passage of the Nebraska bill, the Fugitive Slave Law, and against the acquisition of new territory. The bill making appropriations for the construction of military roads in Washington and Nebraska Territories was passed. The private calendar was then taken up, and twenty Senate and six House bills were passed. The Senate adjourned till Second-day.

In the HOUSE, the vote of Thursday evening, rejecting the Civil and Diplomatic bill, was reconsidered. The appropriations of $482,500 for completing Custom-Houses and Marine Hospitals, and $530,000 for the purchase of the Assay building in New York, were agreed to, and the bill was then passed by a vote of 92 to 67.

SABBATH-DAY, JULY 8.

The HOUSE only was in session, and spent the day mostly on private bills. The bill authorizing the Commissioner of Patents to grant an extension patent to Samuel Colt, for improvement in fire arms, of seven years, came up and a debate ensued. Charges of attempts to bribe, and of an extraordinary amount of corruption in connection with the progress of the bill, were made, and a committee of investigation was appointed.

California News.

The steamship George Law, with California news to June 16th, and over one million dollars in gold dust, arrived at New York on the 9th inst.

There had been considerable disturbance at San Francisco, resulting from the uncertain tenure of land titles. Headstrong and desperate men, incited by cupidity, entered upon the lands of owners under alcalde titles, and, where forcible measures were taken to eject them, force was met by force. Several lives were lost.

Capt. Adams, U. S. N., arrived at San Francisco on the 8th, bearing the treaty negotiated between Commodore Perry and the Emperor of Japan. Of course we can know nothing of the details of the treaty, except from rumor, which gives to the United States two ports, where her citizens can reside and engage in commerce, and where Consuls may be stationed. Americans are also permitted to visit any part of the Empire to the distance of twelve miles from the coast.

The accounts of the recent gold discoveries read like a romance. At Iowa Hill we are told that upwards of three hundred tunnels have been commenced, and that some of them will involve an outlay of thousands of dollars. Remuneration is to be obtained when they get into the hill. Some of these tunnels have iron doors, and are locked and barred lest some rogue should steal the "dust" in the dirt.

The harvest has commenced, and already samples of new barley are exhibited in the market. All appearances indicate the harvest will be abundant.

Fatal Railroad Accident.

An extra from the office of the *Baltimore Clipper*, gives the particulars of a terrible accident which took place on the afternoon of July 4th, on the Baltimore and Susquehanna Railroad, by which about thirty persons were killed, and a much larger number more or less wounded, some of them but slightly, while the extent and the nature of the injuries of others are of a character to render it likely that they also will be called upon to swell the fearful catalogue of mortality. The scene of the accident was a curve of the road about midway between the Relay House and Rider's Grove, at which latter spot the Grand American Celebration took place.

Three trains, full of ladies and gentlemen, with children, left Baltimore during the day to participate in the celebration. Returning, one of the trains left for Baltimore at two o'clock, another started at five, and the third, to which the accident occurred, at about fifteen minutes later. It seems that the accommodation train for York, with four passenger cars attached, under the direction of Wm. Scott, Conductor, started on its way up shortly before 5 o'clock, instructed to lay off at Green Spring switch until one of the excursion trains should pass. This he did, and the second return train passed as directed. The accommodation train then started, and, dreadful to relate, an excursion train from the Grove had also started. They met about three-quarters of a mile above the Relay House, at the turn of an abrupt switch, and came together with a fearful crash. The locomotive attached to the excursion train was behind, pushing the cars; that attached to the other train was in front, and literally plowed its way into the cars, loaded with passengers.

About half a dozen cars were crushed and shivered to atoms, and a large number of their unhappy inmates either killed upon the spot or dreadfully injured. The scene is described as harrowing to the last degree. Several of those killed and wounded were so caught in the wreck of the broken cars that they could not be released for a considerable time.

A dispatch dated Baltimore, Friday, July 7, 1854, says: Up to the present time, there have been 32 deaths from the late disaster on the Susquehanna Railroad, and there are three or four more persons in a doubtful condition. A warrant has been issued for the arrest of Mr. Parks Winchester, the Superintendent of the road. The accident is now attributed mainly to the recent removal of the former competent and experienced President and Superintendent by political proscription, and the appointment of inefficient and inexperienced successors of the right political stripe.

European News.

European news to June 4th has been received.

The most important item is, that the siege of Silistria has been raised—the Russians defeated by the Turks and driven across the Danube. The order of events was as follows:

Siege operations were commenced on the 17th May, and continued until 15th June, the attack and defense being carried on incessantly, and with equal bravery on both sides. Repeated storming parties were directed against the intrenchments—mines and counter mines were exploded, causing immense slaughter to both besiegers and besieged. Mussa Pasha, the brave Turkish commander, was killed by a shell; after which Prince Pashkiewitch, the Russian commander, was struck and disabled by a spent ball, and will probably die.

On the 13th June, a tremendous attack was ordered under Generals Gorchakoff and Schilders, but after severe fighting the Russians were repulsed, and a Turkish brigade sent from Shumla by Omer Pasha, succeeded in entering the fortress. Thus reënforced, the garrison on the 15th made a sortie. A desperate hand to hand contest ensued, and ended in the complete discomfiture of the Russians. Prince Gorchakoff was severely wounded. General Schilders had his leg shot off, and two other Generals were killed. The carnage among the Russian Troops was dreadful, and they retired, fighting, across the river. Pursuing their advantage, the Turks crossed an arm of the river, seized the Isle of Hopa, and blew up the Russian siege works thereon. The Turks then brought out their guns and erected temporary batteries on the Bulgarian bank of the river, before the north face of the fortress. The Russian battalions east and west of Silistria immediately retreated, in good order across the river and destroyed their bridges.

From the Baltic, we hear that the English ships Odin and Vulture landed 150 men at Kalva Karlemy, but they were attacked by the Russians and driven back to their ships with the loss of three officers and three seamen killed, two officers and fourteen seamen wounded, and 25 taken prisoners. Admiral Napier had sent four ships against the place.

A private telegraphic dispatch, received by a Greek firm in London, states that a military insurrection, sympathized with by the fleet, had taken place at Sevastapol, and was with difficulty suppressed.

A conspiracy to assassinate the Emperor of France, during his visit to the baths of the Pyrinese, had been discovered in the Departments of Larn and Garonne, and 150 arrests were made. The prefect was dismissed, and M. Ledetsreur, the friend of Lafayette, appointed his successor.

According to advices from Turin of the 15th, it is stated that the Judge Gabbri, who had been charged with the preliminary inquiry into the guilt of the persons charged with the assassination of the Duke of Parma, was mortally wounded with three strokes of a poignard in the streets of Parma on the 12th ult., at 5 o'clock in the evening.

Four Days Later.

The steamer Baltic arrived at New York last Sabbath morning, in 9 days, 16 hours, and 53 minutes from Liverpool, being the shortest passage on record. There is no fresh intelligence from the East. The Russian squadron is supposed to have taken refuge on the coast of Kamschatka. From China, the dates are to April 22d, but nothing important had transpired.

Emigration to Kansas.

The details of this great enterprise (says a Boston paper) begin to come before the eye. The trustees, Messrs. A. A. Lawrence, Moses H. Grinnell, and E. Thayer, have advertised for proposals for carrying their emigrants West—at least 20,000, and at most 50,000, to be provided for by the transportation companies who make their offers. The first convoy is to start on the 17th of July, embodying a sufficient number of mechanics, engineers, &c., to take practical measures for the reception of after parties.

It may not be generally understood, that the journey to Kansas is a very short one. The mail passes from New York to St. Louis in about 50 hours, and the line of Kansas is northward from the Mississippi River, only 280 miles by the Missouri, up which steamboats go with emigrants.

The interest taken in this enterprize all through the northern, middle and western States, is a most satisfactory evidence of the eagerness with which men have been looking for something which they could do to gratify their attachment to free institutions. The spirit which sent Brewster and Bradford and their associates to Plymouth, and Winthrop and his to our Massachusetts Bay, proves to be alive, after all that has been said of modern degeneracy, and eager to show itself exactly as it showed itself with them. We have heard fears expressed that this State of Kansas would be merely an undisciplined mass of newly arrived foreigners. With some opportunity to see the proposals constantly arriving from Americans who intend to go, we have a right to say that these fears are wholly unfounded. Every form of emigration party is now clustering, from the widow at Lowell—the first woman who signified her intent to go, because she had a son two years old, whom she meant to bring up as a Kansas farmer—round to the party of fifty families from one village in Pennsylvania, who take with them their printing press, their tools and their money, to establish at once in a new home a town even more thriving than they leave behind.

Chivalry.

We learn from the Savannah *Morning News*, that a duel was fought on Monday, the 19th ultimo, between Claudius C. Stewart, Esq., and Joseph B. Coker, Esq., both young lawyers, resident at Newmansville, East Florida. The quarrel is said to have had its origin in Coker's intimating to a young lady, that Stewart had invited him to be one of his groomsmen on the occasion of his approaching nuptials with that lady. It appears that Mr. Stewart had requested Mr. Coker to attend him on the occasion referred to, but at the same time enjoined secrecy in the matter. Mr. S. construed the disclosure into a breach of confidence, and an offense requiring of Mr. Coker his signature and his acknowledgment of his having been guilty of a libel, or the alternative of a fight with deadly weapons. After the interference of the friends of both proved unavailing in settling the quarrel, the parties left Newmansville, and proceeded to a ferry some thirty miles distant, where they crossed to the appointed side. Both were armed with double barreled shot guns. Mr. Stewart's gun was loaded with thirty buck shot. Mr. Coker's gun, which chambers three balls, was loaded with twelve bullets. After firing the first shots at the distance of seventy-five yards, in case neither fell, they were to advance ten paces and fire a second time, when, if neither was yet hit, they were to advance ten paces more for a third shot. At the first fire Mr. Stewart received three balls, two of them in his left arm and shoulder, rendering, it is said, amputation of that limb necessary. The other ball entered his right breast, and passing upward, lodged in his right shoulder, in front. Two buckshot passed through the breast of the loose garment worn by Mr. Coker.

FATAL ACCIDENT.—The Albany *Journal* of July 5th says: A party of the students belonging to the Carlisle (Schoharie Co.) Seminary, accompanied by Prof. Alfred McFail and others, proceeded on Saturday last to explore the celebrated Cave, located a few miles from the Seminary. They had closed their explorations, and were returning, when the accident occurred which resulted in the death of the Professor. It happened in this wise: The party had been in a pit of some hundred feet deep, and all had ascended by means of pully-ropes, except Mr. McF. He was ascending, and had nearly reached the platform, when by some means he slipped from the rope seat and fell to the bottom of the cave. On being approached, he was found senseless, and died in a few minutes. He was a gentleman of rare endowments, well beloved by the students, and highly respected by all. He leaves a stricken wife to mourn his sudden departure.

WOOL.—There is no notable change in the market; the demand continues light, and the sales are small. In the wool-growing districts some purchases have been made by manufacturers and country speculators at a general reduction of 12 to 15 cents per lb. from last year's prices at shearing time. The large dealers in the principal cities have made no movement to lay in stocks at present rates, arguing that the excessive clip, the depression existing in nearly all manufactures of wool, stringency in the money-market, disturbed state of Europe, and other causes, will effect a further decline in prices. Foreign wool is held with more firmness than domestic—50 bales washed Buenos Ayres sold at 14½ to 15½ cents 6 mos.; and 150 do. Mestizo, on private terms. [Ship. List.

SUMMARY.

A dispatch dated Bath, Me., Friday, July 7, 1854, says: The "Angel Gabriel" lectured here on Wednesday and Thursday evenings against Popery. On the last occasion the crowd was large and a disturbance occurred. A mob of men and boys proceeded to the old South Church, used by the Catholics as a place of worship, broke open the doors, rang the bell and displayed the American ensign from the belfry. They afterward set the church on fire and it was burnt to the ground.

The California Conference, at its late session, unanimously requested Bishop Simpson to "fix his residence" in California; and promised to present him with a "suitable residence," should he conclude to accept this invitation. The Conference also voted to request the Missionary Committee to appropriate *fifteen thousand dollars* for domestic missions in the State, in addition to the expenses of the men sent out to their Conference.

Sir Henry Young, in his report on the navigation of the River Murray, in South Australia, just issued, says: "As regards soil, climate, and other natural advantages, there can be no doubt that the vast basin of the Murray, equal in area to seven Great Britains, is well adapted to sustain a large population; while in no part of the world can the extent and facility of internal communication by water be surpassed."

A sad accident occurred at New Haven, Ct., last Sabbath (Saturday) afternoon. The scaffold in the tower of St. Thomas Church gave way, precipitating six men fifteen feet below, among a lot of large stones, some wheelbarrows and stones also falling upon them. Patrick Mack had his thigh crushed and head cut open, and was carried off insensible; his recovery is doubtful. John Lyons and the four others were also badly hurt.

We learn that Merrill, the alledged kidnapper of Solomon Northrup, a free colored citizen of this State, who was thereby subjected to twelve years of inhuman bondage and suffering as a slave in Louisiana, was yesterday morning arrested near Gloversville in Fulton County, and fully identified by Northrup as the villain who stole and sold him into Slavery.

A dispatch dated Albany, Friday July 7, 1854, says: The Canal Board this afternoon resolved to enlarge the Erie Canal between Lockport and Rochester, in conformity with the plan adopted September 16, 1850. The vote stood 8 to 1, the State Engineer voting in the negative.

A sad catastrophe, resulting in the death of a minister, occurred at Susquehanna on the morning of the 4th inst. The Rev. Horace R. Clark, appointed at the recent annual session of the Wyoming Conference to the Susquehanna and Lanesboro' Mission, was crossing the street, unaware of the proximity of the cannon, and not hearing the warnings of the by-standers. A premature discharge of the ordnance happened exactly as he came within its range, stunning, scorching, and bruising him in such a horrible manner that he died almost immediately.

On the morning of the 4th inst., a son of J. C. Cooper, Esq., of Adams, Jefferson County, an intelligent lad, aged about 14 years, with three other boys, went into the woods for the purpose of shooting game. After a little time out, young Cooper said to his companions, "How easy it would be for one to kill himself!" at the same time placing his gun by his side, with the muzzle pointing under his ear. At this moment, by some accidental motion, the gun went off and he was instantly killed.

The steamer Erie, the melancholy fate of which will be remembered by all, was raised from her watery bed in Lake Erie, June 30th. Her hull was towed into Buffalo, and taken to the dry dock for the purpose of examination. It will be a fearful sight to look into her desolate hold, which probably contains many treasures, and perhaps the remains of some of the unfortunate persons who were on board when the vessel was destroyed by fire.

Madame Meszlenyi, one of the sisters of Kossuth, died recently at her residence, No. 130 Ninth-st. in this City, in the 34th of her age. Her disease was consumption, the seeds of which were planted in her constitution in the winter of 1851, on that awful night when all the female members of Kossuth's family, including herself, were arrested by Austrian *gens-d'armes*, and dragged through the streets of Pesth to a place of confinement, previous to their expulsion from the country.

The experiment of a semi-weekly Roman Catholic newspaper in this City (*The Freeman's Journal)* has proved a failure, and is abandoned. The Editor assigns as a reason for going back to weekly issues, that the great mental effort necessary to get out two papers per week did not permit that thought and carefulness which should characterize the columns of a paper devoted to Roman Catholic interests.

The price of paperhaving risen in England, as it has in this country, to a rate seriously diminishing if not altogether destroying the profits of some of the provincial journals, they have resolved to increase their rates of sale and subscription. In Glasgow a movement is now going on to raise the price of all the papers two cents on a copy. In England, the Birmingham *Journal* has just taken the lead with a similar enhancement.

On Wednesday evening, 21st, Wm. T. Merrill was bathing in the Merrimac, and dove a distance of nine feet, where the water was less than four feet deep, and by taking a more perpendicular direction than he intended, struck the bottom with such force as to paralyze his entire body below the heart, by the concussion or fracture of the spine. He died in the course of the day.

From developments recently made, and evidence lately obtained, there remains no doubt that the heir to the immense Jenning's estate of $40,000,000 is Hector Jennings, of Ohio, and measures are now being taken to substantiate his claim, and put him in possession of the money. His agents on both sides of the Atlantic have been untiring in their efforts to obtain the requisite proof of his heirship.

A dispatch dated Albany, Saturday, July 8, says: A fire occurred at Cohoes this morning, by which Strong's mill was entirely consumed. After the fire the south wall of the mill fell in, and several persons were caught in the falling mass. The body of a lad was found in the ruins, and it is supposed other lives are lost. Several escaped, more or less injured.

The American bark Grey Eagle succeeded in landing six hundred slaves near Havana, on the 25th of June. The Eagle was subsequently captured by the British brig of war *L'Esperegle*, but was finally surrendered to a Spanish man of war. Only a small number of the negroes were rescued.

The Connecticut House of Representatives, by a vote of 116 to 78, passed a resolution to amend the State Constitution so as to allow negroes to vote on the same terms as white men. Also (106 to 80,) an amendment to prohibit any person from voting who cannot read. These proposed amendments were then ordered to be continued to the next Legislature, and published with the laws.

A dispatch from St. Catharines, Friday, July 7, 1854, states that the night Express train on the Great Western Railroad, which left the Suspension Bridge Thursday night, run over a horse, whereby the two emigrant cars were thrown off the track, killing seven passengers and severely wounding ten others, some of whom will not recover.

An arrival from Barbadoes brings us intelligence to the 15th of June. The cholera was still on the increase, the number of deaths reaching 400 per day. The whole number of deaths from the disease amounted to 5,000. The shipping in the port was entirely free from the scourge.

News from the Cape of Good Hope to May 13 gives an account of the legislative doings of the new Republic, entirely independent of Europe, there established, bearing the name of the Orana River Free State. The first session of the Legislature closed on the 17th of April.

A dispatch dated Albany, Friday, July 7, 1854, says: In the heavy gale which swept over Lake Ontario on Tuesday last, the schr. Duke of Darlington foundered about twenty miles from Toronto, and six hands, including the captain, perished. A boy named Bailey was the only person saved.

We learn from the *Boston Atlas*, that several professional gentlemen have signified their intention of joining the Kansas party, to leave on the 17th of July, and to return in four weeks. Thus they will see the finest part of this country, besides going along the borders of Nebraska and Kansas.

A slave belonging to Mr. Harris of Union County, Ky., who, some years since, was stolen from his master by the father of the boy, was taken into custody recently at Vincennes, Ind., and returned home.

The Dublin *Freeman* says: "Owen Duffy, of Monaghan Co., is 122 years old. When 116 he lost his second wife, and subsequently married a third, by whom he had a son and daughter. His youngest son is two years old, his oldest ninety. He still retains in much vigor his mental and corporeal faculties, and frequently walks to the country town, a distance of eight miles."

In Darbyville, Pickaway county, Ohio, Miss Fuller, a victim of misplaced affection, drowned herself because her lover sent her a note stating his intention not to marry her. She threw her arms around the neck of the faithless one, kissed him, and in a few minutes after plunged into some water fifteen feet deep, and was a corpse.

The Scioto *Gazette* names sixty-four farmers of Ross County who are extensively engaged in the business of feeding cattle, and who average one hundred head a year, making 6,400 for that county, without counting any of the small fish. These cattle will average them $50 per head, making $320,000.

A dispatch dated Boston, Saturday, July 8, says: Recent developments in New York are exercising an unfavorable influence on money affairs in this city. Stocks have considerably declined to-day, and State street is greatly excited by the failure of a firm of extensive and well-known brokers and stock dealers.

There was a violent hurricane in Springfield and Swanton townships, Lucas County, Ohio, on Thursday afternoon, 29th ult. Along the track of the hurricane the trees were all uprooted and blown down, and laid in immense winrows, as if they had been lifted and piled together, by the action of the wind.

A dispatch dated Philadelphia, Friday, July 7, 1854, says: The lightning train which left Philadelphia for Baltimore at 12.45 P. M., to-day, ran off the track at Broad Creek, Maryland, killing Benjamin R. Benson, the engineer, and Joseph Robinett, fireman.

A recent advertisement in a London paper (appearing anonymously, but attributed to the *Times)* offers a reward of $5,000 for a material which shall be found so cheap and serviceable as to supplant Rags in the manufacture of paper.

An extensive fire occurred in Philadelphia July 5th, which destroyed the National Theater, the Girard House, and the Chinese Museum. The fire originated in the Theater during the performance, but it is supposed there were no lives lost.

A dispatch dated Cincinnati, Wednesday, July 5, 1854, says: An Irishman attacked an American wearing a Know Nothing hat. The American killed him with pistol and bowie-knife. He has not yet been arrested.

Madame Sontag is dead. She was attacked by cholera while on the road from Mexico to Vera Cruz, where she was to embark for the United States, and died on the 16th of June.

B. P. Cahoon, of Kenosha, Wisconsin, has sent the N. Y. *Tribune* three pie-plant leaf stalks that weigh ELEVEN AND A QUARTER POUNDS.

In Ross County, Ohio, a Kansas Emigration Society has been formed, of which Cadwallader Wallace is President. A large emigration is going from that part of Ohio.

Thomas Ritchie, the venerable editor, is dead. He was born during the American Revolution, about 1778, and accordingly was nearly eighty years of age.

Col. Suttle has written to a gentleman in Boston, that he will sell Burns for $1,500, and some measures have been taken to raise the money.

The number of deaths in New York last week was 761, of which 98 were from cholera.

The New York and Erie Railroad Company have resumed the carrying of mails for *way stations* on their through express trains.

For the week ending the 3d inst., there were the unusually large number of 470 burials in St. Louis.

New York Markets—July 10, 1854.

Ashes—Pearls $5 50; Pots 5 81.

Flour and Meal—Flour, 6 75 a 7 25 for common to good State, 7 50 a 8 00 for common to good Ohio and Michigan, 7 12 a 7 75 for mixed to good Wisconsin. Rye Flour 5 50. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 40 for red Upper Lake, 1 80 for white Canadian, 2 00 a 2 05 for good white Michigan. Rye 1 08. Barley 95c a 1 00. Oats 54 a 58c for State and Western. Corn, 68 a 70c for western mixed.

Provisions—Pork, 10 00 a 10 50 for prime, 11 37 a 11 50 for mess. Beef, 15 50 for city mess. Lard 9 a 9½c. Butter, 13 a 17c for Ohio, 17 a 21c for State. Cheese 6 a 9½c.

Hay—70 a 75c for old, 97 a 98c for new.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine, which is a decline.

Potatoes—1 25 a 1 50 for new Long Island.

Seeds—Clover 8c. Timothy 18 00 a 21 00. Flaxseed 1 70.

Tallow—11½c for city rendered.

Wool—33 a 36c for native and half Merino, 42 a 45c for full-blood Merino, 49 a 53c for American Saxony Fleece.

MARRIED.

In Hopkinton, R. I., June 3d, by Eld. D. Coon, Mr. JOHN M. BURDICK to Miss ADALINE W. BURDICK, all of Hopkinton.

DIED.

In Verona, N. Y., June 28th, 1854, Mr. HIRAM EDES, in the 53d year of his age.

In Verona, July 3d, 1854, SARAH ANN, wife of Joshua Williams, and daughter of Hiram and Desire Edes, aged 20 years. D. P. C.

LETTERS.

L M Cottrell, T F West, D F Larkin, Daniel Coon, E Stillman, B F Chester, John Whitford, Charles Potter, Barton Hall, D P Curtis, S T W Potter, H W Randolph, David Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

D F Larkin, Westerly, R I	$4 00	to vol. 11	No. 52
Sarah T Stillman, Warwick, R I	2 00	11	17
Wm Dunn, Plainfield, N J	2 00	11	52
J D Titsworth "	2 00	11	52
Randolph Dunham "	2 00	11	52
I D Titsworth, New Market, N J	2 00	11	52
David Snowberger, Quincy, Pa	2 00	11	52
E Franklin, Perry, Ill	2 00	11	44
Wm S Clarke, Walworth, Wis	8 00	11	52
T F West, Albion, Wis	2 00	11	52
Barton Hall, Eagle Mills	2 00	10	52
R E Lanphear, Berlin	2 00	11	26
Nathan Vars, Berlin Center	2 00	11	52
Mrs J Dewey, Adams Center	2 00	11	18
E W Whitford "	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

H W Randolph, Walworth, Wis $5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Mrs Eliza E Wells $2 00 Nathan Vars $1 00
R Dunham, Jr 1 00 I D Titsworth 1 00

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York, at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6 30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Supreme Court.

IN the matter of laying out a public place between 59th and 106th-sts. and the 5th and 8th-avs., in the city of New York—CENTRAL PARK.—To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto or interested in the land and premises above-mentioned, or any part thereof. Notice is hereby given, that you are required to appear before the Commissioners of Estimate and Assessment in the above-entitled proceeding, at their office, No. 110 Broadway, over the Metropolitan Bank, at 11 o'clock A. M., on any day (Sunday excepted) on or prior to the 15th day of July next, and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known or fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day, consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. ROBERT J. DILLON, Counsel to the Corporation.

New York June 1, 1854.

N. B.—All papers published in the city of New York are requested to publish the preceding notice until the 15th day of July next, once in each week, and to send their bills (with affidavits of publication) to the office of the Counsel to the Corporation to be paid on the final taxation of the proceedings.

Miscellaneous.

The Trouble at Shanghae.

A private letter published in the *Boston Advertiser*, gives the most intelligible account we have seen of the origin of the difficulty between the imperialists and foreign residents at Shanghae and the consequent battle. It seems that the foreign settlement is situated on the west bank of the Shanghae river, between two parallel creeks, running west from the river—the one south of the settlement turns at a right-angle to the north, and reaches nearly to the other, so as to enclose the space occupied by the settlement, somewhat in the form of a square. Outside the creek, parallel to the river, the Chinese camps were stationed. Three forts built of mud and turf stood on the bank, the covered encampment reaching behind them. The race course, which was laid out by foreigners, (Chinese roads are mere pathways,) passes through the center of the settlement, from the river to the creek, before the encampments, making a wide circuit in front of the forts. The graves alluded to are made of earth about ten feet high, and form a very good cover. They are scattered in the rice-fields, outside the settlement, where the English deployed to attack the Chinese in flank. With this explanation, the reader will easily understand the account given below, under date of Shanghae, April 12, 1854:

We have had rather exciting times here since I last wrote you, as perhaps you have heard by report, or read in the newspapers, before opening this. Now that it is all over, I can safely tell you all about it. I suppose you would have been rather anxious about me, if you had known what was passing at the time. A kind Providence, however, watched over and protected me, as it has ever done.

I have often told you the position which the two contending factions of Chinese occupied at Shanghae, the Rebels in the city, to the number of five or six thousand, and the Imperialists encamped outside, about an eighth of a mile from the walls, and the same distance from the houses in the foreign settlement, though bordering on the new race course. In the neighborhood of the last mentioned locality, the soldiers from the Imperialist camp were in the habit of assembling in the afternoon (at the time when most of the foreigners take their daily exercise) for the purpose of firing at a target, so placed that many of the shot fired passed over the course in no very pleasant proximity to the persons of the aforesaid ladies and gentlemen. Latterly too the Imperialist soldiery, not content with annoying those on the course by their dangerous proximity while engaged in target practice, had the impudence to insult inoffensive individuals (foreigners) by throwing mud and stones at them, and occasionally even discharging their fire-arms at them, when they thought themselves unperceived. Complaints had often been made by the Consular authorities in consequence of these outrages, but although many promises were made, no redress was ever obtained from them—neither was the annoyance discontinued.

Nine days ago five or six Imperialist soldiers went into the compound of a foreigner and set to work deliberately stealing some wood which happened to be on the premises, belonging to an Englishman. The latter came out of the house with a friend, and endeavored to make them desist. The Imperialists drew their swords upon them and commenced an attack, whereupon one of the foreigners shot two of the Chinamen with his revolver, severely wounding them, but not so much so as to prevent their escape. That same afternoon, it is supposed out of revenge, several Imperialist soldiers attacked a lady and gentleman (English) on the race course, wounding the gentleman quite severely. He managed, notwithstanding, to defend the retreat of the lady, until several foreigners came to his assistance. A small guard of marines, from one of the men-of-war in port, also came up at this moment and drove the Imperialists back. The latter, however, were reinforced, and some smart skirmishing ensued, the marines protecting themselves as well as they could behind the graves, which are scattered all over the country. By this time the alarm was given to the men-of-war in port, from the church tower, and in a few minutes a strong force of marines and sailors were landed from the two English men-of-war, and from the United States sloop Plymouth. These soon sufficed to drive the Imperialists back, and we went so far as to enter one of the smaller camps, which was soon destroyed, but night coming on, we were obliged to defer further operations till the next day.

The main body of the sailors and marines were sent back on board ship, but a strong guard was kept on the race course and at the boundary of the foreign settlement. The succeeding day all the foreign Consuls made complaint of the outrage so recently perpetrated, and demanded of the Chinese authorities that the Imperialist forces should evacuate all the camps in the neighborhood of the foreign settlement, threatening to use force if they did not remove by 4 o'clock, P. M., the next day. As no especial movement was apparent in the camps on the following morning, a force of about 250 men from the two English men-of-war, and the U. S. ship Plymouth, was drawn up on the land about two o'clock, and the English volunteer Infantry corps and the American volunteer Artillery corps, the former consisting of some 60 men, and the latter about 15, of which number your humble servant with rifle and revolver was one, joined the regular force at the church, from which point we marched together to the new race course and separated to take up our respective positions. We Americans, regulars and volunteers, marched up to within about 50 yards of the first camp, the guns of which raked the road we were advancing upon. We then halted, and at four o'clock commenced shelling the camp in front of us, the English from their position which was much less exposed than ours opening their fire at the same time. We fired for about ten minutes without being fired upon, and then the order was given to charge, and charge we did right up within fifteen yards of a battery, which, if properly managed, might have sent us all to eternity. As it was, at their first discharge poor Gray (a relative of Mr. Griswolds, in Russell & Co.'s,) and a Capt. Pearson commanding an American ship then in port, both attached to the same gun that I was, fell severely wounded, the Capt. within a few feet of me. A blue jacket was also shot at the same time. After this our men were filed off the road under cover of some graves, where, although the shot whizzed unpleasantly near, we were comparatively protected. From this point we kept up a very sharp fire, until finally the Chinese fled from the camp, which was now on fire in many places. About the same time the English entered the camps which they had attacked, and which were in like manner deserted. Our loss was two killed and about a dozen wounded, some of the latter very severely—poor Gray has since had his leg amputated.

The Chinese loss is estimated from 200 to 500 killed and wounded. Every thing is quiet now. The Chinese have had a lesson taught them by which it is hoped they may profit. I think they will be more circumspect for the future in their behavior to foreigners.

The routed Imperialists have all removed to the limits prescribed by the foreign consuls, a mile or two distant from the settlement, and their officers have sued for peace. No apprehension is now felt by foreigners.

Collision at Sea.

The ships Trade Wind and Olympus came in collision at 11 o'clock on the night of June 26, in lat. 41° 50', lon, 57° 20', which resulted in the loss of both ships and twenty-four lives.

The Olympus, Capt. Wilson, sailed from Liverpool on the 23d of May for Boston, with forty passengers and a crew numbering thirteen. She was freighted with nine hundred tuns of iron and general hardware.

The Trade Wind, Capt. Smith, cleared at Mobile on the 3d ult. for Liverpool, with seventeen passengers and a crew of thirty-four.

The following account was furnished to the *Commercial Advertiser*, being the narrative of Capt. Smith.

When the collision occurred, the wind was blowing fresh from southwest by south, with squally weather. Night cloudy and excessively dark. The Trade Wind was under easy sail, steering east by south. We had a pure bowsprit light burning, and were keeping a good look-out fore and aft. A few minutes before striking we saw the Olympus's light, one point on the weather-bow, or S.S.E. from us, having the wind three points abaft the beam, with yards squared and spanker furled; mizen top-sail on the cap. We put the helm up, and swung the ship off to E.N.E., bringing the Olympus's light broad off on the weather bow, but before we could discover whether the ships were approaching each other, the Olympus's light disappeared. Yet in the darkness, we thought we could make out the sail, passing along to windward of us, standing to westward. After an interval of five minutes, her light again suddenly appeared close to us on our weather-bow, and almost at the same instant we could make the ship out with her head to northward, standing square across our course. Our helm was put hard up promptly, but we could not get our long ship off fast enough, both ships being too far off to deaden way by bracing yards. Our halyards and sheets, &c., were let go as soon as possible, but in vain. The Trade Wind was going at an immense speed, and the Olympus was under a press of canvas, forging ahead directly across our bow. She was struck between her main and foremast, with an effect that can only be conceived. Our starboard bow was stove in, the cut-water and stern were crushed, bowsprit and foremast were broken, and the ship was wrecked from stem to stern with the shock. The wood-ends opened, as I suppose, from keel to deck. The main and mizenmast of the Olympus were struck with such force as to knock them clear of the ship altogether. She then swung round fore and aft along our port-side, swinging her bow over our quarter boat, crushing it to atoms, after which she dropped astern clear of us, when I found the captain, officers and crew, and some of the passengers, on board the Trade Wind, having jumped on board at the collision.

Finding the Trade Wind full of water in a short time, with foremast hanging to the rigging, we cut away to clear the wreck forward, and hove the anchors off the bow to lighten her forward. The launch, and the two small boats we had left, were now got aft, ready for launching over the stern. Provisions and water were also prepared, so as to be conveniently removed if we found it needful to leave the ship. But as our cargo was composed of 4,657 bales of cotton, we hoped she would float for some time. The sea was running very heavy, though the wind moderated fast. The ship gradually settled as the cotton became soaked, so that we waited anxiously for day-light.

When the day broke we found the Olympus still afloat, four or five miles to eastward, and as she showed a side high out of water, Capt. Wilson was permitted to take our small gig, with as many of his men as would accompany him, to ascertain the condition of his ship and endeavor to save his passengers with his own boats, if the vessel was likely to go down.

About 4 o'clock A. M. we launched our large boat, and placed our passengers in her with the first and second officers in charge, and dropped her astern out of the vortex around the ship, which threatened her destruction every moment. This was done with the view of loading from the ship by means of the quarter-boat, but unfortunately, just as the quarter-boat was launched, three or four frightened creatures leaped into her and capsized her. We found it impossible to right her in the heavy sea around the water-logged ship. In this state of affairs it became evident that if the launch was permitted to return to the ship, she would become swamped and founder alongside by the efforts of the frightened crew to be first into her, and all hands would inevitably perish. I was therefore compelled to order her off and leave us to our fate. It was a melancholy command, but one I deemed of imperious necessity.

At this time the boatswain and many good swimmers plunged overboard and swam to the boat, where they were gladly received The rest followed the captain to the mizzen-top, as the sea had taken possession of the upper deck.

The launch, with twenty-eight of the crew and five or six of that of the Olympus, pulled off in the direction of the Olympus. Before reaching her, however, she went down, but not until Capt. Wilson had succeeded in getting every one from on board. She sank at 6 A. M.

The launch then turned toward our ship, but while on her way discovered a sail to the south, and gave chase, in hopes of saving themselves and obtaining assistance for those left behind. At 6:30 they lost sight of the Trade Wind.

After the boat had left, about twenty-five men with myself had taken refuge in the mizzen-top. Soon afterward we discovered a sail to the southward, standing by the wind to the northward. The colors were set at the mizzen-sky-sail masthead, union down, to attract attention. In the mean time the work of destruction went rapidly on in the ship's hull. The upper deck burst and commenced breaking up, permitting the cotton to float; the spare spars, skylights, hatches, companion ways, &c., were carried off, whirling and turning over. The ship settled with every sea that swept her, till about 6.30 A. M., while I was on the mizzen top-sail yard, and most of my companions were on the top, she made her final plunge, sinking very fast, carrying all down with her to some depth, when we immediately rose again to the surface, surrounded by the planking of the deck and a few bales of cotton.

The expert swimmers immediately united with me, and under my orders collected all the floating planks and spars at hand and formed rafts on which we divided ourselves to the number of sixteen men, while others took to the fore-mast which had remained by the ship until she sank, and was still afloat. The rest sank to rise no more. The fore-mast must have proved but a temporary refuge, as the descending ship must have drawn it down as she settled, as some of the rigging was attached to it.

After recovering our strength, (much exhausted by our almost superhuman efforts in forming our rafts in the very heavy sea running at the time,) we took occasion to improve and add to them from time to time, out of the mass of wrecked stuff around us, until, about 4.30 P. M., or after ten hours exposure to our perilous and exposed situation, we were mercifully rescued by the boats of the Belgian bark Stadt Antwerpen, Capt. Wytenhoven, the sail before mentioned.

When we arrived on board we found that our boat, and those of the Olympus, had reached the bark about 9 A. M., and had since been making praiseworthy efforts to reach and rescue us, but with no sanguine hopes of finding survivors among the floating wreck stuff.

Upon mustering, we found 44 of 62 from the Trade Wind, and 52 of 58 from the Olympus, making 96 saved of 120.

On Tuesday, July 4th, being close into Block Island, with light westerly winds, and the bark becoming short of provisions, we met a whale boat fishing, which we chartered to take us to Newport, (Capt. Wilson and myself,) so as to reach New York, and send a steamer to the bark for assistance.

The Trade Wind was one of the finest clippers built in this City. She was 2,018 tuns burden, about three years old, valued at $100,000, and is largely insured in Wall-st. Her freight is valued at $50,000 and the cargo at about $250,000, the latter being principally insured in England. She was owned by W. Platt & Son of Philadelphia, and Booth and Edgar and others of New York.

The Olympus was built in Kennebunk, in 1850, and was 744 tuns register; was worth about $50,000, the cargo $200,000, and the freight $15,000. The Olympus was insured at the eastward, where it is presumed the cargo or a portion of it is also insured.

European and Yankee Life.

From a Lecture by Wendell Phillips.

A striking characteristic of the people of Europe, is a want of enterprise. Here every thing contributes to progress, and every man is striving to rise. And he has a motive; for he knows that if he succeeds in accumulating, he will have more influence and a higher social position. But abroad the poor man has no motive to strive—the main-spring is taken away. Property will not change his condition. The mountain weight of conservatism keeps all classes as they were. We are heads, ever subjecting the elements to our uses, and saving labor. There is nothing of this abroad. The reason is, we have much to do, and but a few to do it, while they have but little to do, and many to do it. Consequently we invent labor-saving machinery, while they do as their fathers did, without seeking to improve it. For instance, in Italy, you will see the farmer breaking up his land with two cows, and the root of a tree for a plough, while he is dressed in skin with the hair on. In Rome, Vienna, or Dresden, if you hire a man to saw your wood, he does not bring a saw-horse. He never had one, nor his father before him. But he places one end of the saw upon the ground, and the other against his breast, and taking the wood in his hands, rubs it against the saw. And he will be all day doing two hours work. It is a solemn fact, that in Florence, a city filled with the triumphs of art, there is not a single auger, and if a carpenter would bore a hole, he does it with a red-hot poker! This results not from a want of industry, but of sagacity, of thought. The people are by no means idle. They toil early and late, men, women, and children, with an industry that shames the labor-saving Yankee.

The Pope does not allow the steamboats to come up to his wharves, but anchors them a mile off; so that his ragged boatmen may make a few pennies by rowing passengers ashore. Thus he makes labor, that the poor may live. In Rome, charcoal is principally used for fuel, and you see a string of twenty mules bringing little sacks of it upon their backs, when one mule would draw it in a cart. But the charcoal vender never had a cart, and so he keeps his twenty mules and feeds them. There is no want of industry, but there is also no competition. A Yankee always looks haggard and nervous, as though he was chasing a dollar. With us, money is everything, and when we go abroad we are surprised to find that the dollar has ceased to be almighty. If a Yankee refuses to do a job for fifty cents, he will probably do it for a dollar, and will certainly do it for five. But one of the lazzaroni of Naples, who has earned two cents, and eaten them, will work no more that day, if you offer him ever so large a sum. He has earned enough for the day, and he wants no more. So there is no eagerness for money, no motive for it, and every body moves slowly.

Another phase of European life is to be seen in the modes of traveling. Here every body travels, and consequently our means of traveling are the best in the world. But abroad government does not encourage traveling. It knows that there is a mysterious connection between hurrying to and fro, and dangerous knowledge on the part of the people. So the modes of traveling are very poor. In Lyons, one of the largest cities of France, we have known a traveler to wait a week to obtain a seat in a stage coach, and in Marseilles two weeks. This explains why Paris is France. The people of that city can demolish one government and construct another, before the people of the other cities can hear of it.

Another characteristic of the people abroad is, that they are economical, and are not ashamed of it. If a Yankee tries to save a dollar, there are nine chances in ten that he will tell a lie to conceal it. A Frenchman would not be ashamed to own he was trying to save a dollar. Coaches on the continent travel in the night, because it saves time, meals, and a bed. When a Frenchman enters a coach, he puts on a night cap and goes to sleep. He resigns himself to government—shuts his eyes and opens his mouth to receive whatever may be put into it. Thus, if the stage stops on the way an hour, he never asks the cause, but sleeps on, with the door locked upon him. A Yankee would be out, asking fifty questions.

A marked distinction abroad, is the culture and courtesy of the masses, with one exception. This relates to the stage coach. The English praise us for our attention to women and sick persons traveling, and we deserve it, compared with them. On the continent, the seats of the stages are numbered, you take a particular one, and are not expected to move to oblige any body.

Death of a Sub-Marine Diver.

From the Buffalo Republic.

Mr. John Tope, one of the divers employed by Messrs. Wells, Gowan & Green, in their operations on the Lake, lost his life while experimenting with a sub-marine armor, a few days since. The circumstances attending this lamentable causality, are substantially as follows: It appears that Mr. Tope was desirous of testing a sub-marine armor preparatory to commencing operations on the wrecks which the company design raising this summer, and in company with three others, started from Cattaraugus Creek in a small vessel of about twenty tuns burden, and proceeded some distance from the shore, where the water was about forty feet deep. Mr. Tope descended into the water three times. The first and second time he went down some fifteen or twenty feet, each time signalizing to those above to raise him. In both instances he remarked that the foul air did not escape fast enough to allow him to breath freely. Previous to going down the third time he detached the spring from the valve which allows the impure air to escape from the helmet, and desired the man who held the signal line to observe carefully when he should reach the bottom (some 40 feet) and be prepared to answer his signals. He then entered the water, and had descended about thirty feet, when those above thought the armor felt unusually heavy. The signal line was immediately jerked to ascertain whether any thing was wrong, but receiving no answering signal, the diver was immediately raised from the water.

On opening the helmet, the unfortunate occupant of the armor was found to be quite dead, presenting a horrid spectacle, blood oozing from his eyes, ears, nose and mouth. Detaching the spring from the escape-valve prevented the air from inflating the armor below the neck of the diver; and when it is recollected that at the depth of thirty feet the pressure of the water is equal to fifteen pounds to the square inch, and hence there must have been a pressure of at least ten tuns upon the lower extremities of the diver; and this tremendous pressure forced the vital fluid to the head, bursting the blood-vessels, and thus causing immediate death. Not more than a minute and a half elapsed from the time he entered the water to the time he was hoisted upon the deck of the vessel. The pressure of the water upon the lower part of the armor, on his two previous trials, caused a slight rush of blood to the diver's head, causing a dizziness, which he imagined was produced by foul air, and he insisted upon descending again with the spring detached from the escape-valve, which he said would allow a free current of air to pass in and out of the armor; but a moment's reflection will convince any one that this alone was the cause of the melancholy casualty. The apparatus he used on this occasion was in complete working order, and one of the most perfect ever manufactured.

The New Postage Law.

The following is the first section of the New Postage Law adopted by Congress.

"That in lieu of the rates of postage now established by law, there shall be charged the following rates, to wit:

"For every single letter in manuscript, or paper of any kind in which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail for any distance between places in the United States not exceeding three thousand miles, ten cents. For every such letter or paper when conveyed wholly or in part by sea, and to or from a foreign country, for any distance not exceeding three thousand miles, the ocean postage shall be five cents; and for any distance exceeding three thousand miles, such ocean postage shall be 10 cents, (excepting, however, all cases where such postages have been, or shall be, adjusted at different rates by postal treaty or convention already concluded or hereafter to be made. And for a double letter there shall be charged double the rates above specified; and for a treble letter, treble those rates; and for a quadruple letter, quadruple those rates; and every letter or parcel not exceeding half an ounce in weight shall be deemed a single letter; and every additional weight of half an ounce, or additional weight of less than half an ounce, shall be charged with an additional single postage; and upon all letters passing through or in the mail of the United States, excepting such as are from a foreign country, the postage as above specified shall be prepaid; and from and after the first of January, 1855, such prepayment shall be by stamps. And all dropped letters placed in any Post Office, not for transmission through the mail, but for delivery only, shall be charged with postage at the rate of one cent each; and all letters which shall hereafter be advertised as remaining over or uncalled for in any Post Office shall be charged with one cent each, in addition to the regular postage; both to be accounted for as other postages now are."

The second section provides that the bill shall take effect from and after the commencement of the next fiscal quarter.

Nebraska and Kansas.

Dr. Bascom, late editor of the *Ohio State Journal*, is now traveling through Nebraska and Kansas, and is writing a series of interesting letters to the *Journal*. We clip the following from one of them:—

Before we passed the Kansas, we came upon an encampment that attracted attention. It turned out to be a grand hunting company from the plains. Sir George Gore, an English Baronet, has taken it into his head that it will be fine sport to hunt buffalo, &c., on our great western plains. So he packed up his trunks, &c., and started for a regular summer campaign. He brought the most magnificent pack of dogs that were ever seen in this country. Between forty and fifty dogs, mostly greyhounds and staghounds, of the most beautiful breeds, compose this part of the expedition. He had a large carriage, and probably a dozen large wagons to transport provisions, &c. These require five yoke of oxen to each wagon. These, with the horses, men, &c., made up quite an imposing company. Sir George is a fine-built, stout, light-haired, and resolute-looking man. But there are other things besides fun in such a trip, and it will try the manner of stuff of which he is made before he returns.

Between Kansas and Westport we passed an encampment of 3,000 Mormons, who were on their way to the great Salt Lake. They were waiting for the balance of their company, and had been encamped there for several days. They were in a fine forest. Some were sleeping in their wagons, but the most of them had tents, and the woods and fields adjoining, in all directions, were covered with these white and fragile dwellings. Oxen are used for teams. Men, women, and children were scattered about on all sides. Blacksmiths' hammers were heard, and the hum of preparation came up from all parts of the camp. It was a singular sight, and fraught with many suggestions and reflections upon this strange and deluded people. These emigrants are generally from Europe, and the most of them do not speak a word of English. They have a long journey before them.

A New Railroad Brake.

M. Andraud has invented a new railroad brake, which consists in a strong metallic reservoir, holding about 150 to 180 quarts. This reservoir is filled with compressed air, of eight or ten atmospheres, by means of proper pumps, which are worked by the locomotive. The reservoir is provided with a manometer, safety-valve, and a proper stop-cock, and so arranged and situated that the engineer can easily manage and observe any part of it. When a special person is employed to superintend the apparatus, it can be placed upon the tender. Every car is to be provided with a tube of an inch or more in diameter, each tube having on both ends elastic tubes, by means of which the tubes of each car can be connected with those of the other cars, so as to form a continuous communication with the air reservoir. Each car is furnished with two cylinders of five inches diameter, which are placed below and on each side of the car body. Each cylinder has a piston, to the ends of which the brakes are attached; the cylinders are connected with the long conducting tubes, and when the air is let into the cylinders, their pistons are pushed out and force the brake against the wheels. When the air is stopped off, a spring or some elastic fixture withdraws again the brake from the wheels. The chief brakeman at the reservoir, who manages the apparatus, can by a single turn of the stop-cock act at once upon all the brakes at any moment's warning, which may be given by the means of an electro-magnetic signal from any car in the train. The brakeman has only to keep his reservoir always properly charged as the manometer indicates.

The Mad-Stone.

The reference of the *Washington Union* to the mad-stone (one of which is now in the possession of the family of the late Mr. John King Churchill, in Richmond, Va.,) has drawn articles upon the subject from several cotemporaries.

The *Petersburg Intelligencer* has been shown one, in the possession of Mr. Oliver, who resides in Petersburg, and, it is said, has several certificates of cases in which it has been successfully used for the bite of the mad dog. It is rectangular in shape, with parallel sides, and polished surfaces, traversed by dark-grey and brown streaks, and about a size larger than half a Tonqua bean, except that it is not near so thick. Upon being applied to the wound of the patient, (says the *Intelligencer*,) it soon extracts the virus, which, it is said, may be distinctly seen in the water into which it is repeatedly dipped during the operation.

The *Portsmouth Globe* says: "We were raised—'brought up' is, perhaps, the word—in Petersburg, Va., and among our very earliest recollections is one concerning a cure from hydrophobia, made through the agency of a mad-stone. The person, whoever it was, that was bit by a rabid dog, went to Williamsburg, in this State, where it was said a mad-stone was located, and came back well, and was never troubled either with madness or its symptoms.

Our next notice of the subject was when two individuals in Petersburg were bitten by mad dogs, one, we think, lived in Halifax-st., and his father believing the mad-stone a humbug, refused to let his son go and try it. He was seized with the fits, after the usual medicinal agents had failed, and died in great agony. The other visited the mad-stone—still then at Williamsburg—and entirely recovered.

The next case was this: "We were traveling from Paineville, Amelia County, to Farmville, Prince Edward County, Va., and stopped at a blacksmith's house to get dinner. In the course of conversation, he said he had been bit by a mad dog, that had destroyed by its bite a number of cattle, sheep, and hogs, and that he hastened at once to Williamsburg; that, on the way, he had suffered much from the bite, but after the application of the stone, he had got relief, and suffered none since. 'That bite,' said he, laying much emphasis on the cost, '*cost* me nearly a *hundred* dollars.'"

James M. Pratt, of Lyndon, Ill., encloses to the editor of the *Boston Investigator*, a Liberal or Infidel paper, the sum of $5, which he says is a portion of the profits from corn planted and tilled on Sunday, and which he tenders as a free-will offering. He further states, that he intends to keep on raising Sunday corn, and every year that he has luck he promises to send the *Investigator* man a V.

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Office of Transportation, Laurens R. R., S. C.,
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J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

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Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

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The Sabbath Recorder.

For the Sabbath Recorder.

COMMUNION—BY S. S. G.

(Concluded.)

In the language of a celebrated living orthodox writer and preacher:—

"There needs to be a revision of our current impressions in reference to the value of doctrinal platforms, and articles of scientific divinity, taken as bonds of unity and defenses of purity. Christ and his apostles manifestly had no such conception of unity as that any external ligament of opinion or science may compass it and foster it. Christian unity, in their view, is not a fascicle, but a tree, vitalized by a common life. 'I in them, and thou in me, that they may be made perfect in one.' It is holding the head, and under it being fitly joined together. It is moral, not logical; of the heart, not of the head. It is precisely what an apostle means when he speaks of the *unity of the Spirit*, under which there is of course one body or embodiment, as there is one Spirit; one Lord above, one faith in the heart to embrace Him, one baptism as the outward profession of that faith, and then, as the soul, the internal, vivifying principle of all, 'one God and father of all, who is above all, and through all, and in all.' Discarding this magnificent view of internal brotherhood in the life, dogma early undertook to build an external, scientific unity; and exactly that followed which only could follow, viz.. that as the heads which propagate dogma are many, not one, so the church, ceasing to be one, became, externally viewed, as many as the heads. Manifestly, no human opinion could have scope or force to unify all thought or belief under it, and the more stringently it insists on containing the world in its human measures, the more certain is it that dissent, disruption, and all manner of discord, will follow. So it has been—so it ever will be. These attempts to settle the world into unity under the external bonds of opinion, continually defeated, have been continually insisted on, and so the divisions and subdivisions have been constantly growing finer, till now, at last, the imposture is discovered—the articles of opinion that were to be the bonds and bases of a unity externally constructed in place of the vital unity of the spirit, have fretted away at last even the appearance of unity.

"Nothing is plainer, whether as a matter of theory, or of fact, than that dogmatism is and should be the most fruitful of all causes of divisions. If faith has to do with the infinite; if life is the presence in the soul of the infinite; how clear is it, that opinions can compass no such matter. And then, how evident is the reason why opinions divide, and sects arise, and wars wage. O this wretched babble of opinions, this mutual barricading of opinion, by which Christian souls are fenced away from each other, and, if possible, from the life of God; as if the known, acknowledged fact, that God is manifested in the world, and wants the world's love, were nothing; to receive it nothing; to meet in receiving it nothing; no unity. Therefore we must bring this astounding, untheorizable fact into theory, install it in consequence, under the name of some school, or in some articles of theology, and then, to unite in it, we fancy makes a brotherhood. And thus we go on to talk, debate, measure, and judge one another, and quarrel religion from age to age, without so much, it may be, as one spiritual apprehension of God or of Christ as the life of the world; opinions, deductions of mere logic, dogmas, impotent and dry, discussed, debated, stood for by some, rejected by others, yielding to none the true food of life: these, with such intermixture of strife and fire as are naturally to be expected, constitute the history of religion.

"The manner in which dogmatism necessitated division, may be well enough illustrated by the mournful separation which has taken place in the New England churches.* Had we been embodied in the simple love of God, under some such badge, for example, as the Apostle's creed, it is very probable to me that causes of division would never have existed. But we had an article which asserted a metaphysical trinity, and this made the assertion of a metaphysical unity inevitable; nay more, even desirable. So we had a theory of atonement, another of depravity, another of regeneration, ingeneration of character, which required the appearance, so to speak, of antagonistic theories. Our theologic culture, meantime, was so limited, on one side, that we took *what was really our own opinion only, to be the unalterable truth of God;* on the other, the side of the revolt, too limited to perceive the insufficiency of dogma as a fruit of the mere understanding, too limited not to take the opposite with the same seriousness and totality of conviction—they even fell to the work of constructing a religion wholly within the molds of natural reason itself, admitting nothing transcendant in the reach of faith, or the manifestation of the life of God. They asserted liberty, as they must to vindicate their revolt, producing, however, in the mean time, the most intensely human, and in that sense, the most intensely opinionative religion ever invented, under the name of Christianity.

"One limit, I rejoice to believe, is already reached, as regards this process of division, and a consequent reaction may be hoped for. No longer is it possible for any man to think it a matter of ambition to become the founder of a sect. For this business of sect-making is already quite overdone, and the products turned out in later times, are so indifferently small, because of the number, that when the busy leader gets his name stuck upon a small platoon of adherents, it seems to be a judgment of God upon him, thus to expose himself to ridicule. Henceforth, the once powerful motives of ambition are taken away from the activities of dogmatism, and now there is nothing left us, in fact, but to strive after the Head—to draw the bleeding members, if we may, of Christ's lacerated body together, and have it for our most blessed and pure reward, to see them coälesce and live. And to hasten such a result, we must disallow, as unchristian, all human schools and names of men."

The same writer says in another place:

"It is not in the highest, truest state of spiritual life, and union to God, that the gospel finds us. Our faith is imperfect, only initiated, possibly not even that; and since the world we live in, too, is full of false learning, corrupt opinions, and deceitful pretenses of knowledge, we must be allowed to cultivate theology, with what measures of grace we have, and struggle up through our imperfect mixtures of natural judgment and spiritual discernment, into the full day of light and love."

He continues:

"Manifestly, we preserve no true semblance of purity now, by our former standard; for the worst kind of impurity is practical, no theoretic—the impurity of a selfish, unspiritual, undevout life; and this will shelter itself as quietly under the platform of orthodoxy, as if it were even acceptable to God. How often, indeed, is it the shame of religion, that a confessedly true disciple is hunted out of the church for some gentle aberration of opinion, when many are endured in it, who neglect every duty, are known to live in a manner that disavows every spiritual relation, whether to God or to man, simply because there are so many persons assuming to be pillars in the churches, who make a religion of orthodoxy, and find it so much easier to be exceedingly mad for this, than to be humble, gentle, and patient for Christ's sake."

Perhaps I ought to beg pardon for so lengthy a quotation; but it seemed so much to the purpose, that I could not refrain. It all goes to show, most conclusively, the utter impossibility of opinion, as the basis of Christian union. And I am not certain but that the almost infinite variety of opinions that obtain, is necessitated by the law of language and mentality. For, is it not a fact, that every one's opinion of the Bible, as well as any other book or subject, is just what he understands the Bible or the book to teach. One understands the Bible to teach Trinitarianism; another, Arminianism; another Unitarianism; and who dare say that each is not honest in his opinion, and that each arrived at his own opinion according to the best of his understanding of the rules of language? One understands the Bible to teach the annihilation of the wicked, while another denies, and each one aims honestly to arrive at the true meaning of the record as suggested by the Holy Spirit. One is a literalist, another a spiritualist, when reading the Bible. One believes God has bodily parts and form; another, the contrary. One believes temporal death the consequence of Adamic sin; another, that it inheres in man's original nature. What a variety of opinions have obtained among the best, the most pious, and those most desirous of ascertaining the divine will concerning inspiration, the Sabbath, baptism, the Lord's Supper, creation, the account of man's first sin, the deluge, the atonement, and almost every Bible question of importance; and all this by the most firm believers in God, the Bible, Christ, and his redemption. Surely, then, where such diversity of opinion seems almost necessarily to obtain, ought we to expect, that the Christian world will ever harmonize in opinion? For one, I do not expect such a miracle of miracles to take place. And yet I do expect the Christian world one day to be unified, to be fused into unity—that the church will yet stand forth clear as the sun, fair as the moon—that the prayer of the Redeemer will one day be answered—that the unity for which he prayed will be realized—that the kingdom of heaven will be realized on earth—that God's will will be done here as in heaven. Nor do I expect that it will be brought about by any personal coming of Christ to destroy the wicked, and burn the earth, but that it will be the result of an application of those principles which ever can be the only true basis of union, on earth or in heaven, among intelligent beings, principles that, if not recognized, there will ever be wars, contention, discord, and hell. The examination of them will be considered when I argue the affirmative of my subject.

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* The author of this extract is a New England clergyman.

GIVE HIM ALL.

An Indian, who heard a sermon in a Christian settlement, was much moved by the claim that he should *give up all to God.* The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it; and at length solemnly resolved to do what God required. First, he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty furniture; then his blanket—repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this last extremity, he laid *himself* upon the altar, saying, "*Here, Lord, take a poor Indian.*" The offering was accepted; and there, alone, bereft of human help or hope, this poor despised savage was delivered from the power of sin, and made an heir of glory. He soon learned to read, and was supplied with a Bible, which he made his daily companion; he was happy in solitude, or with Christian friends, to whom he often remarked, that when he gave *himself* to the Lord, the Lord gave him "all things," for the life that now is, and that which is to come.

[American Messenger.

THE BIBLE.

Father! that book
With whose worn leaves the careless infant plays
Must be the Bible. Therein thy dim eyes
Will meet a cheering light; and silent words
Of mercy, breathed from Heaven, will be exhaled
From the blest page into thy withered heart.
John Wilson.

There wilt thou learn what to thy ardent mind
Will make this world but as a thorny pass
To regions of delight; man's natural life,
With all its varied turmoil of ambition,
But as the training of a wayard child
To manly exercises; yea, death itself
But as a painful birth to life unending.
Joanna Bailie.

Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
Dryden.

So has this Book entitled us to Heaven,
And rules to guide us to that mansion given;
Tells the conditions, how our peace was made,
And is our pledge for the great Author's aid.
His power in nature's ample book we find,
But the less volume doth express his mind.
Waller.

A critic on the sacred Book should be
Candid and learned, dispassionate and free;
Free from the wayward bias bigots feel,
From fancy's influence, and intemperate zeal.
Cowper.

TIME OF COMMENCING THE SABBATH.

An Essay read before the Seventh-day Baptist Western Association, at its meeting on the 23d of June, 1854,

BY NATHAN V. HULL.

The question as to the time of commencing the Sabbath was originally one of a very simple and incomplex character. The present difficulties about it, whatever they may be, have arisen out of circumstances that have occurred one after another in the world's history, suited to the development of new and diverse theories. As it was not contemplated by the Association, that a history of the circumstances and opinions connected with this question should be given by their Committee, he will confine himself to the question as it was "at the beginning," supposing that to be the design of the appointment.

In the first chapter of Genesis, we find the term *day* employed in two different senses. In the fifth verse it is said, "And God called the light day, and the darkness he called night; and the evening and the morning were the first day." It will at once be seen, that the term "day" in this place has two significations—the first limited to the time in which light prevails, and the second extended so as to embrace both the light and the darkness, or a day of twenty-four hours instead of a day of twelve hours. It is, however, well known to the Bible student, that the term *day* is used in a variety of significations, many of which are not pertinent to this question, for the reason that they were not only introduced a long time *after* the institution of the Sabbath, but because it is used to describe widely different portions of time. To attempt to apply all the various uses of the term to this discussion, is manifestly absurd. The question, when stripped of its foreign and illegitimate characters, is, In what sense is it used in the *institution* of the Sabbath? To answer this, we must go to the institution itself, and study with care the record revealing the divine mind concerning it. Go we then to the "law and the testimony."

We will now state two propositions, and attempt their proof.

1. That the term day, in Genesis 2: 2, 3, embraces a period of twenty-four hours.

2. That this day of twenty-four hours commences on the evening previous, so that the darkness preceding the light is reckoned with the day.

In proof of the first proposition I remark—1. That the six days preceding the one under consideration are expressly so defined. 2. Though the six preceding days are so defined, and the seventh in its *terms* is not, yet, as it is embraced in the narrative, without the introduction of any such terms as necessarily changes its meaning, we are required by all sober rules of interpretation to employ it in consonance with the foregoing part of the history. 3. But if we were to change our reckoning at this point, it would involve us in a most serious difficulty, namely, that of producing a chasm between the end of the sixth day and the beginning of the seventh day; for it is manifest, that the darkness preceding the light of each of the six days of the week was reckoned as a part of the day, so that the day ended with the disappearing of the light. If, then, this rule is not applied to the seventh day, the darkness following the sixth day is a period of time by itself, not belonging to any day, and therefore not a portion of the *week;* for a week is a period of time consisting of seven days. We conclude, that the idea that the seventh day is a period of twenty-four hours, equally with the other six days of the week, will not be seriously disputed.

We come now to our second proposition, which is, that this day of twenty-four hours commences with the commencement of darkness on the preceding evening. In Genesis, 1st chapter, 2d verse, we are told that "darkness was upon the face of the deep." In the third verse, God said, "Let there be light, and there was light." In the fourth verse, it says, "God divided the light from the darkness." And in the fifth verse it is said, "He called the light day, and the darkness night." And now mark, the "evening" (the darkness) and the "morning" (the light) were the first day. How then is the first portion of *time* described? Is it not called "darkness," "evening," "night?" *Time, then, commenced with darkness.* Hence, by an iron necessity, in reckoning time from "the beginning," we must commence with the darkness with which time began, and joining that with the first succeeding portion of light, we have in scripture phrase "the first day." And if we begin the first day of time so, we must commence the second in like manner; for the rule of one civil day is the rule of all other civil days, and as the seventh day is a civil day, the same rule must be applied to this also.

But let us for one moment look at the *design* of the Sabbath, and see if we may not in this way get something to strengthen our position. In the commandment of the Sabbath, we are expressly told that the institution commemorates the work of creation. Now, the night is as much a part of creation as day. If then the time set apart to commemorate the event of creation does not embrace in itself the whole work of creation, there would be a manifest impropriety in the appointment. As then the day before the Sabbath ends with the setting of the sun, the day of the Sabbath must commence at the same time, so that both light and darkness, as works of the Creator's might, have their representatives, and have them in the order in which they were made.

We next ask your attention to the falling of the manna and its attendant circumstances. In feeding the children of Israel in the wilderness, the Lord sent them quails in the evening, dew in the night, and manna in the morning. This order prevailed on the night before and morning of the Sabbath, on each of the days except the night before and morning of the Sabbath. Does not this favor the opinion, that the night *previous* to the day is attached to it? See the whole account in the sixteenth chapter of Exodus.

We now come to the commandment—Ex. 20: 8—11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." It will be seen, that the commandment refers to the six creation days. These have been shown to be days of twenty-four hours, and to commence in the evening. The rule governing their reckoning in Genesis, must govern the mhere, and the rule governing the reckoning of the six days must be applied to the Sabbath. If the Sabbath commences, as some say, at midnight, and as others say, at the break of day, what is to be done in our reckoning with that portion of time passing between the close of the sixth day and the commencement of the Sabbath?

Again, in Leviticus 23: 32, we have a statement that seems to be as much in point as it well could be. "From even unto even shall ye celebrate your Sabbath." Were this statement made concerning the weekly Sabbath, it would settle the question at once; but because it refers to a ceremonial Sabbath, its force in this argument may be denied. But why? What is there in a ceremonial Sabbath that should make this law peculiar to it? Can there be any reason why this expression should be found here, except as a general regulation requiring the keeping of the *whole* day? I think this is all there is of it, and just what there is of it; consequently, the principle here laid down applies equally to other ceremonial Sabbaths and to the weekly Sabbath.

We are now prepared to call your attention to Nehemiah 13: 19—"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath," &c. Who, we ask, unless he had an interest to serve, would draw any other conclusion from this, than that it favored the opinion that the time to cease our labor is as it "begins to be dark?" If it be replied, that Nehemiah pursued this course that he might the more effectually prevent their Sabbath desecration, I answer, that that statement contains an important concession to our principles, which is, that if there was an advantage gained by commencing the evening previous, then there would be a perpetual advantage gained by commencing in the evening. Of this Jehovah must have been aware; and to suppose that he would establish the Sabbath upon such principles as to expose it to almost necessary violation, and to cumber it in its provisions with absolute weakness, is to charge him with folly. Besides, if Nehemiah had taken from the people a portion of time justly belonging to them, would it not have weakened his influence, and exposed him to the charge of having exercised a tyrannical power, and that in the name of justice and religion? We think that Nehemiah simply took the time properly belonging to the Sabbath, and exercised his just authority for its observance.

In further proof of our position, that the Sabbath commences and ends with the setting of the sun, we ask your attention to the fourth chapter of Luke's gospel, where it will be seen that Christ, at Nazareth, went into the synagogue on the Sabbath, and gave a discourse; and, pursuing the narrative, when you come to the fortieth verse, you find that at the setting of the sun those that had any sick came and presented them to be healed. Now, why did they not bring them *before* sunset? Is there any other reason than that they regarded healing on the Sabbath a breach of the Sabbath law? If it be said, that this was a Jewish superstition, my reply is, that does not reach the point. The question is, how came the Jews to believe that the Sabbath closed at sunset? If it be said that this was according to Jewish *tradition*, we demand the proof. The truth is, the Jews affirm that this is according to Scripture. One thing, then, is established by this, and that is, that the Jews interpret the Sabbath law in this respect according to the positions taken in this argument; and who will deny to them, that they have the means, if any have, of forming a correct opinion? Remember, that to them were given the "oracles of God," and the prophets were sent to expound them; also, miracles were wrought in their behalf; and, as it regards the Sabbath, it stands in the lead of all the institutions of religion, as representing the fundamental ideas of religion, the creation and the Creator, and as, therefore, in some instances in the Old Testament, representing the great idea of religion itself. To suppose, then, that under these circumstances the Jews were not well instructed upon this point, is to take issue against all the probabilities in the case.

Let us now briefly state the matter as we have so far found it, and see where we are.

1. The first we know of time is, that "*darkness* was upon the face of the deep."

2. The light he called "day," and the darkness he called "night." Here we have the *first* definition of the term "day."

3. And the evening (or darkness) and morning (or light) here are the "first day." Here we have the *second* definition of the term day; and bear it in mind, that the first week of time was composed of seven such days as the last mentioned, the last of which is the Sabbath, which we are commanded to observe.

4. One of the regulations concerning a ceremonial Sabbath, is that it be observed from "even to even," and this not because there was anything peculiar in the Sabbath itself, or any of its attending and modifying circumstances, requiring it to be observed from even; but because from even to even is a whole or natural day; therefore, as the Sabbath is a whole day, extending from "even to even," the same law of observance should be attached to it.

5. Nehemiah, in a case of Sabbath reform, commences at evening, or when it "began to be dark." In this case we have shown that the probabilities are against the supposition that Nehemiah commanded cessation from labor before the divinely appointed time.

6. When the Saviour was preaching at Nazareth, and the Jews had any sick they wished to have healed, they delayed to bring them until the sun was setting, because it was Sabbath day.

To the foregoing collection of scripture proofs upon this subject, I will add two or three reliable statements of history.

1. KITTO, in his *Cyclopedia of Biblical Literature*, article Day, says: "The earliest measure of time on record is the day. 'The evening and the morning were the first day,' Gen. 1: 5. Here the word day denotes the civil or calendar day of twenty-four hours, including the evening, or natural night, and the morning, or natural day. It is remarkable, that in this record the evening, or natural night, precedes the morning, or natural day. Hence the Hebrew compound evening-morning, which is used by Daniel (8: 14) to denote a civil day. In fact, the Jewish civil day began as it now does, not with the morning, but with the evening. Thus the Sabbath commences with the setting of the sun on Friday, and ends with the sunset of Saturday. Indications of this primeval order exist among many nations, and even we have sevennight and fortnight, to signify seven days and fourteen days. Under this arrangement, the night seems to have been regarded, not as belonging to and terminating the preceding day, but as belonging to and terminating the day that follows. Nox ducere diem videtur, (Tacit. *Germ.*)"

2. The *Encyclopedia of Religious Knowledge*, article Day, says: "The Hebrews began their day in the evening."

3. *Wood's Dictionary*, article Day, says, that the "Hebrews began their sacred, if not their civil day, from the evening, Lev. 23: 32. The ancient Austrians, Bohemians, Marcomans, Silecians, modern Italians, and Chinese, do the same."

I firmly believe that the positions here taken will bear the test of fair and candid criticism.

A CHRISTIAN MOTHER.

Rev. Dr. Hawks recently delivered a lecture before a Historical Society, when he related the following story, illustrative of female heroism:—

"Among those, he observed, who formed a part of the settlement during the Revolutionary struggle, was a poor widow, who, having buried her husband, was left in poverty, with the task upon her hands of raising three sons. Of these the two eldest, ere long, fell in the cause of their country, and she struggled on with the youngest as best she could. After the fall of Charleston, and the disastrous defeat of Colonel Buford, of the State of Virginia, by Tarlton, permission was given to some four or five American females to carry necessaries and provisions, and administer some relief to the prisoners on board the prison-ship and in the jails at Charleston. This widow was one of the volunteers upon this errand of mercy. She was admitted within the city, and braving the horrors of pestilence, employed herself to the extent of her humble means in alleviating the deplorable sufferings of her countrymen. She knew what she had to encounter; but notwithstanding, went bravely on. Her mission of humanity having been fulfilled, she left Charleston on her return—but, alas! her exposure to the pestilential atmosphere she had been obliged to breathe, had planted in her system the seeds of fatal disease; and ere she reached her home she sank under an attack of prison fever, a brave martyr to the cause of humanity and patriotism. The dying mother, who now rests in an unknown grave, thus left her only son, the sole survivor of his family, to the world's charity; but little did she dream, as death closed her eyes, the future of that orphan boy. The son became President of this free republic—for that widow was the mother of *Andrew Jackson!*"

INDIAN MOTHER'S AFFECTION.

The following incident is related by the Rev. A. Stevens, in the National Magazine, in his Editorial Jottings in the West:—

"A chief and his two wives were converted, and wished to join the mission church. He was a truer man and had a warmer heart than was usual among his race. It was necessary that one of his wives should be put away; they themselves, as Christian converts, saw and conceded the necessity, but the process of effecting their separation was heart-rending. The details of the process could not be determined in the wretched family, and the missionary was sent for. He found them in the deepest grief. One of the wives was young and beautiful, both in person and character; the other one was aged and infirm, but equally esteemed for her virtues. It was settled that the latter should be retained; the other bowed her head and consented; it was struggle remained; the young wife was a mother; she had an only child, an infant. The chief loved it; it was, perhaps, to be the inheritor of his authority and honors; he could never part with it.

"'Never,' said the missionary, 'did I witness a more affecting scene than now followed. No possible terms could be agreed upon between the contending affection of the two parents. The mother sat upon the ground heart-broken; her tears dropping on the child in her arms; the chief stood off, agonizing and weeping, and the elder wife shrunk away from the scene.' The missionary proposed at last, I think, that it should be decided by lot, and the child fell to the chief, but the mother clung to it. The missionary urged her to carry it to the arms of the chief, but she could not; her sobs were her only reply. He then directed the chief to take it; but the latter overcome at the grief of its heart-broken mother could not step forward to do so. What was to be done? The agreement was binding. In Indian life the father was the only sure protector of the child; the mother's own future marriage and protection would be affected too, by the result.

"It was a painful, heart-rending case, but had no alternative. The missionary had to advance to the prostrate woman, and take the child himself. She reverenced his office; she believed the act necessary, and with irrepressible tears and sobs yielded the child; but no sooner had he taken it from her bosom, and placed it in the arms of the father, than the woman leaped towards it, and with outstretched hands, struggled to regain it, crying frantically, 'Give me my child! Oh! give me my child! Do what you will with me, but give me my child!'

"I saw the retained wife of the chief at the camp; she bears the highest Christian character, and her husband has, I understand, maintained his Christian integrity. The young heart-broken mother has found a refuge in the grave."

PAUL AT SEA.

1. He did not go for pleasure, or for his health, or to make money. He went because he was sent. He appealed from an unjust condemnation to Cæsar, and was sent a prisoner ocean-wise to Rome.

2. Heathenism paid his expenses. It is not often that a godly preacher gets transferred from one part of the field to another, and a Pagan treasury foots the bill.

3. Satan himself did a bad job by driving Paul into this voyage. He had a hand in it. He blew the bellows by which the first fires of persecution raged, and drove Paul from Palestine. But this, so far from stopping the preacher's voice, as Satan designed, only gave him a new and nobler field. Instead of blowing the Gospel trumpet in the outskirts, he now went to blow it in the capital. And Satan's friends carried him for nothing.

4. Paul did good service at sea. He did not coil himself up in his berth and snooze away the voyage. Nor did he, as one in bonds, go fretting in discontent at his lot, setting everybody else grumbling. He was cheerful and full of animation, as a good man ought to be anywhere. He was handy as Jack himself when the sea called for him. Now he helps pitch the cargo of the laboring vessel into the sea—and now he makes all ring fore and aft with a voice that roused and encouraged the dispirited sailor—and now gives the captain a hint that saved the lives of all on board.

5. Paul took his religion with him to sea. Some leave theirs behind; and it is not heard of off soundings. But our voyager was not ashamed to have all know who was the God he served, giving thanks for the food provided, and praying for the welfare of all on board.

6. Paul had a taste of shipwreck. But he went through its perils like a man of sense, and a Christian man, and did more for the safety of all his shipmates, than any and all others on board.

Paul on the land, or Paul on the sea, a most noble specimen of a Christian man. Happy for land and sea, when upon both the number of such men shall have been multiplied ten thousand fold. [Puritan Recorder.

The Bible presented by George Fox to the Swarthmore meeting-house, near Ulverston, and long chained to the reading-desk, is about to be restored to its place, after having for some time been in private hands. The Swarthmore meeting-house was the first place of worship erected by the Friends.

The Sabbath Recorder.

New York, July 20, 1854.

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THOUGHTS ON ORDINATION.

(Concluded.)

What is the end, or design, of that thing which we call ordination? Simply to show, that a body of persons, competent to decide, judges the subjects of the ceremony qualified to be public teachers of religion.

But what body is it, that is competent to decide this question? A council of ministers —a presbytery—say some. But, in our humble opinion, a company of ministers is no more competent for it than a church. To whom are the ordained ones to be sent?—to ministers, or to men and women at large? Who are to be edified, from time to time, by their instructions?—ministers, or the people of God in general? Who are, from year to year, to sit in judgment upon their gifts?—ministers, or the communities where their labors are performed? There is but one answer to such questions. And if the common people —the laity, as they are sometimes called— are chiefly concerned in the ministrations of religious teachers, reason suggests that with the common people, principally, the decision of their competency should be left. For it may be reasonably inferred, that those gifts are best suited for the ministry, with which the common people are, on the whole, best satisfied.

When a man goes abroad to preach, and to give doctrinal instruction to such assemblies as he can gather here and there, it is of very little consequence to his hearers whether he holds a regular certificate of his ordination, or not. If he shows himself apt to teach, and by his skillful handling of the Word of God promotes the benefit of the people, that is certificate enough for them. If he lack this ability, the best certificate which an ordaining council can give him is of but little use. He preaches; and the eagerness of the people to hear him, together with the good which they receive, is the best evidence of his right to engage in such work. If it should afterwards be discovered, that he is a wicked man, notwithstanding his gifts, some would probably make considerable ado, and say that he had no right to preach, because he was not "regularly ordained." But if he be really a wicked man, we do not see how his having been "regularly ordained" would help the matter any. If, on the other hand, he is a good man, his gifts will recommend him to all people of good common sense, without the adventitious aid of an ordination certificate.

But suppose this preacher attempt to organize a church, after having taught the people a while—how then? We answer, that we know of nothing in scripture to forbid him. If the people are disposed to associate themselves as a church, and to have the ordinances of the gospel, why should they not do so? If they make choice of him as their pastor, and he accept the trust, and proceed to administer Baptism and the Lord's Supper, why should he not do so, whether he has been 'regularly ordained,' or not? In what respect would ordination by Imposition of Hands improve his qualification for such work. He has proceeded to organize the church, and now performs all the functions of a pastor, simply because there is an agreement between him and the people, and for aught that any body can see, it is all well done. In what respect would the work have been better done, had he been ordained in the usual manner?

It is true, that a church got up in such a way *might not* be organized exactly according to the Seventh-day Baptist standard; yet we see not why it would be more likely to differ from it, than if it were organized with the usual ceremonies. So far as the order of the denomination is concerned, however, it matters not; for if it be found to differ from the general character of Seventh-day Baptist churches, so much that they cannot recognize it as belonging to the denomination, they are not under any obligation to do so. We believe, however, that no fear need be entertained on this ground. If the *unordained* minister is a Seventh-day Baptist from principle, he will organize nothing but a Seventh-day Baptist church.

Let an ordaining council make what decision it pleases with regard to the qualifications of a man for the ministry, the people will judge for themselves. It is with them, indeed, that the decision finally rests. If they decide that a man is gifted for the work, it is pretty good proof that he *ought* to preach —that he is *called* to the ministry. If they decide that he is not gifted, he may as well find other business; the ceremonials of an ordination will be a futility. And if the decision must ultimately rest with the people, that is, with those not in the ministry, why not rest it with them in the first place?

We grant, that in a matter of such importance, the advice of ministers, especially of old ministers, is worthy to be had. So also is the advice of experienced members of other churches, who are not in the ministry. In this, as in every other undertaking, there is safety in the multitude of counsellors. But let it be understood, that it is *advice*, nor *authority*, that is sought. As we have said already, we say again, that there is no authority in this, nor in any other ecclesiastical matter, above that of the church, except it be that of the Head of the Church himself. And holding this view, we maintain that, so far from there being any thing disorderly, or unscriptural, in an ordination which rests upon the vote of the church *only*, it is rather the reverse. It is the most regular, scriptural, and gospel-wise of all ordinations. T. B. B.

SMYRNA.

Extract of a letter from Bro. Charles Saunders, bearing date Bark Adolar, May 15, 1854.

While at Smyrna, we called on Mr. Ladd, a missionary to the Armenians, sent out by the American Board. I had a card of introduction to him. He seemed very reserved, and I thought did not feel much interest in our mission. Perhaps it was on account of our Sabbath principles. He made but few inquiries, seemed to be in a hurry, and so we tarried but a short time. He has been in Smyrna a number of years. Mr. Morgan and wife called on us at our boarding place, and invited us to call on them the next day; we did so; and found there Mr. Parsons and an English missionary, a Mr. Walter, an Episcopalian. Mr. W. has been a missionary to the Jews in Smyrna twelve years. He said there had not been a single conversion of a Jew under his labors during that time. We had a very pleasant interview with them, and especially with Messrs. Morgan and Parsons, who are missionaries to the Jews, and were sent out by the American Board. Mr. Morgan has been at Salonica, I think he said two years; left that place on account of ill health; spent last summer in Constantinople; has been in Smyrna about eight months. Mr. P. has been in Smyrna eight months also. They are not able to preach yet, as they have not obtained sufficient knowledge of the language. The Jews in Smyrna are Spanish, and speak that language. Before leaving S[illegible] donation for our mission, several books, and some pamphlets, written with the Rabbinical Hebrew characters, in the Spanish language. They seemed very willing to render us any assistance in their power, and were anxious that we should write them after we get located.

I went into many of the Jews' places of business, and found more Jews who could speak some English, than I did of any other class. They were ready to converse about business, and very solicitous to have us trade with them, and would follow us from place to place, urging us to trade, the same as in their own shops. I suppose they assist each other in this way.

They were very cautious about giving much information in relation to their worship. I asked several if I could visit their synagogues, before I found one who would take us to one, although they had plenty of time to take us to any other place we wished to go. It was after a good deal of inquiry, on the Sabbath, that we found a synagogue. They keep their time as they did anciently; 6 P. M. is 12 o'clock; so that when they told me their hour of worship was at 3½, I supposed it was in the afternoon; hence we missed of the forenoon service. The synagogue that we went to was about 75 or 80 feet square, and on the east side was the holy place, where they keep the law, written on parchment. On the north side was a gallery for the women, reaching about two-thirds across the house, with a fine lattice work reaching to the upper ceiling, almost hiding them from the male portion of the congregation. The floor is marble, with the altar in the center; it looked plain and neat. I should think there were from 500 to 700 persons present. They commenced their service by the congregation's reading aloud, in concert. After the reading was over, the priest, or rabbi, read a discourse, in Hebrew, and then he went with two others and took the law from the altar; the congregation rose up; he read it, and at the end of every sentence they all said amen. They then returned it by the same hands; and as many as could crowd around kissed it as they passed slowly along through the congregation. Then they all stood up, turning their faces towards Jerusalem, with their heads inclined, and prayed silently; there was a slight motion of their lips; it was solemn and impressive. I looked at them with deep interest, as the descendants of Abraham, but now a dispersed and despised people. They have an intelligent, but rather a downcast look. An intelligent Jew told me that there is at the present time from 30,000 to 40,000 Jews in Smyrna. Mr. Morgan, the missionary, thinks there are between 15,000 and 30,000. They have the privilege of doing any business they please, but whether they are allowed to hold office in the government I cannot say. I was informed that many of them had joined the army, in the present war with Russia. Most of them are Spanish Jews, and speak the Spanish language. I did not learn much about the war. They have had one or two slight rebellions by the Greek population in Smyrna, but all was quiet when we were there. There are Greek pirates in the Archipelago. The consul at Athens, Mr. King, wrote to the consul in Smyrna, that a vessel had been found drifting about, April 12th, with much blood on her deck, with her papers all on board, with her log kept up to the 11th at noon. It was the brig Harriet from London, bound to Constantinople; had the name of one American seaman on her papers. There are rumors that two or three other vessels have been plundered by the pirates.

We visited the Turkish Hospital. It is a new establishment, and it does credit to the Government. I do not know the exact size, but it is quite extensive. It forms a square, and in the center there is an open space, perhaps 200 feet square. In the center of this square, there is a fountain of water, with a broad walk around it. Around the edge of this walk are trees and flowers. Adjoining the building they have another garden of considerable extent, but not in the best order. We thought it not best to go into the sick rooms. We were passing the military quarters, (or barracks, as they call them,) and were invited in. It is a large building, three stories high, surrounded by a heavy wall about 15 feet high. We were escorted through the various apartments by an officer; saw their arms, equipage, lodging rooms, &c. Every thing apparently was in good order. There were 150 or 200 soldiers taking their supper when we were in. They sat upon the floor, with their legs crossed, eight or ten in a group, with a large dish of thick soup in the center; each one had a piece of bread and a spoon, and all dipped out of the same dish. They were dressed in European style, and looked clean, as did every thing about the establishment. From this apartment we were taken to the officers' room, introduced to them as Americans, treated with coffee, and offered the long pipe, from which we got excused. From this room we were taken to a private room, richly furnished and carpeted, were seated, and left to ourselves for a short time, when the chief officer was aided in, to whom we were introduced as above, and he gave us a hearty welcome. We understood him to say, that he had received a letter from Constantinople, stating that his Government had received a letter from the United States, sympathizing with them in their struggle with Russia. We spoke a few words through an interpreter to him, stating that American citizens generally sympathized with Turkey. Just after we passed out of the enclosure, we saw the governor or pacha of Smyrna. He was on a fine horse, richly trimmed. He was in plain citizen's dress, and had a small guard with him. He made a low bow to us, which we returned, and passed on. He has [illegible] to England and France at school, and it is said that he speaks the languages very well; he is a man perhaps 35 years of age.

We went into several Catholic churches, one Armenian, and two Mohammedan mosques. The Catholic churches were much the same as they are in Catholic countries; decorated with images and paintings, with stone floors, rather rough. They have five or six priests at some of the larger ones, and are open at nearly all hours of the day. The Armenian church has some images and paintings, but not near as many as the Catholic. We did not attend their regular worship. They were having service at the time we were in. The one we visited has been twenty years in building, and probably will be a number more before it is completed; they were at work upon it. It is about 150 feet long and 120 broad, and probably will, when finished, be the most splendid church in Smyrna. I said we went into the mosques; we went into the hall, and looked into the door, but were not allowed to go farther without taking off our shoes. As we could see the most that was to be seen from where we stood, we concluded to keep on our shoes and stand without. The building was quite large, with many pillars reaching from the floor to the small arches above, standing in squares, with the arches meeting them at the top, at a distance of about ten feet, and extending down from the great circular arch above, which spans the whole building from the four sides about five or six feet. These small arches within, and extending down from the great circular arch above, with its gilding and paintings, looked very fine, and on the whole I think it was the handsomest inside of any place of worship that we saw in Smyrna.

PEOPLE'S COLLEGE.

The first annual meeting of the stock-holders of the People's College was held at Binghamton, Wednesday, the 12th inst. The meeting was well attended, harmonious and spirited. D. C. McCallum, Superintendent of the N. Y. & E. R. R., was chosen President, and G. H. Stebbins, of Brooklyn, Secretary.

According to the provisions of the charter, the stockholders proceeded to the election of 24 trustees for the ensuing year. The following gentlemen were unanimously elected:

D. C. McCallum,
W. R. Judson,
J. H. Snell,
T. R. Morgan,
C. A. Wheaton,
A. W. Jackson,
D. S. Dickinson,
Smith Robertson,
Wash. Hunt,
Geo. Hall,
Horace Greeley,
W H. Ranks,
D. Reese,
J. J. Deforest,
T. I. Chatfield,
Charles Lee,
S. S. Post,
G. J. Pumpelly,
A. I. Wynkoop,
John Magee,
Gurdon Evans,
H. S. Randall,
T. C. Peters,
H. Howard.

Mr. Greeley, in consequence of the present pressure of money matters, moved to suspend for the present all operations requiring expenditure, but the general sentiment was in favor of prosecuting the work, and after an animated discussion, the following resolution was adopted nearly unanimously:

Resolved, That we, the stock-holders and trustees of the People's College, hereby pledge our best and continued efforts, until the People's College shall be established.

The reports of the general agent and treasurer showed that about $10,000 had been unconditionally subscribed, and about $50,000 more conditional on the location. The fifty thousand was generally considered rather as a bid for the location, than a subscription, whereupon the following resolution was adopted:

Resolved, That all persons who have subscribed for stock on condition that a particular location be chosen, be requested to make such subscriptions unconditional, so that the College may be located in the manner provided by the charter.

In the evening, Horace Greeley gave an address, deprecating the present college system, and setting forth wherein it was proposed to improve upon that system. He was followed by C. B. Lines, of New Haven, in continuation of the same subject, and by Prof. W. H. Russell, of the same place, who was strongly denunciatory in respect to the defects of our present collegiate education, but failed to show wherein the proposed People's College would remedy the evils denounced. After a short address from Ex-Governor Hunt, the meeting adjourned. *

ALFRED ACADEMY.

The Seventeenth Anniversary of Alfred Academy took place on the 5th inst. The week previous to the close was devoted to the examination of classes and to literary exercises of societies of the Institution, and to a common-school celebration, which was held one day during the time, by the schools of the town. The afternoon and evening of the 3d were occupied by the Ladies' Literary Society, with addresses and essays from the ladies, and an address from Mrs. E. Oakes Smith, of Brooklyn. The afternoon of the 4th was devoted to the anniversary of the Alleganian Lyceum, and the evening to musical exercises from the class in music.

Below we give a list of those who took part in the Anniversary exercises of the Academy.

Salutatory—Mr J H Van Allen, Oakland.
Salutatory Essay—Miss H E Clarke, Friendship.
Origin and Progress of America—Mr S G Nye, Westfield, Pa.
Energy of Purpose—Mr J H Walbridge, Wellsborough.
March of Intellect—Miss M J Power, Pen Yan.
The Kingdom of the Mind—Miss S A Dickinson, Cuba.
The Power of Exertion—Mr D F Stillman, Pawcatuck, R I.
Principles of American Confederacy—Mr J W McNeil, Centerville, Miss.
Peasantry of Europe—Mr J B Cassidy, Middleburg, Pa.
Elements of Character—Mr A W Crandall, Millport.
The Maine Law—Mr E Burdick, Alfred.
Life's Heavenly Artist—Miss C A Vincent, New York.
The Age of Grecian Philosophy—Greek—Mr C A Thompson, Dansville.
The Rights and Wrongs of the Medical Profession—Miss C A Babcock, Wayland.
Advantages of a Love of Literature in Early Life—Mr A M Dunn, Plainfield, N J.
Duty of American Youth—Mr T E Stillman, N York.
Keys—What they Unlock—Miss L M McQueen, Friend-
Influence of Nature on Man—Miss V J Brimmer, Berlin.
Commencement Associations—Mr A W Titsworth, Plainfield, N J.

Graduating Class.

The Demand of the Present Age—Mr F Babcock, Clarence.
Theory of Life—Mr J N Davidson, Genesee Falls.
The Bible—Miss E B Stelle, Crossingville, Pa.
Commerce—Miss L H Pettingill, Hornellsville.
Anniversary Life Scenes—Mr J H Titsworth, Plainfield, N J.
Let the Heart be Beautiful—Miss M J Langworthy, Alfred.
A Glimpse through Time's Telescope—Miss J A Porter, Syracuse.
Conscience and Civil Law—Mr D A Langworthy, Genesee.
Spirit Longings—Miss E E Kenyon, Wirt.
La Jerusalem, Francaise—Miss P K Havens, Sparta.
Mythology—Miss H Canfield, Ossian.
Eloquentia Ciceronis Dum rexit—Mr James Black, Seneca.
The Harp of a Thousand Strings—Miss S A Weed, New York.
Little Children, the Flowers and Poetry of Earth—Miss H E Stillman, Alfred.
The Fine Arts—Mr G W Maxson, Albion, Wis.
Memorials—Miss C A Alward, Nunda.
Valedictory Essay—Miss A Campbell, Cuba.
Valedictory—Mr T Dwight Thacher, Hornellsville.
Address to the Graduating Class—Prof D Ford.

Mr W A Rogers, of Waterford, Conn., and Mr J D Clark, of Brookfield, were also members of the graduating class, but were not present.

SECRET SOCIETES.

To the Editors of the Sabbath Recorder:

In the *Recorder* of the 6th inst., "N. V. H." has an article addressed to a "Layman," which I suppose was intended as a reply to my request, that he would elucidate certain passages of Scripture, and which was over the signature of "Lay *Brother*." Now I do not suppose that the substitution of Lay-*man* for *Brother* was intentional, but that it "*indicates*" that "N. V. H." did not "*thoroughly read my communication to the end.*"

"N. V. H." certainly does me no more than justice in supposing, that I would not intentionally misrepresent him in anything in his article; nor do I conceive that I did, unless viewed in the light of his explanation, and new "points" made in his second article. To those several points he calls my attention; the third of which, only, have I time to notice. As I have before said, I did not design to enter into a defense of "Secret Societies." In N. V. H.'s third point, he says, "my objection is to secrecy out of place, &c.," and "when by its position it necessarily increases the power of temptation to evil; and such is the case, he assumes, in Secret Societies. Now, if secrecy is out of place in a Secret Society, will N. V. H. be so good as to tell us where it *would* be in place, and *not* "necessarily increase the power of temptation to evil?"

It is certainly N. V. H.'s right to refuse an "exegesis" of the passages referred to, on any ground he pleases, yet I must confess, I do not see the "*inapplicability*" of which he speaks. On the contrary, in view of the weakness of human nature, and the "power of temptation," which "secrecy out of place exerts," there was equal danger of the principles of secrecy leading to evil *then* as *now*, and the object of secrecy was as liable to be misunderstood and misrepresented then as now, and individuals were as willing to do it. But to *know* when "secrecy is out of place," is a question which I should hardly be willing to leave to the decision of "N. V. H.," as there may be an honest difference of opinion among men of equal knowledge and ability on that subject.

In regard to the church making secrecy a necessary Law in its organization, I do not believe it is necessary; and yet, does not the church virtually inculcate the "principles of secrecy," when it teaches and enforces the doctrine of the scripture, "If thy brother trespass against thee, tell him his fault between *thee* and *him alone*?" And should he gain his brother, would it be expected or justified in him to tell it to the church—much less the world? And again, when a candidate for ordination is presented, do the Committee or Presbytery make a public examination, or publish to the world the questions asked and answers given? Do not the committee take a private room, and if the door is not locked and a "sentinel" placed at it, is it not because there is no temptation to the cupidity of the worldling there, or that the good sense of those who have no business there would keep them out? I should not dare to ask "N. V. H." to reveal all that may have transpired in the private sessions of the presbytery, not because there may have been anything very bad, but because I do not consider it any of my business.

In regard to the scriptures affording any special command for the organization of Secret Societies, I do not expect to find any; but the command to found such a society as the Sons of Temperance, is based on the same ground as the command to form such societies as the Bible, Tract, Missionary, and Publishing Societies, or Sabbath-School. N. V. H. will not certainly condemn these societies because he cannot find a special "*thus saith the Lord*" for their organization; but I presume he gives them his countenance and support on the broad principles of the Gospel, in which Gospel the principles of "temperance, benevolence, and brotherly love" are taught.

In conclusion, allow me to say to N. V. H., that in my humble opinion, in order to sustain his position in regard to Secret Societies, he must either show the *principle* of secrecy *(of itself)* to be wrong, or that the *very secret* of these societies is in and of itself wrong. To do this, he must know what *that secret* is; and when he knows *that*, then it is no longer a secret, and he must found his opposition on other grounds than secrecy. If N. V. H., and others who fight so valiantly against these societies, would make themselves acquainted with these *dreadful secrets*, they would not fight as "one who beats the air," but might enter into the merits of the cause, and take [illegible] by the horns, and thus destroy the fell monster at one blow. If the churches would confine themselves to the object of their organization, and lay no unnecessary commands on their members, and the ministers of the Gospel would imitate the apostle Paul, and "become all things to all men, that they might save some," bearing in mind that they are the servants of the church, and that they should not "lord it over God's heritage," in my opinion the church would grow in grace, the temperance cause be advanced, and both clergy and laymen would have more time to search the scriptures and be benefited thereby.

With sentiments of friendship and esteem, I remain, N. V. H.'s LAY BROTHER.

THE SHANGHAE STEAMSHIPS.—A bill has passed the Senate of the United States, to establish a line of steamships between San Francisco and Shanghae, China. The importance of this measure can scarcely be over-stated. Probably the success of our ocean steamers has done more than any other one thing to make the United States respected in Europe and throughout the world. The establishment of a line across the Pacific ocean to China would no doubt increase this respect, and furnish facilities for commerce which were not dreamed of fifty years ago. For some time it has been seen, that the opening of relations with Japan was all that was wanting to reverse the existing order of things in intercommunication between Europe and the far East; and that the entire travel and transportation between London, Paris, Berlin, Madrid, Vienna, St. Petersburg, and Southern China, might cross this continent and be conveyed in less time, by ten or fifteen days, than by the overland route. Shanghae dates are, upon the average, sixty-five days old when they reach England. This speed is not likely to be considerably accelerated. But by the new route they will be, from Shanghae to San Francisco, *viâ* Jeddo and Honolulu, twenty days; from San Francisco to New Orleans, *viâ* the Isthmus of Tehuantepec, eleven days; from New Orleans to New York by railway, five days; from New York to London, ten days—total, forty-six days. We believe that in ten years this result will be witnessed, and when there shall be continuous rail lines from one ocean to the other, the time will be reduced at least six days.

VANDALISM.—The English Consul at Jerusalem writes to the London *Athenaeum*, in denunciation of a practice which all who respect Art, History, and sacred things, must read of with indignation. He says: "Permit me to recommend to the utmost degree of reprobation that you are able to inflict, the conduct of a man named Jones, a citizen of the United States, lately in Jerusalem, but who has now left us. He has been for some time residing alternately in Beyroot and in Jaffa. At a visitation of his a few months ago, he carried away with him chips of porphyry columns, ancient capitals, &c., which he sold to travelers for £60 sterling. On the 5th inst., accompanying some travelers to the 'Tombs of the Kings,' it was with surprise as well as grief that I observed a considerable mutilation of the sculptured entablature along the facade to have been made since a visit of but a few days previous; and within the sepulchral chambers, not one of the sharp edges of the receptacles for the dead had escaped the hammer, though spared by the lapse of centuries. And some large pieces of sculptured stone doors, whose tenons for insertion into mortices had remained to these days, had likewise been deprived of those tenons."

ROGUERY AND ARSON.—Two brothers, named Peverelly, were arrested in New York last week for arson. It seems that a watchman heard a noise in their storehouse at an unreasonable hour of the night, and broke in to see what was the trouble. He found the proprietor and his brother there, and on examination saw that they had scattered cotton about the building and saturated it with camphene all ready for firing. The reason of the proceeding was, that they had sold goods left there in store, and hoped by this means to conceal their roguery.

THE HONOR DECLINED.—A proposition having been made in one of the papers, that Henry Ward Beecher should be sent to Congress, he declines the honor through the *Independent* after this fashion:—

"It may not be modest for us to decline before we are really asked. But such efforts will certainly be love's labor lost. If the people wish us to be the President of these United States, we should be disposed to accept that. And we fancy that the will be new times in Washington City after our inaugural shall have been pronounced. Had the proposal to go to Congress proceeded from the American Board of Missions, there would have been grave reasons for considering it. We doubt whether they have a harder field in all Heathendom; nor yet a field where the Gospel is more needed. But, for mere political reasons, to backslide from the pulpit into Congress, is a little too long a slide for the first venture. We beg to decline in advance."

CHILDREN OF DR. JUDSON.—The New York *Recorder* says: "For the surviving children, of whom there are six, suitable provision has been made Five of these are the children of Sarah B. Judson, the youngest of whom, a son of eight years, has been adopted by Professor Dodge, of Madison University. The sixth only, a little daughter born in Maulmain in 1847, is the child of Emily Judson, and has been taken home by Miss Anable, of Philadelphia, to whom she was long ago given." The *Recorder* adds: "We are also informed, that abundant materials are left for a life of Mrs. Judson herself, and suitable precautions have been used to secure a complete and authentic memoir, the avails of which shall be secured to the surviving children. The public will look for its appearance, therefore, with great interest."

THE CHINESE IN CALIFORNIA.—Rev. J. L. Shuck, formerly a missionary at Canton and Shanghae, is now laboring among the Chinese in California. In a letter to the Corresponding Secretary of the Board of Domestic Missions, he says:—

"I have been looking up the Chinese, and find there are several Baptists among them here, and at the city of Sacramento. I have already met a number of Chinese who knew me in China. About two thousand Chinese have arrived here within the last ten days, and three thousand more are on their way. Very few of them now remain in this city, but proceed to the interior. There are about fifteen hundred in San Francisco, and nearly as many in Sacramento, a growing city, seven hours' distance per steamboat from San Francisco."

ACCIDENT ON THE SABBATH.—The New Haven *Register* of July 10th says, that on the previous Saturday [Sabbath-day] the staging about the tower of St. Thomas Church broke, precipitating to the ground, a distance of about 30 feet, six of the masons at work upon it, of whom Patrick Mack was so injured that he died in two hours. The others were severely bruised, but it is thought not fatally. "It is a singular fatality attending church-building in this city, that a person has been killed by falling from most of them while in process of erection."

The "fatality," in this instance, would have been averted, if the workmen had kept the Sabbath "according to the commandment."

THE CONNECTICUT FREEDOM LAW.—The Louisville *Journal* thus comments on the law for the Defense of Liberty just passed in Connecticut:—

"If any southern man were to be sentenced under this Connecticut law, we have no doubt that the U. S. Judiciary would pronounce the law unconstitutional, and that, unless the Executive Department of the Government should be in the hands of the abolitionists, the victim would be set free, and the wrong-doers punished, even though the whole military force of the United States should be required for the accomplishment of the work."

SETTLING IN KANSAS.—The project of sending a large number of freemen to settle in Kansas, with a view of making it a free State, is very unpalatable to the slave-holders, and pro-slavery men residing in the vicinity. Several Conventions of such have been held in Missouri and in Kansas, at which resolutions of hostility to free settlers have been passed. The speeches at these conventions abound in threats, and indicate a disposition to use deadly weapons, if necessary, to prevent the settlement of the Territory by real freemen. Meanwhile immigration increases, and the probability is that slave-holders will soon be in the minority, notwithstanding they are aided by the Government and its officials.

CONVENTION OF FREEMEN.—A State Convention of those who are opposed to the extension of Slavery, is called to meet at Saratoga Springs, N. Y., on the 16th of August. It is not, if we understand it, a party affair, but is designed to furnish the members of all parties with an opportunity to express their views in reference to the repeal of the Missouri Compromise, and to consult upon the best way to act politically against that measure. The subject of emigration to the new Territories, and the best way to promote it, will probably occupy the attention of the Convention to some extent.

THE CRYSTAL PALACE.—At a meeting of the Directors of the Crystal Palace Association, held on the 10th inst., P. T. Barnum resigned the presidency, giving as a reason, that his other numerous avocations peremptorily require his attention. The resignation was accepted, and John H. White, Esq., was elected President *pro tem.* A Committee was appointed to obtain the services of an efficient Superintendent for the rest of the season, and it was resolved to finally close the Exhibition on the 31st of October next. It was further resolved to appoint a Committee with power to dispose of the Crystal Palace and all other property of the Association, deliverable on or after the 1st day of November next.

EMIGRATION TO KANSAS.

Mr. S. N. Wood, a free-soiler now in Kansas, writes to a Cincinnati paper in the following strain, under date of Independence, Mo., June 7th. His statement is undoubtedly reliable, and it shows a state of things encouraging to emigrants:—

"We arrived here about a week ago, for the purpose of settling in Kansas, and contributing our mite to prevent Slavery cursing the fairest part of creation. We have made one short trip over into the Indian Country, and satisfied ourselves that a man can get almost just such a home as he pleases. I never saw richer land in my life, and it appears inexhaustible. We saw among the Shawnee Indians some of the best farms that we ever saw in our lives. The only drawback is this Slavery question. Missourians have already flocked to the Territory by hundreds; many slaves are already in the Territory. Even at the Methodist Mission they are heathenizing the black in order to Christianize the red man. A few missionaries thought in the start that they would regulate the settlement of this whole Territory. Northern men were ordered off; lynching was freely talked of, even by U. S. officers at Fort Leavenworth, merely because they happened to be born north of Mason and Dixon's line. Some northern men were actually driven off; others were frightened away. All manner of lies were told, and misrepresentations made, in order to keep northern men away. But now the charm is broken. A dozen families of Free Soilers drove ahead, and have commenced a settlement upon Kansas River. A meeting is called on July 8, of those friendly to making Kansas a free State. Emigrants from Iowa, Illinois and Indiana, are arriving daily. Ten days will not pass until the cabins of at least two hundred opponents of Slavery will be in progress of construction. A few more, and we shall be invincible. All we want is for every northern man—every northern family, who have their minds on this Territory, to come on at once. This Slavery question must be met and decided now. Let Slavery once get a foot-hold, and she will be hard to rout, while a proper demonstration now will scare all the slaveholders out of the Territory, and prevent more Slavery from being brought here. Let me, therefore, say to one and all, who ever design coming here, to come at once; no time to be lost; you will find every assistance to get good claims rendered to you that is possible."

RELIGIOUS INTELLIGENCE.

A society of ladies has been formed in Paris, for the purpose of coöperating with Mrs. Beecher Stowe, in her plan of procuring means for establishing a settlement of emancipated slaves in Liberia. The French ladies appeal to the sympathies of the Christian world, and especially to mothers and wives, for aid in their undertaking. As a practical measure, they propose to furnish articles of taste and elegance, and of utility as well, for the disposal of Mrs. Beecher Stowe, in the United States, where they justly believe such commodities will find a ready sale.

A prayer read in the churches of Hungary for the conversation of England, contains the following invocations: "Holy Maria, mother of God, pray for England! Holy Peter and Paul, pray for England! Holy George, patron saint of England, pray for that country! Holy Pope Gregory, father of England, pray for that country! Holy Augustin, apostle of England, pray for that country! Holy Bonifacius, O thou apostle of the Germans, who camest from England, pray for that country!"

Not long since, the will of a lady in Ohio, which gave more than two hundred thousand dollars to the Missionary Boards of the Old School Presbyterian Church, was successfully contested by the heirs at law. Certain informalities were alledged as the ground of the decision, but there can be but little doubt that the real reason was the fact that the entire estate was willed away to charity, while many relatives, some or all of whom were in needy circumstances, received nothing.

The N. Y. *Evangelist* says: "In addition to all the usual calls of benevolence, which we believe have been met to as liberal a degree as ever, the churches connected with the *three* Presbyteries of our Church, in this city and Brooklyn, have raised, within about a year past, for the purposes of church-extension, of building new edifices, repairing and enlarging old ones, removing incumbrances, and otherwise, a sum of money exceeding a quarter of a million of dollars."

A Southern Baptist paper thinks Mrs. Douglass, who was imprisoned in a Virginia jail, for teaching some small slaves to read, had the right thing done to her. "She knew," says the writer, "that the laws of slave States utterly prohibit the teaching, by any one, of the slaves to spell or read; and if she was fool enough to sin against light, she is entitled to no sympathy in her sufferings."

A committee for awarding the prize ($150) "to the author of the best essay upon prayer for Colleges," received and examined thirty-two manuscripts. Many of the essays are written with ability, and several appear well worthy of publication. The one best adapted, in the judgment of the committee, to accomplish the purpose of the donor, is found to have been written by Professor W. S. Tyler, of Amherst College.

At a recent Western Virginia Conference, a preacher became a slaveholder by marriage. To satisfy the Conference, the preacher and his wife gave their written obligation to set the slaves free at a fixed age; and the oldest, now twenty-eight years of age, had four years given him to employ for himself, solely in buying his wife, who was owned by another person.

By a recent act of the British Parliament, the proprietor of a cab must, on applying to the Excise-office for a license, state whether he wishes it to be employed on six or seven days of the week. For the former, he has to pay a duty of six shillings, and for the latter seven shillings weekly. About 700 of the London cabs have got the six-day licenses.

We learn with pleasure, says the *Semeur Canadien*, that fifty Roman Catholics of Geneva, Switzerland, have abandoned the doctrines of Papacy, and embraced those of the Gospel. It may be remembered that, during the last year, thirty-eight Catholics of the same city were received into the Protestant Church.

William Rankin, Esq., of Newark, N. J., has given $1,000 to the College of New Jersey, to found a scholarship in Nassau Hall, to be called the "Joseph Rankin Scholarship," in memory of his son of that name, whose early death at Florence, Italy, in November last, disappointed so many parental hopes.

The American Board of Missions and the Bible Society are "short." The American Board fears a deficit this year of not less than $15,000; the expenditures have been so much greater than usual. The Bible Society states, in a circular letter, that it has incurred a debt of $30,000; to which a further expenditure of $35,000 for July, and $40,000 for August, must be added.

The mortality among the London missionaries is as great as it is among those in foreign countries; and there are some districts of the metropolis so fatal to the missionaries that it has become a question with the Society whether it has the right to send men into them.

The following toast was the first sentiment offered at the celebration of the 4th inst., at Rockport:—The President and his Administration—May they "fear God and keep His commandments."

Abstract of Proceedings in Congress.

SECOND-DAY, JULY 10.

In the SENATE, a memorial was received from Illinois Icarians, asking a grant of land in Iowa for the settlement of their Society. Messrs. Chase and Sumner presented several memorials against the Fugitive Slave Law. A bill to graduate and reduce the price of the public lands was introduced. The Committee on Foreign Relations reported a bill to make compensation for negroes carried off by the British during the last war. The Civil and Diplomatic Appropriation bill was received from the House, and referred to the Committee on Finance. The Homestead bill was then taken up, when an amendment offered by Mr. Clayton—in substance giving to any mechanic, or other citizen of the United States of full age and accustomed to any business, trade or calling, other than the cultivation of land, the sum of $160 in lieu of 160 acres of land—was debated at considerable length, and the further consideration of the bill was postponed.

In the HOUSE OF REPRESENTATIVES, a resolution was adopted increasing the salaries of officers, clerks, &c., employed in the Legislative Department of the Government. The Senate bill appropriating $140,000 for the improvement of Cape Fear River was passed.

THIRD-DAY, JULY 11.

In the SENATE, Messrs. Rockwell and Sumner presented petitions for the repeal of the Fugitive Slave Law. The bill for the construction of a line of telegraph, connecting the Atlantic with the Pacific, was taken up and passed by a vote of 20 to 19. Mr. Brown laid on the table a substitute he intends offering for the Homestead bill. The bill granting the right way for a railroad through the Government grounds at Pensacola was passed.

The HOUSE at an early hour proceeded to the consideration of Mr. Bennett's Land bill, which, after a short discussion, was postponed until the third Third-day in December next. The bill making appropriations for the repair, preservation and completion of certain public works commenced under the River and Harbor bill was taken up. The amendments to the bill were discussed, and, without taking a vote, the committee rose and the House adjourned.

FOURTH-DAY, JULY 12.

In the SENATE, the House amendment to the bill removing obstructions to the navigation of Cape Fear River was postponed. Messrs. Seward, Sumner and Rockwell presented petitions in favor of the repeal of the Fugitive Slave Law. Mr. Houston of Texas, made a few remarks, commenting severely on the conduct of Commodore E. W. Moore, and charging him with withholding moneys from the widow and orphans of one Mr. Wilbur. A resolution ordering the printing of another edition of the Census Compendium, was passed. A bill making an appropriation of $600,000 toward the erection of a new building for the Executive Departments was discussed. The consideration of the Homestead bill was then resumed, the question pending being on Mr. Clayton's amendment giving money to the moneyless. Mr. Seward made a speech in favor of the bill, and against the discrimination against foreigners, when the further consideration of the bill was postponed.

The HOUSE considered the bill repealing a law allowing a discount of 50 per cent. on newspapers and periodicals when prepaid. After a brief discussion, and without taking any action on the bill, the House went into Committee on the River and Harbor bill. Various amendments were discussed, after which, the Committee rose and reported the bill to the House. Pending the question on an amendment, the House adjourned.

FIFTH-DAY, JULY 13.

In the SENATE, after the transaction of some unimportant business, the consideration of the Homestead bill was resumed. The question pending was on Mr. Chase's amendment to give the benefits of the bill to all foreigners now in or hereafter to come to the United States. After a long discussion, the further consideration the bill was postponed, and the Senate adjourned.

The HOUSE passed the River and Harbor, the Post Office, and the Light-House Appropriation bills. The Army Appropriation bill was taken up. An amendment abolishing the military superintendency of the National armories, and to reëstablish the civil supervision, was briefly discussed, when the further consideration of the bill was postponed.

SIXTH-DAY, JULY 14.

The SENATE passed a joint resolution to distribute among the members and others the works of Thomas Jefferson, now in course of publication for Congress. Bills were passed granting lands to aid in building railroads in Missouri and Alabama. Mr. Chase introduced a bill to prohibit Slavery in the territories, upon which no action will be asked till next Congress. The Homestead bill was taken up and amended by striking out of the sixth article "any individual," and interesting "any free white person."

The HOUSE spent the whole day on the private calendar, the principal point under discussion being the extension of Colt's patent. No action was taken.

SABBATH-DAY, JULY 15.

In the SENATE, the joint resolution from the House, presenting the thanks of Congress and a gold medal to Captain Ingraham, for his conduct in the Koszta affair, was amended by striking out the "thanks," and the resolution was then adopted. The River and Harbor, Post Office and Light House appropriation bills were all referred. The Homestead bill was then further discussed.

In the HOUSE, Mr. Davis of Rhode Island presented a resolution of the Legislature of that State, annulling the sentence rendered by the Supreme Court of Rhode Island against Thomas W. Dorr for treason, and also resolutions against the Nebraska and Fugitive Slave law. The House then went into Committee on private bills, twelve of which were favorably acted on, but not passed.

European News.

The steamer Asia, with European dates to July 1st, arrived at New York on the 12th.

From the seat of war there is no intelligence of special importance. We give the principal items.

The Russians are retreating from the Principalities, and the Austrians are about to enter. Lord John Russell said in the House of Commons, that if the Russians had not withdrawn, the Austrians were bound by the late treaty with the Porte, to march in and drive them out.

A pontoon bridge at Kalareish broke down, June 29, with 500 Russian artillerymen, most of whom were drowned, and their guns were lost.

Gen. Schilders is dead, after suffering amputation of both legs.

According to the Vienna *Lloyd*, the Russians have shut up the Sea of Azoff by sinking in the strait of Kertch thirty-two large barges laden with rocks.

On the 21st June the British ships Hecla, Valorous and Odin bombarded and destroyed the fort at Bomarsound.

A correspondent at Liverpool writes that the aspect of the war had undergone an entire change, so that it was difficult to foresee what new complication might arise. Austria, by a special treaty with the Porte, having undertaken to occupy the Danubian Principalities, interposes her army between the Turks and the Russians, thus preventing the advance of the former and covering the retreat of the latter. Indications are abundant that the actual seat of hostilities will be speedily transferred from the Danube to the Crimea.

In Circassia, the mountaineers actually have possession of the Gates of the Caucasus, and Woronzoff is cut off from communicating with Russia by that route. The Turks are about to advance of Tiflis in conjunction with Shamyl.

An interesting discussion has taken place in the House of Lords, on the bill allowing the Canadians to elect their Legislative Council or Senate. Lord Derby opposed it as an innovation on monarchical institutions, but it was passed nevertheless.

NEGRO BURNING.—They have been burning another negro in Kentucky. The details as presented are of a triple murder, with attendant circumstances of ferocious brutality, by a negro in Danbridge County. He killed his master and mistress, Mr. and Mrs. Moore, and Miss Lotspetch, a sister of Mrs. Moore. The cause of the murder was that he fell in love with Miss Lotspetch, and of course his advances were rejected as often as made. The young lady finally acquainted Mr. Moore with the circumstances, who threatened the black with a flogging for his conduct. Thereupon the slave resolved to murder his master and carry off Miss Lotspetch. Accordingly, in the night time he killed Mr. Moore with an ax while sleeping; but Mrs. Moore being aroused, she was also dispatched so as not to give the alarm. He then attacked Miss Lotspetch, who resisted his advances—broke her arm with a blow, stunned her, and then violated her. He then entered a canoe, and went to sleep in it as it floated down the river. He was suspected, pursued and overtaken; and now comes the most remarkable part of the incidents. He was put to the torture to confess "by screwing his fingers and then his hands in a vice until all the bones were mashed, (and other treatment which cannot be mentioned in print,) and he acknowledged he had committed the murders." Finally, he was tied to a tree in front of his late master's house, "a large pile of pitch pine built around him, and then set fire to and burned to ashes, in presence of 1,200 or 1,500 persons, who did not leave the spot until he was completely reduced to ashes."

NEW STEAMER ROUTE.—The arrival of the steamship Golden Age, a New York built vessel, under New York ownership, at Panama, from Sydney and Melbourne, is an event in the wonderful commercial progress of the times, that deserves a special record. This fine steamer had previously made the voyage around the Cape of Good Hope, from Liverpool to Melbourne, with a promptness which astonished the British public. The return trip to Panama is a still more important affair. The Golden Age takes her proper place as a connecting link between Australia and the United States and Great Britain by the way of the shortest and most practical route and the use of the Panama Railroad, the near completion of which is another American achievement abroad. The steamer brought $200,000 in Australian gold to the Isthmus, and a large number of American and English passengers. She was there met by the West India steamer Southampton, for London, and the George Law, for New York, part of the treasure and passengers having prompt dispatch by each route.

HEAVY BUSINESS IN POTATOES.—The Norfolk *Argus* states that the farmers and others in that city and vicinity are now doing a large business in potatoes. More than two thousand barrels are regularly sent by each steamer to New York. The average quantity sent per day to Baltimore, Philadelphia, and New York, is about one thousand six hundred barrels. The Baltimore boats can not take on board near as many barrels as are daily sent to the depot. They sell readily at Norfolk at $4 per barrel, and command a handsome profit in the Northern markets. The Norfolk *Beacon* says that Mr. Munden raised from twenty-five bushels of Irish potatoes, for which he gave $1 50 a bushel, a crop which sold for $806. After paying all expenses, the net profit amounted to $698. The same paper states that on Thursday, one farmer sent $1,130 worth of cucumbers to Philadelphia and Baltimore.

SALE OF HORSES.—On Tuesday, July 11th, a sale of valuable horses took place at the "New York Tattersall's." Nearly a thousand persons were in attendance, and the bidding was active. From twelve to fifteen horses were put up during the early part of the sale, and were bid off at prices varying from $200 to $550. The main interest that attached to the sale was the announcement that the trotters, Mac, Taconey, Frank Forrester, and Barnum, would be sold under the hammer. Mac was struck off at $4,100, to Mr. Mann of Baltimore; Taconey was sold for $3,700, to Mr. J. G. Bevins of New York; Frank Forrester was sold to Mr. Mann also, who paid $2,350. Barnum was withdrawn from the auction, having been sold at private sale during the morning for the sum of $2,850. Two mares—a bay and a black—were put up, each being warranted to trot a mile in 2.40, and together in 2.45. They were sold to Mr. Getson for $1,150. [Tribune.

SUMMARY.

A Mr. V. W. Roth, who arrived in Utica on Friday evening, July 7, communicates the following information in regard to the accident which occured on the Great Westen road on the morning of that day. The emigrant train ran over a horse, which threw it off the track, killing 17 Norwegian emigrants, and severely injuring many others. The train on which Mr. R. came, was delayed some time at the scene of this awful catastrophe, until the wreck was removed, and he tells us that he saw eight of the dead bodies, and was told that there were nine others near by. Of one family, consisting of the parents and three children, all were killed except the youngest daughter.

A young woman, whose maiden name was Davis, committed suicide in Cohoes on Wednesday last by swallowing 172 grains of corrosive sublimate! She died on the succeeding day at 4 o'clock P. M. The usual remedies were resorted to, but failed to relieve the unfortunate victim. She committed the rash act in consequence of a disturbance which originated in her marriage on Sunday of last week to a young man to whom her friends were opposed. It was said they bitterly upbraided her for marrying a Catholic, she being an Irish Protestant.

Several race horses were sold at auction in New York last week. Mac was struck off at $4,100, to Mr. Mann, of Baltimore, Tacony was sold for $3,700, to Mr. J. G. Bevens, of this City; Frank Forrester was sold to Mr. Mann also, who paid $2,350. Barnum was withdrawn from the auction, he having been sold at private sale during the morning, for the sum of $2,850. Two mares—a bay and a black—were put up, each being warranted to trot a mile in 2.40, and together in 2.45. They were sold to Mr. Getson for $1,150.

The remains of the mammoth clipper-ship Great Republic were sold at public auction July 12th, at the Merchant's Exchange, New York. The sale was made on account of the Insurance Companies. The first bid was $15,000. The price obtained was $28,250, the purchaser being N. B. Palmer, Esq., a well-known shipping merchant. The price realized was comparatively nothing. The ship, it will be recollected, was partially burned last winter, while lying at her dock at the foot of Dover-street. The hull, however, remained nearly free from serious injury.

The banking-house of August Belmont & Co., corner of Hanover and Beaver-sts., New York, was entered by means of false keys, on Tuesday night, July 11, and robbed of $14,000 in $1,000 bills on the Bank of the State of New York. A reward of $500 was offered for the arrest of the thieves. The next day the bills were all returned through the post-office, the thief probably considering his chances small of using them without discovery. He proved to be the cashier of the house, whose stock speculations had embarrassed him.

A dispatch dated Utica, Thursday, July 13, 1854, says: In the U. S. District Court today, Dr. Way was sentenced to the State Prison for 6 years, for counterfeiting; W. M. Voorhies, Truman Traverse, and Ezekiel Crunk for 2 years each. Samuel Bucksbee and George Palmer, charged with passing counterfeit coin, pleaded not guilty, and were held to answer at the August term in Auburn. The Grand Jury found true bills against thirteen persons for counterfeiting—all residing in one county.

The first company of emigrants for Kansas, under charge of the Emigrant Aid Company, was to start from Boston on the 17th inst. The train will stop at Worcester and the other principal stations between Boston and Buffalo, to receive the emigrants residing in the vicinities, respectively. The Company has provided one hundred tents, and ample provision will be made for the comfort of the emigrants. The expense of passage will probably not exceed half the usual rates.

A disastrous conflagration occurred at Coxsackie, July 11th, consuming nearly the entire business portion of the village. For hours the flames spread with great rapidity, and so wildly did the fire rage, that the light was distinctly visible from Albany. There were not less than forty buildings destroyed, all of which were wood, but they constituted the most valuable business portion of the village.

Mr. Silas Horton and wife, residing near Owego, who recently exerted themselves so nobly in warning the train on the New York and Erie Road of the danger before it—which was, that a large tree had fallen directly across the track—and thereby avoided the horrors of a collision, have been handsomely rewarded by the Railroad Company. The President has forwarded them each a life pass, a medal from the Company, and a silk dress for Mrs. Horton, accompanying the presents with a letter expressing the gratitude of the Company for their noble and humane conduct.

A letter to the *Tribune*, dated Milwaukee, July 7, says: "We had a heavy rain last night, followed to-day by a hot sun. I fear the wheat will suffer in consequence. Crops throughout our State never promised better, and if we can have fair harvest weather, our surplus will be enormous."

The *Clarksville Tobacco Plant* says tobacco has been declining for six weeks, and that some grades have fallen $2 to $3 per cwt. Other exchanges in Virginia and Tennessee speak of the same thing. The growing crop is good everywhere.

The N. Y. *Tribune* says: "We have lately made several visits to Monmouth County, N. J., that great peach producing region, and find the prospect very bad. We saw thousands of trees that will not produce a single peach. Some orchards have a few scattering ones upon the trees generally, with here and there a tree pretty full. Most all of the old orchards have got the jaundice badly. We hear of one man who has a fair crop for this year, who has contracted his peaches to a New York fruit-merchant at $1 per basket, the buyer paying freight."

Edward Milligan, the local Mail Agent at St. Louis, has been held to bail in $4,000 on a charge of purloining a letter from the mail. The letter in question was addressed to T. S. Arthur of Philadelphia, Pa., and is believed to contain a gold-piece of $2 50, remitted by some subscriber in Cass County, in payment of subscription for the Home *Gazette*.

The Associate General Reformed Synod reported at its late meeting in Xenia, Ohio, that it had a mission of much interest under its care at the oldest city in the world, Damascus; and another in one of the West India Islands; and that another is about to be established at Cairo, in the land of the Pharaohs. Beside these missions, others are sustained among the destitute in our own country and in Oregon.

Sad accounts reach us of the ravages of Cholera at Barbadoes. At one burial ground 244 corpses were buried in one day. Total of deaths in the city at last accounts, 2,107. Of the 150 prisoners confined in the jail, only 13 survived, whence the Governor very humanely ordered their release.

The *New York Journal of Commerce* states that there are five hundred thousand whites in Cuba, and seven hundred and thirty thousand blacks. Of the latter, 25,000 are slaves; and the remaining 480,000 either negroes already free, or those illegally held as slaves, and in the process of being made free under recent edict.

A letter from Santa Fé, dated May 20, says: "Indian hostilities continue. The Indians are combining against the whites, and a general Indian war is expected. The General has sent a force to Eagle Springs and is otherwise preparing to operate against the Indians."

A dispatch dated Albany, Monday, July 10, 1854, says: J. L. Russell, captain of the canal boat J. F. Crain, of the Rochester City line, was arrested here this morning, charged with being an accomplice of Murrill in kidnapping Solomon Northrup. He admitted that he was at the Inaugural in Washington in 1841. He was ironed and taken to Balston Spa for trial.

The establishment of a steam line from Australia to Panama will bring to New York a large increase of business with that distant portion of the globe. By the Golden Age, the first voyage of the line, we have received $160,000 in gold.

There are now at Southampton eighteen self-emancipated negroes, with five children belonging to them, from the island of Cuba. The adults were kidnapped from Lagos, and are now about to return there.

Mr. James Smith, of New York, is building an engine for Engine Company No. 4, Brooklyn, which will cost the Company when completed nearly or quite $7,500.

Edward Mulligan, the local Mail Agent at St. Louis, has been held to bail in $4,000, on a charge of purloining letters from the mail.

Passengers from Chicago, report that there were 130 deaths from cholera in that city on Sunday, July 9th.

The first peaches of the season were received in New York market last week. They were from Savannah, and cost $10 per basket.

New York Markets—July 17, 1854.

Ashes—Pots $5 81. Pearls 5 50.

Flour and Meal—Flour 6 00 a 7 50 for various brands of State, 7 75 a 7 94 for straight Michigan and Indiana, 8 25 a 9 25 for fancy Genesee. Rye Flour 3 50 for fine. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 20 a 1 45 for Upper Lake, 1 70 for new red Southern, 2 20 a 2 40 for white Genesee. Rye 1 15 a 1 18. Barley 90 a 98c. Oats 50 a 52c. for Jersey, 55c. for Western. Corn 67 a 70c. for Western mixed, 72 a 74c. for round yellow.

Provisions—Pork 10 25 for prime, 11 25 for mess. Beef, 10 25 for new prime, 12 00 a 16 00 for mess. Lard 9 a 9½c. Butter 12 a 16c. for Ohio, 16 a 18c. for State, 19 a 22c, for Orange County.

Hay—65 a 70c. per 100 lbs.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Tallow—11½c. for city rendered.

Wool—30 a 33c. for native, 36 a 38c. for half Merino, 47 a 50c. for American Saxony Fleece.

MARRIED,

In Southampton, Ill., July 4th, by Rev. W. S. Bates, Mr. AARON Y. HAWLEY, of Mt. Hawley, to Miss ELECTA ELDRED, of Southampton, Peoria Co., Ill.

DIED,

In Almond, N. Y., July 8th, of a bronchial difficulty, Mrs. MARY E. TEFFT, wife of Christopher Tefft, in the 33d year of her age. She was a member of the 1st Seventh-day Baptist Church of Alfred, and died in hope of eternal life. N. V. H.

At Potter Hill, (Westerly,) R. I., July 10, Mr. THOMAS WELLS POTTER, in the 70th year of his age. He became a subject of the renewing grace of God in early life, but never made a public profession of his faith in Christ until some twelve or fourteen years ago, when he united with the first Seventh-day Baptist Church in Hopkinton, where he remained a witness for truth until removed to the church above. He has left a widow and two daughters, with a large connection, to mourn the loss of a kind husband, an indulgent father, a beloved brother and counsellor. We believe our loss is his gain.

LETTERS.

J B Wells, A C Potter, Z Campbell, Delatrius Davis, A A Crandall, A P Harris, O D Green, J R Livingston, Daniel Coon, Abram C Stannard, N V Hull, T H Green, Andrew Babcock, H P Burdick (yes.)

RECEIPTS.

FOR THE SABBATH RECORDER:

FrancisBurdick, Hopkinton, R I	$2 00	to vol. 11	No. 52
Julia H Stillman, Ashaway, R I	2 00	11	52
Daniel Coon, Potter Hill, R I	1 00	11	52
Benj S Miller, Utica, Wis	6 00	10	52
Joseph S Crandall "	4 00	12	52
J B Kierstead, New York	3 00	10	52
Wm Jones "	4 00	10	52
David Rogers, 2d "	2 00	11	52
Jared Stillman, DeRuyter	2 00	11	52
Luke Burdick "	2 00	11	52
B F Green, Little Genesee	2 00	12	4
Abel Stillman, Poland	2 00	11	52
Hugh McCune "	2 00	11	52
Ezra Stillman, Newport	2 00	11	52
Abram C Stannard, Alfred Center	4 00	8	26
Silas Stillman, Alfred	2 00	11	52
Thomas H Green, Oswego	2 00	10	39
Wm Simons, Bridgewater	10 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

A A Crandall, Rockville, R I $3 40

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Agents Wanted.

THE services of a number of young men are wanted in selling the "Pearl or Scripture Library," containing sixteen volumes, 32 mo., bound in a neat style, and put up in a rich imitation rose-wood case. The "Pearls" sell readily among all denominations, and testimonials of their utility are beginning thus early to be received. These works, for cheapness, will compare favorably with those published by the American Sunday-School Union or the American Tract Society, and form a complete compendium of the Bible on those subjects that relate to the faith and practice of Christians.

A liberal compensation will be given to all who are willing to engage in their distribution. Address

6tf H. H. BAKER, New Market, N. J.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Supreme Court.

IN the matter of laying out a public place between 59th and 106th-sts, and the 5th and 8th-avs., in the city of New York—CENTRAL PARK.—To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto or interested in the land and premises above-mentioned, or any part thereof. Notice is hereby given, that you are required to appear before the Commissioners of Estimate and Assessment in the above-entitled proceeding, at their office, No. 110 Broadway, over the Metropolitan Bank, at 11 o'clock A. M., on any day (Sunday excepted) on or prior to the 15th day of July next, and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known or fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day, consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. ROBERT J. DILLON,
Counsel to the Corporation.

New York June 1, 1854.

N. B.—All papers published in the city of New York are requested to publish the preceding notice until the 15th day of July next, once in each week, and to send their bills (with affidavits of publication) to the office of the Counsel to the Corporation to be paid on the final taxation of the proceedings.

Miscellaneous.

The Japan Expedition.

Under date of Bay of Yeddo, March 30, 1854, a correspondent of the N. Y. *Tribune* furnishes the following account of the doings of the Japan Expedition:—

On the 8th inst., the interview between Commodore Perry and the Imperial Commissioner, Hy-a-shi-no kami, took place in Yokohamma, a little village in the Bay about ten miles from the City of Yeddo. Here the Japanese had erected several spacious buildings on shore. At noon the Commodore landed with a body of 600 men in 28 boats. The Commodore's salute of 17 guns (in his capacity of Envoy Extraordinary) was fired from the Macedonian, and as soon as all the men were landed our first launch hoisted the Imperial flag of Japan, which was saluted with 21 guns from the boats, followed by 12 guns for the Commissioner Hy-a-shi-no-kami. The marines and sailors, under command of Major Zeilin, formed a hollow square before the house, after the Commodore, accompanied by an escort of 30 officers, had entered. The Commissioner received him in a large hall, but afterward retired into a smaller room at the extremity of the building, separated from the hall by a crape curtain. Refreshments were distributed among the guests, and oysters, both raw and stewed, constituted a portion of the repast. The Japanese had only a guard of honor present—probably not more than 200 men in all. The odius canvas fortifications with which they had at first surrounded the building had been removed, at the express request of the Commodore. The conference was a long one, and it was late in the afternoon before we returned on board the ships.

On the 13th, Capt. Abbott of the Macedonian superintended the landing of the presents, and the ensuing week was entirely devoted to unpacking and arranging them, and to putting the railroad, telegraph, and other machines, in motion. The Japanese observed every thing with a mixture of wonder and admiration, and some of the incidents excited their merriment not a little. It was indeed a curious sight, to see the little locomotive, tender, and passenger car, only a quarter the ordinary size, and, by the way, the neatest piece of work that ever went out of Norris' manufactory. It was driven by Mr. Gay, Chief Engineer of the Mississippi, and Mr. Danby, First Assistant, who occasionally took a company of Japenese in the car, and whizzed around with them, while crowds of the natives looked on with the utmost astonishment.

The electric telegraph excited the greatest wonder, especially as Mr. Draper sent messages in Dutch, and even in Japanese, which the interpreter wrote with English letters.

On the 24th, all the preparations were completed, and the Commodore again went ashore to deliver the presents formally to the Commissioner, who had prepared an entertainment for the occasion, and at the same time to receive the presents which the Emperor had sent in return. These consisted chiefly of silks, crapes, some very fine lackered ware, china, silver, arms, household utensils, coins, &c., and several hundred bags of rice, which were piled up in a heap outside of the house. After the presents had been given and received, and the Commodore was just leaving the house to show the railroad to the Commissioner, about thirty very large and powerfully built men made their appearance. They were naked, with the exception of a blue silk scarf, twisted about the loins. They seized the sacks, which weighed about 200 lbs. each, swung them at arm's length above their heads, and carried them in this manner a distance of a hundred and fifty yards, performing many antics and feats of strength by the way. The whole thing had evidently been arranged for our entertainment.

When the Commodore and Commissioners had returned to the house, all the windows on one side of the building were suddenly thrown open, showing a circular space outside, where the ground had been made smooth and free from stones. The thirty giants—for I may venture to call them such, since some of them were over six feet high and weighed more than two hundred pounds—then entered the ring in procession, while the judges and umpires of the sports took their seats opposite to us. The men then successfully engaged in wrestling matches, which consisted chiefly in taking hold of each other under the shoulders and trying to push the antagonist out of the ring, to effect which many of them violently dashed their heads against each other's breast, at the same time setting up an infernal howl.

On the 27th Commodore Perry entertained the Imperial Commissioners on board the Powhatan. The boat left Kunegawa at one o'clock, under a salute of 17 guns from the Mississippi, and first took them on board the Macedonian, where they were shown a general exercise of the crew. With the appearance and efficiency of the men, and the fine order of the ship, they were greatly delighted. The Powhatan had the Imperial Japanese flag hoisted at the foremast, and the banner of the Commissioner Hy-a-shi-no-kami at the mizzen. As the boats got under way again, a salute was fired from the Macedonian. The bulwarks of the Powhatan were decorated with flags, arms and flowers. In the cabin a table was set for the Commodore, four Commissioners, and the different Captains of the squadron, and another in horse-shoe form on the quarter-deck, in order to accommodate the followers of the Commmissioners (about 40 in number) and the officers of the squadron, who assembled in large numbers to do them honor. The guests were evidently greatly pleased with the entertainment. The toast: "The Ziogoon of Japan!" was responded to by the Japanese Commissioners with "The President of the United States!" and both were drunk with great enthusiasm. Other toasts followed—"Our Guests," "The Ladies," "Our Friends at Home," "Commodore Perry," "The Commissioners," &c., &c., until the hilarity was universal. A performance of some of our sailors, who blacked their faces and sang the classic negro melodies of America, excited the greatest merriment among the Japanese. It was dark before the guests left the ship, under a parting salute from the Saratoga.

Bay of Yeddo, April 2, 1854.

Japan is opened! On the 31st of March the treaty was signed. Ports in different parts of the islands of Niphon, Jesso, Kiusiu, and the Loo-Choo group are opened to American vessels. It is said that Chakodade, (near Matsmai,) on the Straits of Sangad, in the island of Jesso, Simodzi in Niphon, and Napa-Kiang in Loo-Choo, are three of the ports. The treary secures assistance for our vessels in case of distress; provides that they shall be furnished with wood, water, coal and provisions, at fixed and reasonable prices; establishes a scale of the value of coin, a standard of weights and measures; and provides for the carrying on of commerce with Japan by the citizens of the United States. In short, the Expedition has obtained every thing that could have been hoped for from it. We have established a much more intimate relationship with Japan than any other nation has ever been able to accomplish, and all without submitting to one of those degrading impositions on the part of the Japanese, as other nations have accepted without accomplishing their aims.

Opium Smoking in China.

In a letter from Canton, dated Sept. 8, 1853, Bayard Taylor gives the following account of what he saw and experienced in the way of opium smoking:—

In spite of the penalties attached to it by Chinese law, the smoking of opium is scarcely a concealed practice at present. I have seen it carried on in open shops in Shanghae, where there are some streets which are never free from the sickening smell. It had always been my intention to make a trial of the practice, in order to learn its effects by personal experience, and being now on the eve of leaving China, I applied to a gentleman residing here, to put me in the way of enjoying a pipe or two. He was well acquainted with a Chinaman who is addicted to the practice, and by an agreement with him, took me to his house last evening. We were ushered into a long room, with a divan, or platform about three feet high, at the further end. Several Chinaman were in the room, and one, stretched out on the platform, was preparing his pipe at a lamp. The host invited me to stretch myself opposite to him, and place my head upon one of those cane head-stools which serve the Chinese in lieu of pillows.

The opium-pipe is a bamboo stick, about two feet long, having a small drum inserted near the end, with an aperture in its center. A piece of opium, about twice the size of a pin's head, is taken up on a slender wire and held in the flame of the lamp until it boils or bubbles up, when it is rolled into a cylindrical shape on the drum, by the aid of the wire. It loses its dark color by the heating, and becomes pale and soft. Having been sufficiently rolled, it is placed over the aperture, and the wire, after being thrust through its center, to allow the air to pass into the pipe, is withdrawn. The pipe is then held to the flame, and as the opium burns, its fumes are drawn into the lungs by a strong and long-continued inspiration. In about half a minute the portion is exhausted, and the smoker is ready for a second pipe.

To my surprise I found the taste of the drug as delicious as its smell is disagreeable. It leaves a sweet, rich flavor, like the finest liquorice, upon the palate, and the gentle stimulus it communicates to the blood in the lungs, fills the whole body with a sensation of warmth and strength. The fumes of the opium are no more irritating to the windpipe or bronchial tubes, than common air, while they seem imbued with a richness of vitality far beyond our diluted oxygen. I had supposed that opium was smoked entirely for the purpose of mental exhilaration, and that to the smokers, as to many who intoxicate themselves with ardent spirits, there was no sensual gratification in the mere taste of the article. The reverse is undoubtedly the truth, and the practice, therefore, is doubly dangerous. Its victim becomes hopelessly involved in its fascinating illusions, and an awful death, such as I witnessed not long since, is sure, sooner or later, to overtake him who indulges to excess. I have a pretty strong confidence in my own power of resistance, but nothing could induce me to make the experiment a second time.

Beyond the feeling of warmth, vigor and increased vitality, softened by a happy consciousness of repose, there was no effect, until after finishing the sixth pipe. My spirits then became joyously excited, with a constant disposition to laugh; brilliant colors floated before my eyes, but in a confused and cloudy way, sometimes converging into spots like the eyes in a peacock's tail, but oftenest melting into and through each other, like the hues of changeable silk. Had the physical excitement been greater, they would have taken form and substance, but after smoking *nine* pipes I desisted, through fear of subjecting myself to some unpleasant after-effect. Our Chinese host informed me that he was obliged to take twenty pipes, in order to elevate his mind to the pitch of perfect happiness. I went home feeling rather giddy, and became so drowsy, with slight qualms of the stomach, that I went to bed at an early hour. After a deep and refreshing sleep, I arose at sunrise, feeling stronger and brighter than I had done for weeks past.

A Model Baby.

There was only one baby among the members of the late excursion party up the Mississippi to the Falls of St. Anthony. The baby was only six months old—a son of Henry Farnam, Esq., the engineer of the Chicago and Rock Island Railroad. When the baby was first brought on board the *Golden Era*, some of the company shrugged their shoulders, and other said "humph." One crusty old bachelor muttered, "We may look out for squalls now;" and a young man with moustaches, who passed for a wit, sighed for the days of good King Herod. The baby meanwhile looked about and crowed a little, and then quietly entertained himself with sucking his fist.

Well, from the time we left Rock Island, on Monday evening, till we returned, on the following Saturday, not a cry, nor the suspicion of a cry, was uttered by the baby. He was indeed, a charming little fellow—always bright and placid, and ready to meet half-way those who were disposed to be attentive. Of the sensation of fear, he seemed to be utterly ignorant. He would go to the arms of a rough old backwoodsman as readily as to the arms of the beautiful Miss W. or Miss J., and remain contented away from his mother or nurse till, fearful that he was giving trouble, they would come in search of him. But instead of giving trouble, he seemed to be doing more than any body else for the general entertainment. It was frequently proposed to pinch him, to see if he could cry, and in one instance the experiment was tried without success. The features of the gruff old bachelor, who had looked so austerely at first on this infant phenomenon, would now relax as he came in sight, and he at last ventured upon the experiment of taking him in his arms, and found in his delight, that the baby maintained his good character even in his inexperienced embrace.

The general satisfaction at the baby's unparalleled behavior at length manifested itself in a substantial form. It was resolved to get up a testimonial. A subscription was put in circulation for a gold cup, to be presented as a token of the admiration and esteem of the passengers, who when they reflected how much a crying baby might have detracted from their enjoyment, liberally opened their purses and subscribed the handsome sum of $260. A formal presentation of this offering was then made. Mr. Rockwell, late member of Congress from Connecticut, was deputed to address the baby. This he did in the presence of the assembled passengers, the baby meanwhile being held in his mother's arms, and always jumping and chuckling at the right place in Mr. Rockwell's speech.

The speech, which was a capital one, and enunciated with due gravity and dignity, was followed by a reply from Professor Twining, of New Haven, the baby's medium on the occasion, and who spoke in the little fellow's behalf in admirable style, now witty and now beautiful, for upwards of five minutes. Both speeches were much enjoyed and applauded. Ex-President Fillmore was appointed to prepare an inscription for the gold cup; a task which he accomplished with his accustomed good taste; and Mr. Rockwell was appointed to purchase the cup.

Thus ended one of the pleasantest little episodes of the great excursion—one that must be always remembered with pleasure by those who witnessed it, and especially by the parents of the child who so early in life won so solid a mark of the approbation of his seniors. [Boston Transcript.

Post Office Facts.

Ignorance and want of intercourse as certainly follow Slavery as suffering does crime. No relative test of the superiority of the free States over the slave States has appeared which seems to place in so striking a light the mental advance of the former and the mental retardation of the latter equally with the following table, exhibited by Mr. Haven in his recent speech on the Post Office:—

States and Territories.	Total Postages Collected.	Transport'n.
Maine	$125,194 94	$52,767 88
New Hampshire	81,703 53	31,999 45
Vermont	78,638 86	62,476 85
Massachusetts	453,966 80	130,117 13
Rhode Island	47,377 79	12,139 72
Connecticut	146,364 50	64,173 13
New York	1,175,516 06	455,019 76
Delaware	16,310 71	9,412 00
New Jersey	89,074 17	74,139 55
Pensylvania	488,308 30	238,019 69
Maryland	152,158 11	191,586 20
Dist. of Columbia	37,832 89	
Virginia	183,472 19	313,234 72
North Carolina	60,751 51	175,630 59
South Carolina	82,985 75	127,160 19
Georgia	142,800 14	215,238 78
Florida	16,878 83	38,661 99
Alabama	96,091 85	178,543 35
Mississippi	73,108 21	115 924 92
Texas	47,164 46	139,362 19
Kentucky	112,542 60	139,038 15
Michigan	96,757 19	136,260 14
Wisconsin	73,570 83	46,608 00
Louisiana	128,170 18	90,420 73
Tennessee	85,701 10	92,886 29
Missouri	98,781 82	140,454 41
Illinois	175,346 83	181,611 10
Ohio	375,759 72	363,182 37
Indiana	137,339 43	109,392 96
Arkansas	25,105 89	90,859 15
Iowa	40,980 23	36,393 82
California	123,152 00	174,243 02
Oregon Territory	9,797 35	47,692 16
Minnesota T.	3,521 83	2,386 28
New Mexico T.	517 92	19,647 22
Utah Territory	959 60	3,269 70
Nebraska T.	520 10	
Washington T.	536 89	
Total	$5,084,464 97	$4,199,951 68

This shows that almost every free State (including every old free State) more than pays expenses of the Post Office within its borders, while every slave State (save two) is a charge on the Treasury for the transportation of its mails. The exceptional slave States are Louisiana—which is not bankrupt in its post office arrangements because New Orleans is an outlet for the western free States—and Delaware, which is hardly a slave State at all. The northern or western free States which do not pay the Post office expenses are the new States of Michigan and Illinois, all together exceeding their incomes by only forty-six thousand dollars. It is not to be expected that the Territories can pay their postal bills, nor yet California—but the latter only falls short fifty-one thousand, while Virginia is minus one hundred and thirty thousand dollars a year. Or to state the figures in the aggregate, in the States of Maine, New Hampshire Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Iowa, Wisconsin, Ohio, and Indiana, the receipts of the Post Office are in round numbers $3,313,000, and the expenses $1,668,000. In other words, there is a profit on these States of 1,645,000. In the States of Michigan, Illinois, and California, the expenditures exceed the receipts by $97,000; which reduces the profits of the free States to $1.548,000. In the slave States the receipts are $1,315,000; expenses $2,151,000; deficit $836,000; or in other words the difference between the receipts of the free and slave States is $238,400 in favor of the free. [N. Y. Tribune.

An Experiment.

A Paris correspondent of the Cincinnati *Gazette*, says that a curious experiment was made a few days ago in the basin of the fountain Palais Royal, and in the presence of an immence crowd. A glass globe, containing a certain liquid, was thrown in the water and then broken with a pole. The liquid immediately spread itself over the surface of the water, and taking fire spontaneously, continued to burn with an intense flame for a period of fifty-six seconds, throwing out a dense smoke. The basin had the appearance of being all on fire.

Three gentlemen, well-known to science in Paris, have invented this fluid, after long and patient study, with the design of making it available in the present war, in burning ships, and in protecting or attacking fortified places, where there may be a ditch. Thrown by means of a forcing pump on the head of a sap, into an intrenchment, or a ditch full of water, or on a breach at the moment of assault, or in a naval combat, this liquid would cause the most terrible ravages.

An experiment has since been tried on the river Seine, in which instance the fluid continued to burn with a flame sufficiently intense to set fire to the sides of a ship, for more than a minute. Suppose that a boat laden with this liquid, should be floated into the midst of an enemy's fleet, and should be so managed that it would take fire at the moment of arriving near or in the midst of the fleet, and that the liquid should then be distributed on the surface of the water, the whole fleet would take fire in spite of all the efforts that might be made to prevent it, and they would take fire exactly in the most dangerous place.

Potatoes.

As the partial or total failure of the potato for the last eight or ten years is one leading cause of the present scarcity of food and consequent suffering of the poor, it is very important that the causes of said failure, and the means of averting it hereafter, be discovered and made known. Mr. Martin Cleland, of Niles, Mich., sends the *Tribune* the following as his forty years' experience and conclusions in the premises:—

First—I believe it important that the tubers should grow as much as possible in pure earth, which should always be kept in mind, otherwise they will sooner or later become diseased. The soil should be sandy or gravelly, and of a dry nature.

My method is to haul about twenty wagon-loads of stable manure upon half an acre of sod ground of the above texture, and spread evenly. I then plow it from six to eight inches deep, about the middle of April, harrowing it immediately, so as to make it smooth. The last days of April, or the first days of May, I plow again, but not so deep as to disturb the soil. I then, by the 6th of May, furrow out and plant about 3 feet by 2½, one potato in a bill, of the long pink-eye kind. It takes between four and five bushels to half an acre. In this way, it is seen, the roots run down to the manure, and the tubers grow in pure earth. I have raised, for several years, from 180 to 200 bushels of potatoes from half an acre; and that, too, without the least appearance of rot or disease of any kind. I can send you now old potatoes as sound as when dug last fall.

It should be known that the pink-eyes are a hardy potato, and need early planting.

To this the editor of the *Tribune* says:

All this seems reasonable, and we doubt not its truth; but it is well to bear in mind the fact (established in our columns by Messrs. Richardson, Hogaboom and others) that *an insect* is the immediate cause of the potato-rot. We have seen the little villain on our own potatoes this season, and seen the first leaves all riddled by his devastations. He is a miniature flea, and rather leaps than flies, though he *can* fly, after his fashion, if he sees fit. He eats the leaves through and through, and finally (we think) attacks and bores the stalk; and when the summer rains come on, they rot and kill the top entirely, so that by the middle of August whole fields will be black and dead, and the immature tubes decaying of course. Now it is very possible that the treatment recommended by Mr. Cleland may repel the insect, by keeping the earth sweet and the plants thrifty and vigorous, or through some unexplained influence; or it may be that the insect has not visited his section; but if the creature does actually bore and riddle his potato-tops, as they did ours last year and are trying to do this year, his potatoes will rot, and he will have no 180 nor even 18 bushels to the acre.

Liability of Endorsers.

The New York *Journal of Commerce* reports a case of much importance to business men generally, being an action against the endorser of a note for $1,500, dated Feb. 7, 1851, and payable on demand. The maker failed in November, 1851, and a month before that, was known by the plaintiff to be in failing circumstances; and between two and four months before they had spoken to him about paying the note, and he told them he could not pay it then, but it was good, and that they should not be uneasy about it. Their agent who acted for them, said on his testimony—"I had no uneasiness about the note at all, because I was satisfied that the endorser was good, and therefore it was not a matter of much importance, and it lay; we could not get the money from Davis." It was decided that, after the note was six months old, and the holders were satisfied that they could not collect it from the maker, they were guilty of neglect in not making a formal demand of payment, and notifying the endorser of non-payment. It was held that they had no right after that to delay, "because they were satisfied the endorser was good." This was not good faith to the endorser, and the plaintiffs must bear the consequences of it. They delayed making a demand until January 15, 1852. That was too long, and the endorser was discharged. It was further decided that the reason of this rule applies as much to a note payable on demand, with interest, and on which the endorser puts his name for the accommodation of the maker, as to an ordinary note payable on demand. It cannot be inferred, in either case, that a delay is intended to be allowed under such circumstances as are stated above. Consequently, judgment was given for the defendant.

Remarkable Feat.—Some time since the point of the lightning rod on the steeple of the First Congregational Church in New London, Conn., got unscrewed and fell to the ground. It was such a dangerous piece of work to replace it, that the Committee were unwilling to employ any one to perform the task. A Mr. DeWolf, however, volunteered to make the attempt, which the Committee permitted after some hesitation, having promised him a handsome sum if he succeeded. He did succeed, accomplishing the task without any apparent consciousness of having done anything extraordinary. The New London *Chronicle* says the point to which he ascended is very near two hundred feet, and for the last fifty feet he had to climb up a stone surface, with nothing to hold on but a small iron rod, and when he reached the ball he was still some dozen feet from the end of his journey. This distance he had to shin up a single rod, a labor which he found so fatiguing that he became exhausted, and was obliged to return and seat himself on the ball and recover breath. This he soon did, and fearlessly resumed his travel towards the clouds, where he accomplished his object, and came down, as we have already stated.

Something Worth Knowing.—We find the following in an exchange paper, and as it is by no means the first time that we have heard of the cure of the croup by the same remedy we have little doubt of its efficacy:—

"My wife and I were aroused about two o'clock one morning, by the struggles of our little boy, about three years old, who was laboring under a violent attack of croup. His breathing was so difficult as to arouse persons who slept beyond the hall; hastily folded a towel, dipt it in cold water, and applied it to his throat and breast; I then folded a sheet to the proper size, wet it and rolled him up in it and wrapped a blanket over that. He went to sleep in three minutes and slept until five o'clock, when he got up. He was well and went to play, in three hours after the attack, and we rejoiced at the curative powers of cold water."

Thousands annually die of croup and fevers, who might be saved by wrapping them in sheets wrung in cold water.

Land Reform.—Man's right to a portion of the public lands of the country is thus beautifully asserted in a western paper, *The Allegan* (Mich.) *Record* of a late date:—

"God made the earth for man—for all men. They feed on its bounty while living, and sleep on its bosom when dead. Life has its ups and downs, its cares and sorrows, its reverses and its dire misfortunes—the wealth of yesterday is the poverty of to day—the palace of to day shall be ashes or a hovel ere to-morrow. Before the whole of this broad land shall be deeded over to heartless landlords and a curse, let us adopt some generous system under the kindly operation of which our children and our children's children, when need, or care, or woe is on them, may seek and find them out a blessed Alabama—a merciful resting place, a blazing hearth-stone, and a quiet grave."

Subterranean Discoveries in Switzerland.—The Swiss journals give the following details relative to the discoveries recently made in consequence of the extraordinary fall in the water in the Lake of Zurich. About one hundred feet from the right bank of the lake, opposite the village of Mellen, there have been found several rows of piles formed of trunks of trees. The piles are about a foot apart, with an interval of sixteen feet between the rows. These piles support enormous beams, which form a very large area. Between the piles there have been found the skeletons of animals which are no longer to be seen in Switzerland, but no trace of any domestic animals. On removing the mud, there have been found an immense number of heads of arrows and spears made of stone, carefully cut and very pointed; poignards made of flint, with buck horn handles, a battle-axe in stone; clay vases, evidently formed by the hand without the aid of any instrument, and afterwards baked in an oven; and several other articles in stone and baked clay. A human skull has also been found. These remains, which are considered to have belonged to the ancient Celts, are under examination by a commission of antiquarians.

VARIETY.

A letter from a Massachusetts farmer to the Pittsfield *Sun* says: "Old Virginia bids fair to be one of the first States, with northern enterprise. Three years ago, in the place where I now reside, there was but one northern man; now there are forty-eight northern families within three miles of my farm. Land has since risen from $2 to $25 per acre. I am seven miles from the Potomac River, twenty-five miles from the Blue Ridge, twenty south of Alexandria, twenty-five from Washington, and thirty from Fredericksburg."

It is reported that the historian Fuller, in 1697, had a most retentive memory; he could repeat 500 strange, uncommon words, after twice hearing them; and a sermon verbatim, after reading it once. He undertook, after passing from Temple Bar to the farthest part of Cheapside and back again, to mention all the signs over the shops on both sides of the streets, repeating them backwards, performing the task with great exactness.

A man who loses an hour of his time, worth one shilling, and wears his wagon and team equal to two shillings more, by going over a rough road, to avoid the plank road toll of a sixpence, loses just two and sixpence by the operation. The laborer who wastes half his strength in working all day with a dull saw, because he cannot give a shilling, or afford an hour to get it sharpened, will waste at least twenty-five cents per day, or six dollars per month.

The *Times and Transcript*, of San Francisco, estimates the weekly cost of a daily paper at San Francisco at $2,700, or $140,000 per annum. There are some twelve of these daily newspapers, and some ten weeklies; so that we may safely estimate San Francisco newspaper literature at $1,500,000 per annum.

There are now in Van Dieman's Land about 34,000 convicts, (male and female,) and 27,000 free persons, many of whom are emancipated convicts. The male convicts are distributed over the island in gangs of 250 or 300 each, and nearly the same system is pursued with the females.

"In every perfectly ripe apple," it is observed in an English publication about twenty years ago, "there will be found one or two perfectly *round* seeds, the others having one or more flatted sides. The round ones will produce the improved fruit, and the flat ones will produce the *crab*."

Creditors never annoy a man so long as he is getting up in the world. A man of wealth only pays his butcher once a year. Let bad luck overtake him, and his meat bill will come in every morning, as regularly as breakfast and hungry children. Never plead guilty of poverty.

A domestic, newly-engaged, presented to his master one morning a pair of boots. "How comes it, you rascal, that these boots of mine are not of the same length?" "I really don't know, sir; but what bothers me the most is that the pair down stairs are in the same fix!"

It is said that Dr. Benjamin Branderth, of pill notoriety, is devoting his entire time and energy to the cultivation of the osier or basket willow. It strikes us that pills and "weeping willows" would go first rate together.

Bound Volumes.

On hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and socond volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

Worcester, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P. M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,
J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.
Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.
J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,
D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.
Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.
I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists everywhere. 37-2

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

For the Sabbath Recorder.

WORK WHILE THE DAY LASTS.

The morning of life has dawned fresh and fair;
A balm-breathing fragrance is abroad on the air;
There is joy in existence; the life-pulse beats high;
We reck not of aught that can cause us a sigh.

But a broad field of labor is spread out to view,
And a message is heard, This is given to you;
Then work while the day lasts; let not idleness e'er
Bind thy soul in its thrall, its untried powers to sear.
While the fresh dews of morn lie on herb, tree, and flower,
Arouse thee to duty; think not that one power,
That was given thee by God, has been given for nought;
There is much to be done, and the hand that hath wrought
Most faithful in morning, in strength shall increase,
Till the day-star goes down and our life-labors cease.

In the mid-day of life, when the day-god doth gain
His meridian height, look abroad o'er the plain;
The harvest is ripening, the laborers are few;
Ye weary, faint-hearted, oh say, where are you?
For see, soon the sun will begin to decline;
Then work while the day lasts—fret not nor repine—
For when night draweth on, from thy labor thou'lt rest,
And receive thy reward in the home of the blest.

When old age cometh on, when but one hour remains
To gather the harvest still left on the plains,
Put forth a last effort; one sheaf thou mayest save
From the gathering storm, ere thou rest in the grave.

When the sun upon thee his last beam has shed,
Thy strong arm been palsied, thou named with the dead,
To existence more noble thy spirit shall rise;
With thy Saviour and King thou shalt reign in the skies;
Thy reward shall be great when from earth thou hast passed,
If thou'rt faithful while here to work while the day lasts.

E. C.

July 1, 1854.

For the Sabbath Recorder.

OPEN AND LIMITED COMMUNION.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Being now sixty-four years old, and having practiced for some time on both of the abovenamed principles, and considering that "an interchange of sentiment may do no harm," I would also respectfully "show mine opinion."

As to the advantage of open communion, so far as I have observed, I can see but very little; but, on the contrary, I have known a number of Sabbath-keeping churches, which have practiced on the principle of open communion, and have all gone down, scattered, and disappeared; while the most strict in their discipline, and the most limited in their communion, have prospered and increased in their numbers. I fully believe now, that if all Sabbath-keeping churches were to act on the *strict* principles of the New Testament, in their walk, their discipline, and their fellowship, their increase would be four fold, at least, greater than it now is.

The Apostle to the Gentiles says, (1 Cor. 5:11,) "But now I have written unto you not to *keep company*, if any man that is *called a brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with *such an one, no, not to eat.*"

We are not to keep *religious company*—to ask them to preach and unite with us in any acts of worship; we are not to *eat* with *such an one.* We know that the keeping of the first day of the week has nothing to do with keeping the fourth commandment of God. And why should we want to commune with such as would *fine* and *imprison*, not to say *kill*, us for keeping the fourth commandment?

Again, to be more plain, if possible, it is said, (2 Thess. 3:6,) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Now, if a "first-day brother" calls the first day of the week "the Sabbath," contrary to any tradition of the apostles, then we are to withdraw fellowship from him; but still "admonish him as a brother."

We know that "sin is the transgression of the law," and that to "offend in one point," [or in one command,] makes a man "guilty of all," as a transgressor of the law of God, which is "holy, and just, and good." And it is said, (2 John 9:10,) "Whosoever transgresseth, and abideth not in the *doctrine of Christ*, hath not God. He that abideth in the *doctrine of Christ*, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God-speed is partaker of his evil deeds!" What, then, is the *doctrine of Christ* with regard to the Sabbath? In speaking of the seventh-day Sabbath, he says, "The Sabbath was made for man." Mark 2:27. Now, if any comes to us having ever so much love, and says, "The Sabbath was only made for the Jews, *and is now done away*, and there is now no Sabbath made for man—for the whole human race;" or if another comes to us and says, "The Sabbath was *changed* from the seventh to the first day of the week, and the seventh-day Sabbath *was not made for man*—for mankind of all nations and all ages;" thus, either way, contradicting the plain doctrine of Christ; if we receive such *religiously* into our house, or bid him God speed in any way, then we are *partaker* of his evil deeds. The Lord help all those who "keep the commandments of God and the faith of Jesus," to remember this doctrine of Christ.

We have no more right to receive a Protestant who tramples under foot the fourth commandment, than we have to receive a Catholic who tramples both the second and the fourth commandments under foot. See 2 Cor. 6:14, 18. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." B. CLARK.

WESTERN ASSOCIATION—REPORTS.

The following Reports of the Delegates to the Virginia, Ohio, and North-Western Associations, were presented at the recent meeting of the Western Association.

As delegate appointed to attend the last Anniversaries of the Virginia and Ohio Associations, the following is submitted.

When the appointment was made, it was understood that there would be merely time enough between them for conveniently passing from one to the other; but farther examination showed that the interim would be more than a month. As the expense of the delegation would be considerably increased by making a journey from home for each, your delegate determined to attend both, and occupy the intervening time on the field as Providence seemed to indicate.

The Virginia Association was held with the Middle Island Church, near New Milton, opening on Sixth-day, Sept. 2, 1853. There seemed to be no definite object before the Association beyond the annual communications of the churches, except the "investigation" of such subjects as they might deem interesting. To obviate the embarrassment which seemed to arise from the absence of any arrangement for approaching business, I suggested the submission of the matter to a special committee. The suggestion was adopted, and resulted in the adoption of a set of rules of order. When the Ohio Association was opened, the same embarrassment was observed, apparently arising from the same cause. The same suggestion resulted in the establishment of a regular order of business.

The Virginia Association consists of four churches, all of which were represented. A feeling of discouragement as to their prospects was quite prevalent and deep, to overcome which was a prominent object of my labor.

The Ohio Association consists of two churches. The principal points of interest in the anniversary were the report of the Executive Board, and the discussion of resolutions. Both Associations demonstrated their interest in the delegation, by taking collections for defraying its expense.

During the time between the two meetings, I visited all of the churches in both Associations; but my principal labor was with the church in Jackson, Ohio; during which they enjoyed a gracious revival, some more than twenty being added to the churches—sixteen by immersion, and three had presented themselves as candidates who had not had opportunity to go forward at the close of meeting.

The expense of the delegation was $40 46. The collection in Virginia was $22 47; that in Ohio was $18 03; total $40 50; besides which, I received from individuals, in both places, enough to increase the amount to $77 38.

The next anniversary of the Virginia Association is to be held with the church on South Fork of Hughes' River, Ritchie Co., opening on Fifth-day before the fourth Sabbath in September, and that of Ohio with the church in Jackson, Shelby Co., opening on Fifth-day before the second Sabbath in October, 1854.

T. E. BABCOCK.

June 20th, 1854.

Your delegate to the North-Western Association reports, that he attended to the appointment—that the Association met at Walworth, Walworth Co., Wis., Sept. 22d, and held its sessions Sept. 22d, 23d, and 25th. Most of the churches were represented by full delegations. The communications from the churches showed that harmony generally prevailed, that in some instances revivals had been enjoyed, and that there had been during the year an increase of numbers. One church had been organized within the year, and was received into the Association. Owing perhaps to the unsettled state of the rules of order, the business of the Association was not remarkably characterized by dispatch, but was attended by a good degree of unanimity and enthusiasm. Resolutions were passed, in favor of missionary enterprise, both home and foreign. A resolution was passed expressive of the idea that it was a sin to render political support to slavery, and consequently subject to the discipline of the church; also against the use of Tobacco, and in favor of Liquor Prohibition. The report of the Executive Committee showed that the Association had begun to appreciate the importance of assisting the smaller churches to support the Gospel. The report of the Committee on Education showed, that a building was in process of construction at Albion, Dane Co., Wis., for educational purposes. A delegate was appointed to attend the next session of the Eastern, Central, and Western Associations. Considerable interest was added to the occasion by the presence of Elder Wm. M. Jones, as Agent of the Seventh-day Baptist Missionary Society and appointee to the Palestine Mission. The expense of the delegation was $30 00.

H. W. BABCOCK, Delegate.

LIVE TO LEARN, AND LEARN TO LIVE.

Could we affirm with Swift, that all sublunary happiness consists in being well deceived, we should not have chosen as a subject for even a brief reflection, "Live to learn, and learn to live." But with however great a show of argument Swift or others may sustain the happiness of being well deceived, yet, in the light of reason, it must be admitted, that though it be true that the fool is happy that he knows no more, the chief happiness of every finite, *intelligent* being, consists in growing—that is, increasing, advancing in the knowledge of the truth, in constantly approaching the infinite; and though the endless ages of eternity be thus consumed, to find with each advancing step new glory, new mysteries revealed—for whatever is less than infinite, admits of advancement; and infinity of duration is alone sufficient to render the finite infinite.

The happiness of the fool is proportioned to his capability of enjoyment, and arises, as asserted in the passage above referred to, from the fact that he knows no more. Did he know more, he would not be satisfied with his present enjoyment, and consequently would not be happy in the sense he now is. But does that argue, that his happiness would necessarily be diminished, or, rather, that it might be increased in accordance with his *increased ability* of enjoyment. This last is so evident, that demonstration appears useless, if not altogether impracticable. All readily acknowledge the happiness of the natural foal to be of the lowest order—a kind of passive rather than active enjoyment. But what is a *dupe*, however well deceived, but a fool—an artificial one, 'tis true, yet a fool in the strongest sense of the term. Hence the happiness of such, instead of being the consummation of earthly bliss, is but its faintest shadow, a shadow which must be dispelled by every ray of light which may chance to fall upon this wilderness of mind. Admitting, then, the lowest order of happiness to be attendant upon ignorance, we must, as we at first intimated, rise in the degrees of happiness in proportion as we advance in knowledge. Therefore we say, Live to learn.

In urging a course of action as a duty, we have dwelt thus long upon its happifying tendency, because the benevolent Author of our existence has made nothing our duty which is not ultimately for our happiness. But the acquirement of useful knowledge is no less our duty than privilege. For, with the ability and means to know, "Ignorance is sin—not bliss." But why so? Why, if we prefer the fancied pleasures of ignorance and inglorious ease, may we not court them, and neglect the real joys of knowledge? If we choose to sleep beneath enchantment shade, why should we seek the dispelling rays of light and truth? Of light and truth! The echo of the inquiry suggests the reply; in as much as light exceeds darkness, and truth, that which is false. We are made for a nobler work—destined for a higher purpose. In the first place, God has given us minds capable of perceiving and grasping truth, and minds so constituted that this capability is increased with every new acquirement. These powers were not given us for naught. The mere fact that we possess them, plainly declares our obligation to improve them. Secondly, our all-wise Creator, who gave us the powers, has given us work to do which requires their full development. It is therefore our duty to *live to learn*, that we may go forth into the field of the world, not only *faithful*, but *able* laborers. It is true, that knowledge, like other gifts, may be perverted—may be turned from its original purpose, and made subservient to evil; but this is not its natural and legitimate effect, nor any reason why we should refuse to strive to obtain it, but rather an incentive for doing thus, that we may be prepared to withstand the *power* of the enemy; for *knowledge is power*, however employed. But when we say, *Live to learn*, we include not only living to obtain knowledge which shall render us powerful, but also knowledge which shall make us wise in the employment of such power; to do which, may it be the one great aim and purpose of our lives.

The second part of our subject, namely, *Learn to live*, though intimately connected, and, as it were, interwoven with the first, may perhaps admit of a separate reflection, and a single reflection is all which our present time will permit us to bestow upon it. 'Tis when the rose is wrapped in many a fold, that close to its heart the worm is wasting its life and beauty. This figure has been most aptly used in reference to the human soul, wrapped up as it were in self. 'Tis the expanded heart alone which has truly learned to live—the heart which beats in union with all that tends to refine and elevate the sensibilities, and call forth the sympathetic emotions of the soul; in short, the heart which glows with love to God and love to man. That we may learn thus to live, let us take as our guide the Word of God, which, in teaching us the way to live, will teach us how to die. C. A. A.

For the Sabbath Recorder.

THE GREETING.

TUNE—"We miss thee at home."

Soon we'll greet thee at home—yes, we'll greet thee,
For time swiftly passeth away;
Not long shall we sorrow to see thee,
Or pine at thy wearisome stay;
For we look to the future rejoicing,
Assured, as each day moves along,
'Tis bringing the time for reunion,
When we shall all greet thee at home.

Oft we place the arm-chair at the fireside,
Or list for a voice from thy room;
But Memory, wakened, entreats us,
"Be patient until thy return."
Then we sigh, but 'tis only a moment,
For Hope bids each fear quick be gone,
And whispers in accents of kindness,
"The *loved one* will soon be at home."

We miss thee each hour since thy absence—
With sadness regret thy long stay;
But the time when we miss thee *most*, dearest,
Is when we are *kneeling to pray.*
Then we'll trust in His word who hath ever
Protected the wanderer lone,
Believing that soon He'll permit thee
To join with the *loved ones* at home.

Answer to "The Greeting."

"Oft I hear voices calling me homeward,
And glad would the summons obey;
But instead of Time's clipping the hours,
They seem to be length'ning each day.
With joy might I look to the future,
If Hope would her pinions me lend,
Yet a while I must try and content me,
With writing a message to send."

Thus she spake—the *dear one* among strangers,
And prayed, "if God's will it should be,"
She might once again so recover,
The "*dear ones*" at home she could see;
But death with his icy arms clasped her,
And bore her away to the tomb,
Her last wish unanswered—for *lifeless*
They hastened her lovely form home.

Oh! ye who will list to no warnings,
That Sages or Prophets e'er gave,
Perchance had ye watched by the bed-side
Of her on the brink of the grave,
A voice might have larum'd thy slumbers,
As forth with faint accent it came,
"Prepare, my *dear friends, all*, to meet me,
In Heaven, my glorious Home."

ATTA.

KANSAS—NEBRASKA.

The following calm and able address from the members of Congress who voted against the Kansas-Nebraska Bill, should be read and re-read by every liberty-loving citizen of the United States.

At a meeting of members of Congress who opposed the passage of the bill to organize the territories of Nebraska and Kansas, held, pursuant to previous notice, in the city of Washington, on the 28th day of June, 1854, the Hon. Solomon Foot, of Vermont, was called to the chair, and Daniel Mace, of Indiana, and Reuben E. Fenton, of New York, were appointed Secretaries.

A committee, appointed for the purpose, reported an Address to the People of the United States, which, having been discussed and amended, was unanimously adopted, and ordered to be published. It is as follows:

TO THE PEOPLE OF THE UNITED STATES:

The eighth section of the act for the admission of Missouri into the Union, known as the Missouri Compromise law, by which the introduction of Slavery into the regions now known as Kansas and Nebraska was forever prohibited, has been repealed. That law, which in 1820 quieted a controversy which menaced the Union, and upon which you have so long reposed, is obliterated from the statute-book. We had no reason to expect any such proposition when we assembled here six months ago, nor did you expect it. No State, no citizen of any State, had demanded the repeal. It seems a duty we owe to the country to state the grounds upon which we have steadfastly, though ineffectually, opposed this alarming and dangerous act. You need not be told that the slavery question lies at the bottom of it. As it was the slave-holding power that demanded the enactment of the Missouri Compromise, so it is the same power that has now demanded its abrogation. African slavery was regarded and denounced as a great evil by the American colonies, even before the Revolution; and those colonies which are now slave-holding States were equally earnest in such remonstrances with those which are now free States. Colonial laws, framed to prevent the increase of slavery, were vetoed by the King of Great Britain. This exercise of arbitrary power, to enlarge and perpetuate a system universally regarded as equally wrongful in itself and injurious to the colonies, was one of the causes of the Revolution.

When the war was ended, there was an imperious necessity for the institution of government in the then unoccupied territories of the United States. In 1764, Jefferson proposed, and in 1757 the Continental Congress adopted, the ordinance for the government of the territory lying northwest of the Ohio, by which it was declared that "there shall be neither slavery nor involuntary servitude, except for the punishment of crime." The great and flourishing States since organized within that territory, on the basis of that ordinance, are enduring monuments of the wisdom of the statesmen of the Revolution. The foreign slave trade was regarded as the source of American slavery, which, it was believed, would be dried up when that fountain should be closed. In adopting the Constitution, it was so universally anticipated that the foreign slave trade would be promptly prohibited, that all parties acquiesced in a stipulation postponing that measure until 1808. In 1808, the foreign slave-trade was prohibited. Thus the source of slavery was understood to be dried up, while the introduction of slavery into the territories was prohibited. The slavery question, so far as it was a national one, was understood to be finally settled; and at the same time the States had already taken up, and were carrying forward, a system of gradual emancipation.

In 1803, Louisiana was acquired by purchase from France, and included what is now known as the States of Louisiana, Missouri, Arkansas, and Iowa, and the territories known as Kansas and Nebraska. Slavery existed at the time in New Orleans and at St. Louis, and so this purchase resulted in bringing the slavery question again before Congress.

In 1812, the region immediately surrounding New Orleans applied for admission into the Union, under the name of the State of Louisiana, with a constitution tolerating slavery. The new State was admitted, and the free States acquiesced. Eight years afterward, the region connected with St. Louis demanded admission, under the name of the State of Missouri, with a constitution tolerating slavery. The free States reverted to the principle of 1787, and opposed the admission of Missouri, unless she would incorporate into her constitution an inhibition of the further introduction of slavery into the State. The slaveholding States insisted upon her unqualified admission. A controversy arose, which was sectional and embittered, and which, we are assured by contemporaneous history, seriously imperiled the Union. The statesmen of that day, in Congress, settled this controversy by compromise. By the terms of this compromise, the free States assented to the admission of Missouri, with her slaveholding constitution, while the slaveholding States, on their part, yielded the exclusion of slavery in all the residue of the territory which lay north of 36° 30', constituting the present territories of Kansas and Nebraska. The slaveholding States accepted this compromise as a triumph, and the free States, after a little time, acquiesced, and have ever since left it undisturbed and unquestioned.

Arkansas, a part of the territory of Louisiana which lay south of 36° 30', in compliance with an implication which was contained in this compromise, was afterward admitted as a slaveholding State, and the free States acquiesced.

In 1819, Florida, a slaveholding province of Spain was acquired. This province was afterward admitted as a slaveholding State. The free States again acquiesced. In 1845, Texas, an independent slaveholding State, was annexed, with a provision in the article of annexation for the subdivision of her territory into five States. The free States, although they regarded the annexation, with the probable increase of the number of slave States, with very great disfavor, nevertheless acquiesced again.

New territories were acquired by the treaty of peace which closed the war with Mexico. The people of California formed a constitution inhibiting slavery, and applied for admission into the Union. Violent opposition was made by the slave States, in and out of Congress, threatening the dissolution of the Union if California should be admitted. Proceeding on the ground of these alarms, Congress adopted another compromise, the terms of which were, that ten millions of the people's money should be given to Texas, to induce her to relinquish a very doubtful claim upon an inconsiderable part of New Mexico; that New Mexico and Utah should be organized without an inhibition of slavery, and that they should be afterward admitted as slave or free States, as the people, when forming constitutions, should determine; that the public slave-trade in the District of Columbia should be abolished, without affecting the existence of slavery in the District; and that new and rigorous provisions for the recapture of fugitive slaves, of disputed constitutionality, should be adopted, and that on these conditions California should be admitted as a free State. Repugnant as this compromise was to the people of the free States, acquiescence was nevertheless practically obtained, by means of solemn assurances made on behalf of the slaveholding States, that the compromise was and should be forever regarded as a final adjustment of the slavery question, and of all the issues which could possibly arise out of it.

A new Congress convened in December, 1851. Representatives from the slave States demanded a renewed pledge of fidelity to this adjustment, and it was granted by the House of Representatives, in the following terms:—

"*Resolved*, That we recognize the binding efficacy of the compromises of the Constitution, and believe it to be the intention of the people generally, as we hereby declare it to be ours individually, to abide by such compromises, and to sustain the laws necessary to carry them out—the provisions for the delivery of fugitive slaves and the act of the last Congress for that purpose included; and that we deprecate all further agitation of questions embraced in the acts of the last Congress known as the Compromise, and of questions generally connected with the institution of slavery, as *unnecessary, useless, and dangerous.*"

A few months subsequently, the Democratic National Convention met at Baltimore, and assuming to speak the sentiments of the Democratic party, set forth in its platform—

"That the Democratic party will resist all attempts at renewing in Congress, or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made."

Soon afterward, another National Convention assembled in the same city, and assuming the right to declare the sentiments of the Whig party, said:

"We deprecate all further agitation of the questions thus settled, as dangerous to our peace, and will discountenance all efforts to continue or renew such agitation, whenever, wherever, or however made."

The present administration was elected on the principle of adherence to this compromise, and the President, referring to it in his inaugural speech, declared that the harmony which had been secured by it should not be disturbed during his term of office. The President, recurring to the same subject, renewed his pledge in his message to Congress at the beginning of the present session, in the following language:

"Notwithstanding differences of opinion and sentiment which then existed in relation to details and specific provisions, the acquiescence of distinguished citizens, whose devotion to the Union can never be doubted, has given renewed vigor to our institutions, and restored a sense of repose and security to the public mind throughout the Confederacy. That this repose is to suffer no shock during my official term, if I have the power to avert it, those who placed me here may be assured."

Under these circumstances, the proposition to repeal the Missouri Compromise was suddenly and unexpectedly made by the same Committee on Territories which, only ten days before, had affirmed the sanctity of the Missouri Compromise, and declared the end of agitation in the following explicit and unmistakable language:

"Your Committee do not feel themselves called upon to enter into a discussion of those controverted questions. They involve the same grave issues which produced the agitation, the sectional strife, and the fearful struggle of 1850. As Congress deemed it wise and prudent to refrain from deciding the matters in controversy *then*, either by affirming or repealing the Mexican laws, or by an act declaratory of the true intent of the Constitution, and the extent of the protection afforded by it to slave property in the territories, so your committee are not prepared *now* to recommend a departure from the course pursued upon *that memorable occasion*, either by *affirming* or *repealing* the eighth section of the Missouri act, or by any act declaratory of the meaning of the Constitution in respect to the legal points in dispute."

The abrogation has been effected in pursuance of the demands of the Administration, and by means of its influence on Congress.

In the House of Representatives, that body which is more immediately responsible to the people, the contest was more equal than in the Senate, though it is due to justice and candor that it should be stated, that it could not have been carried in either House without the votes of Representatives from the free States.

The minority resisted the attempt to arrest discussion upon this grave question, through a struggle of longer duration than any other known to Congressional history. An attempt was made to stigmatize that minority as "factionists;" yet, we fearlessly declare, that throughout the contest, they resorted solely to the powers *secured to them by the law and the rules of the House;* and the passage of the measure through the House was effected only through a subversion of its rules by the majority, and the exercise of a power unprecedented in the annals of Congressional legislation.

The deed is done. It is done with a clear proclamation, by the Administration and by Congress, that the principle which it contains extends not only to Kansas and Nebraska, but to all the other territories now belonging to the United States, and to all which may hereafter be acquired. It has been done unnecessarily and wantonly, because there was no pressure for the organization of governments in Kansas and Nebraska, neither of which territories contained one lawful inhabitant who was a citizen of the United States; and because there was not only no danger of disunion apprehended, but even no popular agitation of the question of slavery. By this reckless measure, the free States have lost all the guarantees for freedom in the territories contained in former compromises, while all the States, both slave and free, have lost the guarantees of harmony and union which those compromises afforded.

It seems plain to us that, fatal as the measure is in these aspects, it is only a cover for broader propagandism of slavery in the future. The object of the Administration, as we believe, and of many who represent the slave States, is to prepare the way for annexing Cuba, at whatever cost, and a like annexation of half a dozen of the States of Mexico, to be admitted also as slave States.

These acquisitions are to be made peaceably, if they can be purchased at the cost of hundreds of millions; if they cannot be made peacefully, then at the cost of war with Mexico, and war with Spain, with England, and with France, and at the cost of an alliance with Russia, scarcely less repugnant. Unmistakable indications appear, also, of a purpose to annex the eastern part of San Domingo, and so to subjugate the whole island, restoring it to the dominion of slavery. And this is to be followed up by an alliance with Brazil, and the extension of slavery in the valley of the Amazon. It is for you to judge whether, when slavery shall have made these additions to the United States, it will not demand unconditional submission on the part of the free States, and failing in that demand, attempt a withdrawal of the slave States, and the organization of a separate Empire in the central region of the continent. From an act so unjust and wrongful in itself, and fraught with consequences so fearful, we appeal to the people. We appeal equally to the North and to the South, to the free States and to the slaveholding States themselves.

It is no time for exaggeration or for passion, and we therefore speak calmly of the past, and warn you, in sober seriousness, of the future. It would not become us, nor is it necessary, to suggest the measures which ought to be adopted in this great exigency. For ourselves, we are ready to do all that shall be in our power to restore the Missouri Compromise, and to execute such further measures as you in your wisdom shall command, and as may be necessary for the recovery of the ground lost to freedom, and to prevent the further aggression of slavery.

SOLOMON FOOT, Chairman.

DANIEL MACE,
REUBEN E. FENTON, } Secretaries.

Do not begin to quarrel with the world too soon, for, bad as it may be, it is the best we have to live in here. If railing would have made it better, it would have been reformed long ago; but as this is not to be hoped for at present, the best way to slide through it is as contentedly and innocently as we may. The worst fault it has is want of charity; and calling it knave or fool at every turn will not cure this failing.

The Sabbath Recorder.

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MINISTERS AND POLITICS.

It is a note-worthy circumstance, that the politics of our nation are interesting a large class of citizens, who have, hitherto, contented themselves with being mere observers of passing events. Ministers of the Gospel, who thought it sufficient to record their votes at the annual elections; and others, who did not concern themselves even to do that, but felt that it was of no great importance which political party was in the ascendancy; are at last aroused to the danger that threatens our free institutions. The time has come for every freeman to bestir himself. The battle between liberty and oppression is to be fought over again. The decision must be made, whether American soil is sacred to freedom, or whether it shall be the arena where man's rights are trampled in the dust.

Ministers are turning politicians. And why should they not? The idea that religion has no connection with the affairs of government, is one of the most abominable sophistries ever set forth; and we wonder how any man can so far insult the moral sense of community as to give utterance to it. Our political forefathers wisely decreed the disconnection of *church* and state, but that was a very different thing from the repudiation of the principles of religion as having nothing to do in settling the order of civil government. Religion does not necessarily imply the existence of a church; it may exist, and pervade the mind of the entire community, while no church whatever is supported. It is something which enters into the very nature of man, irrespective of any and all church organizations whatever; and it might as well be argued, that man's nature has nothing to do with government, is that his religion has nothing to do with it.

Is the business of ministers of the gospel solely with church matters? Or have they something to do with that religion, which the nature of every rational creature demands? It is admitted, that church organizations are necessary to bring man's religion to the highest perfection of which it is capable; but religion itself, and the institutions by which it is perfected, are two different things. The one has a rightful concern in the affairs of government; the others have not. Just as there may be no connection between government and institutions of learning; yet, to argue, hence, that there is no connection between government and a good, solid education, would be foolish. Institutions of learning may be wholly disconnected from government, while that education which it is the object of literary institutions to perfect, is necessary, both to establish government, and to carry on its operations. So church establishments may have no connection with government while the religion which it is the object of churches to perfect is necessary to confer upon government that just, equitable, and righteous character, without which it is only an engine of oppression.

Now, if it is the province of ministers to inculcate the practice of that religion which their church organizations are supposed to have brought to some sort of maturity—and who will deny that it is their province?—it is certainly their right, not to say their duty, to be employed sometimes in spheres extraneous to mere pulpit labors. It is their duty to enforce religion in its application to government; and that they may the better do this, it is their right to occupy situations, where they can make their influence bear more directly, and effectively, upon the questions in which government is concerned, than they can when standing in the pulpit. It is their right to fill governmental offices, to occupy seats in Congress; indeed, to labor wherever their influence will tell with the greatest power in bringing men to regard the God-given rights of their fellow men.

What is government? It is an institution for securing to man the rights that God has given him. When it does not secure these, but violates them, it is no government. An application of the principles of righteousness to the social system is, therefore, the end of all good politics. How ridiculous to argue, that a preacher of righteousness has no business in the place where he can advocate this application directly, and effectively! Still more ridiculous is it to say, that the remonstrance of ministers against political iniquity is an impertinent interference with state affairs, and a dragging down of religion into the mire of politics. May Heaven avert the day, when ministers shall be prohibited from remonstrating against wickedness in high places!

The crisis which our country seems to be approaching is an important one, and it is well that ministers, whose chosen calling is to preach righteousness, are turning their attention, in some good degree, to the affairs of the nation. "Bad manners beget good laws;" and bad doings in government, we may hope, will beget good statesmen; for they rouse, and alarm, the moral sense of the community, to such an extent that a terrible retribution is visited upon those unprincipled politicians who are the authors of such doings, while no effort is spared to supply their places with good men and true. T. B. B.

EDUCATION—THE AWAKENING.

Under the creative energy of an all-wise and beneficent Power, a soul awakes to the realities of life, and enters upon its immortal career. The outward world speaks to the mind, and it awakens as if from slumber. It perceives the realities of self and its surroundings. Thought springs up—the eternal activities of a new spirit have commenced. It is weak, ignorant, and dependent. It wants some kindred spirit to protect, to guide—revealing to it, itself, its relations, its destiny, its obligations, and assisting in its first developments. The Creator, ever mindful of the wants of His creatures, places guardian spirits as *parents*, having more knowledge and power and experience, to watch over its returning wants, to protect it from harm, to place its feet right early in the paths of rectitude, in that straight and narrow way that leads to eternal life. He gives unto these paternal spirits that affection which, welling up in their hearts like a perennial fountain, fills their souls with interest for the dependent spirit, and leads them to labor and sacrifice and suffer cheerfully for its good. On the other hand, the Creator leads the dependent spirit to reciprocate this affection and kindness, returning love and obedience, for love and labor.

The parent makes the first impressions, awakens the first beams of infantile thought. The parent touches the first chords of affection. The parent controls the influences that first affect the infantile character. The child is first innocent, then stands on the dividing line between guilt and innocence, then passes over. Thence every act of sin tends to lead it farther and farther from the right. The parent stands by when the child chooses between right and wrong, between life and death, and can exert almost omnipotent control over its infantile decisions. He has power to say to the infantile propensities and passions, "Thus far, and no farther, shall ye go." The child works or plays, goes or comes, weeps or laughs, is honest or dishonest, profane or devout, lazy or industrious, liberal or parsimonious, religious or irreligious, a blessing or a curse, pretty much at the bidding of the parent.

The truthfulness of these statements is corroborated by every day's observation. Look at the young men and women around us. Who are those that are growing up to be the promise of the future stability and prosperity of everything that is valuable in society—a blessing to humanity? They are, as a general thing, those who have been under salutary and proper moral and religious influence and instruction at home. Who are those who are growing up, their souls polluted with the virus of most flagrant sins—breathing, even in their youthful days, a perfect Simoon of impurities and death—who are the prospective curse of the world? They are, for the most part, those who have been neglected at home. They have not been sufficiently restrained. Their moral training has been neglected—not only neglected, but perhaps they have received positive instruction, either by example or precept, or both, in vileness, profanity, dishonesty, injustice, theft, Sabbath-breaking, and all manner of sin. In what kind of families have most of the great and good, of all ages and nations, been trained? Were they not nurtured in homes consecrated to truth and religion? Whence have sprung their opposites, but from opposite sources? The experience of the world affirms the truthfulness of the declaration of Inspiration, "*Train up a child in the way he should go, and when he is old he will not depart from it.*" True, the good may be changed to bad, or the bad to good, in after life; but this is not the natural tendency or order of nature. This is not according to the laws of mental development and progress. Such instances are exceptions—not the law.

If what we have said in regard to parental influence be true, how important, how responsible, the parental relations! What undying interests cluster around their power! To the parent desirous of blessing the world, his own family presents one of the most important and promising fields of labor—a field that Providence has designed for his immediate and especial occupation. Not that he is to confine himself to this particular field; but that he is to work outward from this his primary field. All other fields lie round about this his primary field—not in opposition, but in concentric relation.

The culture of this period, the parental training, is preparatory, is fundamental, to all special training in after life. It is laying the foundations of character. It is for awakening the latent energies of the new-born spirit. It is the period of first and strong impressions—the formative period. Now the first unfoldings of character take place. Without proper bias given now, the future trainings of school may prove nugatory or even hurtful. Unless the character receive the right bent here, sadful will be its tendencies in its future development. The innocency of infancy may be left to run into the waywardness of youth, and the degeneracies of age; or an earlier and deeper dye may be given, with a wider range of consequences. We have heard of the child whose first uttered word was an oath. Again we have heard of the child whose first articulated sentence was a prayer. What was the cause of this difference, but their infantile training? How vastly different must be the natural unfolding of such minds, under such diverse influences—and who is responsible for this early manifestation of sin? The *parent*.

The first influences, the first attempts at education, should be restraining, preventive. This should be accompanied by a free and generous leading out of the young spirit—awakening the purer feelings, the better powers and susceptibilities, and permitting the baser passions to slumber on, as far as possible, or, if unfortunately aroused, kindly and vigorously checking them and calling out their better being. The young spirit should not have its awakening powers cramped, and its newly kindled ardor, damped by cold, formal discipline, and the tasks of schools—but the genial influences of love and truth and goodness should furnish the light and warmth, in which the young spirit should grow. It should be led to seek goodness and greatness as its natural destiny. All of these influences—all of this training and developing, should center in, and cluster around religion. As in the impressible season of childhood and youth, the heart is more easily changed than at any other season of life, and the impressions made, the changes effected then, are more deep and enduring, and as the richest promises of the Bible, of religion, are unto the young; there is no field opening so many bright prospects, and offering such rich rewards to the zealous Christian laborer, as the youthful heart. And no individual has such power over it as the parent. Parents, under the blessing of Heaven, hold the keys of life and death in their own hands more emphatically than any other mortal being. It is the good pleasure of God, that the young should remember Him, should come unto Him, and He has arranged by His providence, so that it is the especial mission of the parent to lead his children unto the Lord. It is the desire of Christ, that little children might be suffered to come unto Him. Parents, hinder them not—but assist, entice, lead them to their Saviour. Is the Christian parent looking forward to the conversion of the world, trusting in the promises of God? His children are included in those promises. Is he laboring with this evangelization of the world constantly in view, and with the belief that every act of his is telling upon the destinies of man? His children stand foremost—ready to receive his labors and to be molded by his influence. Does he desire to work where he can do the most good? His family presents one of the most promising fields—a field that he has no right to neglect. God has placed him as guardian and husbandman here, and full returns of fruitage will be required at his hand.

If such are the privileges of parents, how important that they should rightly improve upon them. How weighty and imperative the responsibility. If, as the apostle declares, the Christian who neglects to provide for the temporal wants of his family, has denied the faith, and is worse than an infidel—what terms of reprobation can we employ, sufficiently strong and scathing to express the character of those that neglect the spiritual wants of their families? Wo to the parent who proves recreant to his trust. Neither riches, nor honor, nor long life, can compensate for this neglect. What must be the guilt of him, who sacrifices the spiritual good of his family, for their physical good—for the sake of giving them houses and lands and gold? How will that parent answer at the bar of God, who neglects the souls of his children for public business and calling and station? How will he who through sheer laziness or indifference neglects the spiritual culture of the immortal minds committed to his charge, meet those neglected spirits at the day of judgment? Verily, the blood of such lost souls will be required at the hands of such recreant parent.

The mother of the celebrated Increase Mather used to say to him, "If God make thee a good Christian and a good scholar, thou hast all that ever thy mother asked for thee." We trust that her prayer was answered, and answered because she seconded her prayers by earnest and persevering efforts for the fulfillment of her desires. So with all Christian parents who are praying that their children may become great and good—they must labor as well as pray, harmoniously blending their prayers and their labors; then, and not till then, may they expect the richest of heaven's blessings to crown their efforts. *

MODERN PIETY.

It appears evident, on studying the standard of Christian piety as set forth in the scriptures, that it bears a striking contrast with the piety of the present day. There are those now, we are thankful to believe, who ardently love the cause of their Master, and the souls of sinners—who prefer the advancement of Christ's kingdom to their own aggrandizement, and whose lives and fortunes, and all they are and hope to be, are consecrated to God. Yet how cold, how formal, how heartless, the love, the worship, and the service, of the great body of the church in our day!

This may seem a severe judgment in regard to Christians; but is it not well that we consider candidly whether it be not true? Where is that self-sacrificing spirit, that glowing ardor in the service of Christ, that unquenchable fire of devotion, which the ancient prophets and apostles exhibited in their lives, and enforced upon their brethren? Why are not sinners brought to Christ by scores in the vicinity of every Christian church, in room of now and then a few—a *very* few? Why such a deplorable want of faithful laborers in the gospel vineyard? Why such an endless wrangling among Christians upon contested and comparatively unimportant points of doctrine, to the neglect of the simple and fundamental principles of religion? Why do the children of so many professedly religious parents grow up in skepticism, or confirmed infidelity? And why does infidelity often grow up in the hearts of even church members? Are the principles of Christianity less efficient in establishing the hearts of those who have been converted, and in convicting sinners by thousands of their rebellion against God, now, than in the days of the primitive Christians? Does Christ refuse to impart that strength, support and consolation of spirit, which the Old and New Testament Christians so richly experienced?

If Christianity is not now the same that it was in those times, God must have changed. If the standard of piety which God now approves, is not precisely the same as that which Christ set up while here on the earth, what is the measure of consecration and service which is required of us? Does God require a less entire consecration of the heart to Him now, than in the early ages of Christianity? Is He now satisfied that a small portion of the affections be given Him, and the remainder centered upon the gratification of the lusts of the flesh?—that a few feeble aspirations be raised to Him morning and evening, and the thoughts and the heart be entirely absorbed in worldly matters through the day?

O, that Christians would show daily, by their conversation and their conduct, that they esteem everything of a worldly character of far less importance than the interests of religion; and that their hearts are imbued with the love of God. Thus would their conduct prove to the world the value of Christian experience, and convict sinners of their own sinfulness, and induce them to seek the same peace of mind in believing on the Saviour. But I fear it is far otherwise with the vast majority of professors of religion. God says by the mouth of one of His servants, "Son, give me thine heart;" but we give it to our occupations, our friends, or our reputation. Christ says, "Pray without ceasing;" but we sometimes find it a task to pray twice, or even once a day. It sometimes interferes with our business so much that we cannot afford to spend time in family or private devotion, and in self-examination. May God help the Christian church to awake from its slumber, before it is lost with the sinful world!

OBERLIN, June 25, 1854.

BRITISH CORRESPONDENCE.

GLASGOW, July 7th, 1854.

Domestic griefs, peculiarly trying, have so long disqualified me from referring much to public events, that, although smarting sore under God's bereaving stroke, that has recently taken to himself a pleasant child, I should wish to note the progress of events tending to restore the Sunday to its place among "the six working days." The Sunday trips of our Clyde steamer, Emperor, which were continued last season so late as November, were resumed early in the summer, and continue to be patronized to an extent that gives assurance that they will not readily be relinquished. The newspapers have ceased to chronicle the steamer's movements; but their secularizing influence is increased by the fact that a larger number of the coast towns are visited on successive Sundays, including places considerably farther down the Firth than last year.

A recent Act of the Legislature, intended to diminish intemperance in Scotland, seems likely to impair still farther the assumed sanctity of Sunday—although many of its promoters aimed at the opposite. By that Act, the sale of spirits on Sunday in licensed public houses is made illegal. But among the friends of the abstinence cause there are many who attach no sacredness to the day which the church prefers to sanctify. These are aware that men accustomed to have full opportunity of enjoyment of the kind they preferred on that day, will require the means of enjoyment of some other kind; and they are anxious that recreations be afforded to such by rail, by river, and at exhibitions. They begin to ask that parks, pleasure grounds, pictures, &c., be rendered more accessible on that day, as a means of weaning the intemperate from their cups through invitations to the contemplation of nature and the admiration of art. Notice has been given in the Town Council of Edinburgh of an intended motion by one of its members of the Sunday opening of the Botanic Gardens there. In the House of Commons, also, notice has been given again of an intended motion that the British Museum, the National Gallery, and other public places, be likewise opened on the same day. But that on which attention and expectation most rests, of a similar nature, is the Sunday opening of the Sydenham Crystal Palace. By the terms of their Charter, the Company are interdicted from opening the building on the first day of the week, unless they should receive the authority of Parliament so to do. The attempt to obtain that authority will doubtless be made; and the public press is preparing the people for a demand to that effect. It seems, however, to be thought unlikely that such a motion can be entertained there during the remainder of the present session; and the Directors seem indisposed to take any prominent part in suggesting the requisite alteration. But the *Times* has recently been suggesting that there is no law in existence which would prevent the shareholders of the Crystal Palace themselves from being in their own property any day they pleased; and that journal intimated, that at the first meeting of the Company they probably would assert their right in this respect. And already, accordingly, an advertisement calls a meeting for the 20th instant, which, though it abstains from introducing Sunday by name, seems plainly to intimate that it is intended to propose that without any money payment both those holding season tickets and all shareholders should be at liberty on Sunday to visit the Palace. It will not even prevent such from enjoying wine or ale while there; for already, on other days, both are sold in the Palace, although, in the first instance, it was designed that they should be excluded. It is well understood, by all parties, that if the Palace be opened on Sunday, the opening of even more exceptionable places will follow; and it may also be anticipated, that any partial opening of the Palace will issue in the privilege being extended to all who are willing to pay.

Scarcely any of the Railway Companies entered upon the subject of Sunday trains, at their last half yearly meetings—and in no case was anything ceded to the assumed claims in behalf of that day. The tendency is in the opposite direction; and it was stated last month, that all the lock keepers on the Caledonian Canal at Fortwilliam had received notice of dismissal, because they refused to agree to work on Sundays. The Canal is under the direction of the Government; and the circumstance indicates that relaxation is their principle on the subject. We do not, therefore, need to be surprised, that tidings from the seat of war have occasioned protracted Sunday meetings of the Cabinet Council in London. In looking at what indicates the more general state of public feeling in the metropolis in regard to Sunday labor, it will, however, surprise many to learn, that it is estimated by the late Census Tables, that the number of men engaged in London alone upon omnibuses on the Sunday is as many as 6,000. Surely, if all throughout the country were employed upon that day, it would detract not a little from the argument so often urged on the ground of the *universal* observance of Sunday. J. A. BEGG.

LETTERS FROM PALESTINE.

The following extract is from the letter of Bro. Chas. Saunders, a part of which was printed last week.

FIRST-DAY, May 21st, 1854.

To-day we went out to the President's garden, as it has been called, now occupied by Mrs. Miner, about three miles from Jaffa. From there we went out to a river two or three miles further, and five or six miles from Jaffa. This river is about two-thirds as large as Pawcatuck river at Potter's Hill. They have about twelve feet head, and eleven run of stone, about three feet in diameter, and from three to four inches thick. Each run of stone had a separate wheel to drive it. It was a perpendicular shaft, with floats from eight to twelve inches wide, and eighteen or twenty inches long, put in at the lower end, like an old-fashioned gig-wheel. They let on quite a large stream of water to each wheel, and still quite a sheet was running over the dam. They have plenty of business, and run night and day. I should think they would grind about one bushel an hour to each run of stone. The meal is very coarse, and they manage it in rather a coarse way. They would as soon put their feet in it as their hands, and by their looks it would not make much difference which were in. The land along this river is the best I have seen in this country. The Genesee flats in New York, or the valley of the Mississippi, cannot surpass it for richness or beauty. They have extensive mulberry groves, and carry on the silk business quite extensively. Although it was First-day, every thing was going on the same as on any other day of the week. The mills, I understand, belong to the Government; but the land can be bought around there, and perhaps the water power. It is my opinion, that it would be the best and safest investment, so far as I have seen, that we could make in this part of the country, if we had the funds, as it must eventually bring together a large population, being the only river of any size for a long distance. There should be at least five or six families to settle there at present for safety. All that are here, I think, would like to purchase land and settle there; so the means are only lacking on our part. I am going, if my health is spared, to make more inquiries, and examine the stream and land for some distance farther, as well as many other places. There is land for sale with houses and fruit trees on it, and land without either for sale, and some very good bargains, I should think. The house and garden where Mrs. M. lives has ten acres or more, with a fruit orchard, a beautiful prospect of the sea, one and a half miles from Jaffa, for about $1,700. The house could not be built for that sum. But we are here without means to do with. Every thing that we buy or hire in this country has to be paid for in advance. I cannot hire a garden, for we have not the money. One of the German Sabbath-keepers offers us a piece of his land, but we have got to furnish at least one good mule for raising water, which will cost $75, and then we have got to hire a man, which will be five or six dollars a month, as well as live ourselves. So you will see that our hands are completely tied. The land is before us, but we cannot go alone into the wild country, without shelter or protection. And then, getting here in the hot season of the year, we shall not be able to do much for the first year. The best that we can do with land this year will not more than meet the expense of rents, mules, &c. We shall need for each family at least $500 for the first year, as every thing is very high, with the exception of oranges and lemons, which are very cheap, five good oranges for one cent. Wheat is considerable over $2 00 a bushel, as near as I can get at it, (their measure is different from ours,) and other things are in proportion. The war has raised the price of almost every thing, though we hear but little about it here, except thefts and robberies committed by runaway soldiers. The opportunities for doing good are numerous, and the country is as good as I expected to find it. But in the present state of the country, it will necessarily take considerable means to get started. But what is laid out in property in this country will not be lost; the value must certainly be increasing. We have been very cordially received by all classes, and we want to be in a situation where we can employ them, and bring them under our influence.

PLAINS OF SHARON, June 18th, 1854,
1½ miles from Jaffa.

To the Seventh-Day Baptist Missionary Board:

DEAR BRETHREN—It is with pleasure that I again sit down to write a few lines to you, although we have heard nothing from you since we have been in this country. We all feel more or less the effects of the climate. Mrs. S. has had quite a severe attack of fever which lasted for a week, or a little more, but she is recovering her health slowly again, and is able to be about the house a part of the time. We have all had a bad humor, as all that have come to this country have had. I have slept but very little for the last two weeks, but am getting a very little better of the humor; which I think originates more or less from the bites of fleas and musketoes, which are very annoying in this country.

I have rented one-half the house with Mrs. Miner for 825 piastres; it being the best that I could do with what means I have on hand. It is not what we need. I have also hired half of a garden belonging to a German, for 600 piasters. There may be five acres of land in what I have hired, one acre and a fourth of which is covered with young orange and pomegranate trees. This we have to water, and this is where we expect to raise vegetables. Mr. Dickson, from Mass., has the other half of the garden. Watering is expensive business. We ought to have three good mules. Mr. Dickson has a mule, and I have for the present a horse that I hire, because I have not means to buy one. The well is seventy-five feet deep, and something about it is almost constantly out of repair, so that we have to attend very closely to it. We drive the animals about eighteen hours a day, nine hours each. Bro. Jones takes one quarter of my part to cultivate, for the fruit. I hire a German to work for me for one hundred and twenty-five piastres a month. He is a poor man, and I shall have to do something more for him. Although wages are low in this country, the labor costs nearly as much as it does in the States, because there is so much less work done in a day. If I can make the garden pay the expenses this year, I shall feel satisfied. I should be glad to employ several Jews, but have not the means; neither have we any place for them to live. I think it is bad policy for us to hire these old gardens. We have constantly to be expending money, and labor, and then the owners want to double, or nearly so, the rent every year; and after you have done all, it belongs to some one else. It seems to be a very favorable time to purchase land. The government of Turkey has recently issued a *Firman*, so that Christians can buy and hold land in this country. Land is constantly rising, and the best locations are being taken up. We shall lose nothing in laying out our money judiciously in land in this country, and I think the sooner we do it the better; for if we should not want the land, the price will no doubt double in a short time.

I wrote to you in my last communication, about a river, some five or six miles from Jaffa, and the land around it as being very good. Dr. Barclay and family are now in Jaffa, on their way to the United States. They expect to leave by steamer to-morrow. They are going through Italy, France, and England, and will not be in the States before some time next fall. He is looking out for land, here. He wants to purchase a large tract. He was going to Tyre and Cesarea, but says the land on this river is the best in Palestine, and he does not wish to look farther. This land can be bought, and I suppose reasonably. Much of the land, even on the Plains of Sharon, is light. It is the good land that we wish to settle upon. The difficulty in the way of our purchasing is, that we have to look out the land, find out the price, and then write to the States, and wait for the money to be raised and sent on, and by that time the land is sold for ready money, and we are left to go through another trial, for a less desirable location. There are men here, who, as soon as they find that Americans want to buy, step in and purchase, notwithstanding the bargain may have been completed, all but paying the money and getting the deed. It has been done a number of times, and will be repeated as often as an opportunity offers. And the only way that we can get a location worth having, is to have the means on hand, so that when we find a suitable place, we can pay the cash and take the deed. It will make a great difference in the price, to have the money on hand to pay down. They calculate to charge about twice or three times as much as it is worth. At the same time, if we offer, what we suppose is a fair price, cash in hand, we shall get it. If we talk of buying anything to-day, to-morrow it will be all over Jaffa. I gathered from what Dr. Barclay told me, that he calculates to lay out somewhere from $15,000 to $20,000 in land, and wants it on this river; and unless we can have the money soon to purchase, we shall lose all the important places for a colony near Jaffa. I hope, therefore, that you will let me know as soon as possible what our brethren will do. If we mean to maintain our standing, and have a leading influence in this important land, as the Sabbath-keepers already have at the present time, there must be a great effort made by our brethren at home. I should be exceeding glad if you could raise for the purpose of purchasing land from $3000 to $5000, for we shall not be able to get land the second time adjoining us, without paying an exorbitant price. Brethren, do not think that I am beside myself. What I say here, would be approved by every brother in our denomination, did he know the importance of securing an important location for Sabbath-keepers, before it passes into the hands of first-day people, as it will soon, if not secured by us. There is no place that I have ever seen, where there is so good a chance for Sabbath-keepers to build up a colony as here. Dr. Barclay says there are a number of families of their denomination that are ready, and waiting for an opportunity to come out here to live. You will see by what I have here written, that my anxiety is not groundless. The English and French will no doubt be making settlements here soon. I hope our brethren will not feel, that what is laid out here in land or in a house is money given away or lost; but, on the contrary, that they have so much capital well invested. There is a garden about half a mile from Jaffa, with a fine prospect of the sea, that can be bought at a very low price, and would make a beautiful residence, and a very healthy one.

You will excuse me for speaking so often of our personal wants, when I tell you that our contracts have already exceeded our means, and the money is due. The universal custom of this country is to pay in advance. It is only through friends that we have been able to do otherwise. It injures our influence to be under the necessity of doing so. When I wrote in my last letter, that I thought it would take $500 for my family for the first year, I included traveling expenses, &c., which will be more for the first year, as we are not settled. I will say, so far as economy is concerned, we shall be as economical as possible. We have had a good deal of company, and no doubt shall continue to have. It gives us an influence and standing in society that we otherwise could not have. Things are high now, but we hope they will soon be less, and it may be we shall not need so much as I had thought at first. As much less as can be got along with, we shall be glad to save for our Society's operations. You are aware that a work of this magnitude cannot be started on a permanent footing without money, and labor, and constant care and attention on our part, in which I wish to be found faithful. I should like to say many other things, but have not time. Bro. Jones and family are well, I believe. They are one mile or more from us. Write as soon as possible. We feel the need of your constant prayers, that the Lord will direct our steps, and keep us in the right way.

Your brother in Christ,

CHARLES SAUNDERS.

P. S.—We had 24 at our meeting on Sabbath last. The thermometer has averaged about 78 for the last two weeks; one day it was ten degrees hotter. Bro. J. and Dr. B. have had a short Sabbath discussion; the Doctor takes radical ground on the subject—no Sabbath. I should like to have a small set of carpenter's tools sent out as soon as a convenient opportunity offers, as I have none to use. Bro. J. had a few of his own, which he wants himself. I have no axe of any description. I should like to have some cast steel of the small sizes, and some borax, as we cannot get either here. I supposed that we were going to take these things with us, and some iron, but we did not have them. If we could have several bundles of half-inch round iron, (Ulster,) or something equal for strength, to make chains instead of the brush ropes of the Arabs, it would be an excellent thing; we cannot get any small iron here that is good. The wells are deep, and it will need long chains, with links 4½ or 5 inches broad, or nearly square. You will see by this that it will take considerable iron for one chain. It would want one not less than 175 feet long. When once made, of good iron, it would be durable.

Yours, &c., C. S.

CHRISTIANITY IN NEW ZEALAND.—The first night that the devoted missionary Samuel Marsden slept in New Zealand, the spears of warriors were planted around his head. In 1814 he carried missionaries there, and from that time till 1841, so effective had his labors been, that Christianity was spread over the whole newly-visited land. There is now scarcely a village there that has not its church-bell, its own ministrations and native teachers. When the first missionary went there, there was nothing but barbarism, and the heads of the unfortunate captives used to be rolled at the doors of the clergymen. Now, wherever they go there is religious worship. For twelve years the bishop has never locked a door or fastened a window, during his residence in New Zealand. In the late war, the number of natives who took up arms against our troops did not exceed 1,500, and from different places. English soldiers fought along with an equal number of natives, otherwise the war would not have been brought to such a speedy termination as was the case. The ringleader of that insurrection is now driving a gig presented to him by the Governor of the Colony, and giving orders for the construction of roads.

DERUYTER INSTITUTE.—We have received a Catalogue of the officers and students in DeRuyter Institute during the year ending June 27, 1854. The number of students was 178, of whom 101 were ladies, and 77 gentlemen. The Faculty consists of Rev. James R. Irish, A. M., J. Henry L. Jones, A. B., Miss Josephine Wilcox, Miss L. Eleanor Clarke, Miss Harriet W. Stillman, and Mrs. Sarah E. Jones. The Fall Term commences on the 30th of August and closes on the 5th of December, 1854; the Winter Term commences Dec. 13, 1854, and closes March 20, 1855; the Spring Term commences March 23, 1855, and closes June 26, 1855.

TIOGA AS A MISSION FIELD.—In the Report of the Executive Board of the Western Association, allusion is made to the mission field at Tioga, Pa., which is spoken of as "nothing very encouraging, although there is here and there a Sabbath-keeper who has some desire to maintain the same." Bro. R. L. Davis takes exceptions to this expression, and says:

"But permit me to state, that at this time there is in Westfield a small church of Sabbath-keepers, who hold meetings on the Sabbath once in two weeks. From five to ten Sabbath-keeping professors usually meet and read the Scriptures, pray, sing, and exhort one another; and we not only 'have some desires to maintain the same,' but, with God's assistance, can put to flight all *scriptural* opposition. May the times mentioned in Scripture soon return, when, among other blessings, 'the poor' shall 'have the gospel preached unto them.'"

SOUTHERN BAPTIST BOARD OF FOREIGN MISSIONS.—The newly-elected assistant secretary, Rev. A. M. Poindexter, has issued a circular to the Southern churches, informing them that the attempt will be made to raise $50,000 to meet the necessities of the present year. He adverts to the demand for a reinforcement of the China mission, especially should the revolution now in progress open wider doors for missionary operations in that empire. Recent intelligence from Central Africa is spoken of as most cheering, crowds listening attentively to the Gospel, and the missionaries asking for additions to their strength. The circular closes with the argument that a "vigorous and liberal effort for Foreign Missions would greatly bless ourselves. 'He that watereth, shall be watered also himself.' Those churches (as a general fact) are most prosperous that do most for the conversion of the heathen. Those Christians most joyful in Christ who make greatest sacrifices for Christ."

Abstract of Proceedings in Congress.

SECOND-DAY, JULY 17.

In the SENATE, the bill making provision for the better preservation of life and property, from shipwreck or other disasters on the coast of the United States, was passed. The joint resolutions fixing the compensation of the employés of the Senate, and the officers and messengers of both Houses of Congress, and prohibiting extra pay for services rendered, were also passed. The consideration of the Homestead bill was then resumed. Mr. Clayton's amendment, striking out the sixth section, which gives $160 in money in lieu of 160 acres of land, to any mechanic or other citizen of the United States, who is unable to comply with the conditions of the bill by reason of his want of knowledge, skill or experience to cultivate the land, was rejected by a vote of 19 yeas to 29 nays. Mr. Stuart of Michigan moved a substitute for the whole bill, graduating the price of public lands from one dollar to twenty-five cents per acre, and granting quarter sections to actual settlers, at twenty-five cents per acre, except where the lands have been long in market, when it shall be 12½ cents per acre; all classes of persons to be admitted to the privileges of the bill who are allowed to hold real estate in the United States; the States themselves to be entitled to take lands by a legislative enactment for railroad purposes, at a graduated price. Mr. Gwin moved to amend the original bill, so as to charge 25 cents per acre for homesteads. After considerable debate, and without taking a vote the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, the Army Appropriation bill was taken up. The amendment pending was to repeal so much of the former act as authorizes military superintency at National Armories and providing for the appointment of civilians at those establishments, which was briefly discussed, when the Committee rose without coming to a conclusion, and the House adjourned.

THIRD-DAY, JULY 18.

In the SENATE, Mr. Sumner presented a memorial from a Society in Philadelphia for the promotion of the abolition of Slavery, and in favor of the repeal of the Fugitive Slave Law, and referring to the case of a free man of Philadelphia, who escaped from slavery in Georgia under the guards of a steamboat, was reärrested at Wilmington, Del., yet notwithstanding the positive evidence of his freedom, was heard under the Fugitive Slave Law and returned to Slavery. After considerable discussion, the memorial was laid on the table. The bill for the construction of a line of telegraph to the Pacific was again taken up and passed. The remainder of the day was occupied in discussing the Homestead bill.

The HOUSE, after the transaction of some unimportant business, took up the Army Appropriation bill. The amendment in favor abolishing the military and adopting a civil superintendence over the national armories, was adopted by a vote of 80 to 38.

FOURTH-DAY, JULY 19.

In the SENATE, the Committee on the Judiciary were discharged from the further consideration of the petitions for the repeal of the Fugitive Slave law, considering legislation on the subject inexpedient. The bill for the payment of the Texas debts was discussed, and without any definite action the further consideration of the bill was postponed. The Homestead bill was then taken up and discussed until 4 o'clock, when the Senate adjourned.

In the HOUSE, the Committee on the Judiciary reported the Senate bill to provide better accommodations for the United States Courts in the cities of New York, Boston and Philadelphia. The bill abolishing the 50 per cent. discount on prepaid newspaper postage was taken up, when Mr. Elliott of Massachusetts spoke against the measure, and on motion of Mr. Dickinson of Massachusetts the bill was laid on the table by a vote of 74 to 67. The House then went into Committee of the Whole on the Army Appropriation bill. A debate took place on various amendments, and without coming to a conclusion the Committee rose and the House adjourned.

FIFTH-DAY, JULY 20.

In the SENATE, the consideration of the Homestead bill was resumed. Mr. Hunter moved a substitute for the bill extending preëmption rights to actual settlers, the same to be paid for at prices graduating from $1 25 to 25 cents; also allowing the States in which the lands lie to take it at the graduated prices for the purposes of internal improvements when sanctioned by legislative enactment of the said States. Before a vote was taken on this substitute, Mr. Gwin moved to amend the substitute so that preëmption settlers may take lands in California at $1 per acre, and the motion was agreed to. Mr. Fitzpatrick moved to reduce the price of the lands which have been in market thirty years to 12 1-2 cents per acre—agreed to. Mr. Sebastine offered two amendments—one reserving the Indian lands, and the other extending the bill to present pre-emption settlers, both of which were agreed to. Mr. Hunter then modified his substitute by excepting from its operations the lands reserved along railroads, and the price of which has been fixed at $2 50 per acre. The question was then taken on Mr. Hunter's substitute, and agreed to by a vote of Yeas 34, Nays 13. The bill was then reported to the Senate, the amendments made in Committee of the Whole were concurred in, and the bill ordered to be engrossed for a third reading.

The HOUSE passed the Army Appropriation bill by a vote of 93 against 62. A message was then received from the President, accompanied by the correspondence of Mr. Marshall, late Commissioner to China, with the State Department, which was referred to the Committee on Foreign Relations.

SIXTH-DAY, JULY 21.

The SENATE spent the whole day on the Homestead Bill. A great many alterations were made, and the bill was finally passed. It differs much from the original bill; and there is so much uncertainty about some of its provisions, that we waive for the present all attempt to state them.

The HOUSE passed the Army Appropriation Bill, including the amendment to restore the superintendence of the national armories to civilians.

SABBATH-DAY, JULY 22.

In the SENATE, several private bills were passed, and a bill relative to United States Court's was discussed. At 3 o'clock the Senate adjourned to attend the funeral of General Towson.

The HOUSE passed eight private bills, and spent a long time in considering a report adverse to the petition of the Temperance Alliance, praying Congress so to amend the charter of Washington as to give the corporation power to prohibit the sale of intoxicating drinks.

European News.

We have European dates to July 8th. Below will be found the principal items of news.

The Czar replies to Prussia that he will consent to resign his exclusive protectorate over the Greek Christians of Turkey and will accede to the joint protectorate of the five powers. The Czar agrees to evacuate the Principalities when the Western Powers evacuate Turkey, but says he will retain a strong military position in Moldavia as a provisional security.

In the mean time hostilities continue, and fighting is reported from the Baltic, Black Sea, Danube, and Asia.

In the Black Sea, an engagement took place between eight Russian steamers and three of the allied ships, but there was not much damage done.

From Asia, the news is bad for the Turks. On the 9th of June they met with a severe check in attempting to storm two redoubts between Usurgnet and Kurtais, the Russians having attacked them in the flank during the assault, and killed between 1,500 and 2,000, captured 13 cannons, 35 standards, and the entire camp equipage.

On the 26th and 27th June, Boomarsund was again bombarded, and the fortifications entirely destroyed.

An engagement took place between the Turks and Russians near Silistria, which lasted two days, and 2,500 Russians were killed.

The Austrians have entered Wallachia. Sir Charles Napier's fleet was lying in line of battle before Cronstadt, but up to the 29th June, no attack had been made.

A military insurrection, headed by O'Donnell, has broken out in Spain, four thousand of the Madrid garrison having marched out in the direction of Toledo.

Four Days Later.

The steamer Pacific, with four days later news, arrived at New York on the 24th inst. The following paragraph contains the principal news from the East:—

"On the 8th, after a long struggle, the Turks got possession of the islands of Mokan and Oineika, and subsequently of Giurgevo. The Russians were totally defeated on the Wallachian territory."

California News.

Two weeks later news from California was received in New York on the 23d inst. It is not important. New diggins are reported in several localities, and mining was about as successful as ever.

Since the 1st of January, the population of the State has increased (including 6,500 Chinese) about 17,800, the greater part of whom have gone to the interior—being at the rate of 40,000 per annum against 12,000 for all 1853.

A woman named Mary Brady, a native of Ireland, committed suicide on the 24th, by drowning herself in a cistern. She had loaned $1,000 of her earnings to a person who had become unable to pay her; and she killed herself in consequence.

An Englishman named Wm. Hughes performed in San Francisco, for a wager of $1,000, the wonderful pedestrian feat of walking 80 consecutive hours without a moment's cessation.

TEMPERANCE AND CHOLERA.—In the Albany *State Register* recently appeared a communication from the pen of Edward C. Delavan, Esq., concerning the relationship of intemperance to the ravages of cholera. He mentions a number of facts within his personal knowledge, bearing upon the point he endeavors to enforce, that intemperate men are frequently the victims of the epidemic, while those who abstain entirely from intoxicating drinks, in almost every case escape. He states that during the cholera season of 1832 he had engaged at work for him over one hundred men. He prevailed upon them to abstain from all intoxicating drinks, and gave them a beverage of water, molasses, vinegar and ginger. The result of it was, that out of those hundred men not one died of cholera, while out of thirty laborers who worked directly opposite, and who used strong drinks, ten died with the disease. There are other facts related which will weigh equally heavy in the minds of thinking men. He makes his points good.

THE STEAMER FRANKLIN.—The U. S. Mail Steamship Franklin, from Havre, is ashore, and will probably prove a total loss. It seems that on Sunday, July 16th, as she approached our shores, the usual farewell dinner was given, and all were expecting to be in New York the next day. But the morning of Monday there was a fog impenetrably dense, and it was discovered that the vessel was considerably off her course. Between seven and eight o'clock she struck, and there ensued, of course, more or less alarm and confusion. It was impossible to tell where she was precisely, but it was discovered to be on sand and not rock she had stranded, in about fifteen feet of water; her draft being nineteen. The passengers were called to assist the crew in the emergency. It was immediately necessary to throw overboard her provisions and stores, coal included. Signal guns were fired; and soon, the fog clearing away, a fair, bright day revealed that the ship's party were not in danger, as she was about a thousand feet from shore, on Long Island Beach, off Moriches, about sixty miles from Sandy Hook and fifteen or twenty from Fire Island. The usual nautical procedures in such cases were resorted to, and by means of life-boats all the passengers were readily brought ashore. The baggage and freight has been saved, but the ship will probably prove a total loss.

THE TREATY WITH JAPAN.—The Japanese Treaty is published. It provides for two ports only where American ships can trade and procure supplies from the Empire. These are Simoda in Idzu, and Hakodade on the Straits of Matsmai. Vessels may put in elsewhere in distress, but if they wish to stay in Japan, they are to make their way to one of these ports as soon as possible. Thither, too, shipwrecked American sailors are to be forwarded at the expense of the Japanese Government, and the American Government is similarly to bear the expenses of Japanese shipwrecked on our shores. The treaty is dated on March 31 last, and the ratifications are to be exchanged in eighteen months from that time if practicable.

SUMMARY.

The Danville *Register* states that the dysentery has been prevailing to an alarming extent in the neighborhood of Leaksville, N. C., within the past few weeks. In one family three out of five children died of it. In another, its ravages were more fatal still, sweeping off some ten of its number in rapid succession. In Leaksville, a few Sabbaths ago, the cloth for 25 shrouds was sold in one day. In the upper edge of Pittsylvania the country has been scourged with this disease to an extent but little inferior.

The editor of the Ripon (Wisconsin) *Herald* furnishes a table of the amount of surplus products of the town of Ceresco, Fond du Lack County, in 1853. By this it appears that of wheat, corn, oats, barley, flax seed, beans, and wool, the surplus amounted to $131,550; and the surplus, beef, pork, butter, cheese, &c., are put down at $75,000 more. The estimated population of the township is 2,170. The estimates for 1854, at the present ruling prices of produce, are over $300,000.

A dispatch dated Washington, Wednesday, July 19, 1854, says: I have positive and undeniable information, from the highest sources at Honolulu, to the effect that a Treaty is about concluded between Mr. Gregg, the United States Commissioner, and the Government of the Islands, for their annexation to the United States forthwith. The only unsettled question in relation to the annexation is, whether the Islands shall come in as a Territory or a State.

The Conneaut *Reporter* says that a company of men interested in the iron and copper business of Lake Superior have purchased sixty acres of land at the mouth of the creek, for the purpose of erecting extensive establishments for manufacturing the iron and copper of the Lake region. This point, it is said, is nearest to the great coal fields of Pennsylvania, to which the manufactures must look for their fuel.

A singular circumstance connected with the cholera epidemic is stated in the Chicago papers. The body of a Mr. Ely had been prepared for the grave, and was lying in a room, the windows of which were thrown open. A violent thunder storm came up, and the supposed dead man revived. He was alive the next day, and will probably recover.

The Clay Monument, in Lexington Cemetery, Ky., is to cost from $50,000 to $100,000. The Committee, through its President, H. T. Duncan, offer a premium of $500 for the best plan and specifications for said Monument. Each competitor is to present three plans—to cost $50,000, $75,000, and $100,000 respectively. They must be in Lexington prior to Oct. 10th.

It is now clearly ascertained, that the burning of the Richmondville Seminary was the work of incendiaries. A young man who had been dismissed, and whose conduct subsequently, by threatening to be revenged, led to suspicions that he knew something of the fire, was apprehended, and in his examination facts were elicited, which authorized the arrest of several others.

The Livingston County *Republican* of the 29th ult. states that the house of Mr. Cushing, about a mile north of the village of Geneseo, in that county, was struck by lightning during a storm on Thursday, the 22d. What is singular in the case, the house was protected by three silver pointed lightning rods, of most approved construction, which rods, it seems, afforded no protection.

Charles A. Gibbs, Esq., and his wife, of Ovid, Seneca County, who were journeying at the West, both died of cholera on Tuesday of last week at Laporte, Ind. They left home about three weeks since in good health, and were returning when they were arrested by the dreadful scourge.

An inquest was recently held, at Templemore military barracks, on the body of Samuel Henfield, a private of the 41st depot, who died suddenly while on guard in that garrison. The jury returned the following verdict, that he "came by his death from effusion of blood into the pericardium, which proceeded from an aperture in the aorta, having been induced by the pressure of the stock around his neck, and not otherwise."

The act lately passed, to aid the territory of Minnesota in the construction of a railroad, gives every alternate section of land designated by odd numbers for six sections in width on each side of said road from the southern line of said territory, by way of St. Paul, to the eastern line of said territory in the direction of Lake Superior. The reserved sections not to be sold for less than double the minimum price.

The comparative rate of mortality of France, of England, and of Prussia, Austria, and Russia, shows that England has a lower rate of mortality than any of these other countries. In France, the mortality is one in forty-two individuals; in Prussia, one in thirty-eight; in Austria, one in thirty-three; in Russia, one in twenty-eight; in England, it is only one in fifty-six.

A most rigid surveillance is kept up in Paris, and in all parts of the country from whence the capital is supplied, over the milk which is forwarded for the consumption of its inhabitants. Thirteen farmers have just been condemned to fines of one hundred francs and under, and one to eight days' imprisonment, for sending mik mixed with water.

The *Semeur Canadien* mentions, as an instance of remarkable success in evangelization, the Flemish church at Brussels, in Belgium. This church was founded eleven years ago, with twenty members. It now has a membership of a thousand persons, nearly all of whom have gone out from the Romish Church. The work of evangelization is also making very encouraging progress in many other parts of Belgium.

A dispatch dated Boston, Saturday, July 15, 1854, says: Edward Crane, President of the Vermont Central Railroad, resigned his office to day. Previous to his resignation it was discovered that he had over-issued eight thousand shares of the Vermont Central Railroad. The affair caused considerable excitement in our money market, as it is the second like offense by him within about a month.

The *Christian Watchman* says that the Rev. S. Adlam is still much blest as a pastor of the church in Newport, R. I. Sixty-five converts have already professed the truth as it is in Jesus. The revival still progresses. The pastor is about publishing documents, containing the history of the Baptists for the first twenty-five years of their existence in Rhode Island.

Among the passengers in the packet ship "Devonshire" from London, were Rev. Ebenezer Burgess, missionary from Bombay, and the Misses Mary P. Burgess and Abby Burgess and servant, (Sarah, his infant daughter, died on the passage,) Mary Ann Johnson, Emily Fairbank, and John Fairbank.

At Danvers, July 17, as two young ladies, daughters of Frederick Howes, Esq., of Boston, were attempting to cross the railroad track in a wagon, the Manchester train came along and dashed the wagon to pieces, instantly killing one of the young ladies, and mangling the other so badly that she cannot survive.

A dispatch dated Boston, Monday, July 17, 1854, says: Matthew Matthews, John Gill, Wm. L. Mentzer and C. Saxton, hailing from Philadelphia, recently obtained $3,700 from the Rutland Bank, Vermont, by forged checks. Matthews and Gill have been taken at Montreal, and Mentzer at Rouse's Point, and $3,300 of the money was recovered.

During Commodore Perry's late visit to Japan, himself and suite were entertained at a feast by the natives. Cooked worms, fried snakes, and a variety of indigestible compounds were served up, of which they were obliged to partake through etiquette.

The very excellent lot of pure-bred short-horned Durham cattle, imported by the Clinton County Ohio Company, are advertised for sale on the 9th day of August, at Wilmington, on a short credit.

Dr Wm. H. Arrison, the supposed sender of the infernal machine to Mr. Allison, the steward of the Cincinnati Hospital, and which killed him and his wife, has been caught, it is reported, in Iowa.

A dispatch dated Schnectady, Wednesday, July 19, 1854, says: The thermometer, at 3 o'clock to-day, stood at 102 in the shade, being the hottest since 1836.

A petition for the repeal of the Fugitive Slave Act, signed by six hundred citizens of Worcester, has been forwarded to Washington. Governor Washburn's name heads the list.

DIED.

In Glasgow, Scotland, on Sabbath afternoon, July 1st, of scarlet fever, aged five years, WILLIAM HENDERSON, fourth son of James A. Begg.

In the Hartford (Ct.) Insane Asylum, on Sabbath, the 15th inst., ALFRED WELLS, of Hopkinton, R. I. He professed religion in his youth, and united with the 1st Seventh-day Baptist Church of Hopkinton, where he remained a member until death. For several years past he had suffered much from insanity, with only occasional times of serenity, when the powers of his mind were in full and regular activity. But death has at last released him from scenes of trial; and his relatives and friends entertain the comforting thought, that

"The sunshine of heaven beamed bright on his waking,
And the sound he did hear was the seraphim's song." C. M. L.

In Alfred, N. Y., July 17, WILLIAM BURDICK, in the seventy-ninth year of his age. The subject of this notice was born in Rhode Island, but at an early age was removed to Rensselaer county, N. Y. From Rensselaer county he removed to Otsego county, and from thence, some thirty-five years since, to Almond, Allegany county. A few years since he settled in the town of Alfred, where he remained until his death.

In North Brookfield, Madison Co., N. Y., July 17th, of apoplexy, Mr. JOHN TREAT, aged 86 years.

LETTERS.

N V Hull, C M Lewis, L Crandall, W M Fahnestock, H A Hull, J Whitford, S P Cottrell, Joshua Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

C F Langworthy, Ashaway, R I	$2 00	to vol. 11	No. 52
Nancy Clarke "	2 00	11	52
Benj Vars, Berlin	2 00	12	5
Dorsey J Stillman, Poland	2 00	11	52
Mrs S Lanphear, Leonardsville	2 00	11	52
Waite S Burdick, Little Genesee	4 00	10	52
George B Tanner "	2 00	11	52
A H Maine "	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Edith N Ayres, Plainfield, N J $1 00

WILLIAM M. ROGERS, Treasurer.

New York Markets—July 24, 1854.

Ashes—Pots $5 81; Pearls 5 50.

Flour and Meal—Flour 6 25 a 7 00 for State brands, 7 50 a 8 00 for strait Michigan and Indiana, 8 25 a 9 25 for fancy Genesee. Rye Flour 5 50 a 7 50. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 55 a 1 70 for red Wabash and Southern, 1 60 a 1 85 for Western mixed, 2 00 a 2 05 for Ohio, 2 20 a 2 40 for white Genesee. Rye 1 23. Barley 90 a 98c. Oats 47 a 48c. for Jersey, 49 a 59c. for Western. Corn 66 a 68c. for Western mixed, 70 a 72c. for round yellow. White Beans 1 25 a 1 56.

Provisions—Pork 10 50 for new prime, 12 00 for new mess. Beef 12 00 a 16 00 for mess. Lard 9½c. Smoked Beef 12½c. Butter 12 a 16c. for Ohio, 16 a 19c. for State, 19 a 22c. for Orange Co. Cheese 7 a 9½c.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Seeds—Clover 7¾ a 8c. Timothy 18 00 a 21 00. Flaxseed 1 65 a 1 70.

Tallow—11¾ a 12c.

Wool—30 a 33c. for native, 42 a 44c. full-blood Merino, 47 a 50c. for American Saxony Fleece.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Agents Wanted.

THE services of a number of young men are wanted in selling the "Pearl, or Scripture Library," containing sixteen volumes, 32 mo., bound in a neat style, and put up in a rich imitation rose-wood case.

The "Pearls" sell readily among all denominations, and testimonials of their utility are beginning thus early to be received. These works, for cheapness, will compare favorably with those published by the American Sunday-School Union or the American Tract Society, and form a complete compendium of the Bible on those subjects that relate to the faith and practice of Christians.

A liberal compensation will be given to all who are willing to engage in their distribution. Address

6tf H. H. BAKER, New Market, N. J.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c. D. C. McCALLUM, General Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A. M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations.

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Miscellaneous.

The Practice of Medicine in China.

L'Union Medicale copies from a Russian journal the following remarks on the teaching and practicing of medicine in China :—

In China, medicine is not taught in special establishments, and no examination is necessary in order to practice medicine. Whoever finds the vocation convenient, practices this art from interested motives.

It is true, that for two hundred years there has been a regulation concerning the practice of medicine, according to which the candidate for the degree of Doctor of Medicine must undergo an examination—that is to say, must write a thesis on some proposed subject. If, after two examinations, he received a favorable note, he was received as a physician to the court. But now, the examinations are a form, and honorable positions are obtained by favor.

From all time, medicine in the Celestial Empire has held a middle place between a trade and an art. In the villages and unimportant cities, the earliest inhabitant is the astrologer and doctor. Go into any street you please, on all sides signs are hung out at the windows and doors, with the name of the doctor, and gratuitous certificates of friends who boast of his talent.

In the street where the hotel and convent of the Russian Mission are situated, in a quarter of a mile, nine of these signs may be counted.

These out-door Esculapians are, for the most part, persons who have been obliged by circumstances to change their business; for example, dismissed functionaries, superannuated apothecary cubs, broken merchants, some tourists, chroniclers of marvelous events, &c., &c.

These fellows sell all sorts of secret remedies, plasters, pills, powders, &c. They expose their merchandize in public places, in the temples and streets, and endeavor by fine speeches to extort money from the passers-by. Some, inventors of a plaster that cures all evils, have large colored pictures, with which they demonstrate the anatomy of the human body. Others, practicing acupuncture, establish themselves at the crossings, blow in their instruments, arrange their *stalls*, and when a crowd collects they announce that they are from such and such a province, or of such a family, that they are descendants of the celebrated acupuncturer, Li, and that they have at last discovered that spot on the human body where bleeding can be practiced to the most advantage for the cure of all manner of diseases.

The oculists arrange before them a little table, where hang images of two enormous eyes, with the nomenclature of the diseases which may affect the organ of vision. Many of their brother oculists prefer to adopt the proceeding of the celebrated oculist of their country, who paraded at the fairs mounted on a black ass, the saddle of which served as a counter for displaying his drugs. The dentists are surrounded with trophies of their art; masses of extracted teeth, which are not always human. It is an odd thing that this latter class are noted for a complete taciturnity—the others are prodigiously loquacious.

The Japan Treaty.

Treaty between the United States of America and the Empire of Japan, done at Kanagawa, the 3d day of March, 1854, *and of Kayei the seventh year, third month, and 3d day.*

The United States of America and the Empire of Japan, desiring to establish firm, lasting and sincere friendship between the two nations, have resolved to fix in a manner clear and positive, by means of a Treaty, or General Convention of Peace and Amity, the rules which shall in future be mutually observed in the intercourse of their respective countries; for which most desirable object the President of the United States has conferred full powers upon the Commissioner, Matthew Calbraith Perry, Special Ambassador of the United States to Japan, and the august Sovereign of Japan has given similar full power to his Commissioners, Hayashi, Daigakau-no-kami, Ino, Prince of Tsus-Sima, Izawa, Prince of Mimasaki, and Udono, Member of the Board of Revenue. And the said Commissioners, after having exchanged their said full powers, and duly considered the premises, have agreed to the following articles :—

ARTICLE I.

There shall be a perfect, permanent, and universal peace, and a sincere and cordial amity, between the United States of America on the one part, and the Empire of Japan upon the other part, and between their people respectively, without exception of persons or places.

ARTICLE II.

The port of Simoda, in the Principality of Idzu, and the port of Hakodade, in the Principality of Matsmai, are granted by the Japanese as ports for the reception of American ships, where they can be supplied with wood, water, provisions, and coal, and other articles their necessities may require, as far as the Japanese have them. The time for opening the first-named port is immediately upon the signing of this treaty; the last-named port is to be opened immediately after the same day in the ensuing Japanese year. [NOTE.—A tariff of prices shall be given by the Japanese officers of the things which they can furnish, payment for which shall be made in gold and silver coin.]

ARTICLE III.

Whenever ships of the United States are thrown or wrecked upon the coast of Japan, the Japanese vessels will assist them, and convey their crews to Simod or Hakodade, and hand them over to their countrymen appointed to receive them; whatever articles the shipwrecked men may have preserved shall likewise be restored, and the expenses incurred in the rescue, and support of Americans and Japanese who may thus be thrown upon the shores of either nation, are not to be refunded.

ARTICLE IV.

Those shipwrecked persons, and other citizens of the United States, shall be free as in other countries, and not subject to confinement, but shall be amenable to just laws.

ARTICLE V.

Shipwrecked men, and other citizens of the United States, temporarily living at Simoda and Hakodade, shall not be subject to such restrictions and confinement as the Dutch and Chinese are in Na-ga-saki, but shall be free at Simoda to go where they please within the limits of seven Japanese miles (or *ri*) from a small island in the harbor of Simoda marked on the accompanying chart hereto appended; and shall, in like manner, be free to go where they please at Hakodade, within limits to be defined after the visit of the United States squadron to that place.

ARTICLE VI.

If there be any other sort of goods wanted, or any business which shall require to be arranged, there shall be careful deliberation between the parties, in order to settle such matters.

ARTICLE VII.

It is agreed that ships of the United States resorting to the ports open to them, shall be permitted to exchange gold and silver coin and articles of goods for other articles of goods, under such regulations as shall be temporarily established by the Japanese Government for that purpose. It is stipulated, however, that the ships of the United States shall be permitted to carry away whatever articles they are unwilling to exchange.

ARTICLE VIII.

Wood, water, provisions, coal, and goods required, shall only be procured through the agency of Japanese officers appointed for that purpose, and in no other manner.

ARTICLE IX.

It is agreed that if at any future day the Government of Japan shall grant to any other nation or nations, privileges or advantages which are not herein granted to the United States and the citizens thereof, that those same privileges and advantages shall be granted likewise to the United States and the citizens thereof, without any consultation or delay.

ARTICLE X.

Ships of the United States shall resort to no other ports in Japan but Simoda and Hakodade, unless in distress or forced by stress of weather.

ARTICLE XI.

There shall be appointed by the Government of the United States consuls [or agents, to reside at Simoda at any time after the expiration of eighteen months from the date of the signing of this treaty, provided that either of the two Governments deem such an arrangement necessary.

ARTICLE XII.

The present convention, having been concluded and duly signed, shall be obligatory and faithfully observed by the United States of America and Japan, and by the citizens and subjects of each respective power; and it is to be ratified and approved by the President of the United States, by and with the advice and consent of the Senate thereof, and by the august Sovereign of Japan, and the ratifications shall be exchanged within eighteen months from the date of the signature thereof, or sooner, if practicable.

In the faith whereof, we, the respective Plenipotentiaries of the United States of America and the Empire of Japan, aforesaid, have signed and sealed these presents.

Done at Kanagawa this 3d day of March, in the year of the Lord Jesus Christ 1854, and of Kayei the seventh year, third month, and third day.

[Signed by the Commissioners.]

The London Times.

A correspondent of the Providence *Journal* thus narrates a visit to the office of the great English newspaper :—

Among many other famous places in London, I have visited the office of the London *Times*. To view the establishment, application must be made by letter to the manager. This dispatched, a reply was promptly received by post, and on the card was named the hour when the presses could be seen in motion. Mr. Applegarth, a brother of the inventor of the press there used, and for many years superintendent of the machinery, a very amiable gentleman, conducted me through the various departments, freely answering inquiries, and explaining every thing as we went along. Some idea of the resources and extent of the *Times* office may be had from the single fact that upwards of $300,000 are paid to the Government annually for stamps, a penny, or two cents, being paid on each number of the paper issued. The daily circulation is 52,000 copies, each number, including the supplement, containing sixteen pages. Two hundred reams of paper are used every day, each weighing from 86 to 88 pounds, making in all from eight to nine tons. The quality of the paper every one knows who has read the *Times* Each sheet costs the publishers a penny and a half, or three cents, before it is printed. One of the presses was put in motion at 1 o'clock P. M. to print an edition to be sent off by mail an hour later. Twenty men were employed on the press, part of them above in a gallery to supply paper, and part below to receive the printed sheets as they came out. The noise of the machinery was so great that it was difficult in conversation to be heard. The number printed an hour is 12,000. By holding my watch and counting, I discovered that each man received from twenty-two to twenty-four a minute. Now and then a sheet with an imperfect impression would be hastily thrown out by one of the sharp-eyed men below, and once or twice at the stroke of a bell all the wheels stopped, and the great machine rested for a moment; then at another signal commenced the stunning clatter again. I was shown the vaults where the large stock of paper is kept. So much is now used that the supply is sometimes short of the demand, and the price is much advanced. For some time an advertisement has been standing in the columns of the *Times* offering a reward of $5,000 for the discovery of a substitute for rags in the manufacture of paper. This offer is made by the proprietor of the *Times*. I believe the man has never been met who has seen the editor of the *Times*, but I am convinced that there is such a personage, for I have heard his name pronounced, and been shown his room and chair. The editing of the paper is carried on within the publication building to a greater extent than has been stated. There are convenient rooms fitted up for the purpose, and also for the use of reporters. During the sessions of Parliament a large number of skillful reporters are employed. These are relieved every half hour, and are conveyed to and from the office to the legislative place in cabs, no one remaining on duty longer than the prescribed time. In viewing an establishment like that of the *Times*, and reflecting upon the vast influence it exerts, one cannot but be filled with wonder and awe.

Cows and their Milk.

No part of the business of the farmer requires more skill and attention than the dairy. If judiciously managed, it is profitable. If badly managed, worse than useless. To obtain the best cows for the dairy, subject the milk to the test of comparison, one with the other. Keep those which give the most and the richest milk for breeders and the dairy, and sell the rest to the drover or the butcher. It is not so much the amount of milk a cow gives per day, as the cream her milk produces, which constitutes her value as a milker.

Having thus ascertained the best cows, the next consideration is the keeping they are to receive. Much, very much, depends upon this. It is unreasonable to expect, from the very best of cows, either butter, or cheese, or beef, to any valuable extent, if fed merely on dry hay in the winter, or kept in a poor and sour pasture in the summer. Roots of various kinds should be raised in abundance, by every dairyman who hopes to profit by his vocation, and the food of cows should be varied, in the winter, from week to week; the cows should be kept clean and warm, and enjoy fresh air every day in the week, Sundays not excepted. It has been found, by experiment, that a cow fed on grass, in a good and sweet pasture, (hill pastures are the best,) will yield a greater quantity of milk than if fed upon any other food. We have thoroughly tried the experiment, and have no doubt of the fact. There is nothing like a clean pasture, free from brakes and filthy and sour weeds, upon the hill sides, to fill a milk-pail or a churn; and in the winter, for the same purpose, there is no better food than sweet meadow and mountain hay, and the stalks of sweet corn; and for roots, the carrot, rutabaga, mangelwurzel, the turnip, and sugar beet. Try this course of feeding—try it faithfully, brother farmers, and our word for it, you will have good cows, abundance of rich milk, good butter, and fat cheese, provided you do not skim the milk of which the latter is made.

And now a little about milk. Let us talk the matter over. Milk obtained from cows in the morning is generally richer than that obtained at evening, and usually less in quantity. It is equally true, that some pasture grounds are much better than others for the production of rich milk. Examine the kind of grass, and the nature of the soil in the pasture producing the best milk, and stock other pastures, of a similar soil, with the same kind of grass. The subject of sweet pastures, or good grazing grounds, has not received that attention which its importance demands. [Vermont Watchman.

Corn Hoeing and Top Dressing.

In looking over the mode of cultivation practiced by those most successful in growing the corn crop, and especially the statements of those who have taken premiums for large products of this cereal, we almost invariably find that clean culture and top dressing were practiced. The corn was hoed at the early stage of its growth, after first going through it several times with the cultivator, so as to mellow the soil as far as possible; and then to each hill some stimulant was given, such as plaster, ashes, (leached or unleached,) or a mixture of the two. In a few weeks the cultivator and hoe were used again, and the stalks thinned to four in the hill; nor did this suffice, for if time allowed, before the corn became too large to admit of the passage of the horse, the cultivator was again employed, and another dressing with the hoe given. At this stage in its growth the ground becomes so shaded by the luxuriant leaves of the grain, that little further attention is needed.

Experience confirms what reason teaches, that large crops of corn can only be grown on rich and well-cultivated soils. The structure and size, and the rapid growth of the plant, show that it requires to be well supplied with the necessary food for its growth and perfection. It possesses the power of elaborating healthy aliment from coarser food than almost any other cultivated plant; hence its great value as a preparatory crop when such manures are used. It draws largely upon the air, and hence needs that its large leaves be kept healthy and fresh, not parched and rolled by drouth, or discolored by the presence of stagnant water in the soil.

Plow deep, manure freely, plant early, hoe and top dress with ashes or plaster, keep the soil mellow and flat, and allow no weeds to grow, and your corn crop will repay well all your care and attention. Neglect it, and "nubbins" will be your reward.

[Rural New Yorker.

A Few Words on Butter-Making.

The production of butter involves so many intricate questions of organic chemistry—so many nice physiological considerations—is influenced so much by climate, by soil, by food, and the breed, age, and condition of the cows, that an essay might easily be written on the subject, while it is exceedingly difficult to say any thing interesting in a single short article.

Milk contains curd, sugar of milk, and butter. The latter exists in the form of small oily globules, encased by films of curd. These globules are specifically lighter than water, so that when the milk is allowed to stand, they gradually rise to the surface, and constitute cream. When the cream is kept at a moderate temperature, the sugar, under the influence of the curd and air, is transformed into lactic acid, according to well-known chemical principles.

The object of churning is to separate the butter from the curd by which it is surrounded. This is accomplished simply by agitating the cream and breaking the films of curd, setting the oil free, which runs together and forms lumps of butter. Cream from the formation of lactic acid, is generally sour before churning, and if not, always becomes so during the operation. The lactic acid acts on the films of curd, and renders them more easily broken. During the process, the cream increases in temperature from 5 to 10 degrees. The best temperature at which to churn the cream is a disputed point. It appears, however, to be well established by numerous experiments, that 55 degrees when the cream is put in the churn, and about 65 degrees when the butter comes, affords the best result. If higher than this, the butter is white and soft; if lower, the whole of the butter is not separated, and the labor of churning is much increased. The butter should come in from 20 to 40 minutes. If obtained quicker, it is generally at the expense of color, flavor, and hardness. After the cream is "broke," it should be churned slowly till the butter is gathered.

Some good butter-makers do not wash the butter at all, merely working out the buttermilk by pressure. Where good, cool spring-water can be obtained, we should always prefer to thoroughly wash the butter, taking great pains to remove all the butter-milk, Butter generally contains about 15 per cent. of water, curd, &c. It is important for the preservation of butter, that as much of this as possible should be removed. The quantity of salt required depends upon the quantity of water in the butter. The water should be saturated with salt; hence, the less water the butter contains, the less salt will be required for its perfect preservation. When butter is sold fresh, 15 or 20 per cent. of water is not a material objection; but when we poor city folks have to buy so much water at 15 or 25 cents per pound, do let us have it clean and fresh! Give us water, and keep the buttermilk for the hogs at home!

We need hardly say that the most scrupulous cleanliness is required in all the operations of butter-making. Cream is more easily tainted by noxious gases than almost any other substance. Hence, not only must the dairy or cellar be itself clean, but all fumes from the barn-yard, or out-buildings, carefully excluded.

Cheese as a Digester.

As a digester, as some not inappropriately call it, cheese—that which is decayed and mouldy being preferred by connoisseurs—is often eaten after dinner. The action which experience seems to have proved it to possess, in aiding the digestion of what has previously been eaten, is both curious and interesting, and has had some light thrown upon it by recent chemical research. When the curd of milk is exposed to the air in a moist state for a few days, at a moderate temperature, it begins gradually to decay, to emit a disagreeable odor, and to ferment. When in this state, it possesses the property, in certain circumstances, of inducing a species of chemical change and fermentation in other moist substances with which it is mixed or is brought into contact. It acts after the same manner as sour leaven does when mixed with sweet dough.

Now, old and partially decayed cheese acts in a similar way when introduced into the stomach. It causes chemical changes gradually to commence among the particles of food which has previously been eaten, and thus facilitates the dissolution which necessarily precedes digestion. It is only some kinds of cheese, however, which will effect this purpose. Those are generally considered the best in which some kind of cheese mould has established itself. Hence the mere eating of a morsel of cheese after dinner does not necessarily promote digestion. If too new, or of improper quality, it will only add to the quantity of food with which the stomach is already overloaded, and will have to await its turn for digestion by the ordinary process.

[Chemistry of Common Life.

POISONOUS COLORED CONFECTIONERY.—The "Lancet" commissioners, in reporting the result of their investigations respecting colored confectionery, express their surprise at the extent to which deadly and virulent poisons are daily made use of by the manufacturers of those articles. One hundred and one samples were analyzed; and of the yellows, seventy contained chromate of lead and colored gamboge; seventy-nine of the reds contained cochineal, red lead, and by-sulphuret of mercury; eight of the browns contained ferruginous earths, either vandyke, brown, umber, or sienna; two of the purples contained Prussian blue and cochineal; thirty-eight of the blues contained indigo, Prussian blue, Antwerp blue, and a sulphuret of sodium or alumnium; nineteen of the greens contained Brunswick greens, consisting of a mixture of chromate of lead and Prussian blue, verditer or carbonate of copper, Scheele's green or arsenite of copper. The above colors were variously combined in different cases, three and even four poisons occurring in the same parcel of confectionery. In four of the samples, the colors were painted on with white lead or carbonate of lead; thirteen of the samples were adulterated with hydrated sulphate of lime; seventeen samples were adulterated with wheat flour, three with potato flour, and one with arrowroot.

PROTECTING CLOVER HAY STACKS.—Josiah Lackey writes to the *Iowa Farmer*, that he has tried to protect clover hay from the effects of the weather in the following manner, and found that it answered as well as if the hay had been put in a barn. Clover hay put up in the ordinary way, like timothy, is apt to get musty and unpalatable, but put up in the mode recommended, it comes out good and sweet. He says: "When the stack, which is commenced the usual way, is raised to about one half its destined height, the ends of long wheat or rye straw are placed just on the edge of the stack, so that when the next layer of hay is placed upon it, the principal length of the straw will droop over the sides of the stack. Following this plan until the stack is finished, a complete and impervious covering is furnished to the hay, that will keep it nearly as well as the best barn. I think that the long cane-grass that grows in the sloughs of this country will answer a much better purpose, the straw being longer, and will turn quite as well." [Germantown Telegraph.

COFFEE DETHRONED.—Liebig (the illustrious German chemist) says that asparagus contains, in common with tea and coffee, a principle which he calls "taurine," and which he considers essential to the health of those who do not take strong exercise. Taking the hint from Baron Liebig, a writer in the London *Gardener's Chronicle* was led to test asparagus as a substitute for coffee. He says: The young shoots I first prepared were not agreeable, having an alkaline taste. I then tried the ripe seeds; these roasted and ground make a full flavored coffee, not easily distinguishable from the Mocha. The seeds are easily freed from the berry by drying them in a cool oven, and then rubbing them on a sieve. In good soil asparagus yields seeds abundantly, and if they are charged with "taurine," and identical with the seeds of the coffee plant, asparagus coffee may be grown in the United States at less than half the cost per pound of the article now largely imported.

The nearest fixed star has been discovered very recently to be Alpha in the constellation of the Centaur. The sun is ninety-five millions of miles from the earth, and this star, which we feel a certain degree of friendship for, because it is our nearest neighbor, is two hundred and six thousand times the distance of the sun from the earth. Light, which travels one hundred and ninety-two thousand miles a second, would require more than three years to reach us from that star.

WHEAT AND WOOL.—These two farm products can be well grown together. Probably the best rotation would be to sow all wheat land with clover and timothy seed mixed, and let that remain in sheep pasture three years, and then break up and sow again with a light dressing of lime and a renewal of grass-seed. If the clover has predominated over the timothy while in pasture, there will be no need of a second sowing of clover-seed, as there will be enough in the ground. No two staple crops can be better grown together than wheat and wool, and no one need fear going into the business of either for fear it will not pay. All the grower needs to insure him good prices is capital enough so as not to be obliged to sell except at such prices as he feels will pay, for both wool and wheat can be kept over without loss. The great West is to be the sheep walk of America, as wool can be produced upon the cheap lands there at a greater profit than at the East, and probably at a greater profit than any other crop

HOW THE EARTH LOOKS FROM A BALLOON.—Mr. Elliot, the æronaut, in a letter giving an account of his ascension from Baltimore, thus speaks of the appearance of the earth from a balloon: "I don't know that I ever hinted heretofore that the æronaut may well be the most skeptical man about the rotundity of the earth. Philosophy imposes the truth upon us, but the view of the earth from the elevation of a balloon is that of an immense terrestrial basin, the deeper part of which is that directly under one's feet. As we ascend, the earth beneath us seems to recede—actually to sink away, while the horizon gradually and gracefully lifts a diversified slope, stretched away farther and farther to a line that, at the highest elevation, seems to close with the sky. Thus, upon a clear day, the æronaut feels as if suspended at about an equal distance between the vast, blue, oceanic concave above, and the equally expanded terrestrial basin below."

THE SOUND OF BELLS.—The nearer bells are hung to the surface of the earth, other things being equal, the farther they can be heard. Franklin has remarked, that many years ago the inhabitants of Philadelphia had a bell imported from England. In order to judge of the sound, it was elevated on a triangle, in the great street of the city, and struck, as it happened, on a market day, when the people coming to market were surprised on hearing the sound of a bell at a greater distance from the city than they ever heard any bell before. This circumstance excited the attention of the curious, and it was discovered that the sound of the bell struck in the street reached nearly double the distance it did when raised in the air. In the air, sound traveled at the rate of from 1130 to 1140 feet per second. Sounds are distinct at twice the distance on water that they are on the land.

MARRIAGE RIGHTS AND DUTIES.—Connecticut has recently put two new laws on her statute book: One provides that the several provisions of the act of 1849, relative to the property and estate of married women, be, and the same are, hereby extended and applied to all property owned by any woman previous to the time of her marriage. The other enacts that upon the dissolution of any marriage by divorce, if there be a minor child or children of such marriage, who shall stand in need of maintenance or support, it shall be the duty of the parents of such child or children to provide for, support and maintain them, according to the abilities of such parents respectively.

SUBTERRANEOUS STREAMS.—A man named Morgan, while digging a well on his farm, near Hudson, Illinois, had sunk a shaft down fifty-three feet, when he struck a rock, and in trying to loosen it, it fell with a quick plunge into a subterraneous stream of water, about four feet in depth, which flowed with great velocity. Mr. Morgan had hardly time to grasp the rope which hung down the shaft, to save himself from falling into the turbid waters. A similar phenomenon is said to exist in Butler Township, Jackson County, in the same State, the water from which finds vent on the side of a bluff, and is of sufficient force to turn heavy machinery.

An Indian agent named Vaughn, who has traveled extensively in the North-west, states that in one region of the country north of Iowa every thing is inclined to petrifaction. Large logs of wood, limbs, vegetables, and once living animals, might be seen turned to solid rock. He saw tortoise by the score, that would weigh over 400 pounds; also birds, fishes and animals. He brought with him several eagle quills, petrified complete and perfect, also the head of a bird, and some curious specimens of wood and reptiles.

Jacob Strackhan, of Illinois, has a farm of 10,000 acres, and has on it this year 2,300 acres of corn, which will probably yield him 92,000 bushels. The corn fed to cattle is not husked, but cut up and given to them stalks and all. He owns another farm six miles long by four broad. He paid last year $10,000 for fencing. Besides these garden spots, he has large tracts of unimproved land.

A dividend of thirty per cent., ordered by the Chancellor, is payable to the creditors of the Commercial Bank of New Jersey, on the presentation of their respective certificates, at the State Bank of New Brunswick, by the receivers of the former Bank.

We have intelligence that the long-contemplated movement for the separation from the New Granadian Government of the four Provinces comprising the Isthmus of Darien, (or Panama,) is likely to be made in the course of a few weeks from the present time.

The largest disbursement ever made by the Sub-Treasury was made July 11th, $7,071,434. Of course the large payment resulted from the presentation of the Mexican draft.

Mere bashfulness without modesty is awkward, and merit without modesty is insolent. But modest merit has a double claim to acceptance.

Two Roman Catholic journals, the St. Louis *Shepherd of the Valley*, and the Buffalo *Sentinel*, have been discontinued for want of adequate support.

Henry F. Tallmadge, formerly U. S. Marshall for the Southern District of New York, died in New York on the 8th inst.

Somebody says, "he is a brave man who is not afraid to wear old clothes until he is able to pay for new."

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P.M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE THREE HOUSEHOLDS.

BY W. M. FAHNESTOCK, M. D.

"We may sometimes convey a moral in a sprightly narrative, which would have passed unnoticed in a learned essay."

In the far eastern part of Judea, bordering on the spicy groves and flowery meads of sunny Arabia, there lived, some centuries since, a maiden lady of much beauty and wealth, the only child of Prince Jussuf, and was the last lineal descendant of an honorable family; herself rendered more honorable, by her own amiability and sterling worth, than all royal descent can possibly bestow on any frail mortal.

Before the Princess Leila had passed the hey-day of youth, she witnessed the decline and decay of all her kindred, and she was left alone in possession of immense estates, inherited from both sides of her family. In no country could a more beautiful palace, surrounded by the most superb gardens, all studded with pavilions, fountains, grottos, bowers, statuary, and flowers of the richest hues, be found, nor one in which cooler shades and more reviving streams offered a more inviting retreat, or a more tranquil abode. Surrounded by everything that could attract the eye and soothe the spirit, still the fair and good Princess did not yield herself to idle luxury and ignoble ease, but longed to extend the enjoyments of her possessions far and wide, even to the extreme limit of all her means. Her father was an Israelite, and her mother a Persian, and blended in their domestic relations and social entertainments, the patriarchal simplicity with the luxury of oriental magnificence.

With such beauty, amiability, and possessions it would not seem strange that the Princess should be wooed; yet, wooed as she had been by hundreds, nay thousands, of the bravest, the brightest, and the greatest of all lands, she never responded to any proffered alliance from the innumerable hosts of Lords, Knights, and Sages, of the East and the West, who bowed at her shrine. She appeared to possess every virtue and every qualification to shine in any sphere of life, but her heart could not be won by any man of most unexceptionable caste; though companionship was an essential element [illegible] for she was kind, gentle, loving and benevolent beyond measure, and was constantly communicating to others of her own rich enjoyments. She would ever relieve want to the extent of her ability, weep with the suffering, and endure any privation to identify herself with the afflicted, still unrelenting, immovable, she remained to all the tender overtures of Sages and Sovereigns who sued for her favor.

The Princess, soon after being left an orphan, happened in Jerusalem at the time of the greatest event in the history of the world, namely, the birth of the Saviour of mankind. The strange tales which reached that city of the singular advent of the Babe of Bethlehem, marked by the still more singular phenomenon of the star in the heavens guiding the Wise Men of the East to the manger in which the child Jesus was born, soon followed by the inhuman purpose of Herod, to slay all the children in Bethlehem, from two years old and under, the Princess hastened to Bethlehem Ephratah, to proffer protection to the holy family, and remove them to her possessions in the East; but they had fled—departed into Egypt. She returned home sorrowful, unfeignedly distressed that she could not exercise those noble promptings of her noble heart. Her thoughtful spirit dwelt constantly on the mysterious conception and birth of the *God-man*, and she incessantly exclaimed, in the language of the angel Gabriel: "*Blessed art thou among women.*" So mysterious and so blessed, that she determined to devote herself, wholly, to the service of the Lord, peradventure He might use her to subserve some high and holy purposes in his economy of grace.

Some years afterward, the Princess was at Jerusalem, again, and going into the Temple, on the Sabbath-day, she heard the words of the great Teacher, then attracting so much attention and exciting so much interest among the people by his strange doctrines. Among the first who followed him openly, was the Princess Leila. She lingered upon every word that dropped from his lips, and loved it, because it was so much in consonance with her own sense of the truly good. After returning to her estates, she constantly meditated on the glad tidings her ears had heard, and which had made such an abiding impression on her heart. The more she meditated on the subject, the more she congratulated herself on having heard so profound an oracle; and she determined to revisit Jerusalem, to learn more of the precious doctrines of the new Teacher. On her arrival at that place, she discovered the whole city in a tumult, on account of that Prophet, who had the words of eternal life, and who spake as never man spake, and she availed herself of every opportunity that presented to hear his sweet messages to a dying world. But those were perilous times. His own were deserting him; yea, even within a few days the boldest of his disciples, Peter, denied him, and another, Judas, betrayed him into the hands of his enemies and persecutors. Nothing daunted, she followed him to the Judgment Hall; she followed him to Calvary, and followed him to the Sepulchre, and sat at a distance all the while the Redeemer lay within the sealed rock. She saw him rise from the dead, throw off the cerements of the grave, and go forth to comfort his sorrowing disciples, and to testify of the verity of his resurrection.

After the ascension of the Saviour, the Princess returned to her estates, to ponder on all she had witnessed; but so strange and incomprehensible were her accounts, that none could understand her narrative, or did not wish to believe it. She could scarcely satisfy herself for her own belief, on so strange a matter, from the slender opportunities she had enjoyed; yet, enough good seed had fallen on good soil, to take root, and she cherished her feeble faith fondly and devoutly, though it proved, in some things, a zeal not according to knowledge; but, like many others, with good, yea, the best intentions, she had not heard all, or not heeded all the truth necessary to guide her in carrying out those great and good purposes to their legitimate end; still, to work she was determined, whether exactly right or not, work she would, and that in her Master's name.

Having seen Him, who had been crucified, come to life again, she conceived the idea of raising a family from the dead, by the power of the new religion; who should be instructed and indoctrinated from the cradle in all the principles of her holy faith, and thus surround herself by a company of true believers. She, therefore, issued a mandate throughout her dominions, requiring all accoucheurs to bring all *still-born* children to the Palace; and set about to make amplest provisions to have them all well cared for. A large edifice was erected specially for their reception, with innumerable apartments, all beautified with the most gorgeous adornments—beds of eider-down, dressed with tapestry and laces, opening on the most beautiful verandahs and shady groves of the garden, which perfumed the whole establishment, and among whose bowers the most enchanting choristers of the air warbled day and night. It possessed all the magnificence of a fairy creation, and day and night innumerable ministering attendants were in waiting to render any service to its hapless inmates.

As each *Still-born* was brought into the establishment, it, he or she, was laid on a finely embroidered satin divan, under a richly decorated canopy, and was immediately surrounded by a dozen attendants, fanning invigorating breezes, burning incense, and sprinkling the unconscious form with the most luscious perfumes. Music was also brought into requisition, the kitar and cymbals, and even a nursing mother knelt over the child, incessantly moistening its lips from her breasts. Anon, they were carried about in the cool breezes of the garden, in appropriate sedans, and loud inspiring songs of congratulation were chanted into their senseless ears, by a well trained choir of minstrels. In a word, whatever wealth could command, and whatever unremitted devotion, with all the most ingenious appliances that could be devised and consecrated to the attainment of her laudable but mistaken purpose, the hapless be quickened to life. It proved "much ado about nothing," and "love's labor lost"—they not only continued cadaver, but wilted and became putrid, and had to be put away out of sight, as often as they were brought there for resuscitation.

With all the kind intentions and the most benevolent designs, all the efforts of the Princess, and her lavished expenditure, as might be anticipated by all, save one of such tender heart and sanguine temperament, proved abortive, and worse than useless. Saddened by her failure, after a prolonged experience, she abandoned so fruitless a project; but, animated with a zeal to be useful in her day, and to serve her generation, she devised another plan, which to her appeared much more feasible; and as she lacked no energy or means, she applied herself to her new task with renewed vigor.

Having seen the fallacy of attempting to inspire new life, by human means, where the principle of life was absent, she determined to become the fautress of that unfortunate class of beings, called *natural* children, the offspring of illicit love and infamy; and opened an asylum to receive them, and a Temple to rear them, gods and priests unto the Most High. With this design she enlarged the building erected for the Still-born, provided many nurses, many teachers, and many priests, to minister unto them and to instruct them in all the branches of literature, science, and theology. At the dawn of the morning, the garden was vocal with praises, lisping benedictions from every casement, from every bower, and from every secluded dell and cave, on the worthy and most enviable of princesses. Throughout the day the innumerable classes were intent on imbibing the principles of their Teachers, in separate groves and hortatories, and striving to master the arcana of the philosophy of their respective Sages; for the number had become so large, that they had to be divided into many subdivisions, over each of which, a man profound in learning was called to lead them, and instruct them in deep and hidden things. And at eventide, when they all occupied the garden walks and retreats, reciting, in the open air, the acquisitions of the day, and mingling in the courtesies of social intercourse, the Princess walked forth, to behold the fruits of her benevolent purposes, with much inward satifaction, and her heart bounded with high aspirations on witnessing her matured plan, basking under such a tide of successful experiment.

The world heard of the grand enterprise—this newly created Utopia—flourishing so signally under the auspices of the Princess Leila; and thousands resorted to the establishment to gaze upon so glorious a consummation; and scarcely any one of influence went away without carrying with them the same scheme, in some modified form, to adapt it to their own country, or circumstances, to introduce a like blessing into their own nation. But alas! alas! for human wisdom, and prescience. Like in many other things, imitations seldom succeed; and no wonder that they should not in this instance, for the original scheme proved but a short-lived satisfaction, even to its founder and benefactress. While they were few in numbers, and remained in one house, and all in subservience to one head—the immediate superintendence of the Princess—all things went on prosperously enough; but when they became separated into different classes, and different teachers, of different schools of philosophy, presided over the respective classes, jealousies first entered, soon followed by animosities, and eventually ran into contentions and conflict; so that it was not safe any longer for their benefactress, the kind-hearted Princess, to expose herself among them; so rife had unrestrained impertinence become among the contending partizans.

All the efforts of the Princess to reconcile the feuds and overcome their bickerings, by all acts of tenderness and forbearance, proved unavailing; so arrogant in their philosophy, and so self-opinionated in their learning, that no one would yield—none would even *consider*. Onward, onward, onward, in their heat of disputation, they ran into a state of open anarchy and active warfare—brother assailing brother, and brother crucifying brother—until the Princess was obliged to disperse her disciples, whom she had succored and cherished with so much tenderness, and with whose prosperity every pulsation of her own heart was identified.

Failing in both of her darling projects, she yielded herself to a melancholy, which threatened her sanity, and which was like to destroy her usefulness altogether. Her possessions could no longer afford her any happiness; yea, they became almost intolerable to her. Seated one evening in a retired bower, enshrouded in a dark cedar grove, ruminating on all the past, and yielding her distressed heart to despondency, dark and fearful, she began to write up a long black catalogue of bitter things against herself, and to arraign Providence for her untoward destiny. She had no kin on earth; all her visions of usefulness had failed, and she seriously meditated the sale of her possessions, to give the proceeds to the poor, and retire to an ermitorium close by the Holy Sepulchre, and waste her days in listless waiting for her change to come.

At that sad moment, a Stranger of most singular yet prepossessing appearance approached the grove—blending a most dignified aspect with an extremely placid and humble countenance. He carried in his every appearance the frontlet of peace—peace within, peace without—a holy, harmless man—a truthful, confiding man. The Princess shrunk behind a drooping branch of her bower to conceal her person, as he passed along, and while eyeing him intently, heard him incessantly exclaim: "Beautiful! very beautiful! good! very good! how gracious! how very gracious the Lord has been to the possessor. Blessed of women; yet more blessed, if her heart is set wholly on Him who has so graciously bestowed all these possessions upon her."

The Princess leaned forward to catch every word that fell from such gracious lips, and even ventured a step or two beyond the precincts of [illegible]

The mysterious visitor passed on. The Princess remained beyond her usual hour of tarrying, lest she should encounter the Stranger; but not from any sense of apprehension, for every thing about him disarmed all suspicion of danger. When she arrived at the Palace, two or three of her personal attendants, who had been looking for her all round the private walks near the Palace, informed the Princess of the singular personage they had observed within the grounds, corresponding exactly with what her own eyes had witnessed; yet, with like impressions of his benevolent appearance and harmless demeanor; thus neither the Princess nor any of her attendants regarded him with any forebodings of evil. Daily he came and went, yet so mild and gentle his mien, that none felt aught of his presence, but rather desired his return; as we ofttimes gaze, without alarm, at some strange aerial phenomenon, dazzling and even confusing our vision for a moment, certified, from its very nature, that it cannot bode any harm, while it may possess much to interest and to instruct. So the worthy Stranger was, intuitively, esteemed by one and all of the establishment.

A few evenings afterward found the desponding Princess, whose mind was still ruminating, painfully, on the reverses of her favorite projects, seated by a brook in a different part of the garden, watching the descent of the sun behind the western hills of her own possessions; and yielding readily to the natural tendency of the sadness which enshrouded her spirit, she read in the gloom of nightfall, her own advancing fate, and gave free expression to her feelings in heart rending sighs and showers of tears. Occupying a rustic bench cut in a clump of rocks, round which a private path abruptly turned, the Stranger was suddenly precipitated into her immediate presence.

More frightened himself than the Princess, he offered an apology for his intrusion and attempted to withdraw. Emboldened by the marked benignity of the Stranger, the Princess inquired his purpose on her premises, informing him, at the same time, that he had been observed before, and that watch was had on his movements.

He replied, with much frankness, and with an expression of goodness that found an easy entrance to her heart: "Madam, my mission is with the lowly; and having no claims to the favor of the high of earth, I have not made myself known at the Palace, although I have been wandering over these grounds some days. I love the works of my Master in Nature and in Providence. I have been gratifying my fondness for his works in Nature, by strolling through these beautiful gardens, and have been attempting to impart some feeble knowledge of his Providence to the dependents of these estates, having learned, that it could not be unpleasant to the Princess, to elevate the hearts of her people to the service of the true God, and Giver of every perfect blessing;" and he departed as abruptly, before the Princess could recover from her surprise at his modest words, so full of meaning and profit.

Days passed on without any further encounter with the Stranger, although scarcely any one on the estates entered the Palace without some tidings of generous benevolence of the mysterious being. In his perambulations, he had entered every cottage of the tenantry, and carried comfort and blessing in all his steps. To the sick he was physician and nurse, watching over them, administering medicine, and soothing their spirits after a fashion they had never dreamed of before. He adapted himself to the learned and the ignorant, to the proud and the humble, in such gentle, winning accents, that even the lordling, Felix-like, was almost persuaded to his faith; yet while he hesitated, he had no desire to send him away, to wait a more convenient season; and the humble, like Mary, were ready to sit at his feet and weep tears of joy at his comforting words, all dropped in proper season, and all finding a lodgment in the heart; while all, without exception, entreated the Princess to come to their hamlets and see what good the good Stranger had brought to their happy homes.

All this joy among her people only served to depress her own heart the more, as she perverted the good designs of Providence in sending a rich blessing to their doors, from the sad evidence that the blessing was unto others, and not unto herself, whom she assumed needed it the most, and her heart waxed rebellious. Her whole frame, mind and body, was smitten with lowering grief, and a fixed melancholy was settling rapidly on her broken spirit, which was only varied by sudden outbursts of discontent and unrestrained murmurings. Stealing along the margin of a deep stream, at a considerable distance from the Palace, and supposing herself beyond all hearing, and even where she might perpetrate any act to rid herself of earthly misery, she gave vent to the sad perturbations of her oppressed bosom—her pent-up disappointments and anguish, in the most desponding lamentations, and after the eastern custom, tore her hair and rent her garments in phrenzied violence.

"Daughter, do thyself no harm," was an admonition uttered in accents of greatest kindness, and in tones so subduing that they acted with the charm of Orpheus' lyre in calming the rage of the wild beasts of the forest; so sweetly and so powerfully was it exercised, that the Princess became perfectly ashamed of herself, and immediately attempted to glide away from his presence, and would have slipped from his gaze had he not opened his mouth again in words of gracious utterance, as he continued: "Thou art troubled about many things; choose that part which Mary chose, and thou shalt be happy—happy here, and happy forever. Trust in God, and he will prosper thy soul abundantly."

Covered with confusion of face for her unbelief, after having professed to have known the Saviour, the Princess, at first, attempted to defend her position, by her failures in her efforts to do good and serve the Most High; but the Stranger mildly replied, "Sister, [illegible] true, but you strayed beyond the *Record*, in carrying out your benovolent designs. God needs not the wisdom of man, and will not suffer any compounding with his Truth. Benevolence may be amiable, but to be efficient and approved, it must be founded in, and bounded by this precious God-Book;" taking a carefully preserved volume from beneath the folds of his bosom, and remarking significantly: "*No more, nor less*, than the rule of duty prescribed unto us by the Most High, can ever be smiled upon by Heaven. *Thus far, and no farther*, is the measure of Jehovah. God is good, and loves a faithful heart; but he only owns and blesses an *obedient* spirit—a *truly* obedient spirit—one that seeks *his* will—*Lord, what wilt* THOU have me to do—Not unto us, not unto us, but unto *thy name* be all the glory."

The Princess threw herself at the feet of the Stranger, and besought him to accompany her to the Palace, and set before her house the blessed words of the blessed God-Book. On their way thither he discoursed on the cares of earth, and the unhappy condition of mankind, inflicted by the trangression of our common parents; and after showing its effects on succeeding generations, urged the *new-birth*, by a living faith in the Lord Jesus Christ. In all her vagaries, the Princess had never lost her first love for the Redeemer; which prompted her to follow Him to the Judgment Hall, mount Calvary's heights in his stricken train, and keep vigils near the Sepulchre. The chord was touched that vibrated through every fibre of her system, and she was instantly subdued, and became tractable as a child, and urgently entreated more of the words of eternal life.

After having partaken of a frugal repast, and all the retinue of the Palace, with the Princess at their head, had gathered in the great vestibule, or hall, the Stranger took out the precious volume, which he ever called the *God-Book*, and read the First Epistle General of John, illustrating the text by appropriate comments, and dwelling particularly on the consolations of the Gospel; all of which he did in such a child-like manner, and almost entirely in the very words of Scripture, that every one was riveted, intensely, by every word he uttered, and even every expression of countenance, as he melted under his glowing theme of Christ crucified, and was transported into ecstatic raptures, by his high anticipations of glory illimitable awaiting the faithful in the realms of bliss; that even at midnight, after he had commended them all to the ever covenant-keeping God, and invoked His blessing upon them all, scarcely one of the whole number could tear themselves away from the holy atmosphere which seemed to envelope them, to recruit themselves by repose; nay, so thrilling was his discourse, and so deeply absorbing the pertinent readings, the precious words of the God-Book, that none wished to banish their vivid impressions by the oblivious mantle of sleep.

The next day, and the day after, and for a succession of days, the good fruits of the Stranger's happy labors were daily witnessed among them, reproducing almost the marvels of Ezekiel's vision among the dry bones; and he remained with them, ministering to their quickened spirits, out of the God-Book, day and night, as opportunity presented, with wondrous success. A blessing had, of a truth, descended on the Palace. All saw it—all felt it. It was manifest in every word and in every action. At the hour of the Stranger's appearance in the Hall, every succeeding morning, each one of the household, from the Princess to the humblest menial, found some errand to be present, all prompted, spontaneously, by one desire, to commingle their morning salutations, and, peradventure, catch some soul-vivifying word from the God-Book, to nourish the new life they experienced springing up within them. The good man had a sweet smile, a kind word, and an encouraging admonition, from the God-Book, for each respective individual; which animated them all exceedingly in their duties, and comforted them in their various departments of service. The whole Palace was animate with happy faces, and willing hearts; there was an emulation among them all to be fore most in every good word and work, and in serving each other; which contrasted favorably with the former superciliousness, when each looked unto his own things, and not to the things of others. Love not only begets love, but love begets diligence and devotion; and labor never flags when love prompts the service. Devotion, prompted by pure love to person or pursuit, is the most beautiful as well as the most profitable employment on earth, when bestowed on a worthy object or a worthy cause. It is all that life is worth. Life is too short for any thing but to love; and when that affection is manifested in its proper direction, blessing and blessing forever is its sure reward. Mankind has tried *force* long enough—force in political matters, force in domestic relations, and force in religious duties. No good cause ever needs force; nay, however good a cause may, apparently, be, when it relies upon coërcion for success, it must be counterfeit, or be sadly misused by its professed friends. The natural heart is corrupt, and mistakes the mission of pure love. Corrupt desires bring forth corrupt fruit, and the offspring is, and ever must be, evil and oppression, and only evil and oppression continually. Oppression is ever the result of self-will, and tenacious adherence to self-opinionated dogmas. Self-opinionated dogmas mar and destroy all and totally the highest wisdom and the fondest love. To manifest the legitimate fruits of true and abiding love, man's heart must be impelled by a new principle of action—*love divine*—must feed on the adulterated Word of Truth, and drink of the Fountain opened in the house of David, for sin and uncleanness; and not corrupt his ways by turning to the poisoned waters of broken cisterns, or quaff the beggarly elements of this world's wisdom—must drink with a devout purpose from the Living Stream, ever welling up unto eternal life, unmixed with the vain conceits and the fallacious expedients of short-sighted mortals.

Very soon the whole establishment was [illegible] elevating Word; all of whom honored their profession in all their walk and conversation. Nay, not only the inmates of the Palace, but all the inhabitants of the whole domains of the Princess became partakers of this happy calling. A charm had been diffused—almost a miracle wrought. The opening of the God-Book dispelled all the gloomy darkness and rankling animosities that had settled, like an incubus, on the former divisions among them, and even the thrasonical Teachers, through whose vain philosophy most of the disturbances were introduced, repaired thither, yielded their superior wisdom, and sought to be instructed in the peaceable principles of the God-Book. Its talismanic words were the whole secret of the Stranger's success, in reducing so much incongruity, and bringing order out of confusion and discord. The pandemonium became a paradise; and the triumph of the God-Book was complete.

Assembled with one accord, they now proposed to make a public dedication of themselves unto the service of the Lord, and constitute a household of faith. Various as had been their metaphysical views of the Godhead, various as had been their vague opinions of the ordinances, rites, and institutions of the Gospel economy, and various as had been their confused ideas of a public ritual, the Stranger presented to them the God-Book, as their *sole rule of faith and practice*, in all matters, simply remarking, in the language of the Apostle Paul: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly furnished unto all good works.*" To which they all, with one voice, cried, Amen!

Having embraced the unadulterated Word, as the lamp unto their feet and the light to their path, unobscured by the delusive bog-glimmerings of man's smoke-stained contrivances, and having merged all self-opinionated dogmas, determined to *let God be true, though it make all men liars*, no difficulty was found to guide so numerous a flock. Whenever any doctrine was broached on which there had been any dissidence, appeal was always made to "*the law and the testimony*," alone, and when any doubt existed respecting any practice or duty, "*the thus saith the Lord*" dispelled all obscurities and dispersed all darkness engendered by preconceived opinions. In the profoundly cherished sentiment of the *sufficiency* and the *supremacy* of the Scriptures, and the abiding purpose of living to the Spirit of Love, is to be found the interpretation of the heavenly influence and the mystical force which attracted this community as a magnet, and cemented the brotherhood as the heart of one man. Characterized by a mind to work and live in harmony, there was but one will and one purpose among them all—all emulous to promote, with greatest devotion, the cause which animated all their breasts, and absorbed their entire soul; because they looked not upon themselves as their own, but heeded the injunction of the God-Book, *to bear one another's burdens.*

Such unity and such consociation could never be inspired by human impulses. Their birth was from on high; they were new creatures in Christ Jesus—consummated, wholly, by the Word of Truth and the indwelling of the Holy Spirit; for they bore evidence, that they had been with the Master, and learned of him. Their chief delight consisted in searching the Scriptures, and filling the measure of their days to the glory of the Captain of their salvation. Such were the happy fruits, as well as the glorious triumphs of the God-Book; and such must ever be the reward and consolation of every church who tie not their faith to the sleeves of men, but who place their confidence in the Inspired Word, and the providence of Grace.

The church constituted of lively stones, and the Stranger chosen to go in and out before them, and break unto them the bread of life, the Princess, who had resisted the hand of princes and kings, became the "*help meet*" of their good Shepherd, to stay his hands in all his labors of love; they enjoyed many years together, and had a numerous progeny. They were blest in their offspring; for all were taught from their infancy, to be governed by the injunctions of the God-Book, and to know nothing but the Wisdom sent from above.

Reader, in the foregoing allegory, I have shadowed forth, in humble inklings, the history of the Christian Church, as illustrated in *three households*—the past, the present, and the future—yea, the *future aspect* of the church on earth, to which it must attain to prefigure the church ascendant. The first household, the *Still-born*, represents the *birth-right* enterance into the church militant, and the *federal covenant* claim to all the privileges of the house of the Lord; which pertain only to "*believers*" on the crucified Redeemer, and who prove themselves "*living epistles*" of their profession. The second household, the *Illegitimate*, represents the present distorted and distracted state of the professing church; which has, virtually, set at naught the Written Word, and has formed unto themselves *creeds, covenants, and articles of faith*, and thereby belie the word of Truth itself, which asserts its *sufficiency* and *supremacy*; as they impliedly assume, that they will not have God rule over them; for every church organization not founded, *solely*, on the *ungarbled Word of God*, puts its Author to an open shame, is *illegitimate*, and in its very nature, disorderly. The third household, the temple erected of lively stones, is designed to represent the faith once delivered to the saints. True consciousness of sin—the repentance which shall not be repented of—the spiritual birth—the church founded on the rock, the Word of God—and prompted solely by the pure principles of love—a household who have a mind to work, and forgetting themselves and eschewing all schisms and divisions, with one heart and with one purpose, labor day and night, to commend the principles of the doctrines of Jesus Christ, uncorrupted by the crafty expedients of human invention.

By the one principle only, *implicit obedience word and in truth*—tenacious adherence to all his testimonies, his statutes, and his commandments, can this peaceful unanimity ever be achieved and preserved. No man can serve two masters; for he will either hate the one and love the other, or else he will hold to the one and despise the other; and so it has proved in the whole history of the church in all ages. Tampering with metaphysical philosophies and man-made expedients, confusion first entered the ranks of the followers of the lowly Jesus, and still continues to perch on the banners of every man-willed sect to this very day. God thrust aside, for the inventions of men, introduced Sunday in the place of the Sabbath of the Lord our God, from mere worldly motives of opposition to Judiasm, and to conciliate the heathen, who worshiped the Sun on the *Dies-solis*—the Sun-day, without one Scriptural injunction for the change. God thrust aside for the wisdom of man, substituted *unconscious babes* for *believers*, as subjects of baptism, when the Word of God expressly demands *repentance* and *faith* in the Lord Jesus Christ; neither of which can an unconscious babe exercise; and with the same recklessness substituted *sprinkling* for *immersion*; and, thus, an innumerable throng of *still-born* members are foisted on the church, and become hindrances to spiritual advancement. They enter without spiritual life—they remain lifeless—and like every other lifeless thing, they become offensive and defiling. In like manner, God thrust aside for man's *expedients*, man raises man-made tests for entrance into the church, and man made tests for continuance in fellowship—extra scriptural plans and tests, which can only bring confusion and conflict into the flock, and ensure destruction to all enjoyment among the faithful. Unquestionably, until man comes to the foot of the Cross, becomes wedded to the Word of God, heart and soul, to be, in truth and not in profession, his *sole rule of faith*, in all things, untoward matters must continue to distract and destroy the church on earth, and that without remedy.

To the writer's mind, there cannot, possibly, be any compounding with the expediency of man in organizing a household of faith, or in keeping house in a Gospel sense. The Gospel must be every thing, or nothing. So with man's tinkering, his *wisdom will* be every thing or nothing. All the heterogeneous and heterodox creeds and covenants, *profess* to conform to Bible truth—yea, boldly asseverate, that all they profess is founded in and sustained by the Sacred Book; but see what a pandomonium they make—what a jargon of the simple faith once delivered to the saints. There is no consistency in a single one of them—nay, no harmony in any of them. They reflect not the one true light of the Bible, but only the dim, confused rays of prismatic sectarianism; and thus stultify the pure Word of God, and bring reproach upon the hosts of Zion. Were they founded, wholly, on the Word of God, without any admixture of man, this could not obtain; but by saddling their own crude fledglings upon their creeds, and claiming their discordant systems as Bible truth, they make the Lord the author of confusion and heresy. Throw away the prisms interposed between the mind of man and the Bible, and all this incongruity and disunion will be banished to the regions of outer darkness, to recoil upon the head of its instigator, the Father of Lies. So mote it be.

The Sabbath Recorder.

New York, August 3, 1854.

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EXCEPTIONABLE LANGUAGE.

"*Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil,*" says our Saviour. And we suppose that, on the part of most professors of religion, there is such a conformity to this rule, that the grosser forms of profanity are avoided. No person who should be guilty of the shocking oaths which are heard in tavern bar-rooms and other vile places, would be considered worthy of any tolerable standing in a Christian church. Tried strictly by the Word of God, however, we do not know that such shocking oaths are any more offensive to the Holy One than a thousand mincing expressions, freely indulged in by Christians under the idea of adding strength to their assertions. These mincing expressions are certainly in violation of the precept, which teaches that whatsoever is more than "Yea, yea, Nay, nay," cometh of evil; for *more* they evidently are.

The miserable wretch who calls on God to damn his soul, or in a fit of anger invokes the curse upon his fellow, is supposed to have broken the command which says, "Thou shalt not take the name of the Lord thy God in vain;" and so indeed he has—not the strict letter of it, however, but the spirit of it, as explained by Jesus Christ. The literal meaning of the Third Commandment is, simply, "Thou shalt not forswear, or perjure, thyself; that is, thou shalt not violate thine oaths, but shalt strictly perform them." And the poor creature who has made some boasting assertion to his comrades, and then backs it up with an oath worthy of a pirate, may have no intention of uttering an untruth, or of failing to perform what he has promised. Still the spirit of the commandment has been broken, which, according to our Saviour's exposition, as much forbids an appeal to the Deity in ordinary conversation, as the Sixth Commandment forbids anger, or the Seventh impure desire.

But there are in use, even among Christians, many forms of expression which, if not downright swearing, are so near akin to it, that it would puzzle the nicest casuist to tell wherein they differ. What the Saviour's teaching evidently implies, is that a Christian's character for truthfulness and integrity should be so well established, that his simple yea, or nay, would be all that is requisite. An habitual swearing unnecessary. Even our courts of justice would be under no necessity of resorting to the oath of the Lord in taking testimony, if strict probity were universal. Certainly, he who is conscious of always rigidly observing the truth, is under no necessity, in ordinary intercourse with his neighbors, of fortifying his asseverations by expressions the least akin to swearing. The oath, in all shapes and forms, except as demanded by a civil court, should therefore be avoided.

Such is the dullness of some, however, that they can see nothing of the nature of an oath in an expression, which does not contain the sacred name of God, or Christ, or Heaven. But our Saviour's teaching implies, that any form of expression is an oath, which is more than a simple yea, or nay. If we may not swear by heaven, nor by the earth, nor by Jerusalem, nor by the head even, so neither is it lawful to swear by "*any other oath.*" James 5:12.

Now we take it, that a strict regard to this prohibition would not only break up the exceptionable language so often employed in common conversation, but it would also serve to modify, at least, if not entirely to exclude from use, some expressions, which have become too common with religious public speakers. Even in the pulpit, expressions are not unfrequently employed, which border so closely upon the profane as to fairly startle those who are unused to them. With a class of preachers called revivalists, a few years ago, such expressions were so much in vogue, that the cause of religion suffered great reproach on account of them. And in our religious conventions—Associations, Conferences, and the like—when any exciting subject is under discussion, certain brethren of ardent feelings are prone to express themselves in a way in which we are sure they would not, if they would reflect on the matter for a moment. Such expressions as, "In all God's universe;" "Nowhere under God's heavens;" "On God's green earth;" and many others of a similar nature, are, to say the least, of doubtful propriety. The name of the Most High is too sacred to be used with so much familiarity.

We are ready to make all due allowance for brethren who employ such language. They are persons of strong feeling, and therefore incline to express themselves strongly. But after all their effort to infuse strength into their expressions, they are not as successful as they imagine. We submit, that the foregoing, quoted merely as specimens of a large class, are not one whit more forcible than the simple expressions, "In all the universe," "Nowhere," "On the earth;" and in our humble opinion, the frequent irreverent foisting of the Sacred Name into such expressions, smacks very much of the common swearer, whose principal object is to give energy to his language by frequent appeals to his Maker.

T. B. B.

LETTER FROM CHINA.

SHANGHAE, April 21, 1854.

By the *North China Herald*, already forwarded, you will see that there has recently been a serious collision between foreigners and the imperialists, which resulted rather unfortunately to the former, and much more so to the latter. Some hundreds of the Chinese must have been killed in the affray.

While the foreigners were thus engaged, the rebels sallied out and took another camp near the city, and one strong battery, which had been a great annoyance to them, taking all their guns, &c., &c. That night, or very early the next morning, a large force was sent to take the imperial camps outside the little south gate, who, after considerable fighting, returned without accomplishing the object. But *Lew*, their Commander-in-chief, would not permit them to pass through the gate, telling them, that if 300 foreigners could with so little difficulty take and destroy five of the strongest fortifications possessed by the imperialists, they ought to be ashamed if they, numbering 1500, could not drive them from the position in question. Upon this they returned and made a deadly onset, and by seven o'clock a large area of the remaining suburbs, where the imperialists were quartered, was in flames. A brisk encounter continued for several hours, during which thousands of the imperialists were seen moving off to their encampment on the Soo-Chow creek. It is reported that the rebels drove them from all their positions outside the south gate, except two or three of their strongest points.

Three encampments near my house were destroyed soon after; and during a part of their fighting in that quarter, my house and fence were used as breast-works, but I understand they were not much injured. A part of my fence was demolished about a week previously, by the imperialists, which I had repaired again. I am expecting every day to learn that my house has been either plundered or demolished or both. My watchman has already been ordered with a threat to leave the premises. The imperialists are collecting there in large numbers, and are constructing a camp just behind it, which will probably bring my house right in range of the rebels' guns. There seems but little prospect of our being able to occupy it again for a long time to come, as there is no calculating when these hostilities will cease; and in all probability it will be a long time before society will again resume its former state of quietness and order. It is becoming a serious question with us, where we can find comfortable shelter, till such times arrive. For the past six months we have occupied a couple of rooms in Bishop Boone's house. But he has now returned, and wants the rooms for a with him, but kindly offered to let us remain till I could make other arrangements. I have been on the look out for months for another house; but to no effect. Every nook and corner within and about the foreign settlement is filled to overflowing. Last First-day we succeeded in finding one Chinese house, north-west of the foreign settlement, and on the English reservation, that could be rented. It is barely large enough for one family, and cheaply built, without any yard, court, or inclosures, and another house is to be built right in front of it, to be occupied by a Chinese family, the smoke and stench from which would be constantly puffing up into the second story, especially during the summer, when it could be least endured, it being on the south side. For such accommodations the owner charged $40 per month, with $60 deposit. He finally came down to $30 per month, and refused to go lower. There is one foreign house that could have been rented a short time ago for $1700 per annum, but that I understand is now taken. By this you will perceive that we could not live by renting, even if there were houses to be had, in our present circumstances. There are many new buildings going up; but they are being built by capitalists under engagement. To buy a lot and build a cheap house would be much more economical than to rent even for a few months. For if the location is well selected, it would sell to good advantage when we wished to dispose of it. But this would also require money, of which we are now very short, notwithstanding the remittance just received by the Storm. We are thinking very strongly, however, of adopting this expedient, and are negotiating for a spot of ground.

Rev. Mr. Edkins, the author of the almanac from which I made those extracts in my letter of September, (if my memory serves me,) has got out a new edition for the present year, in which he states explicitly, that before our Saviour's time, the seventh day was observed for the Sabbath, but that since His resurrection, His disciples have always kept the first day in commemoration of that event. Nothing more is said on the subject, except that important passages of Scripture are quoted opposite each Sunday in his calendar, to give a sort of sacredness to the day. This change is probably the result of the Quangse rebellion. If the revolution now going on in China effects no more good than to put a stop to such Heaven-daring forgery as has frequently been practiced on that subject hitherto, it will be of no small account.

The regular distribution of alms in which I was engaged was for a time broken up by the late collision, and was again resumed yesterday, within the foreign limits, as we considered it unsafe to venture beyond. At first we spent nearly five days visiting from house to house for the distance of two miles or more, south, west, and north-west of the city, examining critically into the condition of each family, and distributed tickets to the most destitute. This furnished us many good opportunities for conversing with them in regard to the wants of their souls, and for directing them to the treasury whence their needs can be supplied. We have since distributed cash eleven times, and one hundred garments furnished by our former Vice-Consul, Mr. Cunningham. On these distribution days I have preached twenty-three times, generally to large congregations, and obtained respectful attention. We have now money enough on hand to distribute about twice more.

As yet there has been no opening for going to Ching-keang or Nanking, and Mr. Roberts is still in Shanghae. We have had no recent news of the movements in the interior, except through the Pekin Gazette.

After speaking of the treaty with Japan, Bro. W. says: Now, what action is our denomination prepared to take in regard to this most inviting field? Are they going to leave it wholly for others to cultivate? *May God forbid.* Doubtless our brethren feel that they have done and are still doing all they are able to in the cause of missions; and indeed they have done nobly; but can they not do a *little* more, and raise their standard in Japan also? For what purpose has God thrown open that field, if not that its inhabitants may learn to revere his name? And who does He call to the work of publishing His truth there, if not those who will publish His whole truth, stripped of every false garb? Should we shrink from undertaking the work, because our numbers and means are not equal to others, or quail for fear of the giants in the way? Jehovah is able to remove all obstructions, and roll back the angry waters of Jordan before us, and make us possessors of the goodly land. And should our means fail, He will rain down manna from heaven upon us, if so be we are found doing His work, with faith in Him and honest devotion to His will.

We very much desire a reinforcement here in China. But rather than have that field left unoccupied, we would be willing still to struggle on alone. It will not be many months, if it is many weeks, before other denominations will begin to plant their standards there. I learn that it is already determined that Dr. Bettleheim is to go there. And a Sabbath-keeping banner should be among the first that waves in Japan. Brethren, *don't leave this field unoccupied.* It will only require a little less chewing of tobacco, and dispensing with a few ornaments, luxuries and pleasure excursions; all of which our Saviour dispensed with, that He might make known the gospel of peace to us; and what better are we, that we cannot practice a little of the same glad tidings to these our perishing brethren? We shall certainly be no poorer for it when we get to heaven; nor will our Saviour be any the less willing to own us when He comes to make up His jewels. The fact of our being few and weak, is no real cause for discouragement, but should rather encourage our faith; for God has always seen fit to choose *feeble* instruments to accomplish His *greatest works.* Those instruments which, to human understanding, are the least likely to succeed, are those which He has always used to bring about His purposes; and "things that are not, to bring to nought the things that are," that the heathen may *know* that He is God. Who can say but that He has suffered the advocates of His unmutilated law to be thus reduced to a mere handful that He may through them, in this the day of His power and vengeance, teach proud man, that He is still the occupant of His own throne, and that He is yet able to pluck up every plant which He Himself hath not planted? Where is there an instance in the history of missions, of a denomination or society who ever overacted in the work of publishing salvation to man, and was thereby enfeebled or diminished? If such a thing can be, Lord grant that we may be the first, and be a monument to future generations. But on the contrary, the history of all past ages shows that the strength, increase, and effectiveness of any Christian people is commensurate with their efforts and self-denials in their Master's cause. God is not so poor that He cannot provide for and reward His servants as He has promised; and He is not a man that He should lie. He will never call us to a work which He will not help us to accomplish. Our Saviour sent out his little handful of disciples, and told them to go and preach His gospel to the whole world, which commission they fulfilled in a few short years; although they were mostly composed of poor illiterate fishermen and publicans, without money or sympathy, and were pursued with stones, scourges, and flames, wherever they went. Their ability or means to carry on this work, to human appearance, was far less than what is possessed by us as a people. God is as much interested in the salvation of souls now as He was then, and is as ready to bless, assist, and sustain His servants in such efforts. It looks too much like insulting His goodness and treating with contempt His many promises and providences, for us to go to comparing our numbers and means with other denominations, as though our efforts should be graduated by their example, in preference to the rule God has given us. What happened to Israel when they adopted a like policy? If other denominations lack in faith, and fall short of their duty, they have got the account to settle with their own master. And if He will that they thus tarry till He come, what is that to us? *We* have something to do.

I think I mentioned in my last, that the Russian government had sent out an embassy and made a treaty with Japan. But that has proved to be a deceptive report.

We are all in usual health at present.

N. WARDNER.

THE PALESTINE MISSION.

The letters of Bro. Saunders corroborate the statements made by every other writer from Palestine on the subject of land and agriculture. This makes the question of establishing a "Home" for our operations in that land one of great interest at the present time. Our missionaries in China asked for money for a chapel, and their request was responded to at once, and between three and four thousand dollars were sent, and the work was done; and who feels the poorer for the effort? Now, a chapel is not so much wanted; the circumstances are different; a farming station is now wanted; a HOME for the outcast is asked for, to enable our brethren to labor efficiently among a class of our fellow men who are ignorant of the means of support, and who ask to be instructed in the way of industry, and "sole" liberty, and the question arises, Shall they have a Home adapted to the wants of the people among whom our missionaries are sent? Shall two, three, or five thousand dollars be at once subscribed and sent for this purpose? If either sum be determined upon, it may be done at once. Let every one who thinks it should be done, set about the work at once, while land is cheap. We shall all feel happier when the duty is done. Don't wait for the action of the Board. It will be some time before the Board meets. Let the money be raised, and the greatest part of the duty will be performed.

T. B. S.

A VESSEL FOR PALESTINE.—A vessel is expected to sail from New York soon, for Jaffa direct, when an excellent opportunity will present for sending any articles that may be ready for shipment. Few opportunities of this kind occur in the year.

T. B. S.

COMMUNION.

To the Editors of the Sabbath Recorder:

As S. S. Griswold does not look for unity of *opinion* among Christians, but seems notwithstanding to have high hopes of unity among them of some kind or other, I wish to inquire what that unity is to consist in? Is it to be a unity of spirit? Is it that they shall have the Spirit of God—that they shall be led by that Spirit—that their minds shall be fully pervaded by, and fully conformed to the motions of that Spirit? I infer such to be his idea. Suppose, then, such to be the fact, this moment—all Christians are of one temper of mind—all are led by God's Spirit. But still [illegible] as diverse in opinion as ever. Sup[illegible] would their unity be worth? Does S. S. G. say, they would treat each other kindly and honestly? But would they not (I ask) be as earnest and active *then* as *now*, to propagate what they believe to be important truth? Would they not strive as earnestly to oppose and expose falsehood as they now do? Does the Spirit of God blot out the distinction between right and wrong? Were the apostles and the prophets, who spake as they were moved by the Holy Ghost, less tenacious of that distinction than others? Does S. S. G. expect men will cease to have opinions, and to be influenced by them, because such terms as logic, dogma, dogmatism, and the like, are employed to degrade that characteristic of mind? Does he suppose that because a New England clergyman says Christian unity "is not logical," we shall cease to feel the necessity of rationality and consistency in our religious opinions? Does he expect to deny the applicability of reason to the subject in hand, and then succeed in teaching men the true doctrine of Christian unity by reasoning with them when he comes to "argue the affirmative of his subject?" Or do the difficulties of harmonizing his scheme with reason, or the Bible, suggest the expedient of appealing from their decisions to a still *more* indefinite authority, under the appellation of "*unity of the Spirit?*" Would he break down the bulwarks of reason, that he may introduce a scheme which reason forbids? Does not S. S. G. know, that there is quite as much difficulty in determining what the Spirit really teaches, and what the unity of the Spirit is, as there is in determining what the Bible and reason teach? What does S. S. G., or any other man, know about the Spirit, or its unity, but what he has learned from the Bible? Does he not know that his scheme of unity has long since been tried and found ineffectual—that it is an old idea? Did not the denomination called Christians start with that idea? And I ask, who has come farther from effecting unity among Christians than they? These, and numberless other questions of a grave and serious character, arise in view of this subject. I am filled with amazement and sadness to know that such a man as S. S. G. discards unity of opinion, or belief, from his scheme of Christian unity. I think I know all that can be said about the impossibility of oneness of opinion among men, &c. And yet, as I read the Bible, it every where asserts the falsity of the view of this subject subscribed S. S. G. But when Bro. G. undertakes to write on the Communion question, why don't he get at it? Why does he take such a circuit in approaching the question? I know every man must be allowed to present his views in his own way, and I wish him to. But why should a man of Bro. Griswold's discrimination, introduce such a long, abstruse extract as he has touching a mere collateral point, when he is himself *conscious* that it may require him to beg pardon for doing so? I think the question properly under discussion in the *Recorder* is a plain and simple one, and should not be obscured by foreign matter or false issues. I suppose the question to be discussed is, whether the Bible requires us to restrict our communion to a class of persons therein described, or allows us to partake of the Supper with every description of character. Is this not it?

ENQUIRER.

SABBATH-SCHOOL CELEBRATION.—The Plainfield, New Market, and New York Sabbath-Schools had an interesting pic-nic celebration on First-day, July 30th. They assembled at the meeting-house in Plainfield at 9 o'clock A. M., and thence went in a procession of some fifty carriages to a beautiful grove about one mile from the village. There the meeting was organized by the choice of Wm. Dunn as Chairman, and Thomas S. Alberti and Isaac H. Dunn as Secretaries; after which there was prayer by James Bailey, music by the choir and the children, and an address by George B. Utter. Then came an intermission of two hours for refreshment and recreation, during which the well-loaded tables supplied the substantials of life to some five hundred persons, while the grove rang with the merry voices of men, women and children. In the afternoon there were addresses by C. S. Titsworth, E. M. Dunn, A. Whitford, T. B. Stillman, H. H. Baker, James Bailey, Isaac Moore, and E. P. Clarke; followed by a collation of ice-cream, confectionery, &c. The weather was delightful, the attendance was large, and the exercises throughout were appropriate and interesting.

DEPARTURE OF MISSIONARIES.—On the 23d of July, the bark Sultana cleared from India wharf, Boston, for Malta and Smyrna, having on board as passengers the following missionaries, who leave for the several missions under the auspices of the American Board: The Rev. A. G. Beebe and Mrs. Sarah W. Beebe, the Rev. G. A. Perkins and lady, for the Armenian Mission; the Rev. C. A. Van Dyck, lady and three children, for the Mission to Syria; Miss Mary Goodell, daughter of the Rev. Wm. Goodell of Constantinople, as teacher.

EXCURSION TICKETS TO THE ANNIVERSARIES.—In reply to numerous inquiries on the subject, we have to say, that there is little or no prospect of obtaining excursion tickets on the Erie Railroad for those wishing to attend our approaching Anniversaries at Genesee. That company, and we believe the other competing companies, have adopted general resolutions against issuing such tickets.

WESTEN RESERVE COLLEGE.—The annual commencement, on the 13th of July, was an interesting occasion, and the appearance of [illegible] received the degree of A.B. The inaugural address of Prof. Hosford was well delivered, well written, and every word of it was fully appreciated by the immense audience. There were no less than 3000 present. Frederick Douglass delivered an oration of two hours' length before the Philozetian and Phi Delta Societies. He was invited there by young men independent in thought and speech, and of course slavery was his theme. The unity of the human race was his subject particularly dwelt upon. The large audience which crammed the spacious tent were completely swayed by the speaker's eloquence.

GODS MADE TO ORDER.—At one of the religious anniversaries just held in London, Rev. Dr. Archer read the advertisement of a Chinese idol maker, as published in one of the Canton papers in 1823. The artist declared himself ready to "execute to order idols from twelve feet high to the size of a marmoset monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion." His charges for an ourang outang, 3 feet high, $700; a sphinx, $400; a bull with hump and horns, $650; a buffalo, $800; a dog, $200; an ass in a braying attitude, $350.

THE LIQUOR LAW IN PHILADELPHIA.—The Supreme Court of Pennsylvania has rendered a decision in one of Mayor Conrad's Sunday Liquor Law cases, to the effect that the selling of liquor on Sundays did not constitute a disorderly house, but was only a finable offense. The Mayor had taken the ground that the license only covers six-days, and does not warrant selling on seven days in the week. It is supposed that all taverns that can afford to pay the fine will now open on Sundays.

ACCIDENT LAST SABBATH.—A terrible catastrophe occurred in this city on Sabbath (Saturday) afternoon, July 29th, in the falling of a large unfinished gas-house at the foot of Fourteenth-st., East River. Three persons were almost instantly killed, and more than a dozen badly wounded. It seems that the building, which was nearly 200 feet square, and very heavy, was built upon made ground, and that the sinking of some of the pillars brought down the central roof, and that dragged two side roofs with it.

CARRYING OUT THE PRINCIPLE.—The *Christian Observer* (Philad'a) says: "A minister and member of the late General Assembly from Mississippi, remarked to us, that the last public service he performed before leaving home, was to baptize several negro children (the children of servants,) on the faith of their Christian masters."

A REPROVING CONSCIENCE.—We find the following in the Middleton (Ct.) *Witness*:

"A few days since the Hon. D. W. Camp, the State Treasurer, received a letter which shows that there is, in this money-getting age, some conscientious honesty. The letter was as follows, the amount inclosed ($135) being in bills of New York City Banks:

HON. D. W. CAMP: NEW YORK, July, 1854.
Dear Sir—The inclosed belongs to the State of Connecticut, to correct an error. Yours, &c,

A FAIR FUGITIVE.—The editor of the *Vermont Tribune* gives a thrilling account of a fugitive slave who has just passed through Vermont to Canada. He says:—

"She is 20 years of age, tall, well-formed, and of far more than ordinary intelligence, able to read fluently, a member of the Methodist church, and the daughter of her *master!* Yes, she was running away from her own father, Ruffin Gilchrist, of Easton, Md., because he had sold her to a South Carolinian for $1,100. This Ruffin had sold his own flesh and blood for so much hard cash, and but for his daughter's shrewdness and heroism would now have been fingering the price of blood. Charlotte, the fugitive, ran away, lay secreted in the woods (eighteen days, found a friend in Baltimore, who sent her to a Quaker in Philadelphia by railroad, by a mode we dare not tell, lest it should involve him in trouble. Her long exposure and dreadful journey to Philadelphia brought on a fever, from the effects of which she had not recovered when here at St. Albans. From Philadelphia to Boston by sea, thence to Maine, and then to avoid some bloodhound Southerners who were on her track, she turned her steps this way, avoiding her pursuers with consummate address, and finding excellent friends all the way, good accommodations on the U. R. R. With the money given her here, she went on her way to the only land where she could breathe free. God protect and guide her.

BURNING OF THE RICHMONDVILLE SEMINARY.—Robert H. Besson, James M. Wood, Harry Lamb, Lory A. Palmer, and Benjamin McDonald, who have been under examination for several days charged with arson for burning the Richmondville Seminary and Female Collegiate Institute, were committed by the Magistrates and admitted to bail before the County Judge in the following sums: Robert H. Besson $5,000, James M. Wood $5,000, Harry Lamb $4,000, Lorry A. Palmer $3,000, Benjamin McDonald $2,000. They are boys all under sixteen years. Four of them belonged to a club called "Rough & Ready," who were sworn to secrecy. Besson was the Captain of another club called Bucks, or Bucktails. Having been expelled from the Institution for misconduct, suspicion has strongly set in that he was accessory in some way to the destruction of the buildings.

A MOCK DUEL AND REAL TRAGEDY.—A New Orleans correspondent of the Louisville *Democrat*, writing under date of June 10, gives an account of a mock duel among some "sporting gentlemen," which ended in a real tragedy. The principals in this affair exchanged shots, when one of them, who understood the fact that the pistols were not charged with balls, fell and proceeded to die in an awful manner. His antagonist, who was not in the secret, was much frightened, and being advised by some of the jokers to flee, took refuge in a swamp, where he lay until hunted out by a friend and informed of the joke in the case. He was enraged, and a short time after, meeting the gang that had been engaged in the fun at his expense, in a gambling house, he made an attack [illegible] of them with a heavy cane, and was shot and killed by one of the persons assailed.

In recent Parliament papers we have a full exhibit of the workings of the cheap postage system in Great Britain. The penny postage system went into operation in 1840, and it is found that the letters mailed have increased 500 per cent. between 1839 and 1853, viz: being 82,000,000 in 1839 and 410,000,000 in 1853, and the increase is still going on. The figures for 1853 are as follows: estimated number of letters, 410,817,489; net revenue after deducting cost of management, £1,173,727; cost of management, $1,400,679. There was a profit in the Money Order Office Department of £14,149.

Mr. Silas Horton and wife, residing near Owego, who recently exerted themselves so nobly in warning the train on the New York and Erie Railroad of the danger before it—which was, that a large tree had fallen directly across the track—and thereby avoided the horrors of a collision, have been handsomely rewarded by the Railroad Company. The President has forwarded them each a life pass, a medal from the Company, and a silk dress for Mrs. Horton, accompanying the presents with a letter expressing the gratitude of the Company for their noble and humane conduct.

It is a fact worthy of note, that in the County of Elizabeth City, Va., there has not been within the last twelve or fifteen years a single individual confined in the Jail for any criminal offense, and a very limited number for any other cause. For the last two years the Jail has remained untenanted. There is not a solitary adult pauper in the county.

Fourteen persons united with the Orthodox Congregational Church in Gloucester, Mass., by profession, on the 1st Sunday of July, in part the fruits of a religious interest which has existed for several months. The youngest of these was twelve, the oldest was seventy.

The Wisconsin University, at Madison, Wis., is now in process of erection. It is to be built of stone. It stands on an eminence of 1,000 feet, a mile west of the Capital, in a park of 55 acres. It has a fund of $400,000, and will soon be a prosperous and flourishing institution.

Among other bills that have been rendered to the U. S. Marshal for services rendered in the case of Burns—is one for military services amounting to $9,000, one by the City of Boston for extra policemen, amounting to $7,000; H. D. Parker's bill, amounting to $4,000; and the steamtug John Taylor, $420. These are but a small number.

An agreement has been entered into among the morning papers of Buffalo, in obedience to which the *Express*, *Courier*, and *Democracy* will hereafter be issued on Sunday morning and not on Monday. This is to be done so that Sunday work may be avoided.

Three thousand three hundred dollars have just been appropriated by the Connecticut Legislature to aid in the erection at Brookline of a monument to General Israel Putnam, provided an equal sum can be raised by subscription.

An agent from an American Company has lately been in Copenhagen to request the permission of the Danish Government to lay down wires over Iceland and Denmark, as part of the line from America to Europe.

IMPERFECT IN ORIGINAL

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JULY 24.

In the SENATE, Mr. Pettit of Indiana made a personal explanation in reply to a letter of Col. Benton. A number of petitions were then presented and referred. The Civil and Diplomatic Appropriation bill was taken up and again postponed, and after the transaction of Executive business, the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, after the reading of the Journal, ninety-two private bills were passed. Mr. Washburne of Illinois, then rose and stated that two material alterations had been made in the bill granting lands to Minnesota to aid in the construction of railroads, after the bill had passed the Senate, and offered a resolution, which was adopted, calling for the appointment of a Select Committee to inquire into the facts, with power to send for persons and papers, and to examine witnesses under oath. Mr. Stevens of Michigan, voluntarily acknowledged that he made one of the alterations, and that Col. Forney, at his (Stevens') request, made the other. The House, in Committee of the Whole, acted on the Senate's amendments to the Indian Appropriation bill, rejecting some of them. The Fortification bill was then passed by a vote of 72 against 68.

THIRD-DAY, JULY 25

In the SENATE, the Committee on Commerce reported the House bill making the collection district of Dunkirk a port of entry, and Cattaraugus Creek a port of delivery—passed. The River and Harbor Appropriation bill, with amendments, as it passed the Senate, was reported. The bill providing for a final settlement of accounts of revolutionary officers, was postponed till next December. The cousideration of the Civil and Diplomatic Appropriation bill was then resumed. The amendment, making an appropriation of $500,000 for the construction of water-works in the District of Columbia, was agreed to; also, an amendment giving Edward Riddle $26,000 for expenses incurred in fitting up the American Department of the World's Exhibition in London. An amendment, authorizing in the Presidential household a Private Secretary, Clerk, Steward, and Messenger, was also agreed to.

In the HOUSE, the Committee on Commerce were directed to inquire what legislation was necessary to regulate or prohibit the introduction into the United States of insane and blind foreigners. The House then went into Committee of the Whole on the Navy Appropriation bill. Gerritt Smith of New York moved as an amendment to the bill, that no intoxicating liquors shall be provided as a beverage. This amendment was amended so as to read, "and no officer shall be allowed to use intoxicating liquors except as a medicine," and the amendment so modified was agreed to. An amendment was adopted appropriating $370,000 to defray the expense of the Japan Expedition.

FOURTH-DAY, JULY 26.

In the SENATE, a large number of bills, received from the House, were read and referred. The consideration of the Civil and Diplomatic Appropriation Bill was then resumed; the question pending being on the amendment of Mr. Hamlin of Maine, making appropriations for Custom Houses at Elsworth and Belfast, Maine; Gloucester, Massachusetts; Burlington, Vermont; Toledo, Sandusky and Cleveland, Ohio; Milwaukee, Wisconsin; Galveston, Texas; Petersburg, Virginia; Buffalo and Oswego, New York; Newark, New Jersey; New Haven, Connecticut; Detroit, Michigan, and Chicago, Illinois. Mr. Broadhead of Pa. moved to amend the amendment by appropriating moneys for the erection of buildings for Post Offices and United States Courts in New York, Boston, Philadelphia and Baltimore. After considerable debate, the original amendment was adopted. An amendment was also adopted increasing the salaries of the Justices of the Supreme Court—the Chief Justice to $7,000, and associates to $6,500. The motion to increase the salaries of the United States Ministers at England and France to $15,000 was rejected.

The HOUSE resumed the consideration of the Navy Appropriation bill. Several amendments were proposed and discussed, after which the bill passed. The amendment of Gerrit Smith, which was agreed to on Third-day, prohibiting the use of intoxicating liquors by officers and men as a beverage, was reconsidered and rejected by the casting vote of the Speaker, Mr. Linn Boyd of Kentucky. The Senate bill regulating the pay and increasing the efficiency of the Army was then taken up and discussed. The bill increases the pay of privates from $7 to $10 per month, and gives a bounty of $2 for reënlistment, and increases the per centage of all officers up to the Major-General.

FIFTH-DAY, JULY 27.

In the SENATE, the Civil and Diplomatic Appropriation bill was resumed. An amendment was agreed to appropriating $300,000 for the purchase of the possessions and rights of the Hudson Bay Company in Washington Territory. The vote of yesterday, rejecting the amendment increasing the salaries of U. S. Ministers at London and Paris to $15,000 was reconsidered, and, after considerable debate, was adopted—outfits not allowed. Mr. Douglas moved an amendment, which was adopted, appropriating $25,000 for public buildings and $5,000 for a library in Nebraska, and the like sums for the same purposes in Kansas, and repealing so much of the Nebraska and Kansas act as puts the seat of Government of the latter at Fort Leavenworth. Numerous other amendments were offered, debated and adopted, and the bill then passed by a vote of Yeas 25, Nays 16.

In the HOUSE, the report from the Conference Committee on the disagreeing votes of the two Houses was concurred in. Mr. Barksdale asked leave to introduce a bill granting the President ten millions of dollars to enable him, during the recess of Congress, to protect the interests, tranquility and honor of the United States in the existing difficulties with Spain. Several members raised objections, and the bill was laid over. Mr. Chandler asked the consent of the House to offer a resolution calling for information relative to the destruction of Greytown by the U. S. sloop-of-war Cyane; also copies of the instructions of Capt. Hollias. Objections being made, it was laid over one day under the rules. The bill regulating the pay and increasing the efficiency of the army was then resumed. In order to amend the bill, the House went into Committee of the Whole on the State of the Union, and, after a brief debate, the clause increasing the pay of commissioned officers was stricken out, and without concluding the subject the Committee rose and the House adjourned.

SIXTH-DAY, JULY 28.

In the SENATE, Mr. Pierce of Maryland submitted a resolution of inquiry into the recent destruction of Greytown by the United States sloop-of-war Cyane—adopted. Mr. Hunter reported back the Fortification bill without amendments, and the Army Appropriation bill with amendments, and the Post Office Appropriation bill without amendment. By consent a bill was reported providing for the selection of sites and buildings for the United States Courts and Post Offices in New York, Boston, Baltimore and Philadelphia. The Post Route bill was received from the House, read by its title three times, and passed. The River and Harbor bill was taken up, and all the amendments of the Committee, but one, were adopted.

The HOUSE passed the Post Route bill. A resolution was adopted calling for information officially in regard to the destruction of Greytown, and the instructions of Com. Hollins. A communication was received from the War Department, covering a letter from Gov. Stevens of Washington Territory, stating that from Fort Simpson, he learned that the Indians had made an attack on the border settlement of the Territory, killing several persons, and he feared that Chief Justice Landon was among them. The Committee on Military Affairs reported a bill increasing the pay of the rank and file of the Army to $11 per month for infantry, and $12 for dragoons—passed. The House then went into Committee of the Whole on the State of the Union, and passed fifty-four private bills. The General Appropriation bill was then received from the Senate, with amendments appropriating five additional millions of dollars—ordered to be printed.

SABBATH-DAY, JULY 29.

In the SENATE, the bill relative to the accommodations for United States Courts and directing contracts to be made for sites and proper buildings in New York, Boston, Baltimore and Philadelphia for Courts and Post Offices, was further amended and returned to the House. The bill refunding to Col. Fremont $183,000, with ten per cent. interest from 1850, for beef furnished to California Indians, was passed. A number of private bills passed by the House on Sixth-day were received, read and referred—some of them considered and passed. The consideration of the River and Harbor bill was then resumed. Various amendments to the bill were proposed and rejected, and at half-past four o'clock the Senate adjourned.

The HOUSE at an early hour went into Committee of the Whole on the bill making appropriations for transportation of the United States mails by ocean steamers, or otherwise for the year ending June 30, 1855. The section appropriating $858,000 for the transportation of the mails from New York to Liverpool having been read, a long debate ensued as to the merits of the Collins steamers. An amendment fixing the 31st day of December next as the time for the Secretary of the Navy to give notice of the termination of the arrangements for the additional allowance to the Collins line was adopted, and the bill passed.

European News.

The steamer Africa, with European dates to July 15, arrived at New York July 27th.

The news from the Danube is important. The Paris *Presse* states that on the 7th of July the Turks took Mokan and Oineika Islands; and on the 8th Omer Pasha, with 40,000 men, surrounded the Russians and took Giurgevo. The Russians cut their way through, with the loss of 900. Gen. Churleff lost an arm.

Prince Gorchakoff was advancing, at last accounts, with 30,000 men, by forced marches, toward Giurgevo. Fifteen thousand Anglo-French troops being at Rustchuk, it is thought the Turks will risk a pitched battle.

The Turks have also crossed, in the face of the Russians, at Oltenitza. Details are wanting; but 150 wagons, with wounded, have already arrived at Bucharest. Among the wounded are eighty officers. A dispatch from Belgrade calls the island Kamadan-Seymonoff, and says that the battle lasted nearly twelve hours. In evacuating Giurgevo, the Russians burned some of their ships.

There is no longer any doubt that the withdrawal of the Russian troops from Wallachia is suspended. In Moldavia the Russians are fortifying the passes, and have destroyed the bridges, and by damming up the rivers have rendered the roads impassable. Since Wednesday, June 28, they have completely closed the Transylvania frontier. All indications seem to testify that Bucharest will be defended.

The Spanish insurgents maintain themselves, and may carry on a protracted guerrilla war.

State Agricultural Fairs in 1854.

Name.	Where held.	Date.
Illinois	Springfield	Sept. 12–15
Kentucky	Lexington	Sept. 12–15
Lower Canada	Quebec	Sept. 12–16
Vermont	Brattleborough	Sept. 13–15
Ohio	Newark	Sept. 16–22
Michigan	Detroit	Sept. 26–29
Pennsylvania	Philadelphia	Sept. 27–28
Missouri	Boonville	Oct. 2–6
New York	New York	Oct. 3–6
New Hampshire	———	Oct. 3–6
Maryland	Baltimore	Oct. 3–6
Indiana	Madison	Oct. 4–7
Wisconsin	Watertown	Oct. 4–7
Connecticut	New Haven	Oct. 10–13
North Carolina	Raleigh	Oct. 17–20
Georgia	Augusta	Oct. 23–26
Iowa	Fairfield	Oct. 25
Na'l Cattle Show	Springfield, O.	Oct. 25–27
NEW YORK COUNTY FAIRS.		
Cattaraugus	Little Valley	Sept. 13–14
Oneida	Rome	Sept. 19–21
Rensselaer	Lansingburgh	Sept. 19–21
Delaware	Delhi	Sept. 20–21
Franklin	Malone	Sept. 20–21
Jefferson	Watertown	Sept. 21–22
Washington	No. W. C'k	Sept. 21–22
Dutchess	W'n. Hollow	Sept. 24–27
Albany	Albany	Sept. 26–28
Putnam	Carmel	Sept. 26–27
Chenango	Norwich	Sept. 27–28
Columbia	C. Four Cor.	Sept. 29–30

Bombardment of San Juan.

The steamer Prometheus, from San Juan de Nicaragua, arrived at New York, July 24th, bringing intelligence of the bombardment of San Juan. It seems that the U. S. ship-of-war Cyane, commanded by Capt. Hollins, arrived at San Juan del Norte on the 11th July, in 21 days from New York, commissioned to settle certain difficulties between the American citizens and the local authorities; also to demand a full and satisfactory apology for an insult given a short time since to the Hon. Solon Borland, our Minister to Central America. The authorities and inhabitants of the town refused to make the slightest apology. After giving ample time, and no apology having been received, Capt. Hollins, on the 12th, issued a proclamation to the authorities and residents, that, unless an apology was made by 9 A. M. on the 13th, he should proceed to bombard the town. No apology came. He in the meantime took possession of the Transit Co.'s steamers, and sent them to the town, offering protection to all persons who chose to accept; and within one minute of the time designated by Capt. H., the cannonading commenced, and continued with brief intermission to 3 P. M. During the interval no disposition was manifested on the part of the inhabitants to come to terms for the saving of the property. At 4 P. M. a party landed, commanded by a lieutenant, who burnt the town. San Juan, or Greytown, on the 13th, was entirely destroyed; only one or two small buildings in suburbs remain to mark the spot. No lives were lost.

—From residents at Greytown at the time of the bombardment, and from passengers by the Prometheus, the *Tribune* gains further facts relative to the town and its destruction.

Greytown consisted of about eighty houses, nearly all of them built of wood, and by far the greater proportion of them constructed in the United States and taken there on shipboard. One of these—Lyon's hotel—cost $15,000. Not more than one-fourth of the houses in the new part of the town, which has been built since 1850, were occupied. They have heretofore been occupied, but were deserted from business considerations some time previous to this affair. The population of Greytown consisted of about 500 persons altogether; of which number ten or twelve were from the United States, about twenty-five were Englishmen, and twelve Frenchmen and Germans. The remainder of the population were Jamaica negroes and natives. The Americans, English, French and Dutch were engaged in hotel-keeping and trade. The houses occupied by the natives and negroes were principally frame buildings, with roofs of thatched palm-leaf.

When the Cyane appeared before Greytown and demanded satisfaction to the amount of $24,000, threatening bombardment if not complied with at a given hour, it was not believed by the inhabitants that the town was to be demolished, pillaged and burned. They expected that a few shots would be fired into the town, that a few houses would be perforated, and then hostilities would cease. Most of the English, however, went for protection on board of the British war schooner Bermudas, Capt. Jolly, lying in the harbor. Mr. Fabens, U. S. Agent, together with six or seven of the Americans, sought protection under the flag of the United States on board of the Cyane, and the remainder of the inhabitants of Greytown, including all of the English and Americans, left the place during the night and morning preceding its destruction. They all encamped together on the shore in the woods about a mile distant. Not anticipating the entire demolition of the town by bomb-shells and torches, they took but little of their effects with them. All the property left was destroyed. Consequently the houseless inhabitants were in great suffering for the want of food, and of clothing, and protection from the weather, when our informants left. They had stretched up sheets for tents, and many were obliged to sleep in the open air, without the least shelter, and were half famished for the want of food. A brig laden with provisions, which had just arrived as the bombardment commenced, has probably supplied them.

The terms of Capt. Hollins not being complied with, he opened his fire promptly at the appointed time—nearly every shot doing execution. He fired about two hundred shots, but not burning up the town as he desired, he sent ashore a launch with a lieutenant and about twenty-five men, who proceeded to set on fire all that remained of Greytown. While doing so they are said to have inspected the interior of the buildings rather closely, and pillaged as much as they pleased. Before finishing this work they were pretty thoroughly intoxicated with wines and liquors, and were constantly cheering. The amount of property destroyed by this bombardment is stated to be half a million of dollars.

THE BOMBARDMENT OF SAN JUAN.—A letter from Washington to the N. Y. *Tribune*, dated July 27th, says that in the destruction of San Juan, commander Hollins, instructions were faithfully carried out by him, and no thing more. He was ordered first to demand an apology from the town, and the payment of $24,000 indemnification for the destruction, in 1853, of a shed at Punta Arenas, belonging to the Transit Company. If these demands were complied with, he was next to require the surrender of the parties who insulted Mr. Borland, in order that they might be personally punished for that offense. But if the authorities and people of San Juan should absolutely refuse these satisfactions to Borland and the Transit Company, then Mr. Hollins was to open his batteries and lay the place in ruins. Previous to this, however, he was to take every precaution to avoid bloodshed by the bombardment. The burning was not explicitly ordered, but was left in his discretion, to be done if necessary to the destruction of the place. And finally, having completed this glorious work, he was to bring away the U. S. Commercial Agent.

NEW PATENT LAW PROPOSED.—General James, of R. I., has reported from the Patent Committee to the Senate a bill making many and important changes in our Patent Laws—in fact, effecting (if passed) a complete revolution in our Patent System. It virtually extends the duration of all valuable patents from fourteen years to twenty, on the payment of an extra fee of $100 at the expiration of their fifth year respectively; allows foreigners to take out patents on the same terms with citizens; abolishes Jury Trial in cases involving the validity of patents; increases largely the power and patronage of the Commissioner of Patents; creates an Assistant Commissioner, with four new Examiners, as many Assistants, and some more in prospect; authorizes U. S. Courts to restrain by injunction the importation of articles which, if produced here, would be infringements of any patent subsisting in this country; and authorizes suits for bygone infringements, though the patent may have now expired. [Tribune.

SUMMARY.

A dispatch dated Eastport, Thursday, July 27, 1854, says: The steamer Admiral in a dense fog yesterday broke her crank and was disabled for several hours. She was temporarily repaired, and at eight this morning, while proceeding on her way, struck a ledge of rocks three miles west of the Quoddy Light, filling rapidly. She was run ashore, the passengers taken off in boats, and all saved; also, the baggage and mails. Her cargo was thrown overboard to lighten her. She now lies under water. There were three hundred passengers, and the freight was valued at $300,000. She is supposed to be a total loss.

On Thursday afternoon, July 20th, an awful hurricane visited Davenport, Iowa. The steamer Ben Campbell had her pipes blown down; steamer Golden Gate and Emma Harmon had entire upper cabins blown off. On the former, two persons were killed. A canoe with three persons in it capsized, and all in it are supposed to be lost. The new store of B. Wickersham & Son, was blown down, and nine persons buried in the ruins. Seven had been taken out alive, but badly bruised, up to Friday morning. The remaining two were supposed to be ladies, who went in the basement to examine stoves.

A dispatch dated Rochester, July 30, 1854, says: The propeller Boston, Capt. McNett, was run into by a schooner on Friday night last, off Oak Orchard, and sunk. She went down in fifteen minutes after being struck. The propeller had a full cargo of flour, pork, wheat and corn, and was owned by the Ogdensburgh Railroad Company. The passengers and crew—twenty-five in number—arrived at the mouth of the Genesee River about 9 o'clock on Saturday evening, having been on the lake in an open boat nearly 24 hours.

The Clarke County (Ohio) Importing Company, lately received per ship F. W. Baily, at Philadelphia, ten bulls, twenty cows and heifers, and a lot of Cotswold and South-Down sheep, the whole costing upward of $20,000, besides freight and other charges. Some of the bulls cost 150 to 200 guineas each. One died on the passage. The selection was made by Dr. Watts and Mr. Waddle, two experienced breeders, and original members of the Ohio Company, which made importations twenty years ago.

The N. Y. *Tribune* says: We announce with hearty satisfaction the acceptance of the post of General Superintendent of the World's Exhibition by Nathan Kingsbury, Esq., of Rockville, Conn. He is a practical and successful manufacturer, widely known to the Manufacturing Interest throughout the country, who was in attendance at the opening and nearly to the close of the London Exhibition, and is familiar with the progress of its New York namesake.

A farmer and four of his family, living in a few days since, and two of [illegible] neighbors were astonished—they did not believe Cholera *could* rage in their high, open, healthy region. But an examination of the victim's premises solved the perplexity. The cellar bottom was saturated with stagnant bad-smelling water, in which rotten potatoes and other decaying vegetables were imbedded; and the family were drinking water from a foul, offensive well.

A sad event took place at Irondequoit Bay, some five miles from Rochester, July 23d. Two young men and a boy went to the Floating Bridge, at the head of the Bay, and procured a small skiff for fishing purposes, in which they went down to the Sand Bar. Previous to leaving, they drank quite freely of brandy, whiskey, and beer. While on their return up the Bay, and when not far distant from the steam saw-mill, the skiff was capsized, and the two young men were drowned.

A dispatch dated Boston, Thursday, July 27, 1854, says: Two deserters from the English army at Halifax, who, before they left, broke into the Queen's Treasury and robbed it of about $700, were arrested in this city today soon after their arrival, and most of the money recovered. Under the Ashburton Treaty they will be sent back, probably to be shot, as in view of the great number of deserters of late it has been determined to make a few severe examples.

The Tyler *Telegraph* of the 24th ult. says: "We learn from our friend A. M. Davis, who has just returned from Athens, Henderson county, that Mr. Coleman, near that place, lost five negroes on the 7th inst., who were killed instantaneously by a stroke of lightning. On the evening of the same day, he attempted to chastise one of his slaves, and two of them attempted to beat him, when he shot them both dead with a double-barreled gun. A day of terrible disaster to Mr. Coleman.

There has of late been a good deal of cholera in the vicinity of Buffalo, N. Y. A dispatch dated Buffalo, July 26th, says: The deaths at the Poor-House yesterday were reported as seventeen. The Board of Health met last night and passed resolutions directing an entire reform in the management of the house. The deaths by cholera at the Suspension Bridge yesterday were seven—all on the Canada side.

Off Cape Sable, on the 24th July, the brig William M. Rogers, of Boston, came in collision with the British bark Princess Alice, from St. John for Liverpool. The brig sunk in ten minutes. The captain and crew were rescued by the bark, and subsequently put on board the brig Halifax, which arrived here this forenoon. The Princess Alice was not seriously damaged.

A dwelling-house belonging to A. Bullens, and occupied by two Irish families, near the Junction depot at Chicopee, Mass., was destroyed by fire about 1 o'clock in the morning, July 28, and four females perished in the flames. Two of them were named Cauty, aged respectively, 9 and 21 years—one named Coughlin, aged 25, and the other named Collins, aged 8 years.

A dispatch dated Philadelphia, July 30, 1854, says: At Wilmington, at 7 o'clock last evening, one of Garnesche's powder mills, a mile and a half from town, exploded, killing James Lynch, the watchman, and injuring Dennis Cannon, the engineer. There were three heavy explosions, which shook the city much. The mill is totally destroyed.

A dispatch dated Boston, July 28, says: Cholera broke out in the State Prison at Charlestown last night, and up to noon to-day 70 prisoners were under medical treatment—20 in the hospital and 50 in their cells. Fifteen or twenty of the cases are reported real cholera, but the others are cholera morbus.

A dispatch dated Nashville, Wednesday, July 26, 1854, says: Dr. Jane of this city placed a keg of gunpowder under his house to-day, and blew it up, perishing in the ruins. The fire communicated to four adjoining buildings, which were also destroyed. The loss is considerable. The doctor is supposed to have been insane.

The Parkersburg *News* publishes the number and value of slaves that have escaped from Wood County, Virginia, for the last 15 or 20 years, together with the names of the owners, as ascertained by the Commissioner of the Revenue in his recent assessment. The number that absconded is 211—valued at $131,200.

One of the most destructive fires ever known in Jersey City occurred Sunday afternoon, July 30th, destroying property variously estimated from $200,000 to $400,000.

The *Washington Star* says that intelligence received by the Foreign Ministers per Africa, authorizes the belief that the Spanish insurrection will prove successful.

A dispatch dated Cincinnati, Saturday, July 29, 1854, says: Samuel Lewis, a prominent leader of the Free Soilers, died at his residence near this city last night.

The treaty with Russia, securing the neutrality of the United States in the Eastern question, and acknowledging the principle that a neutral flag protects vessel and cargo, was ratified July 25th.

The Ohio and Indiana Railroad will be completed by the 15th of September next, when there will be a continuous railway from New York, via Philadelphia and Pittsburg, to Fort Wayne in Indiana.

The notes of the Cochituate Bank, Boston, Mass., must be presented to the Receivers before the 1st of August next, in order to share in the dividend.

James Hewitt has been convicted at the Albany Circuit Court of incest with his daughter, and sentenced to ten years imprisonment in the Clinton State prison.

A Post Office Clerk has been arrested in Ypsilanti, Mich., charged with stealing several money letters.

New York Markets—July 31, 1854.

Ashes—Pots $5 81, Pearls 5 50.

Flour and Meal—Flour 6 87 a 7 12 for ordinary State, 7 18 a 7 50 for common to good State, 8 50 a 9 00 for common to good Ohio. Rye Flour 7 25 a 7 50. Corn Meal 3 75 for Jersey.

Grain—Wheat, 1 62 for Upper Lake, 2 00 for white Ohio. Rye 1 22. Corn 76 a 78c. for Western mixed, 80 a 81c. for Southern yellow.

Provisions—Pork 10 50 for prime, 12 50 for mess. Beef, 12 00 a 13 00 for country mess. Lard 9¾ a 10c. Butter 12 a 17c. for Ohio, 18 a 20c. for State. Cheese 7 a 9½c.

Lumber—15 00 for Eastern Spruce and Pine.

MARRIED,

At Clarence, Union Hotel, July 4th, 1854, by Eld. Rowse Babcock, Mr. POWEL C. DAVIS, of Newstead, to Miss ANN SCRIBNER, of Pembroke.

DIED.

In Jamestown R. I., after an illness of about five months, which, though at times very distressing, she bore without the least murmur or complaint, Mrs. ALICE C. H., wife of Bro. John Congdon, in the 37th year of her age. When about twenty years old she made a profession of faith in Christ, and united with the Baptist Church in New Shoreham. Subsequently she united with the Baptist Church in Jamestown, where she remained a member till 1843, when she embraced the Sabbath and joined the Seventh-day Baptist Church of Newport, R. I., of which she remained a member and an ornament till she was removed by death. In the death of sister Congdon the church has sustained a loss which in its present low state is deeply felt. But to her father and mother, brother William Augustus and sister Catharine Weeden, and their family, and particularly her afflicted husband, the loss sustained by this death is in many respects quite irreparable, for as a daughter, sister, and wife, sister Congdon was a woman of great worth. L. C.

In Brookfield, N.Y., July 21st, Mrs. BETSEY CLARKE, widow of the late Simeon Clarke, aged 74 years.

In Chequerville, N. Y., July 25th, of pulmonary consumption, Mrs. SALLY A. FLUNO, wife of Mr. Jacob Fluno, and daughter of the late Charles Burdick, aged 26 years and 8 months.

LETTERS.

L Crandall, W B Maxson, W M Fahnestock, H M Haven, C Barrett, S S Griswold, W P Langworthy, R Church, John Babcock (p'd to vol 11 No 52.) John Parmalee, S B Hawkins, Rowse Babcock, A A F Randolph, P L Berry, Geo S Crandall.

RECEIPTS.

FOR THE SABBATH RECORDER:

Oliver Maxson, New London, Ct	$2 00	to vol. 11	No. 52
Cliver Maxson, Jr "	2 00	11	52
Clarke S Rogers "	2 00	11	52
Thomas Rogers "	2 00	11	52
Mrs Hannah Lester "	1 00	11	52
S F Randolph, Plainfield, N J	2 00	11	52
Isaac H Dunn, New Market, N J	2 00	11	52
Delilah Crossley, Cussewago, Pa	2 00	11	39
Robert Church, Marshall, Mich	2 00	11	52
R K P Havens, South Bend, Ind	2 00	11	52
Franklin Barber, Ceres	1 00	11	9
Daniel L Crandall "	2 00	11	13
Hannah Cummings, Clarence	4 00	11	52
Avery Coon, Little Genesee	2 00	11	52
Joseph Boss "	2 00	11	52
Edin P Burdick "	2 00	10	52
J L Stillman "	2 00	11	31
R T Stillman, Leonardsville	2 00	11	52
Elisha Stillman, Unadilla Forks	2 00	11	52
Samuel Remick, State Bridge	10 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Avery Coon $1 00 J W Morton $1 00

Henry C Maxson 1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church in Shiloh, monthly collections	$12 35
Collection at Eastern Association	41 03
Church in Hebron	3 00
Church in Persia	30
Collection at Central Association	51 25
2d Church in Brookfield	5 50
3d Church in Brookfield	4 64
2d Church in Alfred	7 48
1st Church in Verona	5 00
1st Church in Alfred, toward membership	10 00
Church in Scio, for Pal. 1 50, for China 1 50	3 00
John Fullmer, for Pal. 1 00, for China 1 00	2 00
Wm P Longmate, for China	1 00
Mrs K C Barker, Newport, R I, for Pal	50
R G Burdick, Lincklaen, N Y, "	2 00
Maxson Stillman "	2 00
S R Smith, Scio, N Y, "	6 00

A. D. TITSWORTH, Treasurer.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. A. UTTER, M. D., Physician and Proprietor.

Agents Wanted,

THE services of a number of young men are wanted in selling the "Pearl or Scripture Library," containing sixteen volumes, 32 mo., bound in a neat style, and put up in a rich imitation rose-wood case.

The "Pearls" sell readily among all denominations, and testimonials of their utility are beginning thus early to be received. These works, for cheapness, will compare favorably with those published by the American Sunday-School Union or the American Tract Society, and form a complete compendium of the Bible on those subjects that relate to the faith and practice of Christians.

A liberal compensation will be given to all who are willing to engage in their distribution. Address

6tf H. H. BAKER, New Market, N. J.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice commencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

SUMMER ARRANGEMENT.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A.M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St. LEON RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

STATIONS.	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
	P. M.	P. M.	A. M.	A. M.	P. M.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M.	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.50	*9.13
" Alfred	*3.22	*7.32	12.46	*6.59	9.30
" Andover	*3.41	*7.40	1.05	*7.15	10 02
" Genesee	4.07	8.02	1.22	1.28	7.38
" Scio	4 18	*8.10	1.42	*7.44	10.55
" Phillipsville	4.30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8.29	2.06	7.57	11.30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8.52	12.12	6.08	10.49	5.20

Trains moving Eastward.

STATIONS.	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex.
	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3.00	12.45	6.42	5.30
	A. M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12 53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6.15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1.58	7.38	7.43
" Andover	*1.42	6.51	2.21	7.55	8.15
" Alfred	*2.00	7.07	*2.41	8.12	9.00
" Almond	*2.10	7.15	2.54	*8.20	9.13
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Miscellaneous.

Homesteads and Public Lands in Congress.

The Senate of the United States has spent several weeks in discussing a Bill to graduate the price of public lands and donate lands to the landless. On the 21st of July, it passed a bill, of which the *National Intelligencer* gives the following synopsis :—

The first section provides that the minimum price of the public lands of the United States shall be reduced, after the 1st of July, 1855, and sold according to the following scale : For lands which shall have been offered at public sale and remain unsold for five years, one dollar per acre ; for lands which shall have been offered at public sale and remain unsold ten years, seventy-five cents an acre ; for lands which shall have been offered at public sale and remain unsold fifteen years, fifty cents an acre ; for lands which have been offered at public sale, and remain unsold twenty years, twenty-five cents an acre ; and for lands which shall have been offered at public sale and remain unsold thirty years, twelve and a half cents an acre ; provided that the graduating process, from fifty cents to twenty-five cents an acre, shall not take place until the lands in the fifty cent class shall have been exposed to sale for a period of at least two years, at the price of fifty cents per acre, after which the price of the said lands shall be reduced to twenty-five cents per acre.

The second section provides that whenever a State shall desire to acquire a preëmption right to all the lands, or to all the lands of any certain class and price, within its borders, for other purposes than a railroad or canal, and signifies the same to the President of the United States by an act of its Legislature, they shall be granted on the following terms : That said State may fix the price of said lands above that prescribed in the first section of this act, reserving the excess to itself; provided that the title shall not pass to the purchaser until he has paid the price fixed in the said first section to the United States, and that the lands shall be subject to the same legal subdivisions in the sale and survey as are now provided by law ; and provided further, that any State which shall accept the provision of this act, and shall preëmpt any lands under it, shall take them in full of the five per cent. fund thereafter to become due from the proceeds of said lands. But any State accepting the provisions of this and the preceding section shall take the lands at the price fixed for each particular class, and no lands shall be sold by them for twenty-five cents an acre until they shall have been previously subject to entry through a period of two years at the price of fifty cents per acre, to be paid to the United States.

The third section provides that whenever a State shall charter a railroad or canal to run through the lands of the United States, and such State shall accept the benefit of the provisions hereinafter prescribed by an act to be passed at a general session of its Legislature upon due notice being given of the fact to the Secretary of the Interior, it shall be his duty to set apart of the public lands, 7,680 acres per mile of railroad or canal, within twelve miles on each side, and as near the route of such railroad or canal as possible, and the same shall be withdrawn from sale or entry by public advertisement of the Secretary of the Interior, except in the manner and form hereinafter prescribed. The price of these lands shall be one dollar per acre for those which have not yet been offered at public sale, or for those which have been subject to private entry less than five years ; seventy-five cents for those which have been so subject to entry more than five years and less than ten years ; fifty cents for those which have been so subject to entry more than ten years and less than twenty years ; and twenty-five cents per acre for those which have been so subject to entry more than twenty years.

The fourth section provides that whenever a State through which such railroad or canal passes, and in which the said lands lie, shall desire to do so, it may select, as preëmpter, all the lands so reserved at the minimum prices designated in the third section of this act ; but the State must take up and pay in cash for said land within ten years from the time when set apart by the Secretary of the Interior, or otherwise its right to such of them as remain unsold shall be forfeited. But before the expiration of this period, the State may sell the lands thus reserved to individuals or corporations, provided that no title shall vest in the purchaser until he pays to the receiver of the proper land office of the United States, for the use of the United States, the price herein fixed as the price per acre for which the lands shall be sold.

The fifth section provides that, in the event of a difference between the Postmaster-General and the railroad company as to the compensation for carrying the mails, the matter shall be settled by mutual agreement between the Postmaster-General and the Governor of the State in which such railroad lies.

The sixth section provides that the lands purchased by any State, under the provision of the third section of this act, shall be applied by said State for the construction of the railroad or canal for which they were reserved ; and that no lands shall be included within the operation of this act to which the Indian title has not been extinguished.

The seventh section provides that this act shall in no way apply to town or village property, either inlots or outlots, nor be so construed as to interfere with any preëmption claim, or to lands reserved for schools, salines, or reserved sections on railroad grants, or other purposes, under any existing laws of the United States, nor to any of the mineral lands of the United States.

The eighth section provides that any free white person, who is the head of a family, or who has arrived at the age of twenty-one years, and is capable of holding lands under the laws of the State in which the lands lie, or if they lie in a Territory, then any person who is capable of acquiring a preëmption under the laws of the United States, shall, from and after the passage of this act, be entitled to enter one-quarter section of vacant and unappropriated public lands, and no more, which may at the time the application is made be subject to private entry, or a quantity equal thereto, to be located in a body, in conformity with the legal subdivisions of the public lands, provided that lands ceded by an Indian treaty stipulating for the payment to such Indians of the net proceeds of the sales of the ceded lands shall not be subjected to the operations of this act, except at the graduated prices fixed therefor.

The ninth section provides that the person applying for the benefit of the foregoing eighth section shall, upon application to the register of the land office in which he or she is about to make such entry, make affidavit before the said Register, that he or she is the head of a family, or is twenty-one years of age, and that such application is made for his or her exclusive use and benefit, and those specially mentioned herein, and not either directly nor indirectly for the use or benefit of any person or persons whomsoever ; and upon making the affidavit herein required, and filing it with the Register, he or she shall thereupon be permitted to enter the quantity of land specified : provided that no certificate can be given or patent issued therefor until the expiration of five years from the date of such entry, and until the person or persons entitled to the land so entered shall have paid for the same, twenty-five cents per acre, or, if the lands have been in market more than twenty years, twelve and a half cents per acre ; and if, at the expiration of such time, the person making such entry shall prove, by two credible witnesses, that he or she has continued to reside upon and cultivate said land, and still reside upon the same, and in such case, he or she shall be entitled to a patent, as in other cases provided for by law ; and all such persons as are specified in the eighth section, and who are now settled upon lands subject to entry by this act, shall be entitled to its benefits, upon the expiration of five years from the date of such settlement. The benefits of this and the preceding section of this act shall be extended to the settlers upon the public lands in California, upon payment of one dollar per acre.

The tenth section provides that the Register of the Land Office shall keep a register of all entries, and make return thereof to the General Land Office.

The eleventh section provides that any person who may have filed his or her affidavit of an intention to settle a quarter section of land under the provisions of this act may at any time acquire title thereto by paying the full graduated price for the same. But no person or persons shall be allowed to file a declaration of intention to settle for the purpose of claiming the benefit of the provisions of this act, in regard to five years actual settlement, after the State shall have purchased, or taken as preëmptor, the class in which said lands lie.

History of a Violin.

The French *Athenæum* relates the curious history of a precious violin, whose tones were heard during the late *fetes* given in honor of the marriage of the young Emperor of Austria. The substance of the relation is as follows : In the time of the Emperor Charles VI., the Count of Trautmannsdorf, who was then residing in Bohemia, as the Emperor's Grand Ecuyer, promised a friend of his who was charged with a diplomatic mission to the Court of France, the loan of two famous musicians of his household. It happened, however, that one of them, named George Steziski, though an excellent player, possessed an inferior instrument, and the Count was unable to procure, for love or money, a genuine Bremona for his use. Just at that time, however, an unknown musician was introduced into the castle hall and there performed a piece of his own composition. He had scarcely played ten minutes when the Count, discovering the superiority of his instrument, checked the performance in his impatience to possess himself of it. A long time elapsed before the artist could be prevailed upon to sell his violin, and even then his tenacious resistance was vanquished only by importunities of the most urgent character. At length the instrument was transferred, the owner receiving the following indemnity for his loss : 1. Three hundred florins hard down. 2. A new coat with gold wings, worth one hundred florins, on New Year's Day. 3. A knife and fork daily at the servant's table. 4. A measure of wine every day. 5. Two tuns of beer a year, for occasional drinking. 6. Lodging gratis. 7. Firing idem. 8. Candles idem. 9. Ten florins per month for pocket money. 10. In case of marriage, twelve bushels of fruit per annum. 11. Six bushels of fruit for an old female cousin during her life. 12. As many hares as she may desire to have for her own consumption.

The violinist lived sixteen years after the treaty, the articles of which were faithfully observed. The instrument has never gone out of the family, but has been carefully preserved from generation to generation as a precious treasure. It was originally made by the celebrated Jacob Stainer, a native of the Tyrol, whose productions had always commanded unprecedented prices. It was said that the few violins of his manufacture were fashioned from wood selected and cut by himself in a fine grove near his native town.

Salt your Stock.

Most persons, probably, are aware of the beneficial effect of salt upon the human system. By the ancients, salt was held in high estimation, and every one has doubtless noticed how extremely insipid meat and vegetables are when cooked without it, or with only an insufficient supply supply. Horses, cattle, and sheep, in short, all domestic animals, should be regularly supplied with it at all seasons. The liberal use of this mineral improves their condition and promotes their health, and when they have acquired the habit of partaking of it freely, there is no danger to be apprehended from their taking too much.

Salt promotes digestion, and destroys or dislodges worms, which at certain seasons effect a lodgment in the stomach and alimentary canal. We have, most of us, probably witnessed with what avidity wild and undomesticated animals seek at certain times the creeks and estuaries which indent the shores of the ocean—the "salt lakes," and what long journeys, dangers, and difficulties they voluntarily encounter to reach them. This is the result of pure instinct ; it is not to be attributed to mere caprice, as some have imagined.

Horses, sheep, neat cattle and swine are all equally eager for this sanatory and invigorating substance, and cannot be maintained in a healthy and thriving condition without it. The former, it has been remarked, when liberally supplied with salt, are seldom afflicted by the "bots," or with that scarcely less to be dreaded disease, the cholic. In salting sheep, especially during the vernal months, when the green, succulent and highly fermentable matter of which they partake has a tendency to create stomachic derangements, have thought it advisable to have a shed erected, and fitted with a range of boxes, in which a supply of salt can be constantly kept, and to which the animals, at all times, can have free and unrestrained access. A mixture of one part salt to two or three parts of wood ashes, may also be deposited in some of the boxes. This mixture possesses highly sanatory properties, and should be provided for all animals, particularly when first sent to pasture. They soon acquire a relish for it, and partake of it with great avidity.

Salt is also a valuable article in compost. According to Cuthbert Johnson's statement, it is now extensively used for this purpose by the farmers of Great Britain, and has been found singularly beneficial, particularly on light soils. The "squash-vine destroyer," he says, is easily prevented from committing its depredations by the application of brine, which is also a preventive of aphides, or plant lice, which so frequently lay waste the turnip and cabbage yards. But it should here be observed, that the direct application of very strong brine will prove fatal to the plants, and that it should be used for this purpose only in a weak state. By pouring it around the roots, it will tend to dislodge worms and other insect depredators. [N. E. Farmer.

A Murder in Michigan.

Several weeks ago, the papers mentioned some circumstances inducing the belief that Thomas Eastabrook, of Reading, Vt., was murdered while on a visit to Michigan last fall. Since then other facts have come to light, which make it clear that the man was murdered. The circumstances have been furnished the Buffalo *Republic* by a friend of the deceased.

It seems that Mr. Eastabrook, who formerly resided at Alden, in Erie county, N. Y., left Reading in December last, to go to St. Joseph County, Michigan, where he was engaged to marry a lady, who, also, formerly resided in Erie County, and where he intended to reside. He reached the railroad station near White Pigeon and within ten or twelve miles of the residence of Mr. Wood, where he expected to meet his betrothed. Here he procured a person to take him to a tavern within two and a half miles of the end of his journey, where his trunks were safely deposited. This was the last that was heard of him, until the facts which we are about to relate, were brought to light.

The non-arrival of Mr. E. on the day his nuptials were to be celebrated, caused much disappointment and alarm on the part of the friends of his intended bride. His trunks arrived on the day appointed, but nothing was heard of Mr. E., save the declaration of the person who left them, that he would be along soon, as he was coming by another conveyance. The day passed, and still another, and Mr. E. did not come. The lady, terribly alarmed, wrote to his brother in Reading, who left immediately to ascertain why he had not arrived. The brother stopped at the same station on the Railroad and happened to employ the same man who had carried his brother to the tavern. The teamster described Eastabrook to his brother, and stated all the circumstances which took place on the way and at the tavern. All seemed to be right thus far. It was then ascertained that two men had engaged to carry him to Mr. Wood's house, and that they left accordingly.

Here there seemed to be no further trace to be had of Eastabrook, who had left his trunks in charge of the landlord, with money to pay the expense of forwarding them. His brother made every exertion to ascertain what had become of him, but to no purpose. Suspicions of foul play generally prevailed, and the sheriff with other officers have been on the lookout since.

A few weeks ago, a man who had been about that neighborhood for some time, was arrested and committed to jail for larceny. During his confinement he appeared restive and much disposed to converse with the Sheriff and others. He was indulged in this, and cautiously interrogated on some points connected with the absence and whereabouts of Mr. Eastabrook. He made several admissions and declarations, that he afterward attempted to explain, but only to arouse a stronger suspicion that he knew what had become of Mr. E. After leading him on in this way for some days, the Sheriff told him his suspicions, and what he had ascertained in the matter. The prisoner told the Sheriff that he would reveal the whole of the murder ; that he could not rest till he had done so.

The prisoner then stated that two men took Eastabrook on the way to Mr. Wood's to the junction with the new road recently cut out for the purpose of hauling timber. There, as by accident, they met the prisoner, with another span of horses and a wagon, and two others in his company ; the names he gave of both. Here they inquired of the first party where they were going. On being told to Mr. Wood's, the two, in company with the prisoner, said they were going the same way, and wanted them all to get into their wagon and ride together on this new road, being more direct. They all got in the wagon and started. After going some thirty rods, the prisoner driving, they stopped, and one of the party took a club from under his coat and struck Eastabrook on the head. E. fell back, exclaiming : "O dear, I'm dead." Others of the party then stabbed him to the heart.

After this they stripped him of his clothes and money, dividing with all those present, and buried the body under an old root or stump. He stated that they got about eight hundred dollars from him, and that the boots fitted him, and they were given to him, and he had them on. The coat was given to another, who had worn it ever since. The Sheriff went, with others, to ascertain the truth of the prisoner's story. The body was found deposited just as he had described. Measures were then taken to secure the other murderers, and two of them were arrested and imprisoned. The others will be, probably, in due course of time. The prisoner stated that he had nothing further to do with the murder, than to hold the horses and take his share ; that he accidentally overheard the plans the others were perfecting to perpetrate this murder, when they set upon him, threatening to kill him if he revealed a word or uttered a lisp about it. He was compelled to do what he did. It seems these desperadoes had become acquainted with the circumstances of Eastabrook's visit, and knowing that he had purchased a place in the neighborhood, and would have money with him, they entered into this scheme to murder him and get possession of what he had with him.

We doubt whether such another foul deed can be found on record, where so many entered into a conspiracy for the murder of one man. All of them are likely to receive in time their just punishment for so nefarious and cold-blooded a crime. Mr. Eastabrook was a man much respected among those who knew him. He leaves many friends, and some connections in Erie county who will grieve to learn his sad fate.

Homeopathy and Cholera.

At a meeting of the Hahnemann Academy of Medicine, held in New York, July 15, 1854, the Committee on Cholera reported the following instructions for the domestic management of this disease :—

1. Avoid crowded assemblies and crowded sleeping apartments, and as much as possible, shun the presence of filthy persons, for the disease is mostly developed in crowded dwellings, ships, prisons, camps, &c.
2. Observe cleanliness of person, and enjoin the same upon your household.
3. Dwellings (especially the sleeping apartments) should in all cases be thoroughly ventilated.
4. Pursue your ordinary course of diet, observing some moderation as to vegetables and fruits. Night meals are to be avoided. Regularity in the hours of eating is very desirable. Alcoholic drinks are objectionable, the intemperate being particularly liable to this disease. Iced water and ices should be used with extreme moderation. Articles of diet known to disagree with the regular action of the bowels should be most scrupulously avoided.
5. Avoid mental or bodily excitement or fatigue. Keep the person warmly clad.
6. Cathartics and laxatives must be wholly avoided. No means should be taken to remove constipation, except such as are prescribed by a physician. The use of laudanum, opium, or cholera mixtures of any kind, is hazardous.
7. It is better to take no medicine as preventive of cholera, but the slightest derangement of the bowels should be met by appropriate treatment.
8. Should there be oppression or sickness at the stomach, shiverings or dizziness, with or without relaxed bowels, Ipecac of the second or third trituration or dilution, may be taken every two or three hours.
9. If there be watery looseness of the bowels, with or without nausea, pain or cramps, take one drop of Veratrum, first dilution, every half hour or hour.
10. If the diarrhœa should become profuse, (with or without pain or vomiting,) discharges very frequent, being watery or resembling rice-water, with or without cramps, coldness and blueness, with rapid sinking, take one or two drops of the Spirits of Camphor every five or ten minutes until reäction takes place.
11. From the moment the diarrhœa becomes urgent, the patient should go to bed and be well wrapped with blankets. Bottles of hot water should be applied to the feet, and medical aid at once be summoned. No external use of camphor is advisable while other remedies are employed.

Puget Sound, Washington Territory.

The *Pioneer*, published at Olympia, in a long article upon the excellence of Puget get Sound as a harbor, says : "The true value of Puget Sound, otherwise than merely as a great commercial mart for shipping to seek shelter, or for repairs, can be readily understood when it is known that the pine and cedar along its shores is of a quality unsurpassed on the Pacific and inexhaustible in quantity ; that the most desirable water power, falls and streams, are within its reach, on which saw-mills and other machinery are constantly being erected, which, in connection with our coal mines, on the very shores of the Sound, and the undeveloped fisheries of its waters, must, at no distant day, attract hither the capitalist and collier of the Alleganies, and the fishing smacks of the hardy and enterprising sons of New England—those of Nantucket, New Bedford, Cape Cod, etc., and then will the true value of Puget Sound to the western world, be properly felt and duly appreciated."

The *Pioneer* also publishes a forcible letter from Gov. Stevens to the Hon. Jos. Grinnell and others in New Bedford, engaged in the whale fishery, urging them to select some port on the Sound as a rendezvous for American whale fishermen, locate the adjacent lands, and create a depot for the entire business. He dwells forcibly upon the capacity, safety and facility of access of the series of harbors upon Puget Sound ; their close neighborhood to the best whaling grounds in the Pacific ; the splendid timber suitable for the finest spars for vessels ; the fisheries of cod, halibut, and other valuable species ; the facility of obtaining fresh provisions at moderate prices ; and concludes by predicting that such a depot once established would speedily become a rendezvous for seamen, and a place at which provisions of all kinds would seek a market. The investment would find an enormous return in the increased value of the property, and the territory be in proportion benefited by the introduction of this new resource and by the creation within herself of a maritime class of population.

The Tomato.

To many persons, there is something unpleasant, not to say disgusting, in the flavor of this excellent fruit. It has, however, long been used for culinary purposes in various countries of Europe, and has of late years been extensively cultivated and become a general favorite in this country. Dr. Bennett, a professor of some celebrity, considers it an invaluable article of diet, and ascribes to it very important medical properties. He declares :—

1. That the tomato is one of the most powerful deobstruents of the Materia Medica, and that in all those affections of the liver and other organs where calomel is indicated, it is probably the most effective and least harmful remedial agent known in the profession.
2. That a chemical extract will be obtained from it, which will altogether supersede the use of calomel in the cure of disease.
3. That he has successfully treated serious diarrhœa with this article.
4. That when used as an article of diet, it is almost a sovereign remedy for dyspepsia or indigestion.
5. That persons removing from the East or North to the South or West, should by all means make use of it as an aliment, as it would in that event save them from the danger attendant upon those violent billious attacks to which almost all unacclimated persons are liable.
6. That citizens in ordinary life should make use of it, either raw, cooked, or in the form of a catsup, with their daily food, as it is the most faithful article in the Materia Alimentaria.

Professor Rafinesque, of France, says : "It is everywhere deemed a very healthful vegetable and an invaluable article of food."

Dunglison says : "It may be looked upon as one of the most wholesome and valuable esculents that belongs to the vegetable kingdom."

A writer in the *Farmer's Register* says : "It has been tried by several persons with decided success. They were afflicted with chronic cough, the primary cause of which, in one case, was supposed to be diseased liver, in another diseased lungs. It mitigates and sometimes effectually checks a fit of coughing."

The method most commonly adopted in preparing this fruit for daily use, is to cut them in slices and serve them with salt, pepper and vinegar, as you do cucumbers.

To stew them, remove them ripe from the vines, slice up and put them in a pot over the stove or fire without water. Stew them slowly, and when done put in a small piece of good butter, and eat them as you do apple sauce. Some add a little flour bread, finely crumbled, or a couple of crackers pulverized.

The tomato is a fruit very easily raised. If the seed be sown in May, in good, rich soil, of a warm nature, with a sufficiency of old, well-rotted manure, there will rarely be any danger of failure. When the vines begin to leave, they should be provided with a trellis, or tied to stakes fixed in the soil, to keep the fruit from being injured by coming in contact with the dirt.

Never do too much at a Time.

Sir Edward Bulwer Lyton, in a lecture lately in England, gave the following history of his literary habits : "Many persons, seeing me so much engaged in active life, and as if I had never been a student, have said to me, 'When do you get the time to write all your books ? How on earth do you contrive to do so much work ?' I shall surprise you by the answer I make. The answer is this : 'I contrive to do so much, by never doing too much at a time. A man, to get through work well, must not overwork himself—or, if he do too much to-day, the reäction of fatigue will come, and he will be obliged to do too little to-morrow. Now, since I begun really and earnestly to study, which was not till I had left college and was actually in the world, I may, perhaps, say, that I have gone through as large a course of general reading as most men of my time. I have traveled much—I have mixed much in politics and in the various business of life, and in addition to all this, I have published somewhere about sixty volumes, some upon subjects requiring much special research. And what time do you think, as a general rule, I have devoted to study—to reading and writing ? Not more than three hours a day ; and when Parliament is sitting, not always that. But then, during those hours I have given my whole attention to what I was about."

WHO KILLED HIM ?—On last evening some cold-blooded liquor-seller for *three* cents sold poor John Donohey, a railroad hand, whisky. Donohey walked out upon the Sandusky Railroad to the bridge, one and a half miles from town, and as he was staggering along the track, the evening train swept around the curve. The engineer saw the man, and immediately whistled down the brakes, and with soul filled with horror, gave him every warning. Donohey saw the train coming. He stepped from the track. An oppressive load went off the engineer's heart; but alas ! the poor drunken wretch lost his balance, fell back, and the cow-catcher striking upon the head, split it open completely, and knocked the unfortunate man into the creek. The brakeman immediately sprang from the train and brought him ashore, but John was dead ! Who is the murderer ? We ask the liquor-seller who sold him liquor —answer to your own conscience as you will answer in the day of wrath—are you not his murderer ? And then put your hand upon your ill-gotten gain and say : "For *three cents* have I done this thing."

[Mansfield (O.) Herald.

FAUSTIN I.—In the letters from Hayti, published in the *Evening Post*, appears the following on the character of Solouque :—

"When it is borne in mind that Solouque was born a slave, and was the offspring of slaves born in Africa ; that he had no education whatever himself ; that he was elected President before he could read or write one word ; that he never visited any more civilized country than the one in which he lived, and which has been distracted by foreign and intestine war almost uninterruptedly from his birth ; and that he had never had an opportunity of hearing or learning any of the lessons acquired by the experience of older and more fortunate nations, one is constrained to admit that he is no common man ; and that, measuring his present elevation from his point of departure, and weighing his successes against his opportunities, he has proved himself entitled to no inconsiderable prominence among military heroes."

Dr. W. H. Edwards states, in the June number of the *Stethoscope*, that the mucilage of slippery-elm bark completely destroys the bitter taste of quinine. The dose of quinine is to be dipped in the middle of a table-spoonful of the thick mucilage, and then fully enveloped in it by means of a straw or the point of a knife, care being taken not to let the quinine touch the sides of the spoon. When thus prepared, nothing is tasted but the mucilage.

During an epidemic of small-pox, at Turin, Italy, out of $1,000 vaccinated persons, only one, according to Dr. Griva, was attacked by small-pox, whilst of 1,000 who had once had variola, three suffered a second time. At Geneva the ratio in each case was augmented, but the proportion remained the same—three in 1,000, and nine in 1,000. Hence, vaccina would appear to be a better preservative than variola itself.

In one of the industrial schools for poor and neglected children in New York city, were two little girls who, having been confined to wretched homes and filthy streets, *had never seen a flower*. What a volume of misery do the foregoing five italicized words contain !

An extraordinary calculating girl has been discovered in a school at Darvel, in Ayrshire —Margaret Cleland, daughter of a shoemaker ; she is between eight and nine years of age, and she multiplies great numbers mentally with astonishing rapidity.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87 ; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth ; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life —increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me.

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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The Sabbath Recorder.

For the Sabbath Recorder.

THEE, ONLY THEE.

BY GRACE DE LA VERITE.

O! grant, dear Lord, in that sad hour
Humanity doth fear,
When each *must* say the last good-bye,
And shed the parting tear;
From which the weary, the oppressed,
Those worn with care and toil,
Though longing for a final rest
With gloomy dread recoil;
No thought of cold and silent graves
May press my soul with fear;
No shade of pride or earthly love
May keep her hov'ring here;
No ling'ring looks she cast behind,
By earth-born thoughts controll'd,
But, gazing up with eyes of faith,
Thee—only Thee, behold!

Thee—only Thee, may then behold,
Who these same paths hast trod,
And sanctified our suff'rings here,
Thou holy Lamb of God.
Thee—only Thee, may then behold,
(No longer crowned with thorn,)
In thine own glory now arrayed,
To welcome thy new-born!

For the Sabbath Recorder.

COMMUNION.

BY S. S. GRISWOLD.

Having shown that opinionated dogmas can never be adopted as the basis of Christian unity, I beg leave, before proceeding farther, to offer a few remarks upon church order and fellowship.

There seems to be an opinion quite prevalent, that every organization of Christians into what is termed a church, is de facto *the* church; and Christians seem not to have been very scrupulous about multiplying these organizations to almost any extent, until church-making is certainly not above par. Even the same denomination, or sect, have not hesitated to form separate churches in the immediate vicinity of each other, and each claiming to be the church of that place. Within my vicinity a large Baptist church has been divided. Some ten or twelve brethren, and a few more sisters, thought their minister not orthodox, and this small minority convened a council of ministers, who, without granting any hearing to the large majority, or the minister, who had removed to a distance of some hundred miles, declared the minister unsound, and published so to the world, and that these dozen or more were the church. The Association sanctioned the act; and many now suppose that to be law and gospel. This is not a solitary case of ecclesiastical squatter sovereignty.

Now, that all of the thousand and one such organizations are in fact the church, I seriously doubt—organizations, many of which had their origin in self-will, ambition, mere difference of opinion concerning depravity, regeneration, perseverance, &c. Directly across the beautiful Mystic river, which divides our beautiful village, are two Baptist churches, of the "same faith and order," worshiping in two meeting-houses, within a stone's throw of each other. Now suppose the great Head of the church should send an epistle to the angel of the church at Mystic river, which of the ministering angels (pastors) would be entitled to take it from the office? Or, suppose such a letter to be sent to the Sabbath-keeping church in Adams, which of the angels there could lay claim to it? No invidious reference is had in specifying the above church, for they have as good reasons perhaps for their separate organization as one half of the ians, that will alter the case, but not until then are as much *the* church as hundreds of others in my view.

What, then, is the character to be assigned to that order of ecclesiastical organizations called churches? Are they human or divine? Doubtless partly of both, although chiefly of the former. Local churches, congregations, or assemblies, are permissively divine; like human government, which is permissively of divine appointment, while the various kinds of its administration are purely human. I refer to the fact, as to whether such governments are elective, hereditary, monarchial, or republican. So of local churches. Whether we consider them as merely permissive or obligatory, the exact manner of their original organization seems not to be very definitely defined by inspiration. That seems to have been left very much to the wisdom and judgment of those who should compose them. Therefore, while that external arrangement of church order which conforms the nearest to that of apostolic times may be the best, yet I apprehend any ecclesiastical assembly, or Christian congregation, or church order, designed for permanency, not in violation of Christian principle or action, may in a certain sense be denominated a church.

The local church of apostolic times seems to have comprised all the Christians permanently residing in a particular locality, whatever might have been their different views and practices, not inconsistent with Christian principle. A Christian church or congregation, then, of any specified locality, ought to embrace all and every true Christian resident there. And I believe it does, although, for various reasons, there may be a number of public congregations or meetings, when such church convenes for worship; such as the largeness of its numbers, convenience of assembling, &c.; but they are all one church technically, and should a communication from the invisible Head be sent to it, each true disciple would be entitled to hear it.

Such a body of disciples, having their hearts united by love, in honor preferring one another, each seeking another's welfare, rather than his own, remembering they were all brethren, having no master but Christ—I say, such a body of disciples would need no creeds, articles, or covenants, to bind them together, being held together by their love to each other, and by their union to their Head, which is Christ. Such a church being an embodiment and demonstration of the power of religion to unite its followers, would be a light, not only to enlighten, but to attract others. "How these Christians love each other," would be said now, as of old.

Although different opinions and practices might obtain among these Christians, growing out of each one's conception of what was truth, yet so long as honesty was conceded by each to the other—so long as each unhesitatingly acknowledged the other to be a true Christian disciple—what need would exist that such a disunion should take place, as included an apparent practical denial, by some of them, that the others were Christians, or at least were not entitled to a Christian ordinance? If any portion of this church, with the consent of the other portion, or perhaps without it, should deem it best, expedient, to form an organization for the better carrying out of any particular truth or duty, that all might be well and proper. But for them, when thus organized, to positively forbid the other portion, whom they admit are equally honest in not conforming to them as they are—I say, to deny the other portion of this church the privilege of enjoying a Christian sacrament with them, one in which both parties agree, seems to me to be, if not uncharitable, unscriptural and unnecessary. And I say this with all the objections in view, and with all due deference to those who differ from me. If one portion of the church are prepared not to admit the other to be Christians, that will alter the case, but not until then.

SECRET SOCIETES.

TO MY LAY BROTHER:—

Our discussion concerning "Secret Societies" may seem to be somewhat pointless, for the reason that, notwithstanding all you say in their defense, you *professedly* decline to defend them. That it is manifestly unfair for you to become a *voluntary* critic, and in that peculiar form of controversy to maintain an argument, and yet decline the responsibility of an open defense of the real question at issue, even yourself must see. Please, sir, *doff* your humility (?) and *don* your legitimate character, or *down with the quill!*

Of the past, however, I will not complain; but being inspired with the hope that we may yet see "eye to eye" concerning the relation existing between secrecy and temptation, I proceed to lay down several points as landmarks to guide us in the investigation, believing them to be in perfect harmony with my first proposition, and therefore allowable. To these I ask your attention as one professing some knowledge in the science of Christian philosophy, being careful to see how far we agree, that we may know how far and in what we disagree.

1. The human mind is so constituted, that secrecy always affects it more or less.

2. The human heart, in the exercise of its depravity, seeks the cover of secrecy, and will often defer or wholly abandon its purpose, when it cannot avail itself of this desired aid.

3. For deliverance from the power of evil influences, we are dependent upon the grace or mercy of God.

4. In the providence of God, we are daily brought into the presence of temptation.

5. When, in the providence of God, the path of duty leads into the presence of temptation, we are assured of the power of delivering grace. But—

6. Being free moral agents, and often "loving darkness rather than light," we *go* where God in his providence does not *call* us.

7. When we voluntarily go into the presence of temptation, uncalled of God, we sin, and forfeit the agency of restraining grace; and although the goodness of God may cause him to exercise delivering grace in our behalf, that by no means declares us innocent in the matter.

8. Whenever we go voluntarily into the presence of temptation, uncalled of God, and pray, "And lead us not into temptation," we do but mock God and deceive ourselves.

To the above sentiments you will, I doubt not, readily respond; the only chance for a difference of opinion being in their application. In their application to Secret Societies, you of course cannot follow me, seeing that these you decline to "defend." There are, however, some remarks of yours in this connection, to which I may refer. You will discover, by the above propositions, that when one exposes himself to temptation, through the influence of the law of secrecy (or otherwise,) uncalled of God, that is "secrecy out of place." Now when it can be shown that God leads men, in the performance of duty, to expose themselves to temptation in the formation of Secret Societies, I am ready, in any such instance, to confess that my view of secrecy will not apply. If it can be shown, in any instance, that God calls men to attend theatres as a matter of *duty*, no blame can attach to them. But attendance upon theatrical performances, when not required as a duty, I am certain, is wrong, for this reason, that experience and observation show the effect to be dangerous to both piety and morals. The Christian, under these circumstances, is certainly out of place when at a theatre. Now, I think it can be shown, from testimony the most reliable and abundant, that a Christian is as certainly out of place in a Secret Society as when in a theatre, or a ball-room, or a gambling-hall, as an attendant upon and promoter of their interests. But I go further, and say, that if I know anything as a philosopher, I know that Secret Societies are dangerous to the morals and spirituality of their adherents; if I know anything by observation and experience, I know that they are *snares* and *pitfalls. Yes, sir, I have the knowledge and experience on this subject that enables me to form an opinion that no sophistry or ridicule can overcome. My mind is as much made up on that subject, as that it is wicked to swear, or perverse to lie!*

But to proceed. Both yourself and others, when writing or speaking on this subject, as it seems to me, affect to be logical, when by a mere gingle of words you dispose of the question of secrecy as involved in this controversy. When you talk glibly of family secrets, church secrets, and society secrets, as if they were one and the same with "secret families," "secret churches," and "secret societies," do you really mean to deceive? Though you use them as convertible terms, yet every logician knows they are not. What shall we think of those men, so much proclaiming their own goodness and wisdom, and seeming to think that wisdom will die with them, when we see them attempting to carry points by this false and deceptious method of reasoning? For one, I suspect every man who plays falsely, either to be false at heart, or that he does not understand the game he plays at. Please, brother, to look at this until you can see the logical difference between a "secret family" and "family secret," a "secret society" and a "society having secrets," and then never attempt to deceive the masses by using as synonyms "Secret Societies" and the "secret of a society."

Again, when you attempt to convict me of error by representing me as friendly to missionary and other benevolent societies, having their origin in the principles of the gospel, and yet as being opposed to the Order of Sons of Temperance, whose mission is equally gospel-wise, you certainly fail. Please observe, that missionary and other societies of which you speak are *not* Secret Societies. But the Order of Sons is a secret organization. Opposition to the Order of Sons is not predicated upon the fact that it is a *temperance* organization, but that it is a *secret* organization. If missionary societies were secret organizations, but were nevertheless supported, while the Order of Sons were opposed because it were a secret order, then indeed your argument might be pertinent. But such is not the fact. Please bear it in mind, that I am opposing *Secret Societies* "as such."

You also seem to have adopted an error common to secret society men, and that is of supposing that a man must necessarily "fight as one that beateth the air" any evil that he has not experienced. Upon what other principle do you insist that a man, in order to oppose Secret Societies not as "one that beateth the air," must first join them? You might as consistently affirm this of theater-going, novel-reading, card-playing, opium-eating, debauchery, or any other crime or sin. Why, brother, the argument has not the virtue of even being specious! I think the additional light obtained from personal experience, to enable me to "take the goat by the horns," may well be spared, for two reasons. 1. Because there are plenty of "goats" from these folds running at large, that can be taken by the "horns" at any time; and, 2. Because several of the "goats" have "seceded," and the revelations they make are not such as would particularly interest me. I should about as soon think of going where the "rich man" went, to learn to preach successfully to sinners. But I would sooner take Abraham's advice, and "believe the law and the prophets."

I now come to your instruction of churches and their duties, and of ministers and their calling. "If churches would confine themselves to the object of their organization, and lay no unnecessary commands on their members, and the ministers of the gospel would imitate the apostle Paul, and 'become all things to all men, that they might save some,' bearing in mind that they are the servants of the church, and that they should not 'lord it over God's heritage,' in my opinion the church would grow in grace, the temperance cause be advanced, and both clergy and laymen would have more time to search the scriptures and be benefited thereby." So you say, and who does not say the same? The meekest saint and the veriest sinner surely would not differ about that. Why, if there is a sentiment in Christian creeds that can be repeated more readily than any other, by the strolling latitudinarian, the wandering Christian vagrant, the heady disorganizer, or the sneering infidel, it is that. I knew a man who felt scandalized because his minister opposed cotillions and dancing schools, going so far as to preach against them, and he said he "wished his minister would confine himself to preaching the gospel, and not go beyond his calling." He even went so far, in his zeal for the glory of the gospel, as to threaten to take revenge in its behalf by withdrawing his subscription, which would be very natural for that kind of piety. I was riding the other day in a stage-coach, and the driver expressed himself as being very much disgusted because "temperance people did not mind their own business." The reason why, you can judge. But pray, what is the object of church organization? Is it not two-fold—1. Subjective, in the matter of its own purification, and the salvation of its own membership, both present and future. Surely, the liberty of the gospel is not the liberty of "serving two masters." But let us see for a moment how your view will work. Take a church member who believes in dancing as an instance of Christian liberty. The church proposes to correct the evil, but he insists that the church shall confine itself to the "objects of its organization," and that it shall not lay on its members any "unnecessary commands." Another is a wine-bibber; another indulges in card-playing; another in theater-going; and another in slaveholding. Each one sets up, however, in his defense, that the church must confine itself to the "objects of its organization," and lay "no unnecessary burdens on its members," and will add, perhaps, that there is no "thus saith the Lord," in "just so many words," against these; and as their consciences do not condemn them, they insist that upon the score of Christian liberty they are to be indulged. The effect of all this is plainly to be seen. 2, The church, as constituted by Christ, has an aggressive character. It is to wage a perpetual war upon sin of every form, and labor for the renovation of this world, not by "conforming" to it, but by coming out from it and being separate. Your assumption concerning Paul, and your exposition concerning his becoming "all things to all men," upon which you ground your lecture to ministers, I protest against as totally misrepresenting him. Never was there a more vehement defender of the *principle* of right than was he, or a more bold opposer of the wrong. Hear him, in all the authority of his office, saying, "*Abstain from the very appearance of evil.*" But I put the question directly to you, Do you believe that the apostle would, if he were now living, in order that he "might save some," join the Free Masons, and that he might save others would join the Odd Fellows, and that he might save still others join the Sons and Templars and the Rechabites, and so on through the whole list, going through with their childish and foolish, if not hypocritical, ceremonies and mummeries, "becoming all things to all men," that he might save some? For myself, I would just as soon think of his becoming a "dandy-jack," wearing a red cap, and riding a "Shetland poney," that he might "save some!" Now, your failure in this matter is, that you have, in violation of all rules of argument, assumed the very question in debate, namely, the rightfulness of forming and supporting Secret Societies and upon this *assumption* predicate your lecture.

The seeming sharpness of this letter, dear brother, is not occasioned by any ill will towards you, or any one else. I believe, however, that you have lent your influence to a bad cause, and in the name of religion are working its overthrow, though unintentionally so, no doubt; and that yourself, and others similarly situated, ought, instead of rejoicing in your work of ruin, to immediately reform, and labor for the peace of Zion, whose harmony you are now greatly disturbing.

And now, as a minister, of religion, as one who has been in the service of the church for more than twenty years, and has dedicated to her upbuilding the whole labor of these years, who is growing grey and wrinkled and blind in her service—as one whose very life is wrapped up in her prosperity—I protest against her demolition by your hands. I appeal to you, and to all confederated with you, by all that is lovely in the peace of the church, in the purity of religion, in the bliss of brotherly confidence and amenity, to desist; I appeal to you, in view of disheartened brethren, distracted churches, and the *croakings* of the enemy, to desist. Not to desist from the practice of a single virtue, not from obeying a single requirement of *conscience*, or a single command of God, or "principle" of the gospel. But desist from a certain *form* of society organization, acceptable indeed to yourselves, but obnoxious to the great body of your Christian brethren. And in view of what is to be gained on the one side, and lost on the other, by accepting the above exhortation, I appeal to you, and the Christian sense of them who are "one in Christ," having been "made nigh by his blood," whether a refusal to comply does not savor more of the spirit of him who "causes division," than of that which is "gentle and easy to be entreated?" N. V. H.

From the United States Magazine.

A COLLEGE FOR BOTH SEXES.

It seems there is a collegiate institution at Alfred Centre, in this State, where male and female pupils have equal chances for an education, and receive alike the diplomas and honors of the College. We were not aware of this till now, and perhaps the fact will be news to most of our readers. We, therefore, publish the following letter, which we have received from a visitor there, giving some account of the Commencement Exercises on the 3d and 4th of the present month.

ALFRED CENTRE, N. Y.,
5th July, 1854.

Alfred Centre is two miles from the nearest railway depot—a quiet little spot—a gem amid the hills. It has much the aspect of a New England village, from which it was originally settled by a sect of "Seventh-day Baptists," who came out to this lone valley that they might choose their day of rest, and disturb nobody's Sabbath by so doing. The houses are low, and painted white, with green blinds, and peering as they do from the midst of abundant foliage, the effect is quite picturesque. But whatever might have been the design of the Seventh-day Baptists in choosing their location, the Alfred people are far from being exclusively of that sect at the present time. The site was chosen many years since by a gentleman of enterprise to be the foundation of a Seminary, or College, for the instruction of the youth of both sexes of the neighboring towns. He achieved his purpose with incredible patience and perseverance, and has now the pleasure of seeing three large convenient buildings crowning the side of the breezy hill, in which are accommodated some three or four hundred pupils, from all parts of the country. Besides this, there is a commodious chapel for religious or collegiate exercises.

It was a pleasant sight too see the youth of both sexes side by side in their recitations, and each receiving their diplomas without distinction of sex. On Monday, July 3d, the Female Literary Society held their anniversary. The exercises were creditable in the highest degree. I send you a poem read by one of the young ladies, which you will admit is very sweet, and gives promise of merit of a high order in the future.

In the evening, Mrs. E. Oakes Smith lectured, by invitation, to a large audience collected from the neighboring towns and villages. Then followed readings, music, poems, etc. On the Fourth, the day was pleasantly filled with the exercises of the male literary societies.

In comparing the productions of the two sexes in the various exercises of the College, the balance is by no means in favor of the masculine half of the pupils. I observe throughout the institution an air of courtesy entirely devoid of all familiarity in the deportment of the students. They dress plainly, live temperately, and perform the duties designed on the part of parents and guardians in sending them here—that is, they study. In this respect the College of Alfred Center might be cited as a model to more richly endowed seminaries. No ardent spirits are sold any where in the village, and the pupils have all of them an air of sobriety and good faith pleasing to witness; they are treated also by the faculty with a companionable considerateness. There is excellent material for an institution of the very highest order, and it is to be regretted that the funds of this College are not equal to their opportunities.

The musical department is well sustained, and in the evening we had the Flower Queen, so celebrated of late in school-girl annals, performed by about fifty young ladies, all dressed in white and crowned with flowers, the hair sweeping the shoulders in long curls. The effect was very beautiful, and the whole well sustained. The Queen looked, and sustained her part, admirably. This was really a very fine thing everywhere, but in a secluded spot like this, was a most unexpected gratification.

The graduating class consisted of about thirty members, of both sexes. I observed the young girls were some of them affected to tears as they received their diploma, and well they might be, for this is a new era in the experience of womanhood, and one that points most significantly to a great and brightened future. It would seem to be invidious to particularize any one of this interesting group, or I would like to name one whose calm, earnest face, simple diction, and womanly tone, gave promise of more excellence and usefulness in the time to come. The ladies were all tastefully habited in black silk dresses, with white silk scarfs passing over one shoulder and knotted under the other.

The occasion has been one of great interest to me, as illustrating views I have long entertained in regard to education, and which have been here carried out in a very good degree, though not entirely, for there is no reason why women of capacity should not fill professors' chairs in our public institutions. But time—time will bring about the realization of all great aims. Adieu. * * *

[The following is the poem of the young lady student, alluded to in the preceding letter.]

Farewell.

BY FRONIE COREY.

"Farewell! a word that must be, and hath been—
A sound which makes us linger—yet farewell!" [BYRON.

Farewell! a word of fearful power,
That's ever in the ear;
The burthen of each passing hour,
From the cradle to the bier;
A sound that echoes everywhere,
That heart may beat, or footstep dare.

It trembles low on every breath,
That rustles lightly by;
It blights the buds in Beauty's wreath,
And clouds Hope's sunny sky:
Its gifts are mournful ones, and sad—
A brow less smooth—a heart less glad.

I've stood within the halls of song,
'Mid wildest revelry,
And every heart and harp seemed strung,
To mirth and melody;
But long ere night had taken wing,
Broken was many a silver string.

I've seen the coral lip grow pale,
Tears dim the beaming eye,
As 'midst the joy, some hearts low wail
Came stealing sadly by.
E'en 'midst the music's merriest swell,
The discord came—it was—farewell.

Iv'e gazed upon the snowy brow,
Damp with the dews of death;
I've felt the faint pulse fluttering low,
With the last departing breath:
I've seen the eye grow strangely bright,
As if to trace the spirit's flight.

I've felt the hand of waxen hue
Clasp mine, when cold and weak;
It mutely gave the fond adieu,
The white lip could not speak.
That clasp unlocked the spirit's cell,
And gave to mine—but that farewell.

It was enough! it bore my thought
High o'er the care-dimmed earth,
To realms with so much gladness fraught,
Where the spirit has its birth;
It filled my soul with heaven-sent gleams,
From a fairer land, than the land of dreams.

And I have gazed on scenes like this,
In many a by-gone day,
With fairy forms that now—ah, yes!
That now are far away;
I've listened to the silver tone
Of voices, joyous as your own.

But the glowing cheek, the sunny brow,
The bright eye's laughing beam,
The happy heart—what are they now?
Nought—but a vanished dream—
A severed chain—a broken spell—
A song, whose last note was—farewell.

Farewell! in bitterness, again
The parting cup is filled;
Its nectar draughts are—tears of pain
From throbbing hearts distilled,
And of that cup, each ruby lip
Now wreathed with smiles, too soon must sip.

Farewell! perchance we never more,
As we *have* met, may meet;
The by-gone paths we've rambled o'er,
May sound to other feet;
But will not memory's golden spell
Still linger, though we say—farewell?

Ah, yes! like old delicious lays
Of music's sweetness, borne
From the far distance of bright days,
That never may return—
Visions of early bliss will thrill
The spirit's rusted chords—farewell!

ALFRED CENTER, July 3d, 1854.

REFORMATION OF WILLIAM WIRT.

A TRUE INCIDENT IN HIS HISTORY.

The distinguished William Wirt, within six or seven months after his first marriage, became addicted to intemperance, the effect of which operated strongly on the mind and health of his wife, and in a few months more she was numbered with the dead. But his habits hung about him, and occasionally he was found with the jolly, frolicsome spirits of a bacchanalian revelry. His true friends expostulated with him, to convince him of the injury he was doing to himself. But he still persisted. His practice began to fall off, and many looked on him as on the road to ruin. He was advised to get married, with a view of correcting his habits. He accordingly paid his addresses to Miss Gamble. After some months' attention, he asked her hand in marriage. She replied:

"Mr. Wirt, I have been well aware of your attentions some time back, and should have given you to understand that your visits were not acceptable, had I not reciprocated the affection which you evinced for me. But I cannot yield my assent until you make me a pledge never to taste, touch or handle any intoxicating drinks."

This reply to Wirt was as unexpected as it was novel. His reply was, that he regarded that proposition as a bar to all further consideration of the subject, and he left her. Her course towards him was the same as ever—his, resentment and neglect.

In the course of a few weeks he went again and solicited her hand. But her reply was, that her mind was made up. He became indignant, and regarded the terms she proposed as insulting to his honor, and vowed it was the last meeting they should ever have. He took to drinking worse and worse, and seemed to run headlong to ruin.

One day, while lying in the outskirts of the city, near a little grocery or grog shop, drunk, a young lady, whom it is not necessary to name, was passing that way to her home not far off, and beheld him with his face upturned to the rays of the scorching sun. She took her handkerchief, with her name marked upon it, and placed it over his face.

After he had remained in that way for some hours, he was awakened, and his thirst being so great, he went into the little grocery or grog shop to get a drink, when he discovered the handkerchief, at which he looked, and the name upon it. After pausing, he exclaimed:

"Great God! who left this with me? Who placed this on my face?"

No one knew. He dropped the glass, exclaiming:

"Enough! enough!"

He retired instantly from the store, forgetting his thirst, but not his debauch, the handkercheif, or the lady, vowing, if God gave him strength, never to touch, taste, or handle intoxicating drinks.

To meet Miss Gamble was the hardest effort of his life. If he met her in her carriage or on foot, he popped around the nearest corner. She at last addressed him a note under her own hand, inviting him to her house, which he finally gathered courage enough to accept. He told her, if she still bore affection to him, he would agree to her own terms. Her reply was:

"My conditions are now what they ever have been."

"Then," said Wirt, "I accept them."

They were soon married, and from that day he kept his word, and his affairs brightened, while honors and glory gathered thick upon his brow.

His name has been enrolled high in the temple of fame; while patriotism and renown live after him with imperishable lustre.

Christian benevolence knows no distinction of age, sex, color, or condition. She turns away from none.

The Sabbath Recorder.

New York, August 10, 1854.

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British Correspondent—JAMES A. BEGG.

"NO HEART FOR IT."

Who is it that has no heart for it? Alas! the Pastor. He has assumed the care of a church embracing many families. These families comprise the rich and the poor, the learned and the unlearned. On assuming the pastoral care of them, he said, substaintially, "I am devoted to them all, and as much as in me is, I am ready to devote myself to their spiritual and eternal welfare. I will preach the gospel to them publicly, and from house to house. I will make the Scriptures my daily and prayerful study, that I may show myself a workman that needeth not to be ashamed, rightly dividing the word of truth. I will never bring unbeaten oil into the sanctuary—crude, undigested discourses, which hungry souls cannot feed upon. I will visit the fatherless and the widows in their affliction. I will inquire into, and make myself acquainted with, the spiritual condition of those who wait on my ministry. I will rebuke sin wherever I find it, not with harshness, but with meekness and love. I will pray with, and for, my people, and make it my great aim to save their souls, warning every man, and teaching every man, in all wisdom, that I may present every man perfect in Christ Jesus; and to this end will I labor, striving according to his working which worketh in me mightily."

Such is the work which the pastor has promised to do; but alas! he has no heart for it. He thought he had when he first undertook it, but he was deceived. Like a fool, he trusted his own heart on this point, (Prov. 28: 26,) but he finds that his heart fails him. His affections are upon other things. His mind is habitually occupied with something foreign to, or at best having but a remote connection with, the great work to which he has professedly committed himself. He is not what he promised to be.

In some instances, the intellectual part of a minister's work is creditably sustained, while every other is neglected. He is fond of study, fond of investigating doctrinal subjects, and of bringing his powers to bear upon their elucidation and defense. If his calling were simply to be a *lecturer* upon Christianity, there would be no room for censure. It could not be said, that he has no heart for the work; for his whole heart seems to be in it. But he has undertaken to be a *pastor*—that is, a *shepherd*, for such is the meaning of the term. And it is required of shepherds, that they be diligent to know the state of their flocks, (Prov. 27: 23,) look after the scattered ones, gather the flock together, and care for each according to his wants.

But in other instances, a minister has no heart even for his studies—that is, for such studies as are appropriate to his calling. He may love ancient history; he may delight in poetry; he may be fond of philosophical investigations; he may be a student, and a diligent one, of those departments of knowledge which pertain to this world merely. But the Bible is a comparatively dull book to him. If called upon to address a literary society, or to give a Fourth of July oration, he is ready for it, and acquits himself creditably. But his pulpit performances show, that the Bible has been but poorly studied. The richness, the unction, the heart-searching pungency of scripture truth, does not pervade his sermons. Let the priest's lips keep knowledge, for the people seek the law of God at his mouth. Mal. 2: 7. But he has no heart for it; it is not the kind of knowledge which interests him.

Other cases exist, in which the minister seems to be good at visiting. He is always at it, and surely, this is the minister that will do good. But it is merely *social* visiting, such as one neighbor passes with another. He has nothing to say about religion; or if he has, it is about the externals of religion chiefly. He deals not with the consciences of those whom he visits. He asks not after their spiritual welfare; he inquires not into their habits with respect to closet exercises and family prayer; he presses home no important truth upon them, nor aims to make his visit religiously instructive and profitable. His visiting is not *pastoral* visiting. Why? Because he has not a *talent* for it, he says. Is it not, rather, because he has no *heart* for it?

A member of the church is known to be living according to the course of this world. Not that he is immoral, in the popular sense of the term, or ever offends by scandalous behaviour. But his whole life shows, that the world is that which he loves above every thing else. He does not steadily attend meeting on the Sabbath. He is never at the prayer-meeting. He never prays in his family. He is backward to do anything for the support of the gospel, and what he gives is given grudgingly, and in niggardly measure. It is the minister's business to "save such a one with fear, pulling him out of the fire," (Jude 23d.) It is not agreeable business, it is true. It would be much more easy to let him pass, hoping that, under the Spirit of God, the labors of the pulpit would be the means of softening his heart. But year after year passes, and pulpit labors produce no reforming effect. The evil goes on increasing. Why does the minister hold back? Why does he not go, as Nathan to David, with the message, "Thou art the man?" O, this is a kind of work that he has no heart for.

No minister fulfills his calling, who is not given to much prayer. Sermons generally give evidence for themselves, whether they have been well steeped in prayer, or not. The pastor who neglects his closet, may expect that a blast will be upon his labors. If he pray not for the people of his charge, he need not look for their growth in grace. Nay, he may expect that troubles will spring up among them, and that Satan will sow the seeds of error. When the pastors are become brutish, and have not sought the Lord, then they shall not prosper, and all their flock shall be scattered. Jer. 10: 21. Paul prayed, and had great conflict of soul for his brethren, that they might become perfected. (Col. 2: 1. See also Gal. 4: 19.) The great Shepherd led one continued life of prayer. But the shepherds that do feed themselves, and not the flock, have no heart for prayer.

Brethren in the ministry, let us examine ourselves. Did we enter the service under the impression that pulpit proclamations of the gospel, or the delivery of lectures upon Christian topics from week to week, would discharge our duty? If we did, we wofully deceived ourselves. And if, after so many years spent in the work, we find that little or no success has attended us, let us inquire whether the true reason is not found in this, that we have no heart for it. "If we do this thing willingly, we have a reward; but if against our will, a dispensation of the gospel is committed to us." 1 Cor. 9: 17. T. B. B.

WASHINGTON.

We found Washington very truly a city of "magnificent distances;" but magnificent mostly in outline and extension—not in the filling out, the development of the outline. Notwithstanding the vast amount of money that has been expended on the public grounds and places, there might yet be expended much more, to better advantage than in the purchase of Cuba and slices of Mexico. The public buildings, many of them, are magnificent, but badly located in the general plan of the city, either for beauty and symmetry, or even for convenience. The Capitol, especially, though finely located on a commanding eminence, is, in its contour and general arrangement, not very well calculated to represent the legislative and governmental idea of a great, progressive, and majestic nation, as this nation undoubtedly is. Everything is cramped and crowded. There is a want of unity, grace, proportion, roominess, airiness. It is too full of petty offices, restaurants, dark, narrow passages, winding and cramped stairways. It is true, that when the wings in process of erection are completed, it will give more room, but not otherwise help the matter much.

The Senate Chamber and the House of Representatives occupy either wing of the Capitol. They are semi-circular, and of size sufficient to accommodate about the present number of members. On entering the gallery of the Senate Chamber, a scene presented itself, of grave Senators hurrying hither and thither, with the confused hum of conversation, and the rapping of desks for pages, which most effectually drowned the voice of the Clerk in reading the minutes of the previous day's proceedings, and equaled only by the voices of members from various parts of the chamber, vociferating, Mr. President, Mr. President, striving to get his recognition, that they may get their particular and favorite measures or profound speeches before the Senate. After various efforts, they settle upon the Homestead Bill, which henceforward becomes the great question of the day. It was a day of work, and of struggle between freedom and slavery, for the Administration's substitute for the people's bill is in the ascendant.

We took pencil portraitures of the various speakers and actors of the day, as they appeared to our view.

HUNTER, of Virginia, author of the substitute, is, physically, well developed—mentally also, I guess.

BELL, of Tennessee—a fine, lawyerly looking man—age about fifty-five—head symmetrical and bold—speaks not fluently, but with considerable force.

MASON, of Virginia—noble looking, gentlemanly bearing, dark visaged, small, dark, piercing eye, jutting eye-brows—a nervous, but slow and dignified speaker.

BADGER, of North Carolina—bold, blunt, uncouth in gesture, unmusical in voice, slow, and common place.

TOUCY, of Connecticut—tall, slim, intellectual, dignified—speaks with ease and grace.

BUTLER, of South Carolina—the most rustic appearing man of the Senate, looking like some old codger, long, uncombed hair, uncouth, with a nervous jerk of the head, a keen, twinkling eye, sharp, nervous voice—possessing much keenness, sagacity, and power.

BAYARD, of Delaware—dandified, with curled soap-locks, an interminable talker, without much force or thought.

CLAYTON—a large, tall, scholarly-looking man—slow, dignified, and graceful in debate.

TOOMBS, of Georgia—dark, loud, noisy, coarse, fierce.

JONES, of Tennessee—long and lank, sharp and sarcastic, bold and fearless, gallant in his bearing—a noble specimen of southern chivalry, and of a western ranger.

PETTIT—Whatever may be said of his name, in respect to his spiritual, it certainly belies him physically. He is a good representative of a large, fat, lazy landlord.

DOUGLAS—a small, well-proportioned "Little Giant," with an agreeable little phiz—a small, lively eye, and a cheerful expression of countenance—speaks fluently, but not very rhetorically. Phrenologically considered, his head is wanting in the moral and religious faculties, and fully developed in the animal. He is seldom in his seat, but seems to have business with every one in general, and no one in particular, dodging here and there, smiling to this one, shaking hands with that one, talking confidentially with the next one, bowing gracefully to the ladies in the galleries, presenting the very beau ideal of a well-dressed drawing-room gallant—reminding us from his general appearanee of General Tom Thumb in his triumphal marches through the land. Such is the favorite and pet of Washington circles, and the leader of the American Congress.

HOUSTON—a tall, slim, pleasant looking, dignified old man, speaks slowly, gracefully, and eloquently. It is amusing to see him sitting in his seat, calm, collected, and complacent, attending to his own business, which for the most part seems to be whittling in true Yankee style, which, by the way, he does not perform very gracefully, being left-handed. He has his desk well supplied with good pine sticks, from which he generally makes a very careful and judicious selection. Or perhaps he becomes tired of the knife, and takes up scissors and paper, and instructs grave Senators how to cut out various fanciful figures and images. But wo to the unlucky Senator who happens to drop a remark not consonant with his views. He is a perfect Nestor in debate, and has the coolest and most humorous way imaginable of threshing stupidity and meanness.

CHASE—tall, full chested, straight as an Indian, bald-headed, noble forehead, noble bearing, a voice like distant thunder—looks exceedingly care-worn.

WADE—a remote representative of Calhoun or Jackson.

SUMNER—a thin, medium sized, scholarly looking man—with a prominent nose, long shaggy hair falling negligently over a pale, classic forehead, small twinkling eyes, quick, free, agile gestures, sweet smile, pleasant ringing laugh, a full, clear, sonorous voice—one of the most interesting men of the Senate.

On entering the House, we found such noise and confusion reigning, that it was next to impossible to hear any of the speakers, unless they spoke to the utmost stretch of their voices. It is well that the Americans are not fully aware from what utter confusion most of the national laws emanate, lest they might have less respect than now for them.

The Senate, after struggling through a ten-hours session, killed the Homestead Bill, adopted the substitute in Committee of the Whole, engrossed it for a third reading, and—adjourned. *

COMMUNION AT THE LORD'S TABLE.

I am induced to make some further remarks upon Communion, not for the purpose of prolonging the discussion, but in order to have a better understanding with brother Wheeler on this subject.

By his article on *Open Communion*, published in the *Recorder* of June 29th, he has taken a stand, not only against what I have written on the subject, but against the well-known sentiment and practice of the denomination of Christians of which we are both members. He says, "In reading these articles, had I been an individual of another denomination, I should certainly have considered myself classed with the vilest of men." Brother W. was formerly in this relation to his Sabbath-keeping brethren. Did he then understand that he was thus classed by us? He knew, or ought to have known, that the people with which he subsequently united held to a limited communion. He also knew, that this people professed to believe that the violation of any of the commandments of God is sin, whether it involves the transgressor in the sin of *incest, idolatry, Sabbath-breaking, covetousness, railing, drunkenness,* or *extortion.* And he also knows, that the apostle Paul, in 1 Cor. 5: 11, forbade his brethren to eat with such as were guilty of these offenses, even though they were called brethren. I am persuaded that he will admit, that a violation of the fourth commandment, whether by a repudiation of the precept, or by a plea of a change of the Sabbath from the seventh to the first day, is, scripturally and strictly, an unfruitful work of darkness. It is either a work of darkness or of light; that it is the latter, he will not pretend. We then can have no fellowship with, but are bound to reprove it. Eph. 5: 11. The same admission will he also make in regard to the innovations practiced in the ordinance of baptism, i. e., that they are a violation of gospel order, and that they are not according to any written or unwritten apostolic tradition authoritatively transmitted to us. Now, whatever our feelings or wishes may be towards such as err in these things, we are commanded, in the name of our Lord Jesus Christ, to withdraw from them. And the apostle adds, (2 Thess. 3: 14, 15,) "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not an enemy, but admonish him as a brother." Brother W. must abide by this instruction, or fall under the rebuke of the apostle and of the church.

Brother W. further says, "to his understanding, at least, an incestuous person and a first-day professor are placed upon the same seat, though he is called a brother believer in Jesus Christ." If our first-day brother occupy that seat, we have not placed him there. If he prefer his errors to a seat with us at the communion, who is to blame? But I have advanced nothing intimating that I consider such a person *as a flagrant violator of all morality,* as he seems to charge me. That his walk is not according to gospel order, I do hold, and so does brother W., and if we are consistent, we shall be more anxious to obey the apostle, than to withhold the rebuke which he commands us to administer, "*counting him not an enemy, but admonishing him as a brother.*" The position of such a brother, so far as the communion is concerned, is the same as that of a convert who has made no public profession of his faith, has not obeyed Christ in baptism, nor become a member of a gospel church. I know of no open communionist who would think it proper to extend the communion to such a person. Our first-day brother could place himself on the same seat with him, if both should happen to be present at a communion season.

I forbear following out the possible and legitimate results of Open Communion. Suffice it to say, that having taken this stand, we could object to no professing Christian, real or nominal, though he be a violator of the law of God, a trafficker in human beings, an abettor of intemperance, or a keeper of a brothel, provided he claims to be a Christian, and we may have no means of knowing that he is not such a person. And who will deny that persons guilty of these vices can be found in what are called Christian churches? Whatever the workings of open communion may be in first-day churches, he knows but little of the history of our own churches, who does not know that the practice has been disastrous to every Seventh-day Baptist church that has adopted it. No course has proved more directly suicidal. There could be no effective discipline where it has been practiced. All such Sabbath-keeping churches have become extinct. If it be right to sustain our church organizations, it would be wrong to adopt a practice which would destroy them.

We are not yet prepared to condemn the piety, wisdom, and foresight of those ancient and devoted fathers and mothers in Israel, who bore up under a weight of reproach and persecution for conscience sake, which would have driven their yielding posterity into obscurity and oblivion; and who, under the guidance of the Scriptures, and influence of the Holy Spirit, withdrew from their erring brethren, and organized the church upon a more scriptural basis. Until it can be shown that they were mistaken in their work, and that they departed from the word of God in their religious theory and practice, and in the discipline which they established, it will become us to be cautious in advocating innovations, which would set their wisdom and labors aside. Indeed, we should not feel ourselves at liberty to sow the seeds of discord and division in the denomination; especially by proclaiming to the church and to the world, that we are corrupt, and inconsistent in our practice—that we foster all the heresies that are abroad in the land. If it be so, that we and our fathers have mistaken our true line of duty in this, or in any other matter, is it prudent to openly proclaim it to the world, without first presenting the matter of our dissatisfaction to a proper ecclesiastical body, where the subject can be deliberately discussed, and there show the church that she is in an error? No brother should feel himself at liberty to advocate, publicly or privately, an innovation upon the established practice of the denomination, which, should he be successful in gaining proselytes, would result in discord and division. The case is quite different with such as endeavor to bind to our common confession of faith and established religious customs. If these are to be, or ought to be changed, they should be brought before a lawful assembly, to be disposed of by the united wisdom of the whole body. The instruction of the apostle in Romans 16: 17, should put us on our guard against causing discord and division among brethren.

It may be that we have among us *Unitarians, Universalists, strong Arminians,* and likewise Trinitarians and Calvinists. But our general confession of faith does not admit of the reception of a member who does not believe that salvation is by grace through the atonement made by Jesus Christ, and that those who die impenitent will be subject to endless misery. If we have infidels in the church, they have crept in unawares, or have become such since their admission. If we know this to be the case, it strikes me that it is not the most excellent way, to hold up to the gaze of all mankind our spots and blemishes. A better work would it be to endeavor to lead our erring brethren back to the faith once delivered to the saints.

I am painfully conscious that we are not the people we should be in the purity and harmony of our faith, and rectitude of our practice. And I believe it is the imperious duty of all the members of the denomination, and especially such as occupy the position of teachers of the people, to follow after the things which make for peace, and things wherewith one may edify another.

W. B. MAXSON.

LEONARDSVILLE, N. Y., July 31st.

SELLING LIQUOR ON SUNDAY.—The business of selling liquor in a retail way on Sunday seems to be just now in bad odor. In New York, Brooklyn, and Williamsburg, and also in several neighboring cities, strenuous efforts are being made to put a stop to it, by instituting legal proceedings against the offenders. As the law now stands, no doubt the Sunday traffic is illegal; and perhaps it is as well that the law should be enforced. But we hope the day will soon come when the whole traffic will be pronounced illegal, so that the friends of good morals will be relieved from the inconsistency of prosecuting men for doing on Sunday what they are licensed to do on the other six days of the week.

LETTERS FROM PALESTINE—NO. 3.

The Route by Sea—Smyrna—Bark Adolar—Journal—Approaching the Promised Land—Reflections.

JAFFA, 5 mo. 31, 1854.

My dislike to sea life made the voyage from my native land hence seem somewhat protracted, though in reality, considering the means of conveyance, (sail vessels,) it has been a quick passage. Fifty days from Boston to Smyrna, six days ashore there, and eleven days thence to this port, in all sixty-seven days. The bark's course from Boston to Smyrna varied from the latitude of B. to 44° 55', thence down to 35° 45' north. We entered the Archipelago off Cape Matapan, south of and close by Egg Rock. In sailing up the sea of islands, we left the islands of Deuro, Andros and Scio on the right; on the left, Negropont, Ipsard, and Mitylene. The direct course from Smyrna to Jaffa is first west 15 miles, then N. W. 30 miles, W. 10 miles, S. 60 miles, S. S. E. 80 miles, S. E. 70 miles, thence S. E. by E. ½ E. 440 miles, distance 705 miles. Light baffling winds drove us from our course when off Mitylene, and also when off Cyprus. The distance from Boston to Gibraltar, or to the Rock, as the sailors call it, as given by the Captain, is 3,350 miles, and thence to Smyrna 1,800; whole distance to Jaffa, 5,855 miles; but the distance as we sailed was probably about 7,000 miles.

I have to regret that circumstances did not favor us, while at Smyrna, with a view of the site of the ancient city, and of the ruined amphitheatre, where it is said that Polycarp suffered martyrdom. I could but reflect that I was near the spot where was planted one of the seven churches of Asia, mentioned in Revelation, which was poor, suffered tribulation for a time, and yet was rich in faith, and long since received the crown of life. I almost imagined myself treading in the footsteps of John the Divine. At least, I assured myself that holy men of old had journied to and fro over the same ground, where now I saw the busy throng hurrying heedlessly and thoughtlessly onward to the grave, with scarcely a thought for divine compassion or need of mercy. Long, long years have changed the scene, the inhabitants, their character and condition. Ah! how much do they need the converting power of the gospel. Here is a great field for evangelical labor, and certainly material enough to try the patience of as many Jobs as the Christian church can afford to send and support. And surely, none but those who can exercise this grace should come here to live as missionaries of the cross.

We were introduced to three missionaries of the American Board, and to one of the Church of England. Three of these four are missionaries to the Jews. One of them has been in Smyrna twelve years, and as yet but little fruit attends his labors. The mission of the American Board to the Jews is but recently established. The missionaries, Messrs. Morgan and Parsons, made us a present of a few Spanish books and tracts, printed in Rabbinical characters, such as are used by the Jews in this region in their written language.

The population of Smyrna is variously estimated from 125,000 to 180,000. It is made up of Turks, Greeks, Armenians, Latins, Jews, and Franks. The latter class includes, as near as I can understand, both Europeans and Americans. Of Arabs there are but few if any. It seems to be expected of every man of business, that he should speak two, three, four, and even more languages. The numerical order in which the several languages are spoken is as follows: Turkish, Greek, Italian, French, Armenian, Spanish and English. The Propaganda, a large Catholic college, does much to keep up and spread a knowledge of the French. I was frequently told that all the educated young men of Smyrna spoke French. In company with one of the graduates, I visited the aforesaid college, but it being at the time of study, I was shown only to the library, the court, which was quite spacious, and the chapel. The students are assembled twice a day before the altar, pictures and images, for prayers. We visited two mosques, a synagogue, a Greek church and Latin. Romanism appears the same here as I have seen it in the West Indies, in Canada, and at home. The service and furniture of the Greek Church differs but little from the Latin. In the mosques nothing was to be seen but a few lamps and some Arabic characters printed on the walls, and here and there a worshiper bowing towards Mecca. In the one where our ladies accompanied us, they were just closing their service. Mats were spread over the floor; on one side of the room was a small stand, and a man reading the Koran to a few listeners, who were in a sitting posture, and occasionally bowing to the ground. We advanced into the chapel, but were requested by several to take off our boots and shoes, a rather inconvenient and untimely operation for us, to which we were quite indisposed. After a short stay, we retired, and perhaps saved ourselves some trouble in so doing. Our guide asked us four piasters—glad to get rid of him at that price. At the synagogue we saw some four or five hundred Jews. The priest was not present. After an hour and a half spent in a kind of sociably clamorous reading and chanting, the Law was brought forth, a few passages read, and then returned to its place in a little closet in the side of the house. With a good deal of ceremony it was taken out and carried up into the altar, the people weeping at the sight thereof, and when the service closed, it was borne back to its place, accompanied with a great deal of pressing and crowding in order to get near so as to kiss it. In the midst of the service there was a short interval devoted to secret prayer. The whole was to us strangers very impressive; at times quite solemn. While their eyes were uplifted and they engaged in prayer, I too lifted my heart to God, that the veil might soon be taken from their hearts, that they might see and acknowledge the Messiah.

We made a brief visit to the barracks, and were apparently well received. We were shown through spacious halls, where were groups of soldiers at supper. Their sleeping apartments were also quite comfortable. Thence we were introduced to the lieutenant's room, where, according to the invariable custom of the country, we were offered the pipes and a cup of coffee—the former was refused—the latter was accepted.

Returning to our lodgings, the same evening, we had a glimpse of the Pasha, who bowed to us very politely.

To an American, Smyrna is anything but a pleasant city, chiefly on account of its very narrow, crooked, nameless streets, and withal too filthy for health or comfort. Alleys would be a more appropriate name for the widest of them. There are no carriages, no carts nor wagons. All burdens are carried by men and animals. At every corner, turn, and road he makes, the pedestrian must be on the look out, as he is in danger of a rubbing or of being pushed over by a hog skin or goat skin filled with Dutch cheese or water, borne on the half-bent back of some poor man, or smutted and pressed against the wall by a camel load of coal, or sent sprawling upon the pavement by a man load of boards or timber. Fortunately, I escaped without accident of this kind, though I saw a fine broadcloth greased or soiled by a stuffed skin, a damage which made me watch sharply for my own interests.

The evening following Sabbath, the 6th inst., at 9 o'clock, we embarked on board the Austrian bark Adolar, Captain Gersaglia. Several persons, mostly young men, called at our rooms and bade us farewell; some of them requested correspondence, with which we shall try to comply. We shall not soon forget them. On our way to the Adolar, hailed the Rose Pool and bade her crew a hearty good bye. Captain H. and lady accompanied us aboard, and after half an hour gave us the parting hand. Some time after midnight our vessel got under way. At sunrise we were only nine miles from town, sailing under a very light breeze. More wind in the afternoon, but contrary. Troubled again with sea-sickness, though better at night. Read part of the 20th chapter of Acts, where it speaks of Paul's voyage from Troas to Mitylene. We were off this island beating about under contrary winds. Two vessels were seen on the island coast signalizing each other with lanterns. We signalized one astern. There is a report of pirates in these waters. If there be danger, we feel that God will protect us.

The morning of the 8th we passed the Straits of Scio and near the village of Scio, which appeared to stretch along the coast for six or seven miles. In the harbor are a number of vessels. The country around is well cultivated. A little further on passed the island of Samos.

9th. Passed the islands of Nicaria, Miconi, Nuxia, Denusa and Buey. Amargo is in sight, also the Fourmi Isles. Before us, a little to the lelft, is the island of Patmos, where John wrote his Revelation. See a large village or city on one of the mountain hights.

10th. Passed the islands of Binaso, Levitha, Coos, Stanpalia, Safrani, St. John, Shefri, Niceso and Tilos.

11th. Saw Scarpenta on the left, and Rhodes on the right.

13th. A fine day. Enjoyed the Sabbath very much. Have spoken frequently to the Captain on religious subjects, but he generally evades the conversation by calling attention to something else. He remarked to-day, "It is true, this is the Holy Bible, but it brings in but little money." A part of the Bible Class lesson was explained to him. Took my Greek Testament forward for the Greek sailors to read the Lord's Prayer and other portions. Through a few words of Italian tried to preach to them the words of this great salvation. O that the Spirit of God may enlighten them, and his word bring them to Christ.

14th and 15th. In sight of the Island of Cyprus. We make slow progress, but the weather is fine. Thus far we have enjoyed ourselves very well. The vessel is roomy, affording us space for exercise; the Captain frequently puts up an awning on deck to shade us from the hot sun. All on board treat us very respectfully. Our fare is rather coarse, but it is substantial. George, the steward, speaks a little English, is quite humorous and very accommodating. The sailors seem to have quite an easy time, are orderly and make but little noise.

16th. We are now, at 6 P. M., 95 miles from Jaffa. As we near the Holy Land, I cannot help thinking of the places and the country where have been made visible so much of the power, wisdom and goodness of God. May my sojourn there be attended with success and characterized by a holy life. Would like to profit upon the first view of the sacred mountains to renew covenant with God, to be more wholly his for time and eternity. Why doubt and fear, my soul? Cast all thy care upon the Saviour. His promises are sure—never failing. He will not forsake those who put their trust in Him. And as to success, how important to believe the fact that His word can soften stony hearts, and bring Jew and Gentile to sit at the feet of the King of kings.

The Jubilee at Union College.—The celebration of the fiftieth anniversary of the presidency of Dr. Nott drew a great crowd of visitors at Schenectady. Judge Campbell, of New York, delivered a very instructive historical address, in which he said that Dr. Nott had personally instructed more than 3000 men, whose influence was now felt in every department of society.

After the playing of "Hail Columbia" by the band, Dr. Nott entered the church, leaning on the arm of a gentleman, and moving with difficulty. He was received with loud and repeated acclamations, and took his seat apparently much affected by the occasion and the reception. Dr. Wayland then delivered an address, because commanded to do so, he said, by his former friend and preceptor, from whom, though his own hair was then gray, he had in his youth received the lessons of wisdom. His discourse regarded the higher effects of education. Dr. Nott himself also addressed the great assembly, with much feeling. After the venerable speaker had retired, the alumni, on motion of Judge Parker, unanimously adopted the following resolution:

Resolved, By the alumni here assembled, that we tender to Dr. Nott our most respectful and heartfelt congratulations on this epoch of his life. We congratulate him on the unprecedented period of half a century, during which he has presided over this college, and in which, under his wise administration, it has grown from the acorn of 1804 to the wide-spreading oak of 1854; we congratulate him on the manifold contributions to literature, science, and religion, which Union College has sent forth during these fifty years; we congratulate him on his triumph over the recent attacks upon him; for though, from the very first, we were well assured of the result, yet we could not know the unparalleled magnificence which it was to reveal; and lastly, we congratulate him on the affection and admiration which he so wonderfully inspires in all those who have sat at his feet, and of which our presence here is a proof; and we hope to return for many succeeding years to renew these our congratulations. *Serus in cœlum radiat.*

At the suggestion of Dr. Hamilton, of Buffalo, a committee was appointed to take measures for the erection of a statue of Dr. Nott in the college grounds.

The Liquor Law in Vermont.—At the recent session of the County Court in Caledonia county, the Grand Jury gave strong testimony to the efficacy of the Anti-Liquor Law, by their report in regard to the county jail. They say:—

"Having in view the present situation of the county of Caledonia, although our predecessors have reported the jail insufficient, we report that, in our opinion, the same is sufficient for the present, at least for this year, while the present Maine Liquor Law is in force. We will further state one particular reason of our coming to this conclusion: We are informed by the present high-sheriff of this county, who had the general supervision of the jail for the last two years and the present year, that the prisoners during the said time have gradually decreased till the present term of this court, and for the first time for several years past the jail has been entirely free from prisoners."

The Grand Jury of Orleans county bear similar testimony to the value of the law in that county. The following is an extract from their jail report:—

"Owing to some cause, and we believe our Liquor Laws the principal, the jail has had for a few years past but few occupants, and the certainty of the continuance of the present law, we believe, renders it unnecessary at present to do more than to cleanse and whitewash the rooms."

The Maine Law at Home.—The report of the overseers of the House of Correction in Portland, Me., to the county commissioners, is official evidence to the salutary operation of the Maine Law, and to the good effects of closing rumshops:—

"For the year ending June, 1853, we felt much encouraged when we were enabled to report that there had been but *forty-nine* commitments for the year, or less than one a week. But how much more pleasure it gives us, you may judge, and will undoubtedly participate in, as all human hearts will, to state that the commitments for the year ending with June, 1854, are but *nineteen!* a diminution of *thirty*. And, better still, that for the last six months there have been but *seven*. This is certainly a most cheering account. With but *one* exception, they were sentenced to the House for that devastating sin, drunkenness. Remove that evil from our midst, and the cells would be solitary. It seems, by the comparison of the two years, to be fast diminishing. We trust another year may present a still purer docket."

Christianity in Lapland.—Rev. W. Brown says that though now it is near three centuries since the Swedes began to extend the gospel in Lapland, it has hitherto made little progress. The inhabitants, it is true, are professed Christians; but their Christianity is merely nominal, and among some of them the form of it may be sought in vain. Traces of their having offered sacrifices to the gods of their fathers are occasionally discovered among them. Few of them reside in the neighborhood of the churches; and, indeed, they seldom attend them, unless on the solemn festivals, or at a fair, when they have the sacraments administered to them. To insure their attendance, they are subjected to a heavy fine, and a severe penance if they neglect the appointed festivals. The clergy, such as they are, go little among them, except during their short summers, they are careful, however, to attend the winter markets to receive their pay, and to sell them spirituous liquors, of which they are immoderately fond, and of which, it is said, they can drink an enormous quantity without being intoxicated.

Correction.—In our notice of the meeting of the Central Association, in the *Recorder* of June 15, two names were inadvertently omitted from the Council appointed to visit the churches in Jefferson County. The Council is to consist of Thomas B. Brown, Geo. Greenman, Thomas E. Babcock, Joseph Potter, Leman Andrus, Jonathan M. Allen, David Dunn, John T. Davis, and John Maxson.

Abstract of Proceedings in Congress.

SECOND-DAY, JULY 31.

In the **Senate**, Mr. Rush reported a supplement to the Post Route bill, which was passed. The Senate then took up the House bill amendatory of the postage law, some trifling amendments were agreed to, and the amendments of the House concurred in, when the further consideration of the bill was postponed for the present. [The bill fixes the domestic postage at three cents per single rate for a less distance than 3,000 miles, and five cents over that number of miles; foreign postage five and ten cents, both to be prepaid in all cases.] Mr. Seward reported a bill for the relief of Betsy Nash, widow of Dr. Nash of Madison Co., N. Y., an officer of the war of 1812. Mr. Adams of Miss., moved an amendment by adding a section for the relief of the widow of James Batchelder, who was killed in the Burns fugitive slave riot in Boston. After an exciting debate, the amendment was adopted, and the bill as amended passed. Mr. Sumner then asked leave to introduce a bill for the repeal of the Fugitive Slave Law, which caused great confusion. Objection being made, leave was refused. The River and Harbor bill was then taken up, but no action on it was reached.

In the **House of Representatives**, Mr. Wheeler presented a memorial from merchants in New York trading with San Juan asking remuneration for property recently destroyed by United States authority at that town. The House then went into Committee on the General Appropriation bill, as returned from the Senate with numerous amendments. The clause for the erection of public buildings in Kansas and Nebraska being under consideration, Mr. Giddings moved to strike out certain words, leaving the remainder to read that the act for the organization of those territories be repealed. After considerable debate, the motion was rejected by a vote of Yeas 50, Nays 73. After acting on other amendments, the Committee rose. The Speaker then laid before the House a message from the President in reply to Mr. Chandler's resolution calling for information relative to the recent destruction of Greytown.

THIRD-DAY, AUG. 1.

The **Senate** spent most of the day on the River and Harbor Bill, which was passed. After the transaction of some unimportont business, Mr. Mason of Virginia offered a resolution, which was adopted, calling on the President for information as to whether any thing had transpired since the issue of his proclamation upon the seizure of the Black Warrior, so changing our relations with the Government of Spain as to obviate the necessity of the adoption of the provisional measure suggested by the President in the said proclamation. The River and Harbor bill was then taken up, several amendments adopted, and the bill passed. After the transaction of Executive business, the Senate adjourned.

In the **House**, a bill was reported remodeling the Consular and Diplomatic systems of the United States. The bills from the Senate, constituting Lakeport, La., Paducah, Ky., Shreveport, La., Jeffersonville, Ind., Madison, Ind., Tuscumbia, Ala., ports of entry; and creating collection districts in Texas and New Mexico, were severally taken up and passed. The Civil and Diplomatic bill was then taken up. The Senate's amendment increasing the salary of the Chief Justice and Associate Justices, was rejected; also the amendment to reïmburse Edward Riddle such sums as were expended by him in his official position at the Industrial Exhibition at London; also the amendment appropriating half a million dollars for the continuation of the works for supplying Washington and Georgetown with water. The amendment appropriating $1,800,000 for the construction of Custom-Houses, Post-Offices and Courts, was agreed to. The Senate's amendment, authorizing the President to employ in his official household a Secretary, Clerk, Steward, Messenger and Assistant Messenger, was rejected.

FOURTH-DAY, AUG. 2.

In the **Senate**, Mr. Fish, from the Select Committee, reported a bill for the better preservation of the lives and health of passengers on board of emigrant ships, and presented a memorial from American citizens suffering by the burning of Greytown, praying for indemnity. The House amendment to the bill making Tuscumbia, Ala., a port of delivery was concurred in. The Fortification Appropriation bill was taken up and passed without amendment. The Senate then proceeded to the consideration of the Post Office Appropriation bill. An amendment was adopted, allowing the Postmaster of Washington City one mill per pound for public documents passing through his office, out of which commissions he is to pay his employees an increased compensation of $250 each. Several small amendments were agreed to, the bill was then reported to the Senate, the amendments made in the Committee of the Whole were concurred in, and the bill was read a third time and passed. The Civil and Diplomatic Appropriation bill was then taken up and discussed.

The **House** concurred in the Senate amendments to the bill to provide accommodations for the U. S. Courts in New York, Boston and Philadelphia. The consideration of the amendments of the Senate to the Civil and Diplomatic bill was resumed. The amendments were acted on, the House generally concurring in the recommendations made in Committee of the Whole, and the bill was returned to the Senate.

FIFTH-DAY, AUG. 3.

In the **Senate**, Mr. Hunter reported back the Ocean Mail Appropriation bill. The bill to provide for the surrender of certain bonds of the State of Indiana was adopted. The Naval Appropriation bill was then taken up, several amendments were adopted, the bill reported to the Senate, and the amendments concurred in. The Light House bill was then read a third time and passed. The House bill repealing the act granting lands to Minnesota, was taken up, and after considerable debate was concurred in. The Committee on Foreign Relations, to whom was referred the President's Message, reported against placing the sum of ten millions of dollars at the disposal of the President with a view to the purchase of Cuba. The Naval Appropriation bill was then taken up, and the amendment dropping incompetent officers was agreed to, and the bill passed.

In the **House**, a message was received from the President, transmitting a copy of the Reciprocity Treaty between the United States and England, and asking the necessary legislation to carry it into effect. A majority and minority report was presented from the Select Committee, on the alteration of the Minnesota Land Bill. Both reports exonerate from fraudulent intent, but at the same time censure the change, indirectly fixing the responsibility on Col. Forney, the Clerk of the House. Each report is accompanied by a bill. The bill repealing the Minnesota Land act, was passed. Mr. Hunt of Louisiana offered a resolution to expel John W. Forney as Clerk of the House, and after an exciting debate the resolution was rejected. Mr. Letcher then made a report in part from the Select Committee on the Colt patent, which was laid on the table and ordered to be printed. The report is to the effect that no evidence was shown that corrupt means had been used to procure the passage of Mr. Colt's patent. An ineffectual attempt was then made to take up the Homestead bill, also the River and Harbor bill; after which some other business of no special public importance was transacted.

SIXTH-DAY, AUG. 4.

In the **Senate**, the bill from the House to reduce and graduate the price of the public lands was passed. The bill to increase the rank and file of the army was also passed. The report of the Conference Committee on the Army bill was concurred in. The bill to carry into effect the Treaty of Reciprocity concluded between the United States and Great Britain was then received from the House and passed. The Senate agreed to the amendment of the House for a final adjournment at eight o'clock on Second-day morning. The report of the Conference Committee on the Post Office Appropriation bill was received and concurred in. The Committee of Conference on the Ocean Mail Steamship Appropriation bill reported that they were unable to agree. The amendment on which the disagreement exists is the one by the Senate striking out the clause requiring the Secretary of the Navy to give notice for the discontinuance of the contract with the Collins line. All the appropriation bills were passed except the Ocean Mail Steamer Appropriation bill. At two o'clock in the morning, the Senate adjourned, after a session of twenty-eight hours.

In the **House**, the report of the Committee of Conference on the Army Appropriation bill was concurred in. The Conference Committee on the River and Harbor bill made a report, which was agreed to. A bill to carry the Reciprocity Treaty into effect was then passed. The Committee on the Judiciary made a long report on the subject of the Gardiner and Mears frauds, which was ordered to be printed. A resolution was then adopted requesting the President to institute proceedings in law or equity against all the agents, attorneys and confederates who may have assisted George A. Gardiner and Mr. Mears, or either of them, in procuring awards from the Mexican Board of Commissioners, in order to test their liability to refund the amounts paid them as such agents, confederates, attorneys or assignees. Various Senate bills were referred, and among them one providing for the payment of such creditors of the late Republic of Texas as are comprehended in the act of September, 1850, appropriating $8,500,000, was referred to the Committee of Ways and Means. The Speaker signed the bill making appropriations for the Civil and Diplomatic Expenses of the Government, and increasing the pay of the rank and file of Army; also the bill declaring the Southern Boundary of New Mexico, by the annexation of the Territory recently acquired from Mexico, and also the bill for the Improvement of Rivers and Harbors. The President's message vetoing the Rivers and Harbors bill, was received.

SABBATH-DAY, AUG. 5.

In the **Senate**, nothing of importance was done, except that a large number of enrolled bills were signed by the President of the Senate—among them the Army and Post Office Appropriation bills.

In the **House**, there was scarcely a quorum of members, and almost the whole day was taken up in talk about the vetoed River and Harbor Bill.

[In both Houses, the session was evidently considered at an end; many had started for home, and the few who remained adjourned to meet for half an hour on Second-day morning.]

European News.

Of the news from Europe received since our last, the following summary contains every important item.

The Turks have gained some considerable advantages at Giurgevo, on the north bank of the Danube, and at Chernavoda on the south.

From the Black Sea it is stated that Sir Charles Napier has at last received permission to attack Cronstadt, and will soon set about it.

In Asia, Kerim Pacha had surprised 12,000 Russians and defeated them, capturing six guns and 400 men at a pass in the mountains.

In Spain, the revolution is gaining ground, and threatens to overthrow the present Government entirely, the insurgents being masters at Madrid, the garrison had pronounced against the Queen, and San Duio, the Premier, had fled.

Affliction of Ex-President Fillmore.—The New Haven *Journal and Courier* states the following incident:—

The telegraph on Friday announced the sudden death of the amiable daughter of ex-President Fillmore, and to-day we hear the news of the death by cholera of his brother, Charles Fillmore, at St. Paul, Minnesota. About a month ago we were coming down the Mississippi on the Golden Era, in company with President Fillmore and his daughter, when we were met by an upward bound boat having Charles Fillmore on board, and the two boats rounded to, for the purpose of allowing the brothers to meet for a moment. The interview was probably their last. Within a few weeks the daughter and brother are gone—both stricken down within a few hours from each other of the same disease, though hundreds of miles apart. Then they were in perfect health and enjoying to its fullest extent the pleasures of a magnificent excursion; now they both sleep in the tomb, and their father and brother is left to mourn almost alone the loss which can never be replaced.

Moravian Missions.—The United Brethren are followers of Count Zinzendorf, and constitute the first Protestant Church engaged in the missionary work in modern times, having begun their foreign operations as early as the year 1732, and counting among the missionary heralds some of the most devoted and zealous men the world has seen since the time of St. Paul. According to their last report, their income last year was 86,221 rix dollars, or, as the rix dollar is seventy cents of our currency, $60,354; their expenditures 83,419 rix dollars, or $58,393. The different fields of labor which they occupy, with the number of stations, missionaries and church members on each, are:

	Stations.	Missions.	Members.
Greenland	4	23	2,017
Labrador	4	30	1,308
United States	4	15	499
Danish W. Indies	3	8	2.595
St. Croix	3	13	5,591
St. Juan	2	5	1,901
Jamaica	13	36	13.311
Antigua	7	19	8,021
St. Villes	4	11	4.045
Barbadoes	4	12	3,710
Tobago	4	6	2,100
Mosquito	1	4	20
Surinam	8	55	17,933
South Africa	9	55	6,160
New Holland	1	2	
Total	70	296	65,149

Israelites in Boston.—The Boston correspondent of the *Independent* says that in that city the Israelites have made a handsome gain since their organization in 1843, with ten families. Now they number one hundred and twenty families, and have a neat house of worship on Warren street, that will seat five hundred persons, with rooms for a school and for business purposes. Their incorporated name is "Ohebei Shalom," which signifies friends of peace. Their minister is honored with the ancient title of Rabbi, and on their Sabbath, which is our Saturday, he reads from the five books of Moses, written on parchment, in Hebrew; and indeed all their public services are conducted in the Hebrew language, and they teach this to their children, as well as the English. They allow no mixing up of sexes in the congregation, but the women sit in the gallery, and the men occupy the body of the house. They have a burial ground at East-Boston, and also a market of their own, where all their meat is prepared, by being separated from the blood. They are a quiet, orderly set, and eschew the riots and mobs in which the children of the Pope make themselves notorious. No one deprecates their increase, which is quite rapid.

SUMMARY.

The general impression has been, that the experiment of making the Clinton State Prison pay for itself, or even its running expenses, by the manufacture of iron, would be a failure. But the prospect is now more favorable. The Albany *Express* says, that the experiment has now been brought to a successful issue; that on the 28th day of June last, the first specimen of iron was obtained, and that at the present time, with but one furnace, twelve tuns per day, of the very best quality of iron, are being run.

The Receivers of the Cochituate Bank have made their first report. They have reached in cash one hundred and sixty-eight thousand dollars. They have good debts to the amount of $131,000, and must realize $90,000 of the $350,000 doubtful debts, in order to pay off all claims except the stock. The Receivers propose to declare a dividend of fifty per cent., but the Court postponed it to August 22, in order to allow creditors time to look into the Receivers' report.

One of the latest Boston "notions" is that of a locomotive engine so constructed as to run from Boston to Worcester and back with one cord of wood! The distance between these two points is forty-five miles, and the running time each way was one hour and fifteen minutes, or ninety miles in two and a half hours. If this is not the greatest speed ever attained, it is the greatest economy by far.

One of the greatest triumphs of the invention for cutting staves out of solid blocks of timber that cannot be split, is the use of Cotton wood, hitherto considered one of the most worthless, yet most common trees of the west, and one that grows more rapidly than any other. The wood is sweet and sufficiently strong for flour barrels and all dry casks. It is considerably used in the neighborhood of Alton, Illinois.

The entries of government lands in Iowa, at the present time, far exceed all former precedents, even the great speculative times of 1846. The gross amount of land entries in this State for that last thirty days, has not been far from 100,000 per day, and the receipts for the current year will be more likely to exceed than be less than seven millions of dollars.

Near Milwaukee, Wis., a few days ago, five persons were burnt to death. They lived in a small shanty about twelve feet square. The only door into the hovel was through the inner part of the small wing, and it is supposed that by some carelessness that wing, which was used for cooking, took fire, and the smoke suffocated, while the flames prevented the escape of the unfortunate victims.

The State of Michigan has the honor of being the first State in the Union, if not in the world, which offers to the student *from all portions of America* a complete collegiate course of medical instruction *free of charge*. The College is in Ann Arbor, where seven Professors are on duty, and the course of studies is said to be comprehensive and thorough; the term commencing on the first of October, and continuing six months.

The *Christian Advocate* says that the large gambling-saloon in Sacramento, corner of Second and Jay streets, has been changed to a clothing establishment. What a salutary revolution! Before, men were robbed there; now, for a fair compensation, they will be clothed.

The Salem *Observer* says that Mr. Thomas W. Sweetser, recently deceased at Boston, has bequeathed the sum of $10,000 to the city of Salem as a fund, the interest of which is to be expended, under the direction of trustees, in furnishing cooking stoves and fuel to poor families.

A dispatch dated Boston, August 2, 1854, says: A suit, in which damages are laid at $20,000, has been instituted by a gentleman of West Roxbury against Mayor Smith, Marshal Freeman, Gen. Edmunds, and others, for injuries sustained on the occasion of the rendition of the fugitive Burns. Writs have been served on the above parties for their appearance at Court.

It is reported that nearly 2,000 dogs have been slaughtered at the public pound in New York since the Mayor's edict went forth on the 26th ult., and that nearly an equal number have been redeemed alive by their owners. Over $2,000 have been paid to the dog-catchers. The war against unmuzzled dogs will be continued until the 1st of September.

In Brooklyn, N. Y., Aug. 2d, J. N. T. Tucker, editor of the *Eagle*, killed his own child, four years old, by cutting his throat with a razor. Tucker was formerly a Baptist minister, but has latterly been very intemperate, and probably committed the awful deed in a fit of insanity produced by hard drinking.

A ship from Leghorn arrived at New York August 3d, bringing 25 Italian patriots to our shores, who, for the "offense" of struggling for the freedom of their country in 1848, under Garibaldi, were arrested, shut out from all intercourse with their friends and the world, and finally exiled to this country, by the Pontifical Government.

The yellow fever has broken out to a great extent among the American shipping in the unhealthy ports of the West Indies. A vessel from Matanzas, the B. Aymar, which sailed from that port, put into Mobile, the captain having died on the voyage of yellow fever, and the crew being all laid up sick.

The Albany *Knickerbocker* learns that out of 4,603 citizens holding office under the United States Government, 701 are foreigners—515 in Custom-Houses, 104 in the Departments at Washington, and 82 as Ministers or Consuls. In New York there are 96 foreigners to 703 Americans.

The extensive Cotton, Flour and Woolen Mills at Lebanon, Tenn., were consumed by fire on July 29. The loss amounts to $110,000, and the insurance to $31,000. Two hundred and fifty hands are thrown out of employment. It was the work of an incendiary.

The Corbins of Virginia, Maryland, and their collaterals, are to meet at Barnum's Hotel, Baltimore, on the 9th of August, for the purpose of defining their genealogy, in order to take some legal steps to investigate their claims to the "Jennings estate."

A brutal murder was committed at the St. Nicholas Hotel, in New York, one day last week. R. M. Graham of New Orleans and a Mr. Loring of California got into a dispute, when the latter was stabbed by the former, and killed.

Rev. Dr. Van Dyck, a native of Kinderhook, and for the last fifteen years attached to the Syrian Mission, sailed from Boston on Monday, for Beyroot, to resume his labors, from which he has had a respite for about a year.

The American Baptist Home Mission Society has come into possession of $6000, bequeathed by the late Garrat N. Bleecker, as the commencement of a permanent fund for the support of the secretaries of the Society.

Roswell S. Burrows, Esq., of Albion, Orleans Co., has made a munificent donation of three thousand dollars for the benefit of the Neander Library in the University of Rochester.

The steamer Agawam was destroyed by fire in the Connecticut River on Friday evening, 28th ult. The fire is supposed to have had its origin in the vicinity of the boiler. The loss is about $10,000.

Mr. Nicholas Harter, of Deerfield, Oneida County, N. Y., 93 years of age, a remnant of the Revolutionary soldiers, died a few days ago.

New York Markets—August 7, 1854.

Ashes—Pearls $5 50; Pots 5 81.

Flour and Meal—Flour 6 50 a 6 75 for ordinary State, 6 75 a 7 25 for common to good State, 8 50 a 9 00 for common to good Ohio. Rye Flour 5 50 for common, 7 00 for superfine. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 60 for red Upper Lake, 2 50 for prime new Genesee. Rye 1 15 for old, 1 20 for new. Oats 42 a 44c. for Jersey, 44 a 47c. for State and Western. Corn 70 a 72c. for Western mixed, 74 a 76c. for round yellow.

Provisions—Pork 10 50 for prime, 12 00 for mess. Beef 12 00 a 13 00 for country mess. Lard 10c. Butter 12 a 16c. for Ohio, 16 a 20c. for State. Cheese 7 a 10c.

Lumber—15 00 for Eastern Spruce and Pine.

Wool—Fine Fleece is selling at 40c.

DIED.

At his residence in Stoughton Town, July 10th, Dr. Nathan M. Green, aged 33 years. Dr. Green was sick but six hours. By his sudden death, a companion and one child are bereaved of an affectionate husband and a kind parent; also numerous relatives of a dear friend, and the public of a good physician and useful man. Z. C.

At Millington, N. J., on the 1st inst., Mrs. Sarah Randolph, wife of Isaac F. Randolph, aged 65 years, 9 months, and 15 days. For eighteen years she has been a member of the New Market church. During a protracted illness of more than three months, she exemplified the power of the gospel, and died in its full hope.

On the 27th of July, Albert W. Sheldon, aged 4 years, 11 months, and 23 days; and on the 31st of July, Edson G. Sheldon, aged 1 year, 1 month, and 18 days; sons of Henry M. and Mary A. Sheldon.

Two sparkling dew-drops on the morning spray,
That early sun-beam melts and fades away;
So pure and lovely, only given,
That richest gems may gleam in heaven.

LETTERS.

Martin Wilcox, J W Green, C R Burdick, Wm Green, Lucius Crandall, Eli Forsythe, Pardon Cottrell, W B Gillett, R S Geer, W B Maxson, N V Hull, John Whitford, J A Champlin, A Steward.

RECEIPTS.

FOR THE SABBATH RECORDER:

W Stillman, Westerly, R I	$2 00	to vol. 11	No. 52
George Gavit "	2 00	11	52
J A Champlin, Dorrville, R I	2 00	11	13
J E Potter, Philadelphia, Pa	50	11	10
Simeon Babcock, Pratt, O	2 00	11	52
Joel Babcock, Montra, O	2 00	11	52
Darius Davis "	2 00	11	52
N Reynolds, North Petersburg,	2 00	10	52
Pardon Cottrell, Almond,	2 00	11	52
R S Geer, Pitcairn,	2 00	11	52
Martin Wilcox, New London,	2 00	11	52
Calista Jones "	2 00	11	52
Truman Lanphear, New York,	4 00	11	52
A Steward "	2 00	11	20

FOR THE SABBATH-SCHOOL VISITOR:

W B Gillett 67c C Barrett 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John E Potter, Philadelphia, vols. 1, 2,	$2 00
Mary T Davis, Plainfield, N J vol. 3,	1 00
Calista Jones, New London, "	1 00

WILLIAM M. ROGERS, Treasurer.

Our Anniversaries.

The Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September, (14th day of the month.) The Anniversaries of the American Sabbath Tract Society and the Seventh-day Baptist Publishing Society will be held at the same place on the following day.

Board Meetings.

The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

The location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. A. UTTER, M. D., Physician and Proprietor.

Agents Wanted.

The services of a number of young men are wanted in selling the "Pearl or Scripture Library," containing sixteen volumes, 32 mo., bound in a neat style, and put up in a rich imitation rose-wood case.

The "Pearls" sell readily among all denominations, and testimonials of their utility are beginning thus early to be received. These works, for cheapness, will compare favorably with those published by the American Sunday-School Union or the American Tract Society, and form a complete compendium of the Bible on those subjects that relate to the faith and practice of Christians.

A liberal compensation will be given to all who are willing to engage in their distribution. Address

6tf H. H. BAKER, New Market, N. J.

Central Railroad Company of New Jersey.

The cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P. M.

Leave Plainfield for New York at 7 and 8.30 A. M., 12.50 and 5.10 P. M., passenger, and 7.30 P. M., freight.

Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M. freight; and for Somerville at 7.30 P. M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup t.

Hudson River Railroad.

Summer Arrangement.—Trains leave Chambers-st. daily for Albany and Troy as follows:—

Express Train, 6 A. M., through in four hours, connecting with Northern and Western Trains.

Mail Train, 9 A. M. Through Way Trains, 12 M. and 5 P. M.

Express Train, 4 P. M. Accommodation Train at 6.30 P. M.

For Tarrytown at 11 P. M.

For Poughkeepsie—Way Passenger Trains at 7 A. M. and 4.15 P. M. from Chambers-st.; and Way, Freight and Passenger Train at 1 P. M. from Chambers-st.

For Peekskill at 10 A. M., 3 and 5.30 P. M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 13th and 31st sts.

Sunday Mail Train at 3.40 P. M. from Canal-st. for Albany, stopping at all Way Stations

EDMUND FRENCH, General Sup't.

Great Western Mail Route.

Sixty Miles Distance Saved—Michigan Southern Railroad Line. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. And they will not be subjected to the numerous and vexatious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

Providence, New Bedford, and Taunton. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

Trains leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
STATIONS.	P. M.	P. M.	A. M.	A. M.	P. M.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M.	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.50	*9.13
" Alfred	*3.22	*7.32	12.46	*6.59	9.30
" Andover	3.41	*7.40	1.05	*7.15	10.02
" Genesee	4.07	8.02	1.22	1.28	7.38
" Scio	4 18	*8.10	1.42	*7.44	10.55
" Phillipsville	4 30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8 29	2.06	7.57	11 30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8 52	12.12	6.08	10.49	5.20

Trains moving Eastward.

	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex
STATIONS.	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3 00	12.45	6.42	5.30
	A. M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12 53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6 15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1 58	7.38	7.48
" Andover	*1.42	6 51	2 21	7 55	8.15
" Alfred	*2.00	7 07	*2.41	8.12	9 00
" Almond	*2.10	7.15	2.54	*8.20	9.18
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Miscellaneous.

The Austrian Imperial Printing Establishment.

(Correspondence of the N. Y. Tribune.

VIENNA, July 8, 1854.

Printing was discovered in Germany, but improvements are now being made in different departments of the art, that would have astonished Guttenberg and the ancient veterans of the type. The censure with its worst features still exists in Austria, but more is being done here to perfect the art of printing by giving it a polygraphic character than in any other part of the world. The Emperor supports an immense establishment for that purpose, which I had the pleasure of visiting a few days since in company with Prof. Dunglison of Philadelphia. Von Hammer Purgstall, the celebrated Orientalist, kindly furnished us with a letter to M. d'Auer, *Directeur* of the establishment and Member of the Imperial Institute, and no pains were spared to make us acquainted with the important improvements lately introduced.

The establishment is unique in character, and of an immense size. The Government printing, the publication of the expensive works of the Academy of Sciences, the preparation of volumes for the Oriental Academy, and labors connected with almost every department of the fine and plastic arts, are carried on within its walls. Even the types used are cast in the establishment. It is polygraphic, or rather omnigraphic, as M. d'Auer showed me specimens of printing in six hundred and eight different languages and dialects—of all, in fact, that have been reduced to an alphabet. The Lord's Prayer has been published in all the above with Roman letters. The same has also been published in two hundred and six languages and dialects, with the characters peculiar to each. Twenty steam-presses are employed in the establishment. A large number of hand-presses are also employed for lithographic and other purposes.

I have space to mention but few of M. d'Auer's recent improvements in the polygraphic art. What pleased me most, and what is perhaps the greatest discovery made in Germany for many years, was his method of making impressions *immediately* after the original, thus dispensing with wood cuts and engraving of every kind. It matters not whether the object to be copied be natural or artificial. I was shown impressions of the most delicate plants, as well as of costly laces, colored in the most exquisite manner, raised in relief, and so perfectly natural that the microscope could reveal no faults. The manner of taking impressions of this kind is as simple as it is expeditious. The plant or leaf to be copied is dried and placed between two plates, one of copper and the other of lead, the latter being as malleable as possible. The plates are then submitted to an immense pressure between heavy rollers, and singular as it may seem in the case of a delicate leaf, or a piece of the finest lace, a perfect impression of the object is made in the leaden plate. A copy in relief can then easily be obtained by the employment of a plastic substance, and the latter having been submitted a short time to the galvano-plastic process, we have a plate by which copies of the original object can be produced in any number. The same process can be followed with ancient coins, fossil remains, fishes, and petrefactions of every kind, except that gutta-percha must be employed instead of lead to obtain the first mold. In lithography we must have a plate for every color, whereas but one is needed for all colors in the above.

I was surprised at the extent to which the galvano-plastic process was employed. M. d'Auer makes use of it in almost all branches of the geographic art. All his stereotyped plates are galvanized, a process which gives them far greater durability and renders their impressions more beautiful. Under his hand the hydro electric current is made to deposit a metallic plate on wood, gutta-percha, leather, and in fact a variety of plastic substances, which it was hitherto believed could never be employed. It is astonishing to observe with what facility paintings, and even crayon drawings on plates of copper, can *in this manner be multiplied*, and at the same time exactly and beautifully. The artist or limner makes the picture with appropriate colors on a silver-plated copper. The latter is then submitted to the galvanic process, whereby we obtain an exact copy of the painting or drawing, by means of which any number of impressions may afterward be produced. Even the slightest pencil drawings can be reproduced *ad libitum* in this manner without the aid of an engraver.

M. d'Auer is now engaged in bringing out a new invention, in which, by a process of etching and galvanography, daguerreotypes and photographs may also at once be communicated to copper plates, and thus, like the impression of a newspaper, be multiplied to any extent. Strange uses these to which we are putting the most subtle of elements. Purifying the air as it leaps from cloud to cloud, conveying our thoughts with lightning speed through telegraphic nerves, fighting our battles for us, it is now made to reproduce whatever is beautiful in nature or wonderful in the graphic art, with a skill far surpassing the most cunning hand of the artist. The rays of light are made to draw our pictures, the electric current acts as the engraver, and steam throws off the impressions faster than they can be enumerated by the human voice.

Chimitypie, or engraving by a chemical process, is also largely carried on in the imperial establishment, and has supplanted almost every other method of preparing plates for charts, maps, &c. The design is first engraved on a plate of zinc, the cavities and lines are then filled, and the whole plate covered with a fusible metal. A repeated application of nitric acid then removes all the superfluous zinc. On the second plate we have lines in relief, and with a little further manipulation it is ready for use.

Microtypie, has also been developed to an astonishing extent. By means of it the creations of the microscopic world are represented on paper with the greatest ease, and brought into books by the side of our hugest natural objects.

M. d'Auer has also a most perfect method of producing exact miniature representations of coins, engraved plates, &c. Exact copies of the same are first obtained by means of a *gelatinous* mass, which contracts to great extent when submitted to a certain chemical treatment. The above process may be repeated any number of times, and miniature representations of any desirable size be obtained.

The advances made in chromo-lithography are not less striking. Lithographic plates must here be employed, and M. d'Auer has succeeded in obtaining most satisfactory imitations, not only of good colored designs, but also of paintings in water colors and oil. Several specimens were shown, and it was impossible for me to distinguish the imitations from the originals. The works of the great masters may be copied and multiplied to any extent in this manner, and ornaments obtained for our parlor walls at a paltry price, which, if copied by hand, would cost hundreds of dollars. The extent to which the art of chromo-lithography can be applied is illimitable.

The treasures of ancient and modern art can be multiplied at pleasure, and the middle and even lower classes be enabled to enjoy what hitherto has been the exclusive possession of the wealthy. Instead of rude wood cuts, the poor man will, in a short time, be able to decorate his humble dwelling with exquisite imitations of the master pieces of Angelo and Rubens. It will contribute essentially to an improvement, or rather to the creation of a proper taste among the lower classes, an object which cannot be obtained too soon.

M. d'Auer spoke in the highest terms of a Philadelphia publisher, who recently spent some time in Vienna, and is the only man who has conceived the idea of forming a private polygraphic establishment similar to the one in Vienna. Success to his undertaking.

Milking Cows.

To insure the greatest yield of milk from a cow, she should not only be well fed and well tended, but also well milked. Now it is not every man or every maid who can squeeze fluid from a cow's udder, that is a good milker.

It is important, in the first place, that a cow's bag should be clean. For this purpose, when the animal is stabled—as they are, or should be, during the winter, on all farms, and throughout the year, by many—let the whole udder be washed with cold water, and immediately thoroughly dried with a towel. The advantages of this practice to the health of the animal and the healthiness of the milk, are great and manifest; and in this way, too, we escape the black sediment of which milk buyers so constantly complain, and which is nothing else than small particles of manure, brushed from the bag and belly of the cow into the milk pail. The hands of the milkmen by this process become washed clean, of necessity—an operation too generally omitted by those who consider themselves neat and careful. The same process obviates, too, the supposed necessity of moistening the teats by milking a fine stream into the hands and washing the teats therewith—a filthy practice, followed by almost all men, and too many women.

The udder being now cooled and cleansed, we are ready to begin milking. If the cow be well trained, she will now extend backward her hind leg for your convenience, without a word accompanied with the word of command "*hoist.*" They understand what is required of them, and need only at times a gentle reminder. But it is a singular fact, that man who are kind in every other relation of life, as husband, father, neighbor and master—are rough in their treatment of gentle "bossy." If they say "hoist," it is in stentorian tones; and too generally, the first intimation of their wishes is conveyed in a striking manner, by the edge of a heavy milking stool. Now a considerable experience among the "milking mothers of the herd," has convinced us that harshness of tone, or petty cruelty, is not only not productive of good results, but is extremely disadvantageous. Many cows, that hold up their milk to a cross milker, will give down freely to one more gentle. And the sack of grain, or other weight across the loins, which is well used to compel the animal to give down, would have been uncalled for, if a kind hand had always drawn her milk, or could be dispensed with, if gentleness takes hold of the teats.

Now the cow may kick. Well, to return kick for kick is a poor method of converting Mooley from the error of her ways, but she might be completely cured by kindness.

When fairly seated, it is of the utmost consequence that the milking should be done without violence, and as rapidly as possible. Many persons who pride themselves on their fast milking, jerk the teats violently, and others will cause them to become sore by the pressure of their finger nails. The best milkers scarcely move their elbows, but with the upper portion of the hand grasping and compressing the teat, force the jet of milk by the pressure of the lower fingers.

Whether a cow should be milked before, after, or during feeding, is a question of minor importance, and must be decided by circumstances. R. L. Allen, in his excellent work on "Domestic Animals," recommends, if we rightly remember, that they be milked while feeding, for the reason, that while thus engaged they will more readily let down their milk; but many cows, at other times quiet, will be a little uneasy while eating, and anxious to get not only what belongs to them, but a share of their neighbor's meal also. For this reason, we always milked before feeding, that the feed might appear as a reward of merit. Where one has but one or two cows, it is of course a matter of little moment. In fine, we recommend to those who want much milk and good milk, *kindness* and *cleanliness*. [Journal of Agriculture.

A Sad Story.

The following extraordinary case occurred in Mississippi under the slave law of that State:—

A planter was afflicted with a loathsome disease. So offensive were the ulcers, that he was deserted by his white friends; and while thus afflicted and forsaken, a girl, whom he owned as a slave, kindly and patiently waited upon him, dressed his ulcers, cleansed his person, and watched over him until he eventually recovered. With gratitude and affection to his benefactor, he took her to Cincinnati, Ohio, executed to her a deed of manumission, had it recorded, returned to Mississippi, and there married her in legal form. They lived together affectionately for many years, reared a family of children, and, as he lay upon his death-bed, by will he divided his property between his wife and children. His brothers hearing of his death, came forward and demanded the property. The widow and children were indignant at the demand. They too were seized; and the validity of that marriage was tried before Judge Sharkley, of that State, who decided that the whole matter was a fraud upon the law of Slavery—that the property belonged to the collateral heirs. His widow was sold by the surviving brothers, the children were bid off at public auction, and both mother and children now toil in chains or sleep in servile graves.

Snake Fascination.

From the St. Louis Herald, July 12th.

We have occasionally read accounts of persons having been fascinated or spell-bound by snakes, but never knew of an instance occurring in our vicinity until a day or two since, and one that we know to be a fact. A man by the name of O'Mara had a small child, a little girl about thirteen years of age, who came to her death through the influence of a snake, one day last week, under the following circumstances: O'Mara resides on Copperas Creek, in Franklin County, and but a short distance from the Pacific Railroad depot. Some nine months ago, early last fall, his family noticed the little girl to be pining away, and pale, although she had been very fleshy and hearty, and apparently without any cause or complaint of sickness. By the time winter had fairly set in, she was wasted away to a mere skeleton, but as soon as the weather became cold she again seemed to revive. She never complained of being unwell, and in reply to all their inquiries in regard to her health, she invariably said she felt very well, only a little weak. As soon as spring arrived, she could not be prevailed upon to eat any victuals in her father's house, but would take a piece of bread and butter, or a piece of meat, and go out to the edge of the creek to eat it. The family noticed her regularly, always going precisely to the same place, and invariably complaining of being hungry after her return, when, if more victuals would be given her, she would again return to the creek, as they thought, to eat.

Finally, some of the neighbors, having heard of the circumstances of the child's extraordinary conduct, and also of her wasted appearance, suggested to her father to watch her movements, which he did last Friday. The child had been sitting on the bank of the creek nearly all the forenoon, until near dinner time, when she got up and went to her father's house, asked for a piece of bread and butter, and again returned to the same place she had been. Her father kept behind her without making any noise. As soon as the child was seated, the father saw a huge black snake slowly raise its head into her lap, and receive the bread and butter from her hand; and when she would attempt to take a bite of the bread, the snake would commence hissing, and become apparently very angry, when the child, trembling like a leaf, would promptly return the bread to the monster. The father was completely paralyzed, not being able to move hand or foot. Entertaining, as most Irish persons do, a great dread for snakes, he felt alarmed for the safety of his child, not knowing the nature of the snake, or the extent of the influence on his child. His blood became almost clogged in his veins, and he groaned in perfect agony, which caused the snake to be alarmed, and glide away into the creek. The child immediately sprang to her feet and ran home, apparently much frightened.

Her father followed her, but he refused to answer any questions, and he then resolved to detain his child at home, but he was advised to permit her to go again the next day to the creek and to follow her and kill the snake. Next morning she took a piece of bread and went out to the creek, her father followed her with his gun in his hand, and as soon as the snake made his appearance, shot him through the head. The child swooned; the snake squirmed and worked himself round awhile, and then died; the child in the meantime recovered from her swoon, but was immediately seized with spasms, acting in a manner resembling the writhings of the snake, and finally died at the same moment the snake died, apparently in the greatest agony.

This horrible and at the same time melancholy occurrence is the first we have heard of for a long time, and in fact the first we ever knew of where we could positively vouch for its truthful correctness. We know that there are persons who doubt the reality of snake fascination, but if they entertain any doubts on this subject hereafter, the relations of this unfortunate little girl can be found ready and willing to corrobate our statement. This should serve as a warning to parents who reside in the country to be more careful in watching their children.

The Japanese People.

In our intercourse with this people we found them very inquisitive, though their questions very often seemed to be only to say something, without having any object in view, or use in the answer. Everybody carried his inkhorn at his girdle, (like the writer in Ezek. ix. 2,) and the answer is jotted down in the book carried in the bosom. The courtesy of the officials shows the degree of politeness in which the Japanese are trained, and does them credit; society seems to move on in an agreeable manner among the higher grades, but the servility of the untitled people strikes one less favorably. When one of them is spoken to, he kneels nearly to the ground; and if in a house, he bends nearly to the ground as he sits. However, each grade kneels and bows to the one next above him, and so there is no envy, I infer, where even justice is thus dealt out. All official people wear two swords thrust into the girdle in an uneasy manner, higher ones having a sword-bearer coming after them, and no one can lightly touch it. These weapons are highly polished, the metal seems to be excellent, and the hilts are often richly ornamented; their manufacture is a monopoly. The people whom we have seen are well fed and healthy in the main; ophthalmic diseases are common, and the small-pox shows its existence in many a face. The officials put on silks as their common dress, at least those outwardly worn, crape forming the most usual fabric; the poor wear a substantial sort of cotton, blue and blackish, and pretty well covered, so far as one can judge. Their houses are on the whole, in villages near our anchorage, less commodious than those of the Lewchewans and Chinese in similar circumstances; their roofs are covered with thatch over a foot thick; and the walls of the building are constructed of sliding panels, one of paper and another of board. The floor is raised as high as the corridor which surrounds the building, between the paper and board panels, and laid with thick mats, on which the inmates eat, work, sleep, and receive their friends. In large apartments, part of the inclosure is merely the ground well pounded, where agricultural implements and produce are stored, and the cooking carried on. The effects of the constant smoke from the kitchen are visible on the blackened rafters; and in the better sort, cooking is doubtless carried on in an outer building. As the inmates do all their work on these mats, which are usually kept commendably clean, there are no tables, chairs, or bedsteads in the house, rendering it very empty to our notions of domestic comfort. In dull, rainy and cold weather, the interior of these houses is still more gloomy in our view, for the roof projects so far over the out panels that it increases the shade in the house still more than the paper glazing. Altogether, a Japanese peasant's dwelling would not please our New England farmers, and I hope they may ere long introduce some of the conveniences we are so much used to into their houses. The position of the women among these poor people is such as you might expect. They are made to work hard in the fields and houses, hoeing, weeding, reaping, and other duties falling to them as well as the men, while the cares of the house, weaving, spinning, and such work seems all to be theirs too. They wear a cloth or fancy kerchief wrapped around their head in the fields, and often, too, in-doors. The custom of shaving the eye-brows of married women imparts an odd aspect to their countenance, taking away the distinct impression given to all the features by that one; they are not shaven until after a child is born. Another more repulsive fashion among them is that of blackening the teeth, which is done so completely that when a woman is most pleased and laughs the merriest, she appears the most hideous. You think, almost, she has made an inkstand of her mouth. I believe this ungraceful custom is not everywhere fashionable in Japan, but, displeasing as it is, it is less objectionable than that of cramping the feet as in China.

[Japan Cor. N. Y. Observer.

Lowell Mason.

The N. Y. correspondent of the Boston *Transcript* says:—Great activity prevails among the publishers of sheet music and music books. Mr. Lowell Mason, whom you Bostonians so well know, is engaged upon his crowning musical work. It is to be called the *Hallelujah*, and will contain the maturest flowerings of a mind of great natural strength and activity, enriched with half a century of assiduous and well-directed culture. Mr. Mason is the author of fifty musical works, over forty of which were written and published in Boston, two in London, and four in New York. Among these are the *Boston Academy's Collection*, and the famous *Handel and Haydn Society's Collection*, which ran through thirty-five editions; also, the *Carmina Sacra*, which has had a larger sale than any other music book ever published.

Beside editing the fifty books mentioned, Mr. Mason has always been extensively engaged in lecturing and teaching, and how he has ever got through with all his work is a mystery. I have been informed that it has always been his practice to rise about 8 o'clock and go down to breakfast, where there would be lying beside his plate a batch of music proof, which he would examine and correct while breakfasting. At 9 o'clock, his teaching and other public labors would begin, and continue until dinner time. By the side of his plate at dinner would be another lot of proof, which he would correct as he dined. After dinner, he would again engage in teaching, lecturing, or other business; and at tea there would be more proof to be examined and corrected. After tea, he would give a lesson in music to some class or to his choir, unless otherwise engaged, and then return home and work till midnight, and often till 2 o'clock in the morning. It is said that for twenty years he was never known to spend even half a day in mere amusement. His labor was a labor of love, and consequently his work was his recreation. It is thus that Mr. Mason has been enabled to write fifty works, instruct thousands in music, lecture far and wide, travel over the United States and Europe, amass a splendid fortune, and give away another fortune, for his industry is only equaled by his benevolence. And now, the *Hallelujah* is to be the crowning work of his long and useful life. It will doubtless be a magnificent production, worthy of its author and our country, which has thus far taken the lead of all the world in works of Psalmody.

CHEAPER PAPER.—The Long Island *Vindicator* says: Mr. Samuel Nolan, late of the city of Dublin, Ireland, now resident in New York, with the assistance of his brother-in-law, Dr. Antisel, has invented and patented at Washington, a paper-making machine and pulp that meets all the difficulty. Dr. Antisel, whose chemical knowledge is so universally known and prized, has invented a pulp, which in its raw state will not cost more than about one-sixth of a cent per pound, and by the aid of the machine invented by Mr. Nolan, can be brought into market, made into paper, at a cost of about four cents per pound. Paper at present costs about 16 cents, so that the value of the invention can at once be seen. The material from which the pulp is manufactured will flourish and grow abundantly in ground that is at present useless to the farmer, and here, too, the community will be the gainers. We have seen and examined specimens of the pulp, and have no hesitation in pronouncing it just the thing wanted. It is as white and clear as the most clearly bleached cotton, and is capable of the most delicate tint. The harshness and transparency of the straw paper is not to be found in it, while it is capable of the highest finish, maintaining all the pliancy and toughness of the pure linen rags.

LONDON.—Mr. Cheshire, in his *Results of the Census*, thus illustrates the vast size of the metropolis of England: "London extends over an area of 78,029 acres, and the number of its inhabitants, rapidly increasing, was 2,362,236 on the day of the last census. A conception of this vast mass of people may be formed by the fact that, if the metropolis was surrounded by a wall, having a north gate, a south gate, an east gate, and a west gate, and each of the four gates was of sufficient width to allow a column of persons to pass out freely *four* abreast, and a peremptory necessity required the immediate evacuation of the city, it could not be accomplished under *four and twenty* hours, by the expiration of which time the head of each of the four columns would have advanced no less distance than *seventy-five miles* from their respective gates, all the people being in *close* file, *four* deep."

A PRACTICAL PREACHER.—A preacher, who came one day to officiate at a village in Lincolnshire, had been led to believe by his brethren that the inhabitants were very stingy towards their spiritual providers. Accordingly, at the conclusion of the service, he thus addressed the congregation: "My brethren, I have been given to understand that there is a very current notion entertained by many in this village, that the local preacher or prayer leader whose appointment may be fixed in this village, is in his nature something entirely spiritual, or, in other words, an *angel*. Now I am determined to give you to understand that such a notion is all moonshine, and that we are really men of the same flesh and blood with yourselves, and like yourselves subject to all the ills that flesh is heir to; and that you may see how entirely wrong you have been in entertaining such a notion, I will show you what I have in my hand, and what I shall do with it." Here the preacher produced *a large piece of bread and meat*, and began to eat. For the courageous hint, we have no doubt he will receive the thanks and prayers of his brethren. [London Inquirer.

DRESS.—A lady, writing to the *Pennsylvanian*, says: "Speaking of beauty, I wish people would dress pleasantly, benevolently. I saw a lovely girl to-day looking unlovely and unlovable, because her muslin dress was stiffly starched, to *keep clean longer*. My laundress tries to persuade me into the barbarous custom. To my mind, a woman should always look as soft to the touch as the flower, and as pure. All her garments should be made of the finest and softest material possible, material that will easily dispose itself into folds, falling gracefully around her, and not, by being liable to be ruffled every moment, compel her to stiff attitudes and starched demeaner, denying her luxury of lounge and loll; why, my very words would grow prim and precise, were I to wear a dress which depended on flour or potato for its propriety."

VARIETY.

The amount of lumber surveyed at Bangor, during the six months ending on the 1st July, was 67,161,291 feet, namely, green pine, 22,366,265; dry pine, 5,689,078; spruce, 31,442,402; hemlock, hardwood, bass, etc., 6,753,546. This shows an aggregate increase of 19,000,000 feet. The amount of spruce surveyed is nearly double what it was a year ago.

The aggregate number of deaths in this city during the twenty-eight weeks that have elapsed since the 1st of January last, is 2986 more than during the corresponding period of the year 1853. In short, the increase of mortality has been about 28 per cent., while the increase of population is probably not greater than 10 per cent.

The Philadelphia "Dollar Newspapers" are printed on paper made from straw, by Mellier's process. This paper is really excellent and beautiful, says the *Scientific American*. It is much stronger than paper made from rags; it is firm and hard like linen paper, and is as white as any paper printed in the country.

Abraham Hews, Esq., died at Weston, Mass., recently, at the age of 88 years. This venerable man was, at the time of his death, perhaps the oldest postmaster in the United States, having retained office through all the changes of administrations from the time of his appointment under President Madison, in the year 1812.

The Danville *Register* states that the dysentery is prevailing to an alarming extent in the neighborhood of Leaksville, N. C., within the past few weeks. In one family three out of five children died of it. In another its ravages were more fatal still, sweeping off some ten of its number in rapid succession.

The San Francisco Sun is responsible for the following:—"We have met a grammarian who had just made an unsuccessful tour through the mines, conjugating, or rather cogitating, thus: Positive, *mine*, comparative, *miner*, superlative, *minus!*"

The Rev. John Newton, when his memory was nearly gone, used to say that, forget what he might, he never forgot two things: 1st. That he was *a great sinner*—2d. That Jesus Christ was *a great Saviour*. Two most important subjects of recollection.

The number of deaths in New York last week was 1,139, of which 241 were from cholera, mostly persons of foreign birth. The whole number of deaths from cholera, this year, in New York, is 910.

The Worcester *Spy* announces that Mr. Paine has overcome the difficulty arising from electrical explosions, and that he has perfected his invention for producing light, heat and motive power, from the decomposition of water.

Henry G. Perkins, Esq., Collector on the Boston and Worcester Railroad, while dining at Bascom & Walker's saloon, in Boston, on the 22d, had a wallet containing $500 abstracted from his pocket.

Seven fugitives from Kentucky—two men, three women and two children—arrived at Detroit recently by the under-ground railroad. They were first-class passengers.

A grant of $10,000 has been made to the Wesleyan University by the Legislature of Connecticut, on condition that $30,000 shall be raised by the friends of the institution.

A mother in San Francisco cures her little boy of swearing by washing out his mouth with soap suds every time he has profane words in it.

On Thursday evening, July 6th, a finback whale was seen and captured off the bar at Nantucket, by the captain and crew of the schooner William P. Dolliver.

A New Rule, on the New York and Erie Railroad, went into effect on the 10th ult. Each passenger is charged ten cents extra for a ticket purchased on the cars.

Eight girls are regularly employed as compositors in the Cincinnati *Gazette* office, and the same number in the office of the Pittsburgh *Journal*.

Several of the recently appointed officers for Nebraska and Kansas have left Washington for their new homes in what is now recognized as *the* "far west."

The Syracuse *Sentinel* notices the death of Mr. Whallen, who died in that city, at the age of 117. He was a native of Ireland.

Among the recent deaths by cholera is that of a daughter of ex-President Fillmore, who died at Aurora, N. Y., July 26th.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P.M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams, will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK.

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy.

Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists everywhere. 37-3

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The Sabbath Recorder.

For the Sabbath Recorder.

MY FATHER'S PICTURE.

This precious gift to me! Oh, who can tell
The wild emotions that my bosom swell,
When to my throbbing breast, with pain and fear,
I clasp this relic of my father dear?

Long, long my absent one has sweetly slept
In his low couch. The rose and violet
Have now two summers bloomed above his head,
And the lone willow soon will shed
Its nightly tears; so like a daughter's grief,
Who weeps in solitude, and shuns relief.
The bright calm moon its holy light has shed
Full oft upon his grave; the breeze with fairy tread
Sweet music oft hath made, as though 'twere sweet
To soothe the slumber of his lone retreat.

This semblance of himself! It opes the tomb,
And calls my parent forth. Again health
Sits upon his brow; I hear his voice,
His footsteps, and his counsel grave;
I see the life-lit eye, the radiant face,
The silvery hair, and feel his warm embrace;
He lives; I clasp again my father dear;
Again his smile I see, and rapture yields to tears.
But cruel mem'ry breaks the enchanting spell,
So pale and cold he lies; the tolling bell,
The pall, the hearse, the slow and measured tread,
The last long lingering look into his lowly bed;
The pang my bleeding, stricken heart oppressed,
When the cold clod fell on his manly breast,
Withering my inmost soul, and with dread weight,
Flashing the fearful whole, that I am desolate.
Peace, peace, my soul; my throbbing heart, be still,
And calmly sink into thy Maker's will;
Drink, drink the cup, and bitter though it be,
Thy Saviour holds it; He will strengthen thee.

My father's picture, dear! I'll treasure thee,
And oft thy silent voice shall comfort me;
Rest on my heart, till my loved one I see,
When mortal shall be clothed with immortality.

For the Sabbath Recorder.

UNIVERSAL PEACE—NO. 4.

BY C. ROLLIN BURDICK.

War and its Consequences.

We have heretofore been contemplating the immense sacrifice of human life on the sanguinary altar of war. But the sacrifice of human life is not the only, nor, as we shall see, the chief evil of war, mournful and heart-sickening as murder statistics are. We think we shall be able to show, that the retrogressive tendency of war, morally and physically summed up in one whole, is more disastrous to society than its sacrifice of life.

We first commence with the expense of war. It may be supposed by some, that this is a very trifling thing to bring as an argument against war. In comparison it may be, but in itself it is of vast importance. Wealth, as a means, is absolutely indispensable. It is no more necessary to dig canals, to construct railroads, to build steamboats, to bring into existence cities in the place of the wilderness, and to adorn and beautify the face of the earth, than to send the missionary to his field of labor and support him there, to give support to the clergyman in his holy labor, and to keep "the schoolmaster abroad"—the propagators of religion and science, the two mighty engines of civilization. Without this element, human progress would be at an end, The desert would still remain uncultivated, and man would continue to live upon roots and herbs in a savage state. It is this element that, guided by the spirit of religion and science, brings all the comforts of life. We say this because it may be objected, that the poor man, left to himself on God's free earth, can delve from the soil all the necessaries of life. This of course is admitted, but he must have tools of some kind with which to perform his labor, even if they are of his own manufacture, and these are his wealth. It follows, then, that if wealth is of such vast importance to the progress of humanity, the destruction of it in war is of very great consequence.

To give a long train of statistics on this head would be uninteresting to the general reader, but for the sake of illustrating the expense of war, we will look at a few examples. We will take the expedition of Xerxes to Greece. He led, as we have seen, 3,000,000 men on this expedition, and it lasted two years. Now each man's time could not have been worth less than ten dollars of our money per month, and the expense of equipment and support could not have been less than fifteen. This would make the expense of each man twenty-five dollars per month. We see, then, that the expense of supporting this great army for the time mentioned would be $1,800,000,000. Add to this vast sum the value of property destroyed, and the expenses of the opposing armies, and the sum could not fall short of $3,000,000,000. With this we could span the American continent from the Atlantic to the Pacific with two railroads having a double track; we could run another with a double track along the whole length of the Mississippi valley; another like it along the Missouri; another along the Arkansas; another along the Ohio to the head waters of the Allegany; and another along the whole Atlantic coast, from the bay of Fundy to the Florida cape; in other words, we could build and equip 40,000 miles of railroad. But let us look at this matter a little farther. Nearly all these 3,000 men were killed. Supposing this shortened their natural life five years; so much time would be lost to the human race. This time, at the rate of $10 per month, would amount to $1,800,000,000.

We have said before, that 14,000,000,000 persons are supposed to have perished on the battle field. Supposing that these men served on average three years before they were slain, and that as many more served with them, who were not slain; at the above estimate, their expense would be $25,200,000,000,000. This sum can be safely increased to $35,000,000,000,000, to meet the destruction of property always attendant on war, aside from the necessary expenses. Again, supposing the lives of those slain were shortened five years, another loss results to the human race of $8,400,000,000,000, making a loss in capital of $43,400,000,000,000. Capital is always productive, and at 5 per cent. it reproduces itself in twenty years. This loss occurred at least on a mean of one thousand years ago. This immense sum would reproduce itself fifty times at simple interest during that period. This gives us $2,170,000,000,000,000 waste of wealth in war. Give me this enormous sum, and I will purchase every acre of land on the earth at $100 per acre, and I will spend $100 more in clearing, &c.; I will give every three persons on the earth a farm of fifty acres, and will put buildings on each farm worth $100,000; I will give each family of three a library worth $1,000, and a capital of $500,000, with which to make a beginning in the world. Upon every square mile of land I would build a school-house worth $5,000, in which I would put $1,000 worth of apparatus, a library worth $10,000, and a standing fund of $5,000 to keep them in repair; and I would leave also a yearly legacy of $1,400 to pay a teacher and keep the house in repair. Upon every three miles square I would build a church edifice at the cost of $20,000. In each church I would put a library worth $25,000. I would also have a standing fund sufficient to pay a minister $1,000, a chorister $500, a sexton $250, and leave $1,000 per annum for church purposes. On every ten miles square I would build academic buildings at the cost of $25,000, and give them apparatus worth $10,000, a library worth $20,000 and a principal of $50,000 to help indigent students, &c. I would also leave a standing fund sufficient to pay a principal teacher $2,100, a preceptress $1,050, five assistants $840, and leave $700 per annum for contingent purposes. On every fifteen miles square of territory I would build academic edifices for the fine arts, music, &c., at the cost of $100,000, and I would give them a library of music, &c., worth $200,000, and a standing fund for contingencies of $150,000. To each academy I would pay forever, a principal $5,000, and twenty assistants $2,500 per annum. I would also give every man, woman and child a piano worth $600. On this same extent I would also erect public buildings for courts, &c., at the cost of $300,000, and would give $300,000 as a principal to support public officers. On every tract of territory thirty miles square, I would build University buildings at the cost of $150,000, I would give them libraries worth 300,000, apparatus worth $50,000, a sinking fund to board students, &c., $500,000; a yearly stipend for repairs, &c., $4,200; and I would also pay forever a president the sum of $4,200, and ten professors $2,100 per annum. I would build two miles of plank road for every square mile, and leave a yearly income of $200 for each mile of road to keep it in repair. On every five miles I would run two omnibuses worth $2,000 each, and pay the drivers $1,000 per annum forever. I would interweave the whole world with a lattice work of railroads on an average of fifteen miles apart each way, and equip them for use. For every hundred miles I would hire forever a superintendent, paying $2,000, a sub for every 20 miles $1,000. For every thousand miles I would give $2,000,000 per annum to keep in running order. For every five miles I would employ one conductor, one engineer, one station agent, one freight agent, each $1,000 per annum, and one woodman at $700, five brakemen at $500 each, and on every mile I would place a watchman at $500. Thus I would have travel and transportation free for all. Every 25,000,000 inhabitants should constitute a nation, making forty nations in the world. I would give each president a salary of $50,000, five heads of departments $10,000 each, one congressman for every 30,000 inhabitants $5,000 salary. I would put $150,000,000 into each treasury, $10,000,000 yearly for river and harbor improvements, &c.; $2,000,000 for national buildings, $5,000,000 for a national library, and $5,000,000 for a philosophical cabinet, $10,000,000 for a national gallery of art, and $100,000,000 for a national college. I would also give to the whole $100,000,000 yearly for contingent and international expenses, and $10,000,000 for a congress of nations. To each nation I would give one thousand steamships at the cost of $1,000,000 each, and $75,000 yearly to each ship to keep them running to all parts of the world. To every ten persons I would give a pleasure barge worth $300,000, and give them $2,000 per annum to keep in repair. After having made all these rich provisions for the world, could I change the balance of my money into gold, with it I could pave a fancy street twenty feet wide to the depth of six inches, and 70,000 miles long, sufficient to connect all the principal cities in the world, upon which I could ride in a golden chariot, if I should choose, with eight million dollars in my pocket for spending money.

This is no exaggeration. The suppositions made are really within bounds, and the calculation, I believe, is correct, or nearly so. It has been my aim to keep within rather than go beyond the reality. The results astound me. I would not have supposed that a thousandth part could be accomplished with the sum in question, enormous as it is. We have only seen what all the waste of labor and capital in war might have effected in the progress of mankind, had it been rightly expended. This bright picture might have greeted our eyes, and a vision still more glorious in the moral and intellectual world, had war never raised its clarion voice, and had man fulfilled his destiny. These bright visions might be realized in future, in the lapse of three thousand years, if men would now listen to the voice of reason, and sheath the bloody sword. The sacrifice of wealth, then, comes in for a conspicuous place in our argument against war.

LITTLE GENESEE, N. Y. August 1, 1854.

For the Sabbath Recorder.

HINDRANCES TO ZION'S PROSPERITY.

It may be that some thoughts antagonistic to the views of many on this subject, will be expressed in this communication. However, if there is any good in it, let it be received, and the bad be cast away. One thing is certain, the prosperity of Zion is a subject of deep interest to every regenerate soul. Some mistakes may be held in reference to it on the part of Christians; some may think the aspect of things flattering, and others the reverse; and there may be extremes in both cases. This is an age of profession, and the difficulties in the way of assuming the Christian name are comparatively few, especially in free Christian countries. It is an easy thing to be a professor of religion, but as difficult as ever to be a real Christian, if not more so. The world, the flesh, and the devil, are dressed in new attire in these latter days, and are more difficult to meet and oppose than when they assailed us as positive and sworn enemies. It is to be feared, that multitudes, in our communities, are mere professors, without any real Christian knowledge, experience, or even character. We may form a lower estimate than the truth will warrant, and the prosperity of Zion may be greater than we imagine. There is, however, considerable complaint, and almost [illegible] low estate of religion, and the fewness of converts to Christ. There seems to be a want of confidence in the regular means of grace, and the publishing of the gospel. In fact, to a great extent the ordinary instrumentalities in operation have but little effect upon our congregations. Some extraordinary efforts are generally resorted to, when the people get wearied out with the dead calm which has long prevailed, and in which many have fallen fast asleep. Then comes a change—the sluggish sails begin to move and spread out to the wind—the dead waters become agitated, and the vessel moves on gaily. Backsliders bewail their declensions, confess their faults, and again their voices are heard in the circle of prayer. Sinners profess conversion, after they have visited the anxious seat a few times, shed a few tears of excitement, and have fallen into a calm and quiet state of mind, which they call peace. Then a baptizing follows, or a gathering into the church, and a record of the whole in our public papers; and after a short time we hear no more of additions for a year or two or more, and in some cases never until the same routine of exciting measures come into operation. Nor is this all, for it happens that the backsliders get back again, many of the converted sinners are soon unconverted, and the discipline of the church requires a separation—indifference and coldness, neglect of public ordinances and death, or a slumber and sometimes distraction comes upon the whole.

Now all this is far from prosperity—this is not the Christianity of primitive times—this is not the church a light in the world, the salt of the earth. It may be a city on a hill, which has been scathed by the lightning or dilapidated by the hurricane, or half demolished by some fearful conflagration. The prosperity of Zion is a very different thing from what is commonly called so. It has to do with numbers; for a steady and constant increase, like the sowing of the seed and the returning annual crop, is the promise to God's people. It has much to do with the plain and faithful and zealous preaching of divine truth—the publishing and diffusing of the gospel of Christ; for these are the non-carnal weapons which break down the strong holds of sin, error and delusion, where sinners hide, and which subdue the haughtiness of the human heart, cast down the vain imaginations of men, and bring every thought into subjection to the will and authority of Christ. It has much to do with the purity and holy lives of professors, for they are the epistles of Christ, written by the divine Spirit, and known and read of all men. It has much to do too with a healthy and strong tone of piety, for the apostle grasps a whole cluster of graces and moral excellencies, and holds it up to public view before the churches as a model of Christian character. He also describes the church as a temple built by a divine hand, (and of course strong and beautiful,) and the habitation of the divine Spirit—or as a perfect human body, with its well-constructed parts, designed for beauty and strength—untouched by the fall—a noble, erect, symmetrical body, with divine lineaments, and so much under control as not to be decoyed away by any inducement. If we take up a single body of Christians who have come together on a profession of faith in Christ, and of renewal of mind by the Holy Spirit, prosperity may be described in a few words: Spiritual minded—holy and upright in life—faithful in the discharge of duty, public and private—attachment to the truth—ardent love to the brethren, and forgiving one another—affection for and coöperation with the pastor—prayerful—active—advancing in knowledge and Christian experience—honoring every one according to the talent God has given, and the position in the church in which the great Head has placed them—a steady and progressive increase of members, under the faithful and affectionate preaching of the word and the regular means of grace.

What there is existing as hindrances to such a state of prosperity, may occupy a future communication—for if the prosperity of Zion is as desirable as we believe, and more desirable than anything else, surely every lover of Zion exclaims in the language of the Psalmist, "Lord, send now prosperity."

GEO. R. WHEELER.

SALEM, N. J.

For the Sabbath Recorder.

THE BIBLE.

An Essay read at the recent Anniversary of Alfred Academy.

The term Bible was applied by the primitive Christians to the sacred writings by way of pre-eminence; and in truth the Bible deserves the pre-eminence, for "it stands unrivaled amid a world of letters." It is not a compilation of books, but rather the great original, the inexhaustible fountain, from which ages have drawn a flood of light and knowledge. It is the world's great mirror, in which is reflected the purest system of morals and manners, and the soundest and most perfect maxims for individual or national discipline, found beneath the sun. It contains the life-giving principle of all true happiness, wisdom, greatness, and goodness. It is the world's great chronologer, being the only source of all the knowledge for half the world's history. We may investigate a world of books, examine monuments, decipher all inscriptions, penetrate far into the earth, analyze its strata, collect its fossils, and arrange all according to their seeming place in the revolution of time; still we are obliged to turn to this volume to learn when the world was created, by whom, and how man became its inhabitant. It gives a most singularly beautiful narrative of our first parents in their primeval purity, of their fall, and of their genealogies from Cain, who spilt the first blood that stained the Eden of earth, to the Lamb of God, who expired on Calvary to *redeem* the world from sin's pollution. It describes to us in the most simple, yet comprehensive language, the drowning of the world on account of sin, the miraculous deliverance of Noah and his family from a watery grave, the faith and sacrifice of the aged patriarchs, the journey, captivity, and conquests of the children of Israel, and finally the giving of the Law to them amid Sinai's awful grandeur. Again, it pictures Joseph, in all his wanderings, from the dreaming boy up to the responsible station he occupied in the Egyptian court; from thence to his reception of his father's blessing; and even down to his own peaceful death, so beautifully illustrative of the world's promised Saviour, whose spotless life, persecution, death, resurrection, and ascension, it points to as the most perfect specimens of grandeur and disinterested love in the world's history, and to which humanity will ever look with pleasure.

These are among the many interesting events described with such pathos and beauty in this story of the world's *creation* and *redemption*. It was in view of this unrivaled and inexhaustible love of the Saviour of man, that the weeping prophet rolled back the dark vista of time, pierced far into the future, and filled the burning pages of this inspired word with the story of the cross, a story so deeply interesting to all nations, that it shall continue to be their song, as well as the song of angels, while ceaseless ages roll their rounds.

If we search the Bible from Genesis to Revelation, we find the same sentiment of pure disinterested LOVE to God and man breathed in every page. This was the all-pervading spirit which consecrated Eden's happy bowers. It hovered over the darkness of Gethsemane, and lit up the gloom of that mournful death scene. It was breathed from the sinless lips of an expiring Saviour, as he prayed, "Father, forgive them." The Bible, so richly fraught with love, tends to soften, refine, and elevate the soul, and thus promote the happiness and cement the bonds of society. It quells the savage war-whoop, plants the arts and comforts of civilized life, and the institutions of praise to the living God. It transforms the poor degraded inebriate into the affectionate and virtuous husband and father. It wipes the tear from the eye of the widow and orphan, and restores peace and quiet to their desolate homes. It expands the intellect, renovates the soul, and fits it for the enjoyment of Heaven.

All nations begin to feel its warming rays; and even here where we are now convened, to celebrate the advancement of science, we are indebted to the Bible for the advantages we enjoy. Heaven grant that we may ever enjoy its advantages, and so feel its influence, that as we emerge from these classic halls into the broad arena of life, our every action shall proclaim its truths. May it be our highest aim in life to restore to earth its happy Eden, by elevating our race, and dispersing happiness and knowledge through every rank. May it be ours to soothe the desponding and desolate, clothe the naked, feed the hungry, and restore to their rights Afric's abused children. May we take the Bible as our companion, our guide, our only weapon of defense—remembering it is fitted to every age and condition in life. It follows the infant from the cradle to the grave, directing every step, lightening every burthen, soothing every sorrow, and brightening every joy. It enrobes in a shield of faith, and nerves the soul, sure of success, to combat the foe in its deadliest forms; and as age approaches, it leads him into green pastures, and to the Rock where he drinks large draughts from the life-giving fountain, and, unfurling the canvas of faith, he passes over the Jordan of death, triumphantly exclaiming, "I fear no evil; thy rod and thy staff they comfort me." Thus he is received into the arms of his triumphant Redeemer.

Such being the effects which the Bible produces upon the world, and upon the soul, let us search it as students with well disciplined minds, and with hearts vigorously exercised in its principles. May our mission be like our Saviour's—to redeem a world from sin, by dissipating the gloom of selfishness, and scattering the seeds of love.

E. B. S.

THE PLACE WHERE JOHN BAPTIZED.

In the course of an hour and a half we reached the place which is marked out by tradition as the locality where John baptized the holy and blessed Saviour, who ever deemed it right to "fulfill all righteousness." I was somewhat surprised to find the Jordan so much narrower than I had supposed; I had expected to see a broad stream, not unlike many of the rivers of less note in our [illegible] and often high banks, where the river flows during most of the year, it appeared to me not to be more than sixty or seventy feet wide. It is but a guess, and judging by the eye, for I had no means of measurement with me, and therefore am not to be relied upon at all for any accuracy; all that I would affirm positively is, that the Jordan is by no means a wide river, and is narrower between its banks than many of the creeks in our part of the world. The current is extremely rapid in this part of its course, running, I should think, from three to four miles an hour; and so strong is it, that very rarely can the most muscular swimmer make head against it. Instances happen once in a while of persons being carried away and drowned in consequence of having braved it too far. I think myself a pretty good swimmer, and in ordinary cases would mind nothing of launching forth to reach a point a mile or more distant; but when I stood and looked upon the Jordan for a while, and tried to estimate the force of that powerful current, I knew that it would not be safe for me to venture out beyond my depth, and I did not.

The color of the water is nearly that of gray slate; and the river appears to gather much sediment in its course from the north, but I cannot express to you how sweet and delightful the water is. Notwithstanding its turbidness and mixture of earthy matter, coming from the Dead Sea only two hours before, the contrast was very striking; for that is nauseous and pungent to a degree inexpressible; this is delicious and refreshing to the taste, almost as much so as the water of the Nile. Of course I could not leave the Jordan without bathing in its most honored stream; my companion declined going in, fearing the chilliness of the water; so all alone, in a woody and retired spot, protected by the shade of the sycamore, the ilex, and the willow, I disrobed and advanced into the river; the bank is very declivitous, and in a few moments I was nearly out of my depth. I found it difficult to stand against the current, which rushed by me with considerable force, and the water was decidedly cooler than that of the Dead Sea. You will believe me, that the associations of the place and the time were not without effect upon my mind; from the depth of my soul I blessed God for the privileges of His covenant, sealed to us by the holy sacrament of baptism; and I seemed to myself to be looking upon the solemn and touching scene of our Lord's baptism, by His messenger whom He sent to prepare the way before Him. Earnestly did I supplicate that God of his mercy would wash and purify my soul, body, and spirit, by the blood of Christ Jesus our Lord; and with the deepest reverence, remembering whom I was worshiping, I bowed my head beneath the waters of the Jordan three times, and pronounced each time the name of the Father, the Son, and the Holy Ghost, the Triune God of our salvation.

We lingered in this lovely and secluded spot as long as we dared; penetrating into the dense thicket, I tried hard to find me a good stick for a pilgrim's staff, but met with very indifferent success; filling a bottle or two with the water, and remounting our horses, we bade adieu to this deeply interesting place.

[Spencer's Travels.

DEDICATION OF AN ALBUM ON "MOUNT HOLYOKE."

To the Editors of the Sabbath Recorder:—

I send you the following lines without the author's knowledge; but as they were written for public perusal on the pages of an Album, no violence seems to be offered by their publication.

T.

Mount Holyoke, from thy lonely rock,
  We've conned the landscape o'er,
And few of all this numerous flock
  Are wiser than they were before.
We see earth's vale around us spread,
  Her rivers far beneath us flow;
And by the winds of freedom led,
  The flocks of heaven above us go.
But who of all who tread this place,
  This single thought have given,
Though high you've climbed, with weary pace,
  You are not one step nearer Heaven.

W. J. S.

JULY, 1854.

COLLEGE HONORS.

A good many gentlemen have lately been favored by this or that College with certificates of their ability to doctor Theology or Law, and there has been some sharp discussion in certain journals respecting the fitness and force, in certain cases, of these tags to decent people's names. We submit that "the game is not worth the candle." Some of the new LL. D.s and D. D.s are probably above and some below the average of such ware; but we have remarked no such absurd creations this year as in former days. And besides, what does it all amount to? Who ever writes or thinks of Gen Jackson as an Harvard Doctor of Laws, or cares whether Channing was or wasn't dubbed a D. D.? The greatest follies in this line are soon covered by the thick mantle of oblivion.

The following letter from an eminent Carolinian, now departed, to the President and Fellows of Yale College, may be worth reviving in this connection:

NEW HAVEN, Sept. 9, 1830.

GENTLEMEN: Having been prevented from attending the exercises of Commencement, either in the forenoon or afternoon, I was not aware until this morning that the degree of LL. D. had been conferred upon me yesterday by the Senatus Academicus of Yale. Whether it has ever been customary to hint such an intention to the person for whom the honor is designed, I know not, but in the present instance I had not the slightest suspicion of such an event, or I should have saved myself the pain of writing this letter by a frank declaration of my own sentiments. I exceedingly regret the circumstance, as I have long since made up my mind never to accept such a distinction from any quarter whatever. I know you will do me the justice to believe that there is no institution so much respected and beloved by me as Yale, and that from no other could such an honor be as acceptable as at her hands. But I must not receive it even from her. And the reasons which influence me make this more imperiously a duty now, because the offer comes from the Academic Senate of my own venerable Alma Mater. My first reason is personal; and those at least who know me thoroughly will credit the sincerity of my declaration that I am unworthy of the honor, and I have resolved, conscientiously I know, rightfully I believe, never to receive any mark of distinction, whether so estimated by others, or by myself, when I feel that I do not deserve it. I trust I may be permitted to assign this reason without the charge of ostentation, as I hope I may give the next without the imputation of disrespect. I disapprove the whole scheme of conferring such degrees as D. D., LL. D., for I must condemn titles in religion and literature as much as titles of nobility. I regard all of them as landmarks of the states of society, and relics of institutions in the world, unworthy of our imitation, and inconsistent with the dignity and simplicity and purity of our own. I regard them so far as we have adopted them, as alien to the best interests of religion and literature, and so far as they exert any influence unfriendly to them. I must not therefore sanction, by the acceptance of the intended honor, a practice which I disapprove.

I am sure I need not say, gentlemen, that nothing but a sense of duty could have left me to bear the pain of this communication. But as I must endure the greater pain of self-reproach, if I were to acquiesce in the distinction intended for me, I feel that whatever may be your wishes and opinions, you will admit that I have only done what was right. With an anxious desire to express myself so as not to go a step beyond the line of strict duty and propriety, and with an equal solicitude to give not the least offense, I trust my sincere intentions will secure the last, though I may fail in the attainment of my first object. Accept the assurance of my gratitude for the honor intended me, and of my regret at the necessity which constrains me to decline it. Accept also for yourselves personally my best respects, and for the prosperity of the institution under your guardianship my best wishes. Your obedient servant,

N. Y. Tribune.] THOMAS S. GRIMKE.

POLITICAL PREACHING.—An anecdote is related of the celebrated Mather Byles, a clergyman of Boston at the time of the Revolution. On being asked why he did not preach on politics sometimes, he replied, that he had thrown up four breast-works behind which he had entrenched himself, neither of which could be forced, and continued, "In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week, pray let one day in seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance; give to me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next Sabbath."

Many years ago, drunkards in England were punished by being obliged to carry through the public streets what was called the drunkard's cloak, which was a large barrel, with one head out, and a hole in the other, through which to put the head, while the hands were drawn through small holes in the side.

The Sabbath Recorder.

New York, August 17, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

PRAYER IN THE FAMILY.

We have, on several occasions, tried to urge upon our brethren the importance of Family Prayer. We know not whether our efforts have been followed by any important results; perhaps they have not. Perhaps the number of prayerless families in the denomination is still as great as ever. We are not willing to believe, however, that our labors have been in vain. Honest, well-meant labors in God's cause are never lost. He upon whom success depends has His eye upon them; and, soon or late, the families of the Seventh-day Baptist denomination will be known as praying families.

We believe that there are many heads of households among us, who labor under a conviction, daily, of the importance of this duty; have been exercised about it, indeed, for many long years. But for some reason they shrink from it. We have little or no doubt, that some who may read these remarks will be reminded of the times when they have felt so intensely on the subject, that it seemed like resisting the Holy Spirit not to carry out their convictions, and perhaps they will not lay down this paper without having such feelings come back upon them. Perhaps, as bed-time approaches, something will whisper to them to call their family together, and make one desperate struggle to begin what has so long been neglected. Will they regard the admonition?

Some shrink from the duty, because of a consciousness that their daily life does not correspond with such a profession of dedication to God as prayer implies. For it is certain, that he who sets up the family altar, professes before his household, that he regards religion as 'the chief concern of mortals here below.' It is tantamount to saying, "As for me and my house, we will serve the Lord." But how can he make this declaration, morning and evening, when his conscience tells him that he walks according to the course of this world day after day? Perhaps he is unreasonably angry several times in the day; perhaps he fumes and scolds, because things are not exactly to his mind; perhaps he carries a sulky temper; perhaps he drives hard bargains with his neighbors, is niggardly, close-fisted, covetous; perhaps he seldom or never goes to the prayer-meeting, and seldom or never gives any thing for the support of the gospel; perhaps his conscience tells him that these things are so, and that his family and neighbors know it as well as himself. And his conscience thus daily accusing him, how can he call his dependents together, and say to them—for prayer *does* say it—that the self-[illegible] service of Christ is all that is really worth living for?

Certainly, we do not wonder that such people have no family altar. For why should they establish what would be a standing rebuke of their conduct? Especially, we do not wonder at it, if they are determined to persist in such conformity to the world. It is well, indeed, if conscience is sufficiently active to tell them, that the love of the world and the love of God cannot dwell together in the same heart; for there are some hardened hypocrites, whose prayers will be the louder and longer, the more that they have devoured widow's houses by their exactions. It is well that they are not utterly blind; that what little light is in them is not total darkness. Still it is strange, that such persons do not see the inconsistency between their daily walk and any profession of religion at all. Why do they belong to the church? Why do they sit at the Lord's table, and profess fellowship with his sufferings and death?

But there are others who, though they do not habitually deny the power of godliness to the extent which our remarks indicate, are nevertheless conscious of so much of a worldly spirit, and of so little whole-hearted devotion to the Saviour, that they cannot bring themselves to the daily performance of a duty, which seems to profess a more entire consecration of themselves, and household, to God. But again we ask, why then make any profession of religion at all? If the intention is to lead nothing more than an ordinary moral life, why seek a place in the church, and communion with Christ in the symbols of his death? The real secret of the matter is, however, that they are conscious of being governed, in a great measure, by a worldly spirit, and are not yet willing to have it otherwise. For *if* they were willing, they would manifest it by availing themselves of such means as would help them to reform.

'And is the daily observance of family prayer a help towards overcoming the world?' Does it strengthen the piety of those who practice it? Does it render them more circumspect in their conduct?—more careful to avoid the appearance of evil? We say yes; for if the neglect of it proceeds, as it too often does, from an inward conviction that the practice of it implies more holiness than their daily life justifies, it is fair to expect, that if those who are guilty in this respect would but take up the practice, they would thereby place themselves under the influence of a motive which could hardly fail to stir them up, and make them more careful not to belie their profession. This motive, we know, would avail nothing with unrenewed persons. But we are not speaking of such; we are speaking of those who, having been made partakers of the divine nature, are supposed to be in a condition to appreciate those motives which appeal to their sense of consistency. And as it is through motives that God stimulates his people to activity, and ensures their progress in the divine life, so it is right, nay, it is their duty, to place themselves under the influence of such as will tend to make them ashamed, both before God and men, whenever they manifest any inconsistency between profession and practice.

And now, dear reader, if family prayer may be safely and innocently omitted, why may not every other form of prayer be omitted also? Why not exclude the exercise of prayer from our public meetings? Why not discontinue the prayer-meeting? Why not have preaching, on the Sabbath, and perhaps the addition of singing, but no prayer? Would you think it well to have our meetings thus conducted? Would you think it right to so revolutionize the prevailing practice as would do away the meeting of two or more persons together, that they might agree as touching any thing that they ask in the name of Christ? Yet you cannot plead an argument against prayer in the family, which would not be equally good against prayer in any and every religious assembly. T. B. B.

BRITISH CORRESPONDENCE.

GLASGOW, July 28th, 1854.

The efforts made for the maintenance of Sunday sanctity in this country are manifestly failing to serve that purpose. In Scotland, we have now a law which very much restricts Sunday drinking in public houses—and which aims at preventing this altogether. In England, the hours of drinking are to be farther abridged—the House of Commons having just passed a Bill restricting the time of public houses being open to the hours between 1 and 2 and between 6 and 10 on Sunday afternoons and evenings. It is not unlikely, indeed, that before this Bill becomes law, it will undergo modification, as, in the House of Lords, where now it is, one of the members has intimated an intention of moving that exemption be made of its enactments in favor of Sunday excursionists. Still, this is a considerable change as respects *the opportunities* of Sunday drinking. But cotemporaneous with this are efforts for secularizing that day, and tending to bring it eventually to its place among "the six working days" of God's word, that are exciting no small apprehension upon the part of those who prefer the traditions of men to the word and law of God.

Three months ago, the London "*Times*," whose articles on Sunday observance were formerly hailed with rapture by the church organs, had a leader calling upon the working men to petition Parliament to authorize the Sunday opening of the Crystal Palace. The influence and extent of circulation of the paper, excited the apprehension of those of opposite views—especially as it was easily to be foreseen, that the opening of the Palace [illegible] Company in the kingdom. As, however, no general movement of this kind was made, a large number of the shareholders of the Palace Company had a meeting of the whole proprietors called, to consider whether they might not have the Palace and grounds open to themselves, without any money payment, on Sundays. At the meeting yesterday week, however, the Chairman intimated that the Directors had meanwhile consulted the Solicitor General on the subject, and that his opinion was, that such a course might possibly invalidate their charter. It was therefore deemed more prudent to leave the matter to Parliament to decide for them. Doubtless they were the more encouraged to do so by the publication, a week before, of the Report of a Select Committee of the House of Commons, favorable in the highest degree to their object, and going even far beyond what they proposed to do. This Committee had been appointed last year, and was reäppointed in February this year, to report whether any alteration or amendment can be made for the better preservation of public morals, of the system of licensing public houses, coffee houses, hotels, dancing saloons, and other places of public entertainment. It seems to be in accordance with the recommendations in their Report, that the House of Commons have passed the Bill of restriction upon public houses already referred to. But the Committee, while limiting the period of Sunday drinking, are highly in favor of Sunday amusements, and are considered by the church organs to have gone out of their way to recommend that provision be made for these. They therefore not only propose that the Crystal Palace should be opened on Sunday after 2 o'clock, but declare that "it is expedient that places of rational recreation, now closed, should then be open to the public." They therefore urge that the British and Geological Museums, the National Gallery, the exhibitions at Marlborough and Gove Houses, as national institutions, should all be opened. Even in the case of other places of rational recreation, in so far as these are now closed by law, they recommend that such law should be so far amended as to enable the Lord Chamberlain or other competent authority to determine should be opened. The Committee examined witnesses, and print their evidence. They point attention to the great advantage which they conceive to have been derived by the public of Dublin from the opening on Sundays of the grounds of the Zoological Society, in the Phœnix Park, at a charge of one penny for admission. Sir Joseph Paxton stated before them, that "he has been particularly struck with *the reverence* which the lower classes display" [not towards God or His law, but] "*for any thing* grand or beautiful." He therefore thinks "an incalculable amount of good" would result from giving them "the opportunity of *recreation* at the Crystal Palace, on the Sunday afternoon."

The Committee remark on the inconsistency that suffers the singing saloons of Manchester and Liverpool and Cremorne, and the Eagle Tavern Gardens, to be open on the Sunday, and shuts, in the face of all but the proprietors and those who have free admission, the Gardens of the Zoological Society, and the vast and varied school of ocular instruction provided within the grounds and building of the Crystal Palace, as too glaring for countenance. That even this part of this Report will be acted upon by Parliament, there is every reason to expect. But as the period expired this week when new motions could be entertained, it cannot be done directly this session. Mr. Hume has, however, a motion on the business paper of the House of Commons for Tuesday, first, embracing all that is here proposed with the *National* properties of interest. There is indeed no reason to doubt, that legislative protection for Sunday, as *a sanctified* day, is near its termination. J. A. BEGG.

LETTERS FROM PALESTINE—NO. 4.

Arrival and Reception—Sweet Home again.

May 17th. In the visions of the night, I went to the prairies of the West, in Wisconsin and Illinois. (My bed is the captain's chest.) How lovely they looked! They would have looked lovely to you, dear reader, were you also so far from home—near 6,000 miles away! Was impressed all the morning that we should see land before noon. At 10½ one of the Greeks who was at the wheel beckoned to me and pointed N. E., exclaiming in a subdued voice, "*Terra, voi vidi?* Si signoré," yet tried to look earnestly and still doubted. The horizon was obscured by a smoky haze. Thought I saw land. Looked again and again; then felt quite sure of it. Went forward and asked the second mate to look. "*Si o non?*" I inquired. "Si Signoré, terra, terra." Hardly daring to credit my senses, I called George. "Yes, master, I see him—I smell him—that's land—I see him." Looked all around me, comparing this with other points of the horizon, but could not see another like suspicious spot; and then, a little more than half way from guessing to knowing, from a doubt to a certainty, I walked aft and ventured the cry of *Land ho!* The captain turned out, looked around, and shook his head. Half unwilling to call it Cape Fly Away, I waited awhile, when, as it grew plainer, a little before 12 M., I called attention to the same point, fully satisfied that what I saw *was land*—the Old Land. There was at the horizon the same faintly blue, smoky outline of mountain tops as three quarters of an hour before. *That* is *land.* "Si, si," said the captain. It was now confirmed, that the mountains of Palestine, to the N. E. of Jaffa, were looming up [illegible] I could have shouted, "Glory to God in the highest!" and even have sung, "Praise God, from whom all blessings flow." The times of of the patriarchs, the prophets, and apostles, passed rapidly in review. What must be the emotions of the Christian when near heaven, if a view of the terrestial Canaan awakens such feelings, and creates such desires for a closer walk with God? Verily, it is possible to have the sting of death taken away; for Jesus can do it; and a sight of the celestial country (by faith) must give fresh assurance to the soul, and nerve it for the final struggle—that grapple with the king of terrors—Death. Reader, are you a Christian? O! how important for you to be prepared, at the end of the voyage of life, to look with rejoicing upon the country before you. At dinner, asked our Catholic captain if he had ever visited Palestine. "Iamais," never. We all feel interested in that country. "Si, signore," yes, sir. It is the place of the display of great wonders, judgments, goodness, and mercy, to the human family. "Sans doute," without doubt. He evidently was reflecting upon serious matters, but was unwilling to expose his sentiments thereupon. He had as much as he could do to *palir* the flush of his countenance, and according to his usual habit, turned the conversation to something else. Ah! hard as is his heart, and as much as he is inclined to infidelity, he exhibits a feeling of the truth, the majesty, the overwhelming power of sacred history, in which he evidently is somewhat informed, and is made to feel that there is a God who will ere long bring him into judgment. The approaching scene before us kindles interest in the eyes of all on board. At 3½ P. M. had the first sight of Jaffa. The clearing away of the fog, and the shining of the sun from behind us, throwing his rays on the city and along the shore, made the scene very interesting. All hands ran forward to get a glimpse of the city from which an ancient prophet took ship to Tarshish, and attempted to run away from his duty. "O, I am glad—a great deal more than I was when I saw Smyrna," was a childish expression, a sentiment in which more mature minds heartily joined. At 4 P. M. came in sight of the plains of Sharon. In the rear are high mountains, much obscured by clouds. When land was first discovered, we were fifteen miles off. As it is very squally, we sail only from one to six knots, making slow progress. Went forward with my daughter to get a better view of the land of God's own choice. Tried to impress upon her mind the things which pertain to the great and holy work upon which we are about entering. At 5 P. M. the captain, as usual for him, enjoys himself playing with the children. It is now squally, then almost a calm, and then a light fresh breeze. The men are getting out the anchor chain, squaring the yards, and taking in sail—a busy time on entering port. Reader, think of this. I have often been struck with the thought, that all things should be in readiness—a vigilant watch kept up, together with a thorough knowledge of ship management, when nearing heaven. Enjoyed a most beautiful sun-set, not dazzling bright, but of a hazy red—one of those varieties which please the eye, and lead the Christian to love and praise God for the beauty and glory of creation. How pleasant to have nature and grace smiling upon us as we enter the land of Palestine.

18th—Evening. Came to anchor in the harbor of Jaffa at half past seven. Went below and read the ninth chapter of Acts, and then enjoyed a good family prayer meeting. At eight and a half, a boat hailed us, which professed to have the health officer aboard. As such a visitor was quite untimely, the captain refused to let him come on board. After a few inquiries, we were asked if our vessel was not a man-of-war—a new idea to the captain, who determined to profit upon it, and have a little fun. Said he had a few guns and some powder. They would not believe his first report, and so I suppose he thought they might have it their own way till day-light should correct their mistake. They were going off, when the captain hailed them quite earnestly. They returned and came along side. A lantern was passed down, and after a good deal of parleying in Italian and Arabic, the officer, for such he proved to be, got our report and left, charged by the captain to report to the American Consul, that his passengers were all Americans, having business of great importance. The bark arriving in ballast, with only a few passengers, had excited the suspicions of the people ashore that ours was a warlike errand. The captain had, without our consent, provided a dozen muskets with which to welcome the pirates, so that it was with some show of truth that he said he had arms aboard. Had I been able, I would have told them that the weapons of our warfare were not carnal, but mighty through God to the pulling down of strongholds. It requires much of that peace and love which the gospel inspires, to meet and suffer the abuse of evil-minded men, but then, ought we not always to take the Saviour's method of resisting evil?

Arose at four o'clock in the morning, that I might have a season of quiet for meditation and prayer previous to setting foot on the shore of Israel. The morning hour of prayer imparts health and vigor to the soul, and is always a precious season to the living Christian.

Did not expect to go ashore till 9 or 10 o'clock, but was unexpectedly hurried off by the captain to look for a place for our goods, which was happily found in the American Consul's store. We were conducted to his house in the country, about a third of a mile [illegible] the city, where we found quite comfortable quarters—i. e. comfortable for this country. Paid off our captain and bade him good bye. Exhorted him to make the Bible his constant, his daily companion. The tears came into his eyes as he turned away, leaving half a promise that he would comply with my request.

At the Consul's house, we found Miss Williams, an English-American lady, who has been in the country some two or three years, and is now teaching a small school of Jewish children in Jaffa. Was much fatigued with the business of the day. The clamoring of the Arabs, running here and there, watching and contriving to save our own and to give others their due, effectually prepared me for a good night's rest on a board seat or divan, in spite of fleas and mosquitoes.

19th. Mrs. Minor and Mr. and Mrs. Dickson called upon us. Accepted Mrs. M.'s invitation to go to her house and tarry a few days.

20th. Sabbath evening was a lovely season. In the morning and afternoon had prayer and conference meeting. Fifteen individuals, all Sabbath-keepers, present to enjoy the exercises and keep holy day to the Lord. Felt to praise the Lord for the privilege of so many to remember the Sabbath in this land. All have been brought here without any preconcerted action of their own. Some are from Germany, and others from the United States. May the Lord send from the four quarters of earth, till this land shall indeed become the glory of all lands.

21st. Went to Rabbi Levi's garden, occupied by Mrs. Minor; thence to a river three miles distant, and saw the mills and silk gardens spoken of by Mrs. M. some time ago in the *Recorder.*

25th. Am once more in my own hired house, and after fourteen months traveling, feel that it is doubly sweet to be at home again. Indeed, at our first meal, breakfast this morning, tears of gratitude flowed freely, as our hearts were uplifted in thankfulness to the bountiful giver of our comforts. Have rented the American Consul's house near the city, or a part of it, by the month, with the refusal of it for a year, at 3,000 piasters—which is, reckoning 120 piasters the English sovereign, and the latter at four dollars eighty-eight cents, one hundred and twenty-two dollars per annum. Moved into the house yesterday. After a good deal of looking and inquiring, I am satisfied it is the best I can do for the present. We have a small storeroom on the first floor; on the second, three good-sized rooms and a hall or inclosed court, through which in the dry season a stream of water is kept running night and day for irrigating a large garden belonging to the Consul. The house is quite pleasant, more so, indeed, than any other in the neighborhood. I do not much like the idea of so high a rent, but do not see how I can avoid it until I have the means and it is thought best to purchase.

31st. Employed, some days ago, a poor Jew to teach me Arabic, to go to market, and assist me in the garden. As he is wholly unaccustomed to labor, I find he will hardly earn his five piasters per day, and an occasional present, which he expects, and from which, on account of the custom of the country, it is hard to deviate. He is really an object of charity, and for the hope of doing him good and helping him to independence through his own labor, I choose to employ him rather than seek one who for the present might be more profitable. Although the garden, or part of a garden, which I have rented, is a mile and a half distant, I prefer to have something of the kind to do, to help my living and get experience, while looking around for the best place to locate the mission. I think it will be expedient to purchase soon, as property is rising, and foreigners are beginning to look after and secure the best locations.

A word further in regard to expenses and prices. For landing, storing, and moving my goods and present to the Custom-House Officers, ten dollars. We pay for bread about the same as at home. Fresh mutton or beef 4 to 5 cents the pound; eggs, which are quite small, 4 cents per dozen; potatoes, three cents per pound; other provisions are in proportion to these prices; some dear, others cheap. The rate of exchange is about ¾ per cent. for French and English gold, and eight per cent. on bills of exchange. The friends of the mission will see by this and other communications, that our Heavenly Father hath thus far been very gracious unto us. Pray, dear brethren, that we may win souls to Christ. Yours, WM. M. JONES.

PALESTINE MISSION.

A good example has been set by some of our Mystic brethren for this mission. Put us down for five hundred dollars, to be paid when the sum of three thousand dollars shall have been subscribed, or the same ratio if only two thousand shall be subscribed. We make this proposition for the object of securing land for the Palestine Mission only. Another five hundred is subscribed on the same condition. A brother at the West has remitted [illegible] dollars more for the same. Go on, brethre[illegible] We want to send the first three thousand [illegible] next opportunity. Don't let us wait till wiser men have supplanted us in this good work. T. B. S.

The Schooner MELITA sailed with what few articles were on hand last week. The iron and tools required by Bro. Saunders were sent. T. B. S.

BAPTIST HOME MISSION SOCIETY.—The N. Y. correspondent of the *Watchman and Reflector* says that the Baptist Home Mission Society is in trouble—not for the want of [illegible] because two suits of rooms are tendered to it and urged upon it. At present, the Society occupies rooms in the 1st Baptist Church, where the Bible Union has its headquarters. But these rooms will probably be abandoned, to please those who do not wish to be so closely connected with the Bible Union. Then the new house of the American and Foreign Bible Society will probably be thrown open to this Society; but in case of its accepting rooms there, the friends of the Union, it is said, threaten to start another Home Mission Society, which will affiliate with the Bible Union. The only alternative is thought to be, for the Home Mission Society to procure rooms entirely independent of both the Bible Society and the Bible Union—a course with which neither party would be satisfied, but which might be submitted to as a compromise. We agree with the correspondent in question, that the "spirit of restless faction that urges matters to such ruinous extremities, under any circumstances, cannot be too strongly deprecated."

MISSIONARY DELEGATION.—Rev. Dr. Anderson, the senior Secretary of the American Board of Commissioners for Foreign Missions, recently sailed from Boston on a visit to the various missions of the Board in Hindostan. From a Boston letter to the *Independent,* we learn that it has become a question of grave interest in that country, how far the English language shall be the medium of religious instruction to the natives. English free-schools, under British patronage, are becoming numerous and popular; and, as they tolerate all manner of Hindoo superstitions, great numbers of young men attend them who might otherwise be led to enter the mission-schools, and be brought under religious influences. In these circumstances, the missionaries naturally incline to open English schools of their own, on an evangelical plan. But to what extent this should be done, is a question about which they are not agreed, as it involves the disparagement, if not the ultimate displacement, of the native language. Dr. Anderson's leading object is to confer with the missionaries on this question, and to aid as far as may be in its adjustment. He is understood to be in favor of the continued and permanent use of the languages of the country. He expects to be absent about a year.

A BENGAL UNIVERSITY.—A great scheme has been announced in Bengal. This is the establishment of a Presidency College in Calcutta, which will in reality be a Bengal University. Pupils from all the government schools throughout Bengal are to be admissible, and it is proposed to grant degrees—or rather diplomas—answering to the University degrees at Oxford and Cambridge. The idea of this University was roughly suggested by Lord Dalhousie, and it has been filled in and modeled into shape by Mr. John Peter Grant, and Dr. Mouat, the Secretary to the Council of Education.

FROM BURMAH.—Cheering missionary intelligence continues to reach this country from Burmah. The *Christian Chronicle* gives the following extract from a recent letter of Rev. E. Kincaid to Rev. J. H. Kennard of Philadelphia:—

"I do not go to Ava now, as there is no man to preach in Prome and the neighboring towns. In all the newly acquired provinces, there is only Bro. Ingalls to preach in Burman besides myself. Within fifty miles of Prome are five other cities, and a great number of villages. I have been just one month in Prome, and have twenty-five or thirty inquirers, and five have asked for baptism. I have fitted up a zayat for a dwelling, and another for a chapel. I can have a congregation at any time and in any place. I am invited to other cities and villages, and as one pony could not endure all the work, I have just bought another. The Lord has opened a door of faith here to his people, blessed be his holy name. Pray for us, and for the Holy Spirit's influence on these churches. I have only one native preacher, but expect another. Our brother Simons has arrived. I am sending out three others as colporteurs to talk and give a tract or a portion of the Scriptures. Two of them I have sent east to some Karen villages, as they have never heard of Christ."

DEPARTURE OF MR. ONCKEN.—The Baptist missionary, Oncken, sailed for his home in Germany a few days ago. An exchange says that "Mr. Oncken landed on our shores in May 1853, soon after which he was considerably injured by the Norwalk disaster. The disability thus occasioned, has been a serious hindrance to him in prosecuting the work for which he came to America. But spite of this, he has visited nearly if not quite every Northern State of our Union, and addressed large and interested congregations in all parts of the country. A special object of his coming hither was to raise funds for chapel building in Germany—an object which has commended itself, and met with a degree of success. The labors of Mr. Oncken while among us have been earnest and well directed. He has made, it cannot be doubted, abiding impressions on behalf of the missions in Germany, and of a vital Christianity everywhere.

"We are pleased to learn that a final settlement for damages was made with the New York and New Haven Railroad Company prior to his leaving, and that the amount awarded him for the same will be, deducting costs, about three thousand dollars."

TRIENNIAL CATALOGUE OF UNION COLLEGE.—Professor Pearson has issued a Triennial Catalogue of Union College. The catalogue ranges from 1795 to 1854, and indicates that [illegible] college has had four presidents, sixty-eight [illegible]es; seventy-five professors and tutors, [illegible]easurers, and three registers. Gradu[illegible], 3239; students who did not graduate, 1070; total, 4309. Honorary degrees, 388. Of the graduates and non-graduates, the following are the professions as far as known: Editors 26, clergymen 855, lawyers 1070, physicians 265, presidents, professors, and teachers 225, merchants, mechanics, and bankers 154, farmers and planters 95, civil engineers and architects 60, army and navy officers 12, total 2792. Number known to be dead, 759. Number living, 3,580.

THE BIBLIOTHECA SACRA, for July, contains the following articles: 1. Excursion from Damascus to Yabrud, by Rev. J. L. Porter, Missionary to Damascus; 2. Druidism, by Rev. Edward D. Morris, Auburn, N. Y.; 3. Caste in the Island of Ceylon, by Rev. Messrs. Meigs, Poor and Holland, Missionaries; 4. Christian Character a Power in the Redemption of the World, by Austin Phelps, Professor at Andover; 5. Did Paul Model his Language after that of Demosthenes? Translated from the German of Koster; 6. The Genius of Hebrew and Roman Learning, by P. B. Spear, Professor in Madison University; 7. The Citations of the Old Testament in the New; 8. Notices of New Publications. 9. Select Literary and Theological Intelligence. Andover: Warren F. Draper.

MONUMENT TO THE PILGRIMS.—The *rock* on which the Pilgrims first set foot in this country has become nearly invisible—the top of it having been taken away to place in front of Pilgrim Hall, and the remainder, which lies just even with the surface of the ground, being partially hidden by a dock. But a monument is soon to be erected to commemorate the spot. The Trustees of the Pilgrim Society have raised the necessary funds, and offer a reward of $300 for an approved plan.

STATE COUNCIL OF COLORED MEN.—A State Council of Colored Men was held at Syracuse last week, when resolutions were adopted—

First, In favor of petitioning the Legislature for such a change of the Constitution as would put colored men on a footing with white men in regard to political rights, especially the right of franchise.

Second, Recommending colored voters to give their suffrages only to such men as would favor this object.

Third, In favor of a Manual Labor College, and against separate schools for colored children and favoring caste; and,

Fourth, In favor of an Agricultural Fair.

INCOMES IN ENGLAND.—From a late parliamentary return, it appears that 186,682 persons paid an income-tax during the year ending April 5, 1853. Of these, 33 persons possessed more than £50,000 per annum; 373 from £10,000 to £50,000; 664 from £5,000 to £10,000; 380 from £4,000 to £5,000; 683 from £3,000 to £4,000; 1456 from £2,000 to £3,000; 4843 from £1,000 to £2,000; 815 above £900; 1709 above £800; 2004 above £700; 3021 above £600; 5260 above £500; 7187 above £400; 14,679 above £300; 30,142 above £200; 40,473 above £150; and 33,158 below that amount. Under another schedule, 54 paid on incomes above £500, and 21,295 on incomes under £150.

It was stated before the assembled multitude at Indianapolis, at the Republican State Convention, by Rev. G. B. Jocelyn, a Methodist minister, that out of five hundred traveling ministers in that State, only three are going for the Nebraska swindle.

General Intelligence.

The Cholera in New York.—In answer to the flying reports that there is a great deal of Cholera in New York, the *Tribune* makes the following statement of facts:—

During the month of May there were, by cholera, 13 deaths, of whom 2 were born in the United States, and 11 were foreigners. In June the deaths numbered 193, of whom 38 were natives, and 155 foreigners. In the five weeks since that time, there have been 972 deaths, of which 210 were natives, and 762 foreigners—making, in a period of three months, 1,178 deaths, 250 being natives, and 928 aliens. Of the natives we find about two-thirds, or 166, males, and 83 females. Of the 166 males we find about one-half, say 90 only, who are adult. Of this 90 about 30 were regular inmates of the Alms-House, Lunatic Asylum and prisons, and colored men—leaving as the absolute mortality from cholera of white male adult Americans—the number of SIXTY cases in a period of a hundred days, in a city of seven hundred thousand inhabitants! And of these sixty, about two-thirds were natives, or long residents of the city. And further, it is a matter of fact, that more than half of these sixty were of broken constitution, generally of intemperate habits, men who had long ago assigned their lease of life to the rumseller, and some of whom brought on the disease of which they died by a reckless course of long continued dissipation, drinking almost hourly for the purpose of "keeping off the cholera."

The Graduation Bill.—The Washington *Union* says that the Graduation Bill has become a law, and gives the following synopsis of it:—

"The scale of graduation enacted by the law is as follows: All lands which have been in market for ten years or upward shall be subject to entry at one dollar per acre; fifteen years and upward, at seventy-five cents; twenty years and upward, at fifty cents; twenty-five years and upward, at twenty-five cents; and thirty years and upward, at twelve and a half cents per acre. Upon every reduction the occupant and settler to have the right of preëmption at such graduation prices until within thirty days preceding the next graduation, but not to interfere with any right which has heretofore accrued to actual settlers. Any person applying to enter any of the aforesaid lands is required to make affidavit that he or she enters the same for his or her own use, and for the purpose of actual settlement and cultivation, or for the use of an adjoining farm owned or occupied by him or herself, and that, together with such entry, he or she has not acquired from the United States under the provisions of this act more than three hundred and twenty acres."

Robbery of a Congressman.—The Richmond (Va.) *Dispatch*, Aug. 8th, says:—The Hon. Fayette McMullen, a member of Congress from this State, was accidentally left at the Slash Cottage yesterday morning. Being very anxious to get on, he was very politely tendered the use of a hand-car by Mr. Thompson, who has charge of that section of the road. It was the wish and calculation of the party to reach the city before the train going north should start. When they reached the creek a short distance north of the Hermitage, the car was taken off the track from fear of a collision; Mr. McMullen, however, being impatient to proceed, induced the hands to place it again on the track; they had scarcely gotten under way before the morning train going north hove in sight; all hands immediately jumped off, at the same time shoving the hand-car back so as to make the collision as slight as possible. In the hurry of the moment, Mr. McMullen failed to take off his carpet-bag containing some $1,800 in money, $1,500 in bills on the Bank of Kanawha, and $300 in gold. The train going north came in collision with the small car and the carpet bag was thrown out; when found it had been ripped open and the money taken out.

Death of Henry Bibb.—Henry Bibb, editor of *The Voice of The Fugitive*, published at Windsor, Canada West, died of congestion of the brain, on Tuesday, the 1st inst., after an illness of sixteen weeks, aged 39 years. Mr. Bibb was born a slave in Kentucky, in 1815, and lived under the withering influence of Slavery until he was 25 years of age, when his noble spirit could endure the oppression of the task-master no longer, and he resolved to liberate himself from the grasp of the man-stealer, or perish in the attempt. With his eye on the North Star, he set out for a land of freedom, and by the aid of locomotion and an inventive genius, he was soon beyond the reach of human kidnappers. Since he regained his liberty he has been connected with the Anti-Slavery movement as lecturer, author and editor, and has been universally esteemed wherever he was known.

More Freed Slaves.—A Georgia planter, who died a year ago, leaving a very large estate, embracing besides land and money, one hundred and fifty-five healthy negro slaves, and no nearer heirs than nephews and nieces, directed, by his will, that the negroes should be emancipated and settled in Indiana or Illinois, and left a large portion of his property to buy them farms and farming implements and stock. But the laws of Indiana and Illinois forbid the settlement of such population within the borders of those States, and in this dilemma, it being evident that the will cannot be implicitly obeyed, the executors are desirous of sending the negroes to Liberia, whither a part of them, who are very intelligent, are anxious to go. The case has been brought to the notice of the American Colonization Society, and will be thrown into the Georgia Courts for adjustment.

On Saturday night, August 5, the bridge across the Connecticut River, between Hanover, N. H., and Norwich, Vt., was burnt to the water's edge—a perfect wreck. The fire was discovered about 12 o'clock, and all the efforts made to arrest the progress of the flames were unavailing. It is supposed to be the work of incendiaries. The bridge was owned by a corporation, which about a year ago raised the tolls, contrary to the judgment and wishes of the public, whose business or pleasure required them to pass. For the last two winters a road has been built, in a disorderly manner, adjacent to the main road, so as to admit of passing over the ice, evading toll. For this suits were commenced by the corporation.

RELIGIOUS INTELLIGENCE.

The first commencement of the State University of Wisconsin, took place on the 27th ult., at Madison. An address before the Athenæum and Polymnian Societies was delivered by Levi Hubbell, Esq., of Milwaukee. Several orations were delivered by young men of the University, and the degree of Bachelor of Arts conferred on Charles T. Wakely and Levi Booth, the first graduates of the institution. The occasion was one of much interest to the citizens of Madison, and the State generally.

The Missionary Society of the Methodist Church having determined to increase their mission in China, the bishop having in charge the foreign missions has selected for that field of labor Rev. Joseph B. Perrie, of Prince George county, Maryland, Rev. Otis Gibson, of Franklin county, N. Y., and Prof. Wentworth, of Dickenson College. These gentlemen are expected to sail from New York the first favorable opportunity.

An arrangement is on foot amongst the friends of temperance, offended by the sale of wine, etc., at Sydenham, England, to purchase the Surrey Zoological Gardens, and to erect a large building of glass. It is proposed to raise £100,000 by 100,000 £1 shares, and the gardens have been provisionally purchased for £25,000.

The following missionaries sailed from Boston recently in the ship "Race Horse," for their respective fields of labor: Rev. Sandford Richardson and wife, Edwin Goodell and wife, Benj. Parsons and wife, all for the Armenian country; and Dr. Nutting and wife for the Assyrian mission.

Mrs. Whittlesey, the daughter of Rev. Burr Baldwin, who left Newark as a missionary to the Sandwich Islands in 1843, has just arrived in New York, *via* Cape Horn, in the clipper ship "N. B. Palmer." Her precarious state of health caused her return.

The *Morning Star* intimates, that in and about Buffalo are several Free-Will Baptists and others, who contemplate going to Nebraska, and they want a preacher, a thorough anti-slavery preacher, to go with them, one not afraid of work nor of "respectability!"

Anti-Nebraska resolutions have been passed by the Baptist Conventions of Maine and Connecticut, and by the Episcopal Convention of Rhode Island.

At Geneva large numbers of converts from Rome are in attendance upon Protestant instruction, and five times more Bibles and Testaments have, during the last year, been issued from the depot of the Bible Society, than in any year preceeding. A deputation from the Evangelical Alliance, and from the dissenting churches of the canton of Geneva, recently attended, for the first time, the anniversary meeting of the Geneva Missionary Society, which was held in one of the largest churches in the city.

The Senate of Turin (Sardinia) have passed a law imposing penalties on such of the clergy as shall, in their public discourses, pronounce any censure upon the laws and institutions of the State. This measure is designed to repress the arrogance of some of the Romish ecclesiastics, who have, of late, been loud in their condemnation of the liberal policy adopted by the government.

Recovered their Freedom.—The three negro boys (says the Fredericksburg *Herald*) referred to by us some weeks ago, as instituting suit for their freedom in Madison county, through the interposition of some right-minded guardians of the public weal, gained their point by a decision. It seems they were born in Fredericksburg, and taken to raise by some one who afterward went to Madison. Their identity, and the fact of their being born free, was lost sight of, and the person dying who had them in charge, his creditors seized on his property, together with these boys, James, John, and Joe. Mr. Wm. Slaughter and Mr. John Timberlake procured funds to send witnesses from this place to testify to the facts in the case, and Wm. L. Early, Esq., appeared as volunteer counsel in their defense. After the decision that they were entitled to their freedom, they were bound out by the Court to be dining-room servants until they are each 21 years of age.

A New State Proposed.—We have information from a credible source, says the N. Y. *Tribune*, that a proposition has recently been made to the three nations, the Cherokees, Creeks, and Choctaws, to form a State out of the territory occupied by these semi-civilized tribes, admitting them as citizens. This proposal was accompanied by an offer to build them a handsome State House at the expense of the General Government, and to bestow certain other advantages. The offer came from the Superintendent of Indian Affairs, and was sanctioned by the Executive of the Federal Government. The evident design was to form another slave State, as there are large numbers of slaves held by all these tribes. But the proposal was rejected by the Cherokees, for the reason that it would place them upon the same level with other tribes not so far advanced in civilization.

Terrible Fatality.—Some three or four weeks since, the cholera broke out among a party of 300 laborers on sections 25 and 26, on the Illinois Central Railroad, some twelve miles from Galena, near Scales' Mound. For a time it was thought that the disease could be subdued by medical treatment, but the mortality became so fearful that the laborers were advised by their employers to fly. The whole party left, some going one way and some another. We are now informed, says the Galena *Jeffersonian*, Aug. 1, by Mr. McCoy, the contractor, that of 300 in his employ at the time the disease made its attack, more than half are dead, the major part of them falling victims after they had fled. Scales' Mound is 450 feet above the level of the Mississippi; the ground is dry, and the air pure. No local cause can be assigned for the mortality.

Singular Phenomenon.—An unusual and beautiful solar phenomenon was visible for about two hours in the morning of Aug. 11th. The sun appeared to be surrounded by several rings of different shades, shapes and centers. Two rings, with the sun nearly in their centers, appeared, and intersected each other at two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points they were luminous. Several other circles and arcs appeared with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The appearance is very unusual in this latitude. One similar was observed in Connecticut Sept. 9, 1844, and another of the same general character at Jackson, Tenn., Jan. 1, 1824.

SUMMARY.

On Thursday evening, the 20th ult., during an awful thunder storm, the house of Mr. Ralph Anderson, on the prairies six miles southwest from Freeport, Ill., was struck by lightning, and all the persons in the house, eleven in number, except one little boy, were struck down and injured more or less, and the oldest daughter, Augusta, a lovely girl in her 17th year, was instantly killed. The fluid struck her head, burned her hair, melted her hair-pins, and went round and round her down to her feet. Several of the children and Mrs. Anderson are badly burned and blistered on various parts, and one little girl about 11 years old, so badly burned as to render her recovery doubtful.

A hail storm of very extraordinary character, accompanied with high wind and some rain, passed over a part of Madison County, Ill., on the 31st ult. The storm continued for about ten minutes, and hail-stones which measured nine inches round were picked up. They fell in tremendous quantities, of all sizes—killed pigs, chickens, &c, split the weather-boarding of the house, passed through the ends of shingles, skinned the bark off the trees, and broke off limbs two inches in diameter. The corn in the field was very much injured, one-half of it being completely prostrated.

A fatal accident occurred at Le Roy on Sabbath (Saturday) August 5, by which Mr. Dennis Carroll was instantly killed. He was a mason, and at work upon the machine-shop of the Conhocton Railroad, now in course of erection at Le Roy. The scaffolding gave way, while there were upon it six or seven men, all of whom, together with a large quantity of stone, were precipitated to the ground. Mr. Carroll was much bruised, and had one of his legs broken. He was killed instantly. Four of the others were very seriously injured.

At Falmouth, Maine, a young man by the name of Timothy Prince, accompanied by a little boy about three years of age, started out on the morning of the 7th, in a boat for the purpose of fishing for mackerel. It is supposed that soon after starting, the sprit-sail swung round, by which the little boy was knocked overboard. Some one from the shore saw Mr. Prince plunge in to save the boy, and after long and ineffectual attempts so to do, sink to rise no more. Thus were man and child engulfed in a watery grave.

The last California mail brought intelligence of three great fires which destroyed property worth about $1,250,000. They were at San Francisco, Sacramento, and Columbia. Commercial matters in San Francisco, and trade throughout the country, were in a most depressed condition. Stocks on hand and known to be on the way are sufficient for about two years' consumption, of most articles. The falling off of rents has consequently been strong and large—stores last year bringing $1,500 a month now renting for $600.

A letter from Albany, N. Y., dated August 9th, says: The liquor dealers here are making strenuous efforts to head off the "League," which has recently proved very effectual in breaking up a large number of groggeries. The rummies have collected about $5,000 by levying contributions upon each other, and placed it in the hands of Mr. Tracy, their treasurer. A rummy's case was tried in the Court of Special Sessions yesterday, but the Jury could not agree, and was discharged.

The earnings of the Milwaukee and Mississippi Railroad for July were in 1853 $16,154,85—in 1854 $35,574,74. The road is now running to Madison, 100 miles, while it was running to Janesville, 70 miles, in the month of July, 1853. Taking the average per mile of last year's business, the increase of length of road would require receipts of about $23,100, leaving a margin of over $12,000 for actual increase of business during the dullest month of the whole year.

We noticed recently a valuable importation of short horn Durham cattle for the Clarke County, Ohio, Importing Company; and we perceive that the stock is to be sold at auction at Springfield, on the 6th of September. This sale comprises nine thorough-bred bulls, and twenty cows and heifers, to which will be added a lot of imported sheep, among which are South-Downs, from the flock of Jonas Webb, the most celebrated breeder of that class of sheep in England.

The Belfast *Age* says that Mackerel are being seized in great numbers along the southern coast of Nova Scotia. Every little creek and bay from Cape Sable to Halifax is overflowing with them. They are taken in nets, from one to six hundred barrels being secured by a single draft. Men, women, and children are employed day and night "curing" them, yet the whole atmosphere is "odorous" with the stench of those impossible to be taken care of. No. 1s are selling at about 2 and 2½ cents a dozen.

On the night of August 1, the High Constable of Sherbrooke arrested two gangs of counterfeiters in Canada, who carried on business about five miles distant from each other in the woods. All their implements were taken, consisting of one printing-press, twenty-six plates for paper money, one machine for stamping gold and silver, which weighed eight hundred pounds, twenty-four moulds for running hard-money, dies, ink, paper, engraver's tools, and thousands of dollars in counterfeit money.

A dispatch dated Boston, Tuesday, August 8, 1854, says: On Saturday night, during a dense fog off Cranberry Isle, the steamer Governor, from Portland for St. John, N. B., ran down the schooner Lady Arabella of Surry, Me., sinking her immediately. Two seamen went down in the schooner, but the remainder on board, including one lady passenger, were saved. The Governor sustained considerable damage, and put into Cranberry Isle for repair.

The Pioneer Company of northern men, formed under auspices of the Massachusetts Emigrant Aid Association, arrived near the mouth of the Kansas River on Friday, July 28, all in excellent spirits and fine health. They proceeded immediately into the Territory with one of the agents of the Emigrant Aid Company, and are located, for the present, on the right bank of the Kansas River, about forty miles from its mouth.

The U. S. Navy Yard Foundry in Washington was totally destroyed by fire Aug. 11th. At the moment the fire occurred, the workmen were engaged in casting the cylinder of the U. S. steamer Fulton, and had about two-thirds of the metal poured into the molds, when the latter exploded, the explosion instantly setting the building in a blaze. At the time of the explosion there were nearly one hundred spectators, in addition to a large number of workmen, in the building, and all fortunately escaped without serious damage.

Mr. C. C. Dennis, the Superintendent of the Buffalo and State Line Railroad, was found guilty of kidnapping by an Erie Jury Aug. 10th. The charge arose from the late riot at Harbor Creek during the Erie Railroad disturbance. When the mob endeavored to lynch Dennis, the cars were put in motion to protect him, and a Harbor Creek man, named Cooper, who was on the train, was carried into New York State.

From Europe we have advices of large crops. That of France is said to be one-fourth above the average, and those of England and of Germany are reported as abundant. From California we have advices that the home supply of wheat is very large—that the mountain regions are raising immense numbers of swine, cattle, and poultry—and that fresh meats are generally as cheap in the mines as in the agricultural valleys below.

The people of Columbiana County, Ohio, have raised $1,200 for premiums to be given at a great Horse Exhibition to be held at Salem, Oct. 12, 14. It is got up on the plan of the "World's Horse Convention," but only for that portion of the world living in Ohio and Pennsylvania. It is also intended as a great sale fair as well as show for prizes.

Letters from Malaga are received as late as July 19. They report that the disease among the vines had considerably increased, and the crops could not fail to be badly injured. The packing of grapes the present season, it was thought, would have to be abandoned.

The Springfield *State Journal*, the central Whig paper of Illinois, has adopted for its motto an extract from one of Henry Clay's speeches—"I never can, and never will, and no earthly power can make me, vote to spread slavery over territory where it does not exist."

A dispatch dated Cincinnati, Wednesday, Aug. 9, 1854, says: The *Gazette* of to-day says it is supposed that from fifteen to twenty lives were lost by the recent sinking of the steamer Cape May near Mount Vernon, Indiana. At last accounts five dead bodies had been taken from the wreck.

New York contains 1,400,000 acres of land, and of these 144 are reserved for public grounds. But New Yorkers talk of having another park, to contain 500 to 600 acres. The seven parks of London embrace 1,642 acres. About ten miles from London are Richmond Hill and Park, covering 2,250 acres, and Windsor Park, of about 2,800.

In accordance with instructions from the United States Secretary of State, Gov. Stevens has addressed the Hudson Bay Company, taking the ground that "their right to trade with the Indians in Washington territory is not recognized, and will no longer be allowed," and granting them until the 1st of July next to wind up their affairs.

It is stated that Madame Sontag, just before her death in Mexico, expressed a fear that she had been poisoned—and further, that both her body and that of Pozzolini has been disinterred, and that evidence was found which settles the question beyond a doubt, that they had both met an untimely death.

On Second-day, July 31st., Messrs. Silas Greenman & Co., of Westerly, R. I., launched from their ship yard, a fine schooner of about one hundred and fifteen tons burthen, to be called the "White Rock." She is to be commanded by Capt. Isaac Gavitt, and is to run between Westerly and New York, up the North River, &c.

Judge Sheppard F. Norris, the Democratic candidate in Ohio for Judge of the Supreme Court, has decided that a slave brought to Ohio by or with the consent of the owner, and afterward escaping from a slave State, is free, and cannot be remanded to Slavery.

Work was commenced at D. McKay's yard, East Boston, last week, in laying the keel of a new clipper ship, to equal the "Great Republic" in size—or 4,000 tons burthen. It is to be built for the Messrs. James Baines & Co., of Liverpool, and to be named the "Donald McKay."

There was a terrible and destructive storm in the vicinity of Fairmount, Va., on Thursday, Aug. 3d. Several buildings were unroofed, trees were thrown across the railroad track, the crops completely prostrated, and an immense amount of damage done.

A dispatch dated Albany, Saturday, Aug. 5, 1854, says: A fire is raging in the woods north of Lachine, Canada. Three children were left by their parents in a shanty while they went to hunt up some cattle, and the children were all burned to death.

A letter from Marseilles, dated July 19, states that cholera was raging with great virulence in that city, and 80,000 of the inhabitants had left. On the 15th there were 157 deaths; 16th, 190; 17th, 165; 18th, 157.

The students of the Theological Seminary at Cannonsburg, Pa., recently met, James Price presiding, and adopted strong resolutions against Slavery, slave-catching, and the Nebraska bill.

The travel to Boston from other cities and States is unusually light this summer, and the hotels are the sufferers. Some of the large houses which were crowded last year are now not more than half full.

On Wednesday, Aug. 2, by the capsizing of a sail-boat in Toronto bay, D. Miller, boat-builder, Mr. Dunlop and son, and a man named Stephens, were drowned.

Thompson's Bank Note Reporter quotes Land Warrants lower, as follows: 160 acres, $185 and $190; 80 acres, $92 1-2 and $95; 40 acres, $46 1-4 and $46 1 2.

The bills of mortality in New York for the week ending Aug. 5, show an increase of only nine over the previous week, and only 302 deaths by the cholera.

Several Banks in Chicago have made arrangements by which they resolve not to receive, hereafter, any Indiana stock-secured bank notes for less than 2 per cent. discount.

The Central Presbyterian Church in New York was destroyed by fire on the 9th inst. Loss about $70,000.

New York Markets—August 14, 1854.

Ashes—Pearls $5 75; Pots 7 00.

Flour and Meal—Flour, 7 50 a 8 25 for common to good State, 9 00 a 9 62 for common to good Ohio. Rye Flour 5 50 for common, 7 00 for superfine. Corn Meal 3 87 for Jersey.

Grain—Wheat 1 60 for red Upper Lake, 1 80 for red Southern, 2 30 for new Genesee. Rye 1 12 a 1 15. Oats 45 a 48c. Corn 72 a 73c. for Western mixed. Oats 45 a 48c. for State and Western.

Provisions—Pork 10 50 for prime, 12 37 for mess. Beef 12 00 a 13 00 for country mess. Lard 10 a 10¾c. Butter 12 a 17c. for Ohio, 17 a 20c. for State.

Hay—65 a 70c. for River.

Lumber—15 00 for Eastern Spruce and Pine.

Seeds—Clover 8 a 8½c. Timothy 17 00 for mowed, 22 00 for reaped. Flaxseed 1 70.

Tallow—12¼ a 12½c.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

In Greenmanville, Ct., July 29, by Eld. S. S. Griswold, Robert Jeffrey to Mary Jeffrey, both of Stonington.

In Groton, Ct., August 6, by the same, George F. Browning, of South Kingston, R. I., to Mary E. Nichols, of Stonington. Ct.

DIED,

In New Market, N. J., Aug. 6th, of chronic inflammation, Dea. David W. F. Randolph, aged 75 years. He embraced religion when about thirty years of age, and soon after united with the Seventh-day Baptist Church, where for nearly half a century he has stood as one of its members. As early as 1817 we find that he took an active interest in the affairs of the church, and was elected one of its trustees; but it was not until Feb. 17, 1823 that he was called to the office of a deacon. From that time until his death he remained a worthy member, ever taking an interest in what pertained to the peace and prosperity of Zion. Although slowly he approached the grave, yet he dreaded not to enter its dark portals, for his trust was in his Redeemer. He entered into rest. A large concourse of friends gathered around his remains, saw them deposited in the vaulted chamber; dropped the silent tear, and then departed. H. H. B.

At Shiloh, N. J., August 6, Rev. John Davis, aged 79 years. Mr. Davis was born and lived all his days in this place. At the age of twenty-eight years, he professed religion, and when thirty years old he was ordained the pastor of this Church, which place he filled to the general satisfaction of the congregation for thirty-three years, when, in consequence of a growing palsy infirmity, that caused a general trembling of the whole system, he resigned the charge of the church; since which time he has lived a very pleasant, retired, quiet life, being able to harness his horse, visit his friends, and always to be in his seat in the house of God on the holy Sabbath, though for a number of years he has not attempted to preach. His sickness was only of two days duration, during which he was helpless and unconscious. "The memory of the just is blest." For further particulars of his life, we would refer the reader to the *Seventh-day Baptist Memorial*, vol. 2, No. 1, where a biography of him has been published. W. B. G.

Near Shiloh, N. J., August 4th, Mary Davis, widow of the late Lewis Davis, aged 63 years. Mrs. Davis had been infirm for some years; but not so as to be unable to visit her friends, and to fill her place in the house of God on the Sabbath. The day of her death she was as well as usual, and after having dined, she still sat by the table conversing with the lady she boarded with, in reference to the Sabbath-School celebration and excursion she had attended only two days before, when the lady saw something uncommon in her movements; she caught her to prevent her falling from her chair, when the lamp of life immediately went out, without a struggle or a groan. She had been from her youth a worthy member of the church in this place, where by many she will be greatly missed. W. B. G.

At Milltown, Ct., July 23d, 1854, of paralytic affection, Mrs. Martha Peckham, wife of Robert Peckham, aged 49 years. She was a member of the 1st Seventh-day Baptist Church of Hopkinton, R. I., where she united a number of years since, and has ever maintained a life of consistent piety. Her life has been one of severe trial; and her friends and brethren are now consoled with the thought, that though it has been through much tribulation, yet she has entered the kingdom of God, and there finds rest.

LETTERS.

C M Lewis, H H Baker, R G Burdick, P S Cottrell, Silas Johnson, Ephraim Maxson, E M Dunn, N Saunders, A S Davis, E T Burdick, Gideon Hoxsey, B G Stillman, C A Bacon, Henry Babcock (sent to Perrysburg.) Peleg Babcock (due from E A L $1.)

RECEIPTS.

FOR THE SABBATH RECORDER:

E T Burdick, Brand's Iron Works	$2 00	to vol. 11	No. 39
Elizabeth Stillman, Hopkinton, R I	2 00	11	52
Nathan Saunders, Potter Hill, R I	2 00	11	52
Peleg Saunders "	2 00	11	52
Wm A Langworthy "	2 00	11	33
S Palmer, Ashaway, R I	2 00	11	52
Asa Pound, Plainfield N J	1 00	11	52
Caleb Sheppard, Greenwich, N J	2 00	11	52
Anna S Davis, Philadelphia, Pa	2 00	11	52
Marg D Maryatt, Shabnee's Grove	2 00	12	7
Reuben Titsworth, Chicago, Ill	2 00	11	52
Peleg S Cottrell, Mountain Cove	1 00	11	26
B F Burdick, Little Genesee	2 00	11	52
Hannah Rogers, Oxford	2 00	11	44
Kenyon W Burdick, DeRuyter	2 00	11	30
Orlando Holcomb "	2 00	11	10
Delos D Wells "	2 00	11	52
Benj H Burdick "	2 00	11	52
Nathan Rogers, New York	2 00	11	52
Nicholas Rogers "	2 00	11	52
Wm McDougall, Oswayo	2 00	11	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Peleg Babcock Jr, Hopkinton, R I, vol 3	$1 00
Caleb H Sheppard, Shiloh, N J	1 00

WILLIAM M. ROGERS, Treasurer.

Our Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September, (14th day of the month.) The Anniversaries of the American Sabbath Tract Society and the Seventh-day Baptist Publishing Society will be held at the same place on the following day.

Board Meetings.

The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

Yearly Meeting.

The Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be holden with the First Church in Hopkinton, Aug. 25th, commencing at 2 o'clock P. M. The Introductory Discourse by S. S. Griswold. Further notices of the meeting will be given at that time.

N. Saunders, Committee.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

Instruction.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

Expenses.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals, $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

Regulations.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

David Dunn, Pres. of Board of Trus.
Isaac H. Dunn, Sec'y.
New Market, N. J., July 20, 1854.

Milton Academy.

A. C. Spicer, Principal, and Professor of Mathematics and Natural Sciences.
Albert Whitford, Professor of the Greek and Latin Languages and Literature.
Mrs. S. M. Spicer, Preceptress, and Teacher of Painting, Penciling, French, German, and Italian.

First Term for 1854 commences Wednesday, Sept. 6th—closes Wednesday, December 6th.

A commodious academic edifice, constructed in the best style, is in progress of erection by the Trustees. An ample apparatus for a complete illustrative course of experiments in the departments of Philosophy, Chemistry, and other natural sciences, of a much improved style and quality, has just been purchased at Boston. Other teachers will be employed, and no pains will be spared to advance the interests of pupils and patrons. Absolute thoroughness of discipline is our aim.

Aug. 10, 1854.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 7 and 8.30 A.M., 12.50 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHICAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepsie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

STATIONS.	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
	P. M.	P. M.	A. M.	A. M.	P. M.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.50	*9.13
" Alfred	*3.22	*7.32	12.46	*6.59	9.30
" Andover	3.41	*7.40	1.05	*7.15	10.02
" Genesee	4.07	8.02	1.22	1.28	7.38
" Scio	4.18	*8.10	1.42	*7.44	10.55
" Phillipsville	4.30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8.29	2.06	7.57	11.30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8.52	12.12	6.08	10.49	5.20

Trains moving Eastward.

STATIONS.	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex.
	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3.00	12.45	6.42	5.30
	A. M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12.53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6.15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1.58	7.38	7.43
" Andover	*1.42	6.51	2.21	7.55	8.15
" Alfred	*2.00	7.07	*2.41	8.12	9.00
" Almond	*2.10	7.15	2.54	*8.20	9.13
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Miscellaneous.

John Jacob Astor.

From "Fifty Years in both Hemispheres," by Vincent Nolte, the following account of Astor is taken:—

"Astor was born at Heidelberg, where the original name of his family is said to have been Aschtor, and had come to New York as a furrier's apprentice. His first savings, that is to say, the wages he got in the peltry warehouse, for beating out and preparing bear, doe, and other skins, he invested in the purchase of all kinds of peltry, bear, mink and rabbit skins, which he got from the Indians, who, at that time, wandered about the streets of New York; and so soon as he had collected a certain quantity, he sent them to Europe, particularly to the Leipsic fair. There he traded them off for Nuremburg wares, cheap knives, glass beads, and other articles adapted to traffic with the Indians on the Canadian frontiers, and took them himself to the latter points, where he again exchanged them for furs of various kinds. As he has often told me, with his own lips, he carried on this traffic untiringly for twelve long years; going in person alternately, to the Canadian frontiers, and then the Leipsic fair, and lived all the while, as he had ever been accustomed to do, humbly and sparingly. At length he had managed to bring together a considerable capital, and gradually became a freighter of ships, and fitted out expeditions to the North-west Coast, to trade with the Indians of Nootka Sound for furs.

"Another circumstance contributed to the increase of his means. At the peace concluded in 1783, between England and her revolted provinces, the thirteen United States, many acres of land in the State of New York, some even in the neighborhood of New York City, were voted by Congress to the German soldiers who had fought in the American army. The latter were chiefly Hessians and Darmstadters. Most of them died in the course of the year, without having succeeded in converting this property into money; but the relatives and heirs they left behind them in Germany did not forget these little inheritances. Upon the occasion of a visit made by Astor to Heidelberg, in later years, most of the parties last referred to, as inheriting the allotments of the deceased German soldiers, and residing in Heidelberg, united and made our friend their legally authorized attorney, in order to realize something, if possible, from their hitherto useless acres. But the hoped for increase of the value of this property was, on the whole, rather slow in coming, and the heirs wanted money, money, quick and ready MONEY. Astor having been applied to on this score, told them that, in order to get ready money, they must reckon up the real present value of the cash itself, and not any imagined value of the land, and that only through pretty considerable sacrifice could they get cash for the same. Thereupon the parties advised with each other, and finally Astor received peremptory orders to sell, without further delay. Unknown speculators were found; the proceeds were small, but the heirs got what they wanted—money. At the present day, many of these pieces of ground are among the most valuable and most important in the City, and have gradually passed through Astor into other hands; the unknown speculators, however, have faded from the memory of everybody."

Scientific Farming in England.

Mr. Mechi, formerly a successful London merchant, now the most enterprising and liberal improver of Agriculture in Europe, annually invites a considerable number of persons interested in industrial progress to visit his farm just before his summer grain is ripe, and see what he is doing and with what success. The London *Times* gives an account of his gathering this season, from which we make the following extract:—

According to his usual plan on these occasions, Mr. Mechi took his guests, after a slight refection, into his fields; and here, passing rapidly from point to point, he explained with a volubility and happiness of illustration peculiar to him, everything that possessed interest, or upon which information was desired. Now, on the confines of his farm, he complacently contrasted his neighbor's wheat with a piece of his own adjoining it, stating why the one was better than the other, and the probable value of the advantage gained. Next he was standing before a fine field of oats, dilating upon the importance of thin sowing, answering vivaciously a sustained fusillade of questions, and promising himself a return of from 11 to 13 quarters per acre upon the crop. Then came the liquid manure distributor, with its hose scattering around it showers of refreshing aliment for plants. In five minutes Mr. Mechi had told his visitors all about it—how quickly the fertilizing products of his feeding sheds were on the land—in what quantity he could apply them—how digestible and direct the form in which they were presented—how wonderful the results in vegetation which they yielded; the mechanical and chemical details of the process were dashed off in a few sentences, the folly of not utilizing town manures in the same manner inculcated, and immediately afterward visitors and host were before one of Garrett's best portable threshing machines, which the manufacturer proceeded to explain. Mr. Mechi had, some time ago, tested at Tiptree an American invention of this kind, and, nothing daunted by the present excellence of Garrett's, described its superior merits in some respects, urging the implement makers to get rid as much as possible of the reciprocating action in their machines, to produce them lighter and cheaper, to work out the problem of steam cultivation, and generally to go ahead. In this manner he took his guests from field to field, stopping at one point to show the spring running 40,000 gallons a day, with which he liquifies his manure, at another to explain his mode of folding and feeding sheep; again, to read a letter from Mr. Kennedy, the Scotch agriculturist, recording what a surprising increase of food for stock he has obtained by the use of liquid manure. His grain and mangold crops excited general admiration, and on no former occasion has he shown anything like them. The wheats especially are magnificent, up-standing, even in growth, large-eared, and so high that some adventurers who started to explore a field sown with "Payne's Defiance" were at once shut out of view by the waving and luxuriant mass of vegetation. In the management of his Italian rye-grass Mr. Mechi's farming shows to the least advantage; but for this, as Mr. Caird very properly observed after dinner, the dry climate of the eastern counties is somewhat responsible. In making the round of his farm, Mr. Mechi delivered a succession of short but very amusing and vigorous peripatetic lectures on almost every important point connected with agriculture. His visitors were delighted with the freshness, the good humor, the volubility, and, in the main, the soundness of these expositions. They certainly have a stamp about them which nobody but Mechi could give, and his field-preachings on agriculture are alone worth traveling a long distance to listen to. There was not time left before dinner to examine the feeding-sheds, the stock, and the general arrangements of the homestead, but enough had been seen to satisfy the keenest appetite for improved cultivation. Smart exercise in the fresh air had now brought a large proportion of the guests into a frame of body and mind thoroughly calculated to do justice to the ample provision which their host had prepared for them. In a spacious tent, erected for that purpose, they sat down to the number of nearly 300, and there the evening was most agreeably terminated in that round of toasts and speech-making which seems an indispensable condition of festive meetings in this country.

Cultivation of Flax.

The war between Russia and the Western powers in Europe, will completely interrupt the usual exports of flax and flax seed from Riga Odessa—the ports from which large supplies are usually drawn—while the Mediterranean and Dutch supply must also be very uncertain, from the risk threatened to shipping by Russian cruisers. Already the price of these commodities has been seriously affected by the war. Flax seed is now worth about two dollars per bushel in New York—the general price being 75 cents—and flax and hemp are also very high. Our farmers who have been far-seeing enough to sow flax this spring, will reap an ample return, and we have little doubt for the following harvest, (1855,) and perhaps for several years, flax will be among the most remunerative crops. Besides the high price certain to be obtained for good, well saved seed in any quantity, another inducement to grow flax is the fact that the straw can be sold to good advantage in New York and the Eastern States, where formerly it was scarcely worth saving. In Holland and in Ireland, the flax straw from an acre brings the producer an average return of $40 to $50, and when the quality is very fine, even as high as $100 to $150, and this in ordinary times, and of course there will now be a large increase in value; when the price of twelve bushels of seed per acre is added to the above, the growers here can calculate the return that foreigners obtain from a crop which is almost neglected with us. Why should this be? We have every variety of soil and climate; we have men capable of studying out the means by which good crops are obtained abroad, and what more is required?

Our export of seed was very considerable some years ago, but the trade has been lost in consequence of carelessness in the growth, and—it is said—dishonesty in measurement. We now import from East Indies and other parts, between two and three millions bushels of flax seed yearly, to be consumed by oil crushers, who again export the oil-cake to England, where a high price is obtained from the stock breeders, who appreciate its peculiarly nutritive qualities.

There is no reason why we should not grow all this seed at home, and be large exporters besides, if we rightly set about the improvement of our crop. Nor do we see why it would not pay to bale up out flax straw (tightly as we do hay,) and ship it to the spinning mills of Europe, so long as our home manufacture cannot consume all we grow. Before we can do this, however, we must vastly improve the growth and mode of preparation for market, which has hitherto been done in a truly slovenly manner.

[American Agriculturist.

Irrigation.

If there is a single farmer in America unconvinced, after seeing the effects of the drouth of this summer, that irrigation has become one of the necessities of agriculture, we are mistaken in the common-sense capacities of farmers. If all the fields in cultivation that are susceptible of irrigation had been watered this year, in those places where the drouth has been most severe, the increase of crops would have paid one-fourth of the cost, if not more.

Charles A. Peabody, at Columbia, Ga., has succeeded by irrigation in producing strawberries upon the same vines six months in the year.

By irrigation, and by that alone, are the people of Mexico sustained; and generally their plans are of the rudest kind. Here we depend entirely upon rains and dews, and when they fail, there is one universal howl at the "terrible effects of the drouth." The county of Jefferson has lost half the usual crops by drouth three years in succession. The county of Chautauque has been burnt up to a distressing degree for two seasons. Some of the northern counties of Ohio have several times within a few years been obliged to sell off their stock on account of drouth; and scarcely a year passes that we do not hear of much sufferiug arising from this cause in a dozen different localities.

The cause of drouth, as generally given by scientific writers, is denuding the country of forests, and all concur in the opinion that it will grow worse and worse as long as we continue the work of destruction of the earth's natural shade. It does not follow that the worst effects will fall upon the land last cleared; it may fall a hundred miles distant; it is the general change of the atmospheric influences always following the clearing up of a new country.

Now we put the question to the farmers of this country, with all these facts and effects before your eyes, is it not time for you to begin to think of irrigation—to begin to devise means by which alone you can ever hope to get a fair return for your labor upon the soil?

No country on earth, perhaps, was ever so favorably situated for irrigation as the northern portion of the United States. Notwithstanding the generally hilly surface, there are thousands of springs and rills that only need to be led by natural descents into artificial channels; and where they do not exist, such a windmill as we noticed the other day, can be made to pump up water from a lower level to a reservoir on the hill, to be let down when required for the use of growing crops. Our country is not like the arid deserts of Mexico, where travelers are sometimes ninety miles upon a much traveled road, without water. Here we have water everywhere within reach, not only for stock but for irrigation. The driest section of the country we know of is in Kentucky, upon the limestone formation, and there water for stock is preserved in artificial ponds, and might be for purposes of irrigation; or if some general water system was devised, the streams of the country could be made to supply by their own power, the reservoirs upon the hill-tops. There is no question in our mind about the advantages of irrigation, the only question is, will it pay? In our opinion it will pay better than any other expenditure that can be made by, or for the benefit of, agriculture. We call the attention of the reader to some facts connected with irrigation in Italy.

In Lombardy, irrigation has been in vogue for seven hundred years, and as may be observed in the spread of particular manufactures where once planted, so of irrigation, it has continued to spread over all the land capable of being brought under the system. Whole fields have been graded, as we cut down and fill up the uneven surface of a city plot, to bring the land under the power of the canals and ditches. The title of all running streams in the Lombardo-Venitian kingdom has been reserved in the government, so as to prevent any individual monopoly of this necessity in all agricultural pursuits in that country.

The right to use the water of streams for purposes of irrigation is let out to individuals, under certain restrictions, and the interest of the several parties likely to be affected, is adjusted by a highly educated class of hydraulic engineers, no one of whom is allowed to assume the duties or practice the profession unless he is a regular graduate of the University of Turin. There is a Government corps of engineers, and those who practice the profession on private account.

It requires the highest degree of skill to construct the interminable system of canals in Lombardy, and to gauge all their capacity so as not to waste a gallon of water, and yet give each tract of land the exact supply stipulated for.

Canals are often formed by landed proprietors without any immediate prospect of benefit; they look to the ultimate advantages, and so they can by that means save their land from deterioration without getting back the first cost, they consider the outlay a profitable one.

By the use of water, the capacity of the land to support an increased number of cattle is almost inconceivable. It is estimated that the triangle included between Milan, Lodi and Pavia, the sides of which are about twenty miles, contains one hundred thousand horn cattle, and as many swine, and one-fourth of that number of horses. [N. Y. Tribune.

Gunpowder Tea.

Our readers may have heard of the story of the Yankee shoemaker who purchased of a peddler half a bushel of shoe-pegs, all neatly sharpened at one end, and warranted to be the best of maple, and who found them, on inspection, to be nothing but pine. Not caring to be "taken in and done for" after that fashion, and being constitutionally fond of whittling, he went at them with his jack-knife, and sharpening the other end of each peg, resold them to the peddler on his next trip for—oats! The celestials, whose imitative faculties have always been notorious, have improved their recent opportunities of intercourse with the Yankee barbarians by learning a lesson or two out of their book, and are vindicating the capacity by beating the originals. This is seen in a portion of the return cargo of the ship Eagle, which recently arrived from San Francisco. In what particular disguise the component parts were sent out we cannot learn; but the shape in which they have come back shows that the Chinamen are quite shrewd enough to prosper by the side of the cutest Yankee in the land of their adoption. We have before us a specimen of gunpowder tea, said to be a fair sample of 60 tuns, which arrived from San Francisco in the ship Eagle, to "order." There is not the least smell or taste of tea about it, but in appearance it is the most complete imitation we ever saw. It is probably made of thin paper rolled in mud; but in weight, color, peculiar shape of the leaf, and every thing else but flavor, it cannot be distinguished from the genuine article. Even the little bits of broken stones seen in good samples of gunpowder tea are imitated to the life—apparently all from the same material. Once mixed with genuine tea, the adulteration could hardly be discovered.

[Journal of Commerce.

The Iron Foundries of Pittsburgh.

It is said that there are now in Pittsburgh thirty-eight iron foundries, of which nine are almost exclusively employed in the manufacture of steam-engines, and twenty-nine in the manufacture of various kinds of hollow ware, machinery, &c. The foundries which are employed in the manufacture of steam-engines consume yearly 3,200 tuns of wrought iron, 9,200 tuns of pig, employ 640 men, and produce 120 steam-engines every year. Their net capital is $549,000. The heaviest establishment among the other foundries is the Fort Pitt Works. At this establishment there were built some years since two iron steamers of four hundred tuns each and a revenue cutter, which latter craft is still in existence on Lake Ontario. In 1853 the Fort Pitt Works consumed 2,225 tuns of pig iron, and 1,000 tuns of wrought iron, and employed 260 hands. They are now engaged on a Government order for twenty-one guns, called Columbiads, having a ten-inch bore and throwing a one hundred and twenty-four pound shot. It is estimated that the total amount of pig iron, blooms and scraps, annually consumed in Pittsburgh, is at least equal to 127,375 tuns.

SUCH AS THE CHOLERA CALLS FOR.—A Detroit paper says that a family of Germans, who resided on the Chicago road, within fifteen minutes walk from the City Hall, and had been supported at public expense for the last eight weeks, has been swept away by the cholera. First, the father was taken, then the two children, and lastly, the mother, in whose underskirt was found two thousand and five hundred dollars in gold. They had lived amid reeking filth, foul stenches, and health-destroying vapors, for weeks, and had imposed upon the public charity; but their avarice has availed them nothing. They are now rotting in untimely graves of their own seeking, and the county is sole heir to their concealed wealth.

Basis of Good Farming.

Mr. Isaac Moore, who farms one hundred and fifty acres of clay loam, with limestone diffused through it, and in position (and surely no better soil could be desired than this) on Clover street, Brighton, Munroe Co., N. Y., writes us that his usual average per acre is as follows:—

Indian Corn—75 bushels; extra yields 80, 90 to 100.

Potatoes—formerly 250 to 400 bushels; latterly 200.

Wheat—(50 acres) 25 to 35 and 40 bushels, rarely 50.

Oats—(little sown) once 489 bushels from five acres; seed 22 bushels.

Hay—2 to 3 tons; once 4½ tons.

These are large crops; and here is the explanation:—

"I never sell straw; this goes back in some shape to the land. My barn-yard yields me many hundreds of wagon loads of manure; what I fail to get on to my lands in the spring of the year, I keep as 'bank deposit' till autumn.

But clover and plaster are the great fertilizers of the soil of Western New York. When I sow wheat, oats, or barley, I sow ten to twelve pounds of clover to the acre. Any farmer who will follow this process for fertilizing need never go to Peru to obtain guano. His farm will never run down. I have cultivated roots but little. What I have done, I have found profitable. [Tribune.

Value of a Manuscript.

The original manuscript of Gray's Elegy was lately sold at auction in London. There was really "a scene" in the auction-room. Imagine a stranger entering in the midst of a sale of some rusty-looking old books. The auctioneer produces *two small half sheets of paper,* written over, torn and mutilated. He calls it "a most interesting article," and apologizes for its condition. Pickering bids ten pounds! Rodd, Foss, Thorpe, Bohn, Holloway, and some few amateurs quietly remark, twelve, fifteen, twenty, twenty-five, thirty, and so on, till there is a pause at *sixty-three pounds!* The hammer strikes. "Hold!" says Mr. Foss. "It is mine," says the amateur. "No, I bid sixty-five in time." "Then I bid seventy." "Seventy-five," says Mr. Foss; and fives are repeated again, until the two bits of paper are knocked down, amidst a general cheer to Payne & Foss, for *one hundred pounds sterling!* On these bits of paper are written the first drafts of the Elegy in a country church-yard, by Thomas Gray, including five verses which were omitted in publication, and with the poet's interlinear corrections and alterations—certainly an "interesting article;" several persons supposed it would call for a ten pound note, perhaps even twenty. A single volume, with "W. Shakspeare," in the fly leaf, produced, sixty years ago, a hundred guineas; but probably with that exception, no mere autograph, and no single sheet of paper, ever produced the sum of *five hundred dollars!*

Which is the Happy Man?

We know a man in Michigan who lives on the interest of his money, and that is only $70 per annum. He has, it is true, a small house with one room in it, three or four acres of land, and keeps a cow, a couple of pigs, and a few hens, yet he and his wife always appear cheerful and contented, and preserve a respectable appearance on their $70 per annum.

We know of a man in New York who expends $25,000 per annum for his household expenses. He pays for gas light more than the whole income of the Michigan man. He makes annual holiday presents to more than the whole amount of the property of the Michigan man. It costs him a sum six times as large as the whole income of our philosopher to support a single waiter.

We know them both very well, and we think our Michigan friend by far the happiest, healthiest, and most enviable man. They are both advanced in years. The cheapness of books and papers place abundance of rational enjoyment in the power of the countryman; an accumulation of physical ills, and a necessity for intense activity, deprives the citizen of calm and quiet enjoyment and reflection. The former, in the probable course of events, will die of old age at ninety, the latter at seventy. Such is the distribution of happiness and wealth. [Toledo (O.) Blade.

CURIOUS EFFECTS OF HAIR ON GRASS.—A few years ago, the purchasers of hog-hair at Terre Haute, Ind., carried it out upon the prairie and spread it on the grass to dry. This was in the fall and winter. After being washed with the rains, it was raked up, leaving a portion sticking in the grass. In the spring this was the earliest green spot and continued to be the sweetest, as was proved by the cattle resorting there to feed. By and by one of them died, then another and another, though apparently fat and healthy. Then one was opened to ascertained the cause of death, and afterward others for curiosty. In the stomachs of those that had fed most upon this hair manured spot, were found two or three dozen hair balls; such as we used to be told when a boy were "witch balls." We have seen them three inches in diameter and solid as it is possible to compact hair together. The calamity grew so serious that the owners of cattle had to plow up the ground and turn under the sod and its rich manuring, which continued to show its effects for years after. Hair balls are often found in the stomachs of cattle on the farm, from a morbid appetite, eating their own or another animal's, or when the swine have been butchered; and perhaps oftener produce death than is imagined. To prevent accidents, let all the hair be plowed under; it is very valuable manure.

BIOGRAPHY.—A writer in a late number of *Tait's Magazine* in speaking of the "biographical mania," says: "The biographical tide continues to heave and swell upward. It is encroaching on bank and field. It is knocking down landmarks; and where it does not absolutely carry off soil, it is converting good pastures into spongy swamps. In plain English, the biographical mania is diluting our literature, it is caricaturing religion, it is dwarfing science, and it is addling the brains of village politicians. The last twenty years have produced more biographies than the previous hundred; and yet we know, from painful experience, that the necrology of the period in question does not contain in its registers the names of many great men or women. The conclusion is hence irresistibly forced upon us that biography, instead of confining itself, as once was the case, to the apex of the pyramid, now nestles itself at the base, and really, on some occasions, it rubs at the foundations of the edifice."

REMOVAL OF THE MAIN BONE IN THE LEG OF A BOY.—John Baja, a lad fifteen years of age, son of a widow lady of Allegany City, had received some six months ago an injury of the right leg, by a fall, in consequence of which the whole shaft of the bone had become decayed. To save the limb, Dr. Walter removed last week, while the boy was under the influence of chloroform, the main bone of the leg from the knee to the ankle, by expatrition. Incredible as it may appear to the non-professional, that a limb could be saved and be made useful by the removal of the whole of the main bone, still experience has taught that a new bone will be rapidly regenerated in childhood, and the shape, length, and usefullness will be preserved. This is a triumph of modern surgery, thus to save a limb, while it is a blessing to the afflicted to be restored without mutilation. The boy is doing well, free from pain, and his recovery appears to be certain. [Pittsburgh Journal.

VARIETY.

How the universal heart of man blesses flowers! They are wreathed around the cradle, the marriage-altar, and the tomb. The Persian in the far East delights in their perfumes, and writes his love in nosegays, while the Indian child of the far West clasps his hands with glee, as he gathers the abundant blossom—the illuminated scripture of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers; and orange buds are the bridal crown with us—a nation of yesterday. Flowers garlanded the Grecian altars, and they hang in votive wreaths before the Christian shrine.

At the commencement of the New Orleans College, on the 17th ult., a single candidate represented the graduating class. He underwent his solitary examination before a full faculty of professors, and a large audience. The Louisiana *Courier* states that for four hours and a half, almost without a moment's rest, he sat calm and unexcited, answering the most intricate questions. In the evening his degrees were duly conferred, when he delivered an address and necessarily graduated with all the honors of his class.

Those who rail at poetry and refinement as superfluous ingredients in every-day happiness, little know what main props they thus seek to undermine. These will abide when even principles waver. Manly delicacy is as necessary in family life as manly rectitude, and womanly tact as womanly virtue. There is as much happiness wrecked from the absence of the one as of the other, and perhaps more. Those who neglect the varnishes of life, commit an insidious sin toward themselves, and these lie in the mind, and not in the purse.

The British North American Provinces contain a surface of 341,155 square miles, equal in extent to one third of that portion of the United States lying east of the Mississippi. They contain a population at the present time of about 2,700,000. The annual imports are about $41,000,000, of which about $14,000,000 are from the United States. The annual exports are about $31,000,000, of which $11,000,000 are to the United States. The amount of tonnage annually employed is 1,600,000.

On Friday last, says the Boston *Traveler* of Aug. 1, Mrs. Henry Clark, in returning from a berry party in Medford, was suddenly notified, by the noise of his rattle, that she was within a few inches of an enormous rattlesnake. Nothing daunted, she immediately procured a stone, with which she so far disabled him that she could fasten a cord around his neck and drag him to her home, much to the astonishment of her frightened husband. His snakeship measures nearly six feet in length, and has twelve rattles, indicating that he is fifteen years old.

On Tuesday, Aug. 1st, Sheriff Church seized at the railroad depot in Middlebury, about 40 gallons of Medford Rum, the property of George Pemberton. The case was heard before Geo. S. Swift, Justice, and said liquor adjudged forfeited, and was destroyed the same day. Quite a little group assembled to see the "precious stuff" poured out—the eyes of some sparkled with gladness to witness the destruction of so much moral poison—a few looked on with the deepest solicitude, apparently to see if the earth would drink it in.

The Hon. W. W. Pepper, one of the Circuit Judges of Tennessee, was formerly a blacksmith; and "for the fun of it," he lately made with his own hands, an iron fire-shovel, which he presented to the Governor, the Hon. Andrew Johnson. In return, Gov. Johnson, who was formerly a tailor, cut and made with his own hands a coat, and presented it to the Judge. The correspondence which passed between these distinguished and worthy American mechanics, is published in the Tennessee papers.

The chief school-superintendent for Upper Canada says that twelve years the school laws have sanctioned the establishment of separate schools for Roman Catholics and others. Yet the number of separate schools has never exceeded fifty, and at the latest official returns it had sunk to twenty-five, of which four were colored, three Church of England, and the rest Roman Catholic.

Mrs. Douglass, who was recently confined in the common jail of Norfolk, Va., for giving to youths of dark complexion moral and religious instruction, has recently published a "Personal Narrative," from which it appears she is a native of the South—no "abolitionist"—and that her pupils were the children of free colored persons.

It is proposed, as there will be a large collection of temperance men from every part of the State, at the Anti-Nebraska meeting at Saratoga Springs, on the 16th, that the opportunity be improved for a temperance gathering on the day following, for consultation and mutual encouragement. In this the American Temperance Union cordially concur.

The Alumni of Yale College are busy raising $150,000 for the improvement of their Alma Mater. $80,000 of the $150,000 fund has been subscribed, and efforts are to be made to complete the amount. S. B. Crittenden, Esq., lately of New Haven, offered to raise his subscription from $5,000 to $15,000, and his generous example will be followed by others.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial,* bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor,* bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder,* vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.,* made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings,* comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK.
Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.
Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.
Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere. 37-3

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The Sabbath Recorder.

For the Sabbath Recorder.

PRAYER IN SICKNESS.

When the light of life is fading,
An the world grows dim and dark;
When the current of life's river
Rushes o'er my trembling bark;
When before my spirit's vision
Stretches vast eternity,
Like a great and boundless ocean—
Saviour! take me home to thee!

When I tread the darksome valley,
Which before me thou hast trod,
Tasting all its bitter anguish,
Guide me, O thou Son of God!
Should my weary spirit falter,
'Mid the thick and dismal gloom,
O revive me by thy presence—
Saviour, take me to thy home!

SHILOH, N. J., 1854. SARAH.

THE PUPIL AND THE TEACHER.

An Address delivered at the Sabbath-School Celebration in Plainfield, N. J., July 30, 1854,

BY E. M. DUNN.

Among the topics that occur to the mind as appropriate upon an occasion like the present, I have chosen one which seems most naturally to be suggested from the scene before us—*The Pupil and the Teacher.*

And here I would not be understood to refer merely to that class of persons who may have chosen the distinct profession of the teacher as their avocation, nor to those who may devote their lives to the pursuit of scientific truths. For, however much we may honor the calling of the professed instructor; however valuable we may deem the labors of the retired student, who wears his life away to bring to light some hidden truths—some principle of science which is afterward to promote the comfort and happiness of millions; I say, however highly we may regard the labors of this class of persons, yet these are not the only pupils—these are not the only teachers.

All mankind have a common mission. We behold the insects of the air; we signal out one specie, and inquire, for what purpose they were created?—and lo, we find that each individual specie was created for a specific end. In the creatures of the field, we recognize each class has its own sphere of action, to which it is peculiarly adapted, and for which it was originally designed. And as we ascend in the scale of creation, and arrive at the great family of man, physically, mentally, and morally similarly endowed, we are led to inquire, What is man's mission in life? Man's nature is twofold—physical and spiritual. The physical is, or should be, subservient to the spiritual. The enjoyments of the one are brief and perishing, and if sought after to excess, are degrading and ruinous. The enjoyments of the other are enduring and perpetual, and if pursued with never so much zeal, they never lose their brightness, nor do they ever injure, but rather exalt their possessor. If we make any additions to the physical—if we impart to it new graces and beauty—these will wither and decay in the lapse of years. If we make any additions to the spiritual—if we stamp upon it the impress of beauty—not only will these marks of cultivation beautify and adorn it, while it is encased in its earthly tenement, but they will go with it throughout the cycles of eternity. Reasoning thus, we infer, that the supreme interest and duty, the great mission of man, is, to nurture his own spirit, and to nurture the spirits of others; in other words, *to teach and to be taught.*

If, then, this be the great mission of each individual, irrespective of his calling—to teach himself and to instruct others—do you ask, what portion of one's time and energy should be devoted to the prosecution of this great work? Or is it suggested to your mind, that business cares are so essential and urgent, that but little time and energy is left for the cultivation of the intellect and the nurturing of the soul? Hence you allow these things to those whom fortune has favored with more leisure, while you assign over your duty of instructing others to those who are especially trained and paid for the purpose. I reply, that all of that time and strength which is not actually demanded to provide for our physical sustenance, should be devoted to acquiring and imparting information, and to the promotion of our spiritual natures. Now, how much time is required to provide for our physical comfort, may not at first seem easy to determine; yet surely it is but a brief portion of our existence, and constantly growing less, as inventions in art, and discoveries in science, are from time to time being made and applied to the diminution of hard manual toil. The Indian requires a much longer time to provide for his actual necessities, than the civilized American; for the one works out his subsistence in the same manner that he did two thousand years ago, while the other enjoys the accumulated advantages wrought out by previous generations, each more intelligent than its predecessors. The various improvements made in agricultural implements, by which the husbandman clears away the forests, upturns the virgin soil, plants his seed, and reaps his harvest, with comparatively little manual toil, were all designed by an overruling Providence to give mankind a greater portion of life, in which to *study* and to *teach*—in which to enlarge the mind and soul, and to enhance the spiritual condition of others. As Dr. Wayland remarked a few days since in Schenectada, "God is lifting up from our soul that depressing weight of labor which paralyzes the intellect."

But to what an ignoble end are these results of superior ingenuity prostituted. Instead of subserving that higher purpose, of sundering some of the ties which bind humanity to earth, and giving him greater facilities for cultivating that intellectual principle which likens man to his Maker, they more universally aid to develop to an inordinate degree those baser passions of our nature—avarice and sensuality. If an hundred acres of land can be tilled now with the same outlay of hard labor as five acres could an hundred years ago; and if by science applied to agriculture, one acre now will produce as much as two did then; why, it requires the hundred acres, with their increased rate of produce, to provide for the *imaginary* bodily wants of man now; whereas these five acres would amply supply all his *actual necessities.* Not only must an individual accumulate a sufficient amount to procure him food and raiment, and a comfortable home, but he must yearly lay away in his coffers hundreds and thousands, to secure him a title-deed to respectability, and an honorable standing in society. He must place around him luxuries and costly fixtures, which instead of prompting the mind to study, and enabling it to think more clearly, and teaching the soul to soar higher, only effeminate and bind the spirit down to earth. Look into the homes of any community, and behold what an array of gewgaws and tinsels, of rich furniture and costly tapestry, to adorn the wooden temples in which we live. And in the same homes where so much pains is taken to gratify the lower or bodily senses, you will find but little, if anything, expended for a library, wherewith to enrich the mind; and even those few familiar works which are deemed indispensable to every fireside, are but seldom perused. Now, we all acknowledge this to be the case; yet none of us are willing to take any reproach to ourselves. We call it a fault of the times. Oh, how many wrongs and follies are packed off on the shoulders of the times!

These things are sufficient to show us that mankind are not engaged in executing their commission—that of learning and instructing. It is to be hoped, that future times may bring a better state of affairs, when it will not be deemed a desecration of time and energy, to devote four, six, or even eight hours of the twenty-four in executing the great business of life, to *study* and to *teach*—in making those beautiful impressions on our own spirit and on the spirit of others, which time cannot efface.

Again, if the better portion of our lives were devoted in this way, we would not realize that craving want after those luxuries which cost us so much time and anxiety to obtain. We fill our houses with sofas and ottomans; we spread beneath our feet the most costly coverings; we load our tables with spices, wines, and perfumes; we clothe ourselves every day in "purple raiment and fine linen," and all to entertain our friends; whereas, if our minds were properly cultured, and well stocked with ideas, we could endure to eat our homely fare while standing; in short, we could dispense with many of these superfluities, and still enjoy that feast of mind and flow of soul, which is the true joy, the higher happiness of life.

Now, I would wage no unjust war against those refined comforts and elegancies which art devises, and an honorably earned competence and a well cultivated taste place around us. Since the body is the only earthly habitation for the mind, it is our most imperative duty first to provide for it; but when it is amply provided for, we commit a great wrong in allowing it to usurp the sacred right that belongs to the mind and the soul.

Having shown you what we think to be the business of life, and how we wander away from its accomplishment, and also how, by grasping physical pleasures, we cheat ourselves of spiritual and more substantial bliss, we wish briefly to remark upon the peculiar glory that surrounds our common mission.

The pleasures of knowledge are three-fold—the pleasure we receive in attaining it—the joy we experience in imparting it—and the conscious satisfaction that one realizes when he reflects that his immortal nature has not been neglected, but that all the energies of his being have been devoted to its cultivation. Surely, there are none before me who have not experienced that the operation of attaining knowledge is pleasurable. True, the discipline of the mind is oft-times, and almost universally, difficult. More laborious than to thrust the hard iron into the unwrought earth, is the task of working out of the elements of the untutored mind a rich and productive soil. But the pain of preparatory labor is forgotten amid the joyous anticipations of an abundant harvest. As the industrious miner delves amid the hidden recesses of the earth, in pursuit of perishing treasures, he heeds not the drops of sweat that are dripping from his heated limbs and aching brow, but dwells in imagination upon those jewels upon which his heart is set, expecting that the next blow will place the glittering gold within his possession. So too, as the enthusiastic student threads the mysterious labyrinths of science, he wends his way along unconscious of pain or fatigue, hoping soon to exclaim, in the language of the Grecian philosopher, "*Eureka, Eureka,*" "I have found it, I have found it;" and when the new truth bursts upon his vision, he experiences an ecstatic joy which language is inadequate to describe. Horace Mann has truthfully remarked, "We were created in ignorance and weakness, for the very purpose of enabling us to feel the conscious delight of gathering in knowledge, and of growing stronger in virtue." And this happiness is not experienced by the professed student merely, but by all, of every avocation, who are willing to pause amid their business cares, to enrich the mind and add to their store of human knowledge. We have within our organization a spirit of curiosity, which Providence designed should always prompt us to investigation, and which bears the same relation to the nurturing of the intellect as the appetite bears to the nourishment of the physical frame. We all know that we receive pleasure in the gratification of the physical appetite, and that pleasure is in proportion as the appetite is preserved keen by a temperate mode of living. So also the gratification of the spirit of curiosity, the appetite of the mind, asking for mental food, is attended with the most intense delight, and that delight is in proportion to the keenness of our curiosity. It is our duty to cultivate this spirit to the greatest possible limit within our power; for the great difference between the wise and ignorant is, that the one have cultivated this spirit, and the other have not. Parents must have noticed this curiosity in the first manifestations of intelligence in their children; and it is your duty carefully to call out and to cultivate this attribute in them. And when your little child, that has scarce entered the vestibule of thought, shall earnestly ask you, "Who made the heavens?" "Who sends the rain?" "Where does God reside?" turn him not away by an evasive or unsatisfactory answer, but lead his little mind, link by link, in the chain of investigation, until you have taught him the foundation truths of our holy religion.

And you will experience a joy in doing this; for, as I told you before, there is a joy also in imparting knowledge. The wealthy and generous capitalist, as he bestows his bounties here and there upon the poor and destitute, experiences greater happiness than he who receives the gift. But the intellectual capitalist, who, by dint of untiring industry, hath laid away in the coffers of his mind those imperishable treasures, the giving of which does not impoverish the possessor, realizes a far superior delight, as he bestows here and there the needed precepts and teachings of knowledge. Ask the teacher, whose eyes have become dim, and whose cheeks have grown pale, in the faithful discharge of his duties, if he has not recognized substantial bliss and a noble satisfaction in writing upon the hearts of his fellow-men those precepts which will teach them to live better, and which will enable them in turn to instruct others. And as his frame is tottering by reason of incessant application, you may feel constrained to lend him your commiseration. Truly, for what he has done for humanity, he demands your generous sympathy; yet if you could look into the secret chambers of his soul, you would find that, of all men, he has but little occasion to ask your pity; for though destitute of earthly riches, the reflection of his past labor makes him rich indeed. Not only is this the case with the professed instructor, but with all who are willing to gather in the dew-drops of science, which glitter everywhere in this beautiful temple that God has made for our habitation, and who are also willing to make their pathway through life radiant by imparting information to all with whom they may chance to mingle.

If our organization demands of each and every one of us, to be pupils and teachers, surely our relation to God demands of us to study and to teach morality. Young has beautifully said,

> "How empty learning, and how vain is art,
> But as it mends the life, and guides the heart.
> What volumes have been swelled, what time misspent,
> To fix a hero's birth-day or descent."

Yes, our minds must be directed to that which will "mend the life and guide the heart;" and to do this, we must be students and teachers of the Bible. Perhaps I might be justified in saying, that the Bible alone contains more poetry, more eloquence, more beautiful and forcible reasoning, more touching pathos, deeper and more comprehensive truths, than all other books combined. The truth therein contained is presented in the form best adapted to the multifarious variety of disposition and talent to which it is addressed. It opens to the sorrowing and distressed, fountains ever bubbling up streams of holy consolation. It teaches the tradesman, around whom temptation is ever weaving its subtle snares, to do business without a compromise of private opinion, or of lofty integrity; and it sets forth the great principles upon which commerce should be conducted. It furnishes the scholar and the poet with exhaustless sources of divine instruction, more inspiring than the muses which swept the lyres of ancient bards. Its main precepts are readily understood by the simplest child, and its pages are fraught with subjects of study and contemplation for the profoundest sages. Its maxims should be engraven indelibly on the tablet of every heart. And as Alexander carefully perused the Iliad of Homer, that he might be enabled to imitate and to catch the spirit of its great hero, Achilles, so should we unceasingly study the word of God, that we may imitate its divine Hero and Author, and thus, by intimate association, imbibe the spirit of Him who regulates the universe. All that we have heretofore remarked concerning the delights of the pupil and teacher, is true in a far superior sense when applied to one who studies and expounds the Holy Scriptures. And if we find the examination of those sacred pages tedious and uninteresting, it is only because we have not the grace and spirit of God to appreciate them. Of all who attempt the perusal of Milton's great epic, by far the greater number cast it aside as a difficult and irksome task, and only because they have not that taste and passion for poetic excellence which will enable them to appreciate the beauties that are couched in his immortal verse. So if, in the perusal of the great Book of Life, we have not the awakening influence of the Holy Spirit, to enlarge the understanding, and to give us the power of correct interpretation, or if the vision of the soul is bedimmed by worldly interest, we cannot expect to recognize those priceless pearls that are everywhere imbedded in that great fountain of truth. As a proof that the imparting of Bible teachings is a pleasurable duty, I can do no better than refer you to those who have devoted their lives exclusively to this great work. Ask your religious teacher, whose yearly salary is perhaps only a fifth or a tenth part of your annual income, and whose anxiety and toil may be greater, if amid all the sacrifices and trials that attend his labors he does not experience a joyous satisfaction, which he would not exchange for all the combined pleasures that a princely fortune or a world-wide renown could place around him. And if he does not answer you in the affirmative, he is unprepared to appreciate the nobility of his calling. It may have been deemed unnecessary for me to urge the importance of Bible instruction before an assembly of this kind, but the occasion seemed to demand it—an occasion truly glorious, when children, parents and grand-sires meet together to celebrate the anniversary of the Sabbath-School—an association which, aside from the Christian Church, is more sacred than all other compacts—which is, indeed, an entrance to the church itself—the outer court-yard, from whose flowery paths many a young spirit is ushered into the holy citadel. And I could not well take my seat without addressing a word to these children, for whom this festivity is especially provided.

My young friends, the position that you enjoy is truly a favored one. While to-day, under the watch-care of loving parents, you have been mingling your songs of praise to your Heavenly Father, myriads in other lands have been wandering homeless and uncared for, without those earthly comforts which you so bountifully enjoy; and, more than all, without the teachings of the Bible, to point them to a Saviour in the skies; and I think you understand me when I tell you, it is your duty to improve these superior advantages which God has bestowed upon you. You too are not too young to become students of the Holy Scriptures; and while you may be nobly prompted to excel your classmates in your daily studies, above all things strive to excel in a knowledge of God's Word. If you read it, and ask for divine grace to enable you to understand it, and to follow its requirements, it will not only make you cheerful and happy, and prevent those annoyances and vexations which so frequently mar your associations with each other—it will not only make you useful and influential men and women, but when death comes, it will give you a passport to heaven and the presence of the angels. This is the only way in which you can reward your parents for the sleepless nights and toilsome days which they have devoted to your welfare. This is the only way in which you can please Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Companions in the morning of life, to you also would I address a single remark. We are now standing in the green summer time of our existence. The sun hath just risen upon our horizon, and sheds a glorious radiance through the pathway that stretches out before us—while Hope is weaving bright pictures of happines all along our future sky. It is for you now to decide what part you will act. If you will look in upon yourselves, you will find that you have within you "the appetites of a brute and the attributes of an angel." Will you, by reckless indulgence, become degraded to the one, or, by cultivation and spiritual communion, become exalted to the other. It is not to be feared, that any of you will become abandoned—for those who are swept down the darker currents of degradation, enshrouding their names forever in ignominious shame, are not such as delight in attending an occasion like the present. Yet remember, that the ties which bind the spirit to earth are ofttimes of a tender and delicate nature. The affectionate and solicitous mother, fearful of danger, clasps to her bosom her only child, unwilling to bid it go amid the bustling world, and reap its honors or heal its wrongs, and thus, by the excessive indulgence of a passion which, if properly exercised, is the noblest prompting of her nature, she prevents her boy from attaining those honors or wielding that influence which perchance may have been his duty and his fortune. And again, the loving father, amid the embrace of an endeared home-circle, and in the enjoyment of the tender caresses of a beloved family, may be indifferent to the cultivation of his mind, or deaf to the voice of his country as she bids him break away from those social joys, which otherwise would be pure and elevating, did not his duties to his country and his God demand his more immediate attention. Thus, however attractive and proper the pursuit and enjoyment of pleasure may seem, I warn you not to listen too intently to her syren voice, but to hearken more attentively to those higher mandates which bid you go and execute the great mission of life—*to study and to teach.* You may set your heart exclusively upon the accumulation of property, if you will, until you become not only the master of superabundant wealth, but until it becomes the master of you, and as the sun of your life inclines to its western verge, you will find that where the surface of your heart has come in contact with this base world, it is vile and corrupted, while far down within its pure depths there are riches whose true wealth you never have enjoyed. Finally, may it be your prayer and determination, "Oh, let me live to teach this soul higher to soar, or let me die." Many of you are now engaged as Bible students, and let me suggest, that as opening manhood is dawning upon you, you can in no way so effectually manifest your gratitude as by becoming the sources of light and of knowledge to others. Think not, as many of our age are too apt to conclude, that the Sabbath-School has no longer any claims upon you. I care not how high you may rank in mental excellence; you cannot attain a point so high that you will experience any loss of dignity in guiding and instructing others. The most renowned statesmen and learned divines have not considered it beneath them to go into the dark paths of ignorance, and to lead by the hand the suffering and the destitute to an enjoyment of the privileges of religious instruction. And methinks this is and ever will be the brightest jewel in the coronet of their greatness.

Respected parents and teachers, we have no occasion, nor indeed, had we, would it become us, to address you otherwise than in terms of the highest commendation. We see among you the pioneers of a glorious and successful effort—an effort to erect for us, your children, beneath the shadows of the Christian Church, a refuge from all the vices and temptations of a wicked world—a place where the plan of redemption and the truths of divine revelation may be unfolded to the simplest child. A few there are among you. from whom the heat and burden of the day is fast rolling away, whose task is well nigh done. We can promise you no other reward for your toil than the assurance that you leave behind faithful adherents to the principles you have taught us—laborers in the same cause in which you have so successfully enlisted. A higher reward awaits you in heaven.

To-day, and upon this spot, are mingled in joyous celebration three generations; but there is a time approaching when all generations shall come together as to a point—when the scenes of to-day shall have been lost in oblivion—when these voices of song and of praise shall have been hushed forever, and when those who have been faithful, as *students and teachers* here, shall be accepted as associate members among the angels, whose *teacher* is God, and whose study is His character and perfection; and I know of no greater incentive toward spiritual improvement here, than the hope of occupying a high vantage ground when the spirit shall be translated to a land of the blest, where a purer air and sublimer associations shall aid the perfection of those attributes of the soul for the full development of which this earth is too cold and ungenial; for the nurturing of the spirit is not only the mission of this life, but will be the great theme of eternity.

* * *

Whoever feels pain in hearing a good character of his neighbor, will feel a pleasure in the reverse; and those who despair to rise to distinction by their virtues, are happy if others can be depressed to a level with them.

THE KANSAS EMIGRANTS.

BY J. G. WHITTIER.

We cross the prairie as of old
The pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free.

We go to rear a wall of men
On Freedom's Southern line,
And plant beside the cotton tree
The rugged Northern pine!

We're flowing from our native hills
As our free river's flow;
The blessing of our mother-land
Is on us as we go.

We go to plant her common schools
On distant prairie swells,
And give the Sabbaths of the wild
The music of her bells.

Upbearing, like the Ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.

No pause, nor rest, save where the streams
That feed the Kansas run,
Save where our Pilgrim gonfalon
Shall flout the setting sun!

We'll sweep the prairie as of old
Our fathers swept the sea,
And make the West, as they the East,
The homestead of the free!

THE GREAT MEN OF FRANCE.

BY LAMARTINE.

If we look at the characters, compared as regard religious sentiment, of the great nations of Europe for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, looking at the spectator, or at most, to posterity.

Open the history of America, the history of England, and this history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying. But cross the Atlantic, traverse the channel, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that his name was unknown in the language.

Look at Mirabeau on the bed of death. Said he, "Crown me with flowers; intoxicate me with perfumes. Let me die to the sound of delicious music." Not a word of God or of his soul. Sensual philosopher, he desired only supreme sensuism, a last voluptuousness in his agony.

Contemplate Madam Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sybils. Not a glance towards heaven. Only one word for the earth she was quitting—"Oh! Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise. Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the last two dying thoughts of this dying man on his way to his last tribunal.

Hear Danton on the platform of the scaffold, at a distance of a line from God and eternity. "I have had a good time of it; let me go to sleep!" Then to the executioner—"You will show my head to the people; it is worth the trouble!" His faith, annihilation; his last sigh, vanity. Behold the Frenchman of this latter age!

LONGINGS FOR THE CONVERSION OF SINNERS.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said, that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and in preaching." Bunyan said, "In my preaching, I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work." Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington: "Now, after near forty years' preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth. O labor, labor," said he to his sons, "*to win souls to Christ.*"

Rutherford "could assure his flock that they were the objects of his tears, cares, fears, and daily prayers; that he labored among them early and late." "And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Fleming, in his "Fulfillment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, '*I have the souls of three thousand to answer for*, while I know not how it is with many of them.'"

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, *so that I could but gain souls to Christ.* While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God." [Scottish Guardian.

The Sabbath Recorder.

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A WORD TO PUPILS AT SCHOOL.

The mental indolence, or whatever else it may be, that hinders the improvement of young people, and disappoints the fond hopes of parents who place them in institutions of learning, is such a prevalent evil, that we gladly offer a passing word, if peradventure we may be instrumental of good in so doing. We make no appeal to ambition; for the class of youth that we have in our eye have so little of this principle, that the appeal would be useless. The desire to excel is, with them, nothing in comparison with their love of ease. If they can barely keep along with their classes, and meet their recitations so as just to save themselves from open disgrace, it is all they care for. Nor would it be more effective to appeal to their sense of duty; for the duty of improving one's opportunities so feebly impresses them, that their consciences never become greatly disturbed in this respect. Besides, it is only the real Christian who rightly estimates his responsibility in this matter.

But we have sometimes queried whether our young people ever looked upon it as a simple question of honesty. We dare say, there is not a young person who will read this article, who would not spurn with indignation the remotest hint that he could be guilty of a dishonest act. Will he rob? Will he defraud and steal? Not he. Who dare insinuate such a thing? Did any body ever know him to be guilty of so mean a thing? But keep cool, till we can reason with you a little.

Dishonesty lies in defrauding another of what is due to him. Whenever, in our dealings, we take any thing of value from another, and do not give him an equivalent for it, we act the dishonest part—we defraud him. On this principle, gambling is dishonest, because he who wins gives his antagonist no equivalent for what he takes. He simply appropriates his antagonist's money to himself, but gives nothing in return. Lottery speculations come under the same category.

Suppose you had bought of a merchant what you supposed to be a tub of honey. Your money was paid upon the presumption that you were receiving the full value of it in good sweet honey. When you get it home, you begin to use it; but upon getting down a few inches below the surface, you find that the honey has given out, and all that remains is vile, filthy mud. Do you not at once pronounce that merchant a dishonest man? Do you not say that he has defrauded you—that he has robbed you? Do you not feel, that his act is as clear a violation of the commandment, 'Thou shalt not steal,' as if he had broken into your desk, and taken so much money out of it? You do feel exactly so, and are ready at once to appeal to the law for a redress of your grievance.

Now for the application. Your father places you at school—the academy, or the college. He enters into a contract with the teacher, or teachers, to pay him, or them, a certain amount of money. In return, the teacher engages to put into your head—if it is found capable of receiving it—a certain amount of knowledge. This is the equivalent for value received—a fair, business transaction. If your father withholds the money, he defrauds the teacher; if the teacher withholds the required instruction, he defrauds your parent. In either case, there is dishonesty, because there is not an equivalent rendered for value received.

But in this business transaction, there is one very important circumstance that we have not mentioned. The contract is conditioned upon something which you, the child, are to perform, and that is the diligent application of your mind to study. The teacher does not agree to put a given amount of knowledge into your head, in consideration of value received, unless you will second his effort by diligent study; nor, on the other hand, does the father require it of him, except on this condition. You are, in fact, a third party to the engagement, and when it is entered into, you pledge yourself to the teacher on the one hand, and to your parent on the other, that you will make the necessary application. Thus the bargain is ratified.

Now it is evident that, if your teacher performs his part faithfully, and your parent his, the responsibility lies wholly upon yourself whether your parent is defrauded of the money he pays for your education, or whether he receives the value of it. It is, therefore, a simple question of common honestry. Will you be honest enough to see that your parent receives the full value of what he pays for your education? Or will you defraud him by allowing him, nay, compelling him, to pay it out for nothing? If you idle away your time, his money is gone, and he has got nothing for it. You come home at the end of the term, or year, and though he find a little honey on the surface of the tub, the rest is all mud. Who then shall be held responsible for so gross a fraud? Not the teacher, for he has performed his part of the engagement. Not your parent, for he has faithfully performed his. Upon you the guilt rests; and keenly as it touched your sense of honor to be charged with dishonesty, it requires more than a common share of ingenuity to show that the charge is not just.

Children are too apt to look upon what the parent suffers in such a case as merely his misfortune, or his disappointment, and upon themselves as having committed only the venial faults of youth. But the parent is not only disappointed; he is not only stung with mortification; he is grossly wronged. And the wrong is none the less, because it has been perpetrated by his own child; it is rather the greater. Had the child been sent abroad to purchase for his father some article of use or convenience, with the injunction to get the very best that the market afforded, and should, through sheer carelessness, get a worthless thing, nevertheless paying as much for it as if it were just what his father wanted, who does not see that the father is defrauded? So when he sends you away to school, or college, to buy an education, he expects you to buy the very best that the institution affords. He does not send for a worthless article. If your negligence returns but a poor or indifferent education, you have more than disappointed him; you have wronged him, grossly wronged him. T. B. B.

LETTERS FROM PALESTINE—NO. 5.

JAFFA, 6 mo. 30, 1854.

On the first instant, I began work in the garden, of which mention was made in my last letter. I work a few hours every other day. It is at such an inconvenient distance from my house, that about half as much time is required to go and come as I can afford to spend in actual labor; yet I take pleasure in digging and hoeing over the soil, and especially the soil of ancient Israel. The Jew in my employ accompanies me to the garden, but he is so ignorant of all kinds of work, that he is likely to be of but little use for some time. Myself and family are devoting as much of our time as possible to the study of Arabic, and while our progress is slow, we hope in the end to learn it. The Jews in Jaffa, all I believe, speak Spanish; some of them speak Italian and German, and now and then one a little French. Many of the Armenians and others speak Italian and French; but the language of all is Arabic. Still, the labor of acquiring many languages by a missionary cannot well be dispensed with in this country.

The 7th instant Doctor Barclay and family arrived here from Jerusalem, en route to the United States, via Alexandria, Malta, Rome, Paris, and London. After tarrying with us a few hours, they took lodgings in the Armenian convent in town. Major Brett, of the English army, and lady, who accompanied these friends, took lodgings with us. Doctor B., lady, two sons and daughter, are missionaries of the Disciple or Campbellite denomination, and after having spent about four years in Jerusalem, receiving much encouragement in their work, and obtaining experience, are now going to the States for purposes connected with the establishment of an agricultural colony in this land, and their future usefulness. Much labor has been bestowed in explorations in and about Jerusalem, and the fruit of this labor the Doctor expects to give to the world in the form of a book.

Major Brett has spent nearly thirty years in India; speaks Hindustani very fluently; was acquainted with Dr. Judson, and frequently heard him preach; speaks with a good deal of interest of the Scudder family in Southern India, and of many of our American brethren in that part of the world. His wife is a person of ardent piety, and professes the peace principles to the Quaker extent of that doctrine. During their stay with us, (eleven days,) we discussed again and again the Sabbath question. The idea seems fixed in her mind, that the Sabbath is abolished; and yet she acknowledged that our arguments are very strong to the contrary. If Paul had only said, "Remember, brethren, to keep the Sabbath day holy," it would settle the question with her. Like ten thousand more in the world, when they come to argue the question, the Sabbath is looked upon as a part of the ceremonial law, the whole of which Christ nailed to the cross—a doctrine which leads its advocates to believe that the Decalogue is no longer binding, but that its main precepts have been newly arranged, and incorporated in the gospel system; the first day claims our regard on account of the resurrection of Christ, and an impression has obtained, that the apostles and early Christians met on that day to break bread, and that we ought therefore to do the same.

It was principally through this lady, that a discussion of the Sabbath question was brought about between Dr. Barclay and myself. We met at my house in the afternoon of the 14th, and occupied nearly three hours; first Doctor B., and then the writer in reply. Seventeen persons present. By mutual consent, the debate was resumed on Sabbath morning, the 17th, at nine o'clock, and continued till one P. M. Present twenty-three or twenty-four persons. The following is a brief abstract of the discussion:

Doctor B. said, in opening the debate, that it always afforded him great pleasure to investigate Bible truths; and as the Sabbath was a ground of difference between us, he hoped if he was wrong to be shown the same, and would hold himself ready to abandon his error; and he hoped the same of his Sabbatarian brethren. [The persons keeping Sabbath in this country, besides Mr. Saunders, myself, and our families, to whom he referred, are Mrs. Minor, two single sisters living with her, three German brethren, and Mr. Dickson and his family, consisting of Mrs. D. and four children.] He would endeavor to follow truth wherever it could be found, cost what it might. In keeping the commandments there is great reward. If the few Sabbath-keeping Christians in the world are right, then is the Christian world in a most deplorable, a most awful condition, and the sooner they know it the better. A most fearful responsibility rested upon them, if this subject be true as held by the Sabbatarians. He believed in a day for Christian worship—that it was the duty of Christians to meet on the first day of the week, and not upon the seventh, for the purpose of breaking bread—that the day was appropriate, because on that day Christ rose from the dead. He would then proceed to show that this day of Christian worship should be, not the seventh, but the first day of the week. *First*, the seventh-day Sabbath cannot be binding upon us, because it is impossible for men in all parts of the world to keep a Sabbath or a seventh portion of time, since in those exceptionable parts they have several months night and then several months day. In Greenland, Lapland, and the north of Russia, the inhabitants are certainly exempt from this law, as they cannot divide their time into weeks, and they cannot live without making fire, which last thing the Sabbath law positively forbids. *Second*, the Sabbath law requires that no manner of work be done on that day; no fire must be kindled; no sticks were to be gathered. If the law was violated, the penalty was death, yea, death of a most revolting kind. The manner of enforcing this law does not comport with the spirit of the gospel. *Third*, the Sabbath was given to the Jews, and not to the Gentiles, as might be seen by a reference to Deuteronomy 5: 15—"And remember, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Now this verse states that God gave the Jews the Sabbath because he delivered them from Egyptian bondage. It was given to them specially on account of their liberation from a hard and cruel servitude; we nowhere read of its being given to the Gentiles.

Fourth, the seventh-day Sabbath he regarded as preëminently an Old Testament institution, *most rigorous and exorbitant in its demands—a yoke the most onerous and burdensome*. What could be more onerous, more difficult to bear, than to be forbidden to think our own thoughts and speak our own words?

Fifth, He believed the Sabbath was abolished, from the language of the Apostle in 2 Cor. 3: 7, 14, Gal. 4: 9, 11, Col. 2: 16. Nothing could be plainer than that these verses teach the total abolishment of the Sabbath, and therefore all obligation to it has ceased.

Sixth, But while the old Sabbath has with the old covenant been blotted out, the *resurrection-day*, under the gospel dispensation, is the day for Christians to meet and commemorate the death of our Lord. This he would prove most conclusively from both precept and example. That Christ, the Apostles, and early Christians, were in the habit of assembling to break bread and for worship, he would prove from a reference to the law and to the testimony. (1.) The evening after the resurrection of our Lord, the disciples were assembled for worship, and Jesus met with them. John 22: 19. This was the starting point. (2.) The next first day, the Saviour met again with the disciples—see verse 26. (3.) They were all assembled on the day of Pentecost, which was upon the first day. That day was honored in a remarkable manner, by the outpouring of the Spirit and the conversion of three thousand souls. (4.) In Acts 20: 7, we have another example of the meeting of the disciples on the first day of the week. They met to break bread. From the word *when* in this verse, he inferred that they were in the *habit* of doing so on that day. (5.) First Corinthians, 16: 1, 2, was next cited to prove his position. He affirmed a meeting, a habitual meeting, by the Corinthian church, and by the churches of Galatia, on the first day of the week. Moreover, the disciples continued steadfastly in the Apostle's doctrine, in fellowship, in breaking of bread, and in prayers. They taught, "Forsake not the assembling of yourselves together, as the manner of some is;" from which he inferred again, that the time of their meeting was on the first day of the week. We have shown, that the churches met frequently upon that day for worship, but we nowhere read of the meeting of Christians on the Sabbath. No one instance of Christians meeting for worship on the Sabbath day in the New Testament! The Old Testament Sabbath was not abrogated at once, but went gradually into disuse, the first day superseding it, because of the preference which the disciples gave to it on account of the resurrection of our Lord.

In conclusion, he affirmed that the Lord's day, or first day of the week, is a more generous and lovely institution than the old Sabbath. It is as much greater than the seventh day as the work of Redemption is greater than the work of Creation. While we can call to mind the work of Creation, we remember with joy and untold interest that our Saviour rose from the dead on this day—that he burst the bands of death, and came forth a victor—a conqueror over all his enemies, and thus finished the work of Redemption.

In reply, the writer remarked: *First*, as to the impossibility or impracticability of keeping the Sabbath in the northern latitudes, whatever would in this respect apply to the seventh day, would apply equally to the first day. The latter could be no more binding upon us, for the supposed reason, than could the former. But God, who made this world, determined also the bounds of the habitations of men. If they shut themselves up in mines, or in climes where they cannot distinguish day from night, and where they consequently lose all reckoning of weeks, it certainly is no fault of His, nor of the institution under consideration. But he apprehended that the fact in the case was otherwise than as stated by his respected opponent. The night, even, in the long night of months in high latitudes, has its shades of darkness and its glimmerings of light, occasioned by the daily approach and receding of the sun to and from the horizon. So in summer, though for weeks the sun is visible, it is higher and then lower, or as it goes down towards the horizon, men retire to rest, and when it begins to ascend they arise and go about their daily occupations. The people there are therefore capable of dividing their time into weeks; the Sabbath law extends as far as the bounds of the habitations of men. Suppose that in the far north, yea, under the north star, men could distinguish but two days in the year, would that excuse *us* from the cognizance of weeks and of days, who have every natural means for so doing? If the Sabbath was made for low latitudes only, is that any reason why we should excuse ourselves from obligation to the same, since in certain acts men are exempt from its claims. If this be so, it is a very strange way of reasoning. But we have not so learned the law of the Lord. His laws are made for us transgressors in all times and places and circumstances. They are for us, as universal as the reign of sin. Yea, the law under consideration was made for man before he had sinned, and before he had need of a Saviour. We cannot suppose God so ignorant of his own work and of the fitness of things as to make a law of this kind, and afterwards, finding that it suited only a narrow belt of the ball, to abolish it.

Second—The objection that it cannot be kept in cold climates, and that refraining from all manner of work would entail a great amount of human suffering, is worthless, when we take into account the service of the altar and of the tabernacle on the Sabbath, as well as the Saviour's explanation of the law, where he plainly shows that, in respect to health, comfort, care for property, and works of mercy, they are not only permitted, but lawful. As to gathering sticks on the Sabbath, God gives six days for labor, and in that time man can provide, and amply provide, fuel for Sabbath purposes. The objection to the Sabbath on account of the penalty annexed, ought to be, rather, if permitted at all, an objection to the penalty, and not to the institution itself. The law is good, holy, just, spiritual; and while the penalty for its violation is also just, we freely admit that it is fearful; but because it is a fearful thing to fall into the hands of the living God, are we therefore to preach that we are absolved from love and obedience to Him? Under the gospel it is not "an eye for an eye, and a tooth for a tooth," but mercy and salvation to the humble, repenting transgressor. We enforce obedience by the constraining love of Christ, and not by stones, crucifixion, and death. The transgressor who repents can not only "have the benefit of the clergy," but also of the favor of an offended God, through the Redeemer. [The doctor said the transgressor of the Sabbath law was to be stoned to death, without having even the benefit of the clergy.]

Third—The Sabbath was made for man long before there was any such distinction made as Jew and Gentile. The great reason for its observance is contained in Exodus 20: 11—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath was instituted in paradise, and as our Saviour says, was made for man. The sons of the stranger (of the Gentile) who keep the Sabbath from polluting it, will God make joyful in his house of prayer. All flesh (all mankind) are yet to come before the Lord and worship him from one Sabbath to another. Isa. 56: 6, 7, and 66: 23. The reason for the Sabbath concerns the Gentile as much as it does the Jew. The former has as much need of its blessings as has the latter. It is frequently spoken of as a blessing, and not as a curse. God has promised to honor and prosper the *man*, not the Jew in particular, but the man, who shall call the Sabbath a delight, the holy of the Lord, honorable. Aside from the great reason of its observance by mankind, was one which God saw fit to give to the Jews for them to think of when they kept holy day. And nations would do well at the present time to ponder this reason well. God had just emancipated them from SLAVERY. In their hard and cruel bondage they may have had no time allowed them for public worship, much less to keep holy Sabbath to the Lord; but *now and forever is this blessing theirs;* theirs because they are now under a dominion which is entirely opposed to slavery. God had manifested his utter abhorrence of slavery and of slaveholders by the plagues of Egypt, and in particular, by the slaying of the first-born and the overthrow of Pharoah and his army in the Red Sea. What sin on earth is there that we can for a moment compare to slavery? Look at the system in the United States; what a monster evil it is becoming. We have only to think of it as an illustration of the sufferings of the poor Hebrews. But God has not only set up a monument for all men to remember every week that He created all things, but he has made the same a precious memorial of his love of freedom and his holy hatred of slavery. Taking into account all the reasons for the giving of the Sabbath, we see nothing in them exclusive of, but a great deal that embraces the Gentiles. The latter have now the fullness of the times granted them, a Sabbath for rest and remembrance of creation.

Fourth—We must express our astonishment that Christians should ever look upon the Sabbath as represented by our brother—an institution never incorporated in the ritual of sacrifices; called the HOLY OF THE LORD, HONORABLE, and of which the Saviour acknowledges himself the Lord.

Fifth—The language of the Apostle, in 2 Cor. 3: 7—14, Gal. 4: 9—11, and Col. 2: 16, does not specify the Sabbath. The ministration of death and of condemnation is done away. We have now a ministration of mercy. What the argument of the Apostle has to do with the matter of *obligation* to a merciful institution, we fail to see.

Sixth—The references to the resurrection, to Acts and Corinthians, to show the first day a commemorative day, in the place of the Sabbath, were taken up in their order. The occasion of the resurrection of our Lord being so unexpected, brought the disciples together the evening following the first day of the week. They did not assemble to break bread, nor to commence the celebration of a new Sabbath or worship day. 2. The next time they met was "*after eight days*," and not upon the following first day of the week. 3. The day of Pentecost, and not the first day of the week. To prove it the first day, it will be necessary to show that our Lord did not lie in the tomb three days and three nights. The sacred record speaks of it as the day of *Pentecost*, and not as the first day of the week. 4. Acts 20: 7—was a farewell meeting between Paul and the brethren at Troas. They met on the evening following the Sabbath, held an all-night meeting; the next day Paul and his companions went on their journey. This is the only account of the breaking of bread on the first day of the week in the whole New Testament. The little word *when* refers rather to the specified time than to any custom or habit of the church. First Corinthians 16: 1, 2, speaks of a laying "by him" against the coming of Paul. It is recommended that it be done on the first day of the week, but not one word concerning a public assembly on that day to be found in these verses. It is granted that the disciples continued steadfastly in the Apostle's doctrine; but where is it written that the first day of the week is the Lord's day? or where have the Apostles recommended, commanded, or hinted, that the day in question is worthy of special regard on any account whatever by the Christian Church?

The statement that the church never met upon the Sabbath, was answered by a reference to Acts 13: 14, 27, 42, 44—15: 21—16: 13, 40—17: 2—18: 4, 11.

The idea that Redemption is a greater work than Creation, and therefore needs a day to mark and celebrate the difference, is altogether a human assertion and inference therefrom. Both lack scripture proof.

Near the close of my remarks, the Doctor, interrupting me, took exception to my reference to American Slavery; thought that it was going a good way from the subject. He owned slaves in Virginia, believed slavery a Divine Institution, had suffered in Jerusalem through the influence of Uncle Tom. I should remember that slavery was in this country also; must be careful about its discussion here, &c.

To this I replied, that I had referred to it (slavery) because he had set the example. He had affirmed the Sabbath given to the Jews because of their emancipation from Egyptian Slavery; American Slavery was a good illustration to show the force of the reason for giving the Sabbath to the Jews. I felt quite happy, in view of my abhorrence of the system, that the Sabbath could be looked upon by men, not only as a monument, a standing monument against Atheism, but a memorial of God's hatred of slavery and love of freedom.

On Sabbath, the 17th, we met at the house of sister Minor. The Doctor insisted on my speaking first. I occupied seventeen minutes; the Doctor eighteen minutes. Again I spoke and occupied fifty-seven minutes. The Doctor closed the discussion in a speech of an hour and forty minutes.

The gist of his remarks may be briefly stated. 1. A repetition of his arguments on Fourth-day. 2. That our arguments were nought but mere assertions, wanting entirely in Scripture proof, and as opposite to high Heaven as darkness is to light. 3. Moses was the author of the law, but Christ is our lawgiver. 4. If we keep the law, we are no longer under grace. 5. The Sabbath a most onerous, an exceedingly burdensome institution; a yoke which we are not able to bear. 6. Slavery is sanctioned by high Heaven; by God to Abraham, Isaac and Jacob, and the prophets; by Christ, and by Paul, who commands us to return runaway slaves. 7. A review of the Address to the Baptists on the restoration of the Sabbath; exception was made, and with a good deal of earnestness, to the question and paragraph on page 9, commencing, "But could Christ, or his apostles, consistently alter the law of the Sabbath?" 8. Christ never appeared after his resurrection to the disciples on the Sabbath, but *always* on the first-day. He met them every first day till he ascended into heaven. 9. The idiom of the Hebrew is such that the expression, "after eight days," means upon the eighth day. 10. Thinks there was a change of time at the resurrection, so that somehow the night was lost, and therefore we have only daylight to regard as day. 11. Never before heard it disputed that Christ was crucified on Friday. 12. Thought his opponent had come from Yankee land, when he heard him account for the command: "Ye shall kindle no fire on the Sabbath throughout your habitations." 13. The custom of Paul and of Christ in relation to the Sabbath, weighed nothing in his mind in its behalf; Paul was in the habit of going into theaters to preach the gospel, and we might with as much reason argue that we should patronize theater-going. 14. Sabbatarians need not think that they were to become gainers over their first-day brethren in converting Jews. He believed they would be subject to tenfold more antipathy on account of their Sabbath principles than if they observed first-day. 15. In reply to his opponent, that Christians were in the dark on the Sabbath question, he would say, he knew well where our principles would lead us to. He would warn us of the end of the road we were traveling! It would surely lead us to Judaism! He expected it, and cited the case of a Mr. Cresson, now in Jerusalem, who has turned from Christianity to Judaism, to show the certain tendency of our views and practice concerning the Sabbath. 16. By the same process of reasoning we adopt to prove obligation to the seventh-day Sabbath, he could prove that every one of us should go and hang ourselves! None of us kept the Sabbath, as the law required. It was a rigid, overbearing law, exacting too much, and therefore under the gospel is very properly and mercifully abolished.

For want of time, I replied to only a part of the foregoing remarks, and for want of time and space must omit my answer. My prayer was and is now, first, that in discussing the question I might be deeply imbued with the spirit of the gospel, and adhere closely to truth as set forth in the Scriptures; and, secondly, that the Word, the doctrine of the Sabbath, might be honored through my humble instrumentality. I was anxious to have the debate continued, but Elder B. and family were to leave the 19th for Alexandria. Major B. and lady left the 18th for Beirut.

On the 15th, in company with Doctor B. and others, I visited Nahar el Owja, or Crooked River, an hour north of Jaffa. From the mouth to the falls, where the mills are situated, a distance of three miles, it is nearly thirty yards wide, and navigable for small craft. Along on each side, and far above the mills, is a very fine valley of land. There is a good deal of waste water power at the falls. The mills are constructed of the rudest machinery, and grind a coarse flour in a very slovenly manner. Doctor Barclay thinks the water privilege, the exceedingly rich soil of the river flats, and its proximity to Jaffa, make it the best site for an agricultural colony of any that he has seen in Palestine. Could our people obtain five thousand acres, or even one thousand, of that land, for the purposes of a colony, I should think it would be a wise and profitable acquisition. To secure such a location, we must have the money. If some of our rich brethren would come here with their families and live, buy land, and make it their home, the thing would be accomplished. With a small capital, I believe our prudent farmers would get a living here, and at the same time help others to live. Every day's experience impresses me with the idea that this land is the place for a large colony of our people. There is much land to be bought, and I am informed that a good title can be obtained. Some suppose that certain sections can be obtained of government at a trifling cost.

We are now in the dry season; have not had any rain since we arrived. Ramadan, the ninth Mahommedan month, which appears to be a fasting month, as the Mahommedans eat nothing from sunrise till sunset, closed on the 25th. Many of them appeared to rejoice when it closed, and one would suppose they might well long and wish for the breaking up of so tedious, painful, and unmeaning a fast. Our health is quite good. New comers are all made uneasy by scores of fleas, sand-flies, and musquitoes; but we are getting the better of them. The thermometer for the month has stood at 66 in the morning, 80 at noon, and 74 at sunset.

At this date, we have no news of any importance from the seat of war. All is quiet, so far as we know, throughout Palestine. On Sabbath we have worship morning and evening, or at 10 A. M. and 2 P. M. Average number, fifteen, and all Sabbath-keepers. I am longing for the day when I shall be able to speak to the people freely and fully of the gospel of Jesus Christ. To preach Him crucified, as the only Saviour, to Arabs, Jews, and all, I hope to bend and shape all my energies and time. Pray for us, dear brethren, that the word of the Lord may have free course through us and be glorified.

W. M. JONES.

A GOOD NAME BETTER THAN PRECIOUS OINTMENT.—We were never more affected with the force and beauty of the above sentiment, than a few days since, when listening to the earnest conversation of an intelligent stranger, nearly seventy years of age, who was himself a Presbyterian professor, when he said, "that from a child he had been personally and intimately acquainted with the Seventh-day Baptists of Hopkinton and Westerly, and he never knew a more intelligent, generous, and conscientious people in his life." Verily, said I in my heart, the sentiment is as honorable to yourself as just to them! N. V. H.

SCHOOLS IN NEW HAMPSHIRE.—There are in New Hampshire 2,294 schools; 87,825 scholars; average wages per month of male teachers exclusive of board, $16 42; of females, $7 18; children from 4 to 14 not attending school, 2,669; from 14 to 21 who cannot read or write, 428; school houses built last year, 70; incorporate academies, 46; money paid for tuition in academies and private schools, $23,494 30; raised for public schools, $212,324.

ALFRED ACADEMY.

We have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary for the year ending July 5, 1854. It gives the names of 48 graduates previous to 1850, 19 in 1851, 21 in 1852, and 14 in 1853. Last year there were 4 resident graduates, 21 under-graduates of four years standing, 26 of three years standing, and 346 of one and two years standing. The Calendar for 1854–55 shows that the first term opens on the third Wednesday in August, and closes on the fourth Wednesday in November; the second term opens on the first Wednesday in December, and closes on the second Wednesday in March; the third term opens on the last Wednesday in March, and closes on the first Wednesday in July. The Catalogue contains the following paragraphs under the head of "The Institution and the Public:"—

The Trustees of the Institution, in presenting their sixteenth annual Catalogue to the public, would return their acknowledgements for the marked favor and liberal patronage received from its numerous friends and patrons. Their highest ambition and only object have been to found a Seminary of unsurpassed excellence—a Seminary that shall bless the Church and the world. They have appreciated the necessity of laying the foundation of intellectual and moral attainments and discipline upon a broad and permanent basis; and they have provided, in a liberal manner, the appliances and facilities for securing these objects. They labor to send forth young men and women, so educated as eminently to qualify them for the realities and responsibilities of active life.

The progress of this Seminary, from its origin in 1836 till the present time, has been steadily upward. Notwithstanding it has had to encounter the obstacles incident to founding a Seminary in a new country, yet every year has marked a decided advancement. Its interests have not been allowed to flag a moment, and its patronage has as uniformly been increased, either in number, or grade of scholarship. No puffing nor extra efforts have been made, but reliance solely placed in its own progressive merits; and the Trustees feel that it is now no invidious boast to claim for it a rank among the first class Seminaries of the Empire State.

Indulging a strong faith in the arm of God, and the generous intelligence of the people, it is believed that its future history will be marked by all that is high, noble and progressive, in the educational movements of the present and coming age.

With a Faculty that are zealously devoted to their work, the public may rest assured, that no pains will be spared to merit that confidence and patronage with which the Institution has been heretofore favored.

THE ANTI-NEBRASKA CONVENTION.

The Anti-Nebraska Convention held at Saratoga, N. Y., on the 16th inst., was largely attended and enthusiastic. N. T. McKoon, of Queens County, acted as President, assisted by seven Vice-Presidents and five Secretaries. Addresses were delivered by a number of leading anti-slavery politicians, among whom were R. N. Havens, E. D. Culver, L. P. Noble, Horace Greeley, H. J. Raymond, Joshua Leavitt, Leonard Gibbs, Judge Hathaway, and others. The propriety of making nominations was considerably discussed, and it was concluded to meet again at Auburn, on the 26th of September, to nominate candidates for State officers to be supported at the ensuing election. The practical points of political effort embraced in the resolves adopted by the Convention, and to which its members have pledged themselves, are:

I. The restoration of the Anti-Slavery proviso in Kansas and Nebraska.

II. All the Territories of the United States shall be free.

III. No more Slaves States shall be admitted into the Union.

IV. This policy shall be held superior to all party considerations, and every party shall be abandoned which does not make the same its first object.

The Saratoga Convention.—The Saratoga Convention was one of more force and power than any similar Convention that we ever attended. The intelligence and earnestness of the delegates, the harmony of sentiment as to what must be done, and the *purpose* manifested to do that, were alike refreshing. The resolutions of the Convention were adopted with the greatest possible unanimity, and we feel certain, that the long desired period has come, when, if wise counsels prevail, the real friends of freedom in the whole country can be rallied under one banner. Let us see to it that our enemies do not divide us, and that we do not unwisely divide ourselves. *United we shall conquer!* N. V. H.

Sunday-keeping in France.—The following paragraph, from the French correspondence of the *Independent*, shows that French Catholics, like intelligent Catholics almost everywhere, place Sundays and fetedays on a par. It is a pity that Protestants should expose themselves to the charge of inconsistency in receiving the papal Sunday and rejecting the papal fetedays:—

"I gave you, in a former letter, some information on an interesting movement set on foot in Paris, and in other places, for the closing of stores on Sundays. Nothing could be more praiseworthy than such efforts as aim to persuade the people to cease Sunday labor freely, and, so far, no one, even among the infidels, was disposed to blame or to oppose them. But unfortunately our zealous papists have no faith in certain truths they preach; they do not trust their power, and they seem bound to always dishonor Christianity by trying to *compel* men to obey its precepts. Finding that to persuade shop-keepers to shut up their stores on Sunday was a process both slow and difficult, they called upon the government—their great resource—and asked for a law which should compel every body to keep the Sunday and the *fêtes* of the Church. Mistaking their desires for reality, they, several times, announced that the government was about to take up the cause of Sabbaths and *fête*-keeping, and obtain by force that which religion could not obtain by influence. This announcement called forth a declaration from the *Moniteur*, that the government meant to do no such thing, and was willing, on the contrary, to maintain the right of every body to act, in this respect, according to his own opinion."

European News.

We have one week later intelligence from Europe, of which a summary will be found below.

On the morning of the 30, the Russians are stated to have attacked the Turkish and French camp at Giurgevo, but were totally defeated with the loss of 2,000 killed and a large number of prisoners.

The Russians were retreating in forced marches. They had quitted Frateschi, and it was occupied by the Turks.

The evacuation of Wallachia was completed, and a proclamation had been issued declaring that all the soldiers who remained behind would be considered deserters.

A telegraphic dispatch from Vienna states that the Russians were totally defeated at Slobodize on the 23d July, by the Turks, and that they lost 2,000 men and 500 prisoners. The *Austrian Correspondenz*, however, contradicts this intelligence.

Four hundred British on the 18th made a descent on Kolinga, in the Island of Desel, and after destroying four boats, retired.

The total Austrian force on the frontiers reached 330,000 men under command of Baron Dekess. The frontiers have not been crossed, but the preparations for hostilities were on a colossal scale.

From Asia, the reported defeat of the Turks by the Russians at Kars is confirmed, and the Russians were beseiging Kars.

Cholera had made its appearance among the British troops.

The cholera was increasing in violence at Constantinople.

The news from Spain is more favorable, and tranquility has been preserved. Espartero entered Madrid on the 28th of July and was received with enthusiasm. A proclamation had been issued by the Queen testifying her confidence in the people and in Espartero.

In the foreign news, is a curious trial, giving the particulars of an attempted abduction by Mr. Carden, at Rathronan, Ireland, of a young lady, Miss Arbuthnot, who is the sister of Mrs. Gough, wife of the Hon. Capt. Gough, the son of Lord Gough, lately advanced to the peerage for his services in India. Mr. Carden, it appears, wished to revive that wild Irish practice of the last century—abducting beautiful heiresses, and marrying them against their will. Accordingly, with several retainers murderously armed, he stopped the carriage of the fair one, in which were also her two sisters, married and unmarried, while it was coming from the Parish Church, where she had been receiving the sacrament. The three ladies were dragged from their carriage, and Mr. Carden had a desperate struggle to secure Miss Arbuthnot, but not succeeding at the moment, called on the strongest of his guard for help; but the chance presence of some men put the miscreants to flight—a shepherd of Lord Gough giving Mr. Carden a flogging with his own whip. Upon the trial it appeared that the most approved means for stopping feminine cries were provided by the abductor, including chloroform. The tough resistance offered by the heiress saved her. Another moment and she would have been carried off before the chance aid came up. It is said that Mr. Carden is a monomaniac on the subject of abducting an heiress, and was ready to go to Spain for that purpose. He will not go, however, under two years, for the Court sentenced him to that term at hard labor.

☞ The steamer Baltic, which left Liverpool August 9th, arrived at New York on the 19th, bringing among her passengers the two distinguished musical artists, Madame Giulia Grisi and Signor Mario, who come to this country on a professional tour.

What it Costs.

The Courier and Enquirer's Washington correspondent has been adding up the figures in the several Appropriation bills passed at the late Session of Congress, and makes the following ugly exhibit:—

Civil and Diplomatic Appropriation bill	$14,480,000
Army	10,375,000
Navy	9,851,000
Post Office	6,500,000
Deficiency	1,900,000
Light House	1,491,000
Construction of six steam frigates	3,000,000
Mexican Treaty appropriations	10,000,000
Invalids and other pension appropriations	850,000
West Point Academy appropriations	140,000
Fortification appropriations	964,000
Indian appropriations	2,270,000
Indian War	75,000
River and Harbor bill for Cape Fear, North Carolina	140,000
Miscellaneous appropriations for Military Roads, Claims, &c.	600,000
Indefinite appropriations, payment of interest on National Debt, &c., collection of the revenue from customs, &c.	5,000,000
Ocean steam appropriations, (accidentally lost)	2,100,000
Total	$69,645,000

Railroad Convention.—A convention of representatives of the competing railroads from New York westward, was held in this city last week. Resolutions were adopted, involving a general advance of charges on freights and passengers, and a reduction of speed and amount of service. Through fares from New York to Buffalo by the two great routes are to be advanced on the 1st September to $8, equal to 58c. advance, and to $9 during the winter season. Freight is to be advanced about 10 per cent. at present, with a further advance hereafter. There is also to be an entire discontinuance of the system of runners and Western agents, which will be an immense saving to all the roads. The system of free passes has been materially abridged by resolution, and its entire abolition submitted to the consideration of the Presidents of the various roads. A uniform classification of freights on all the four great lines has been adopted, and the charges equalized. It was found upon comparison with other freight, that the mail service was performed at a cheaper rate than any other branch of service, and steps are to be taken to obtain a commensurate increase of compensation. The mail compensation was estimated to be 25 per cent. cheaper than the lowest grade of freight.

A Man Whipped for Helping a Negro to Escape.—A man was recently very severely lynched in Wellington, Ky. The facts of the case are substantially as follows: Col. John M. Lewis and Mr. Fackler, of Saline County, had each a runaway negro. They followed the fugitives into Jackson County, where they were captured. Col. Lewis had his slave handcuffed, and the other was at liberty. At Wellington, the owners of the slaves stopped for dinner; while the negroes framed an excuse for going to the stable. In the stable a white man by the name of Wm. T. Doval, induced Lewis's slave to go into the stable loft, where he was covered up by the white man under a large pile of sheave oats. It was soon discovered by the statement of Fackler's negro, and one belonging to Mr. Major, where the negro was concealed, and on a second search he was found. The man was immediately arrested under a warrant and taken before Mr. Justice Hook, who committed him to jail and delivered him into the custody of the township constable. Upon this the citizens appointed twelve men summarily to decide upon the case. They sentenced him to receive twenty-five stripes with a cowhide over the shirt, and immediately leave the State. The stripes were duly inflicted, and the fellow left town with an order to come to Lexington and take passage on the steamer J. H. Lucas, for Illinois, with a promise that the citizens of Wellington would pay his passage.

Death of a Murderer.—The Chickasaw *Intelligencer*, published in an Indian Nation, by an Indian, gives the following account of the death of the Indian Lequahah, *alias* Polecat, *alias* Morgan, the last surviving murderer of Messrs. Stemm and Leppleman. Morgan, pursued by his tribe, traveled almost 200 miles to the tent of a distant brother, which he entered at night, and in rely to inquiries propounded to him, repeated a truthful narration of his crime, pursuit and escape. His brother heard the tale, reminded him of former admonitions, and requested him to promise to surrender himself to justice. He refused, and in a few moments he fell dead, by the hand of a man noble enough to sacrifice even a brother upon the hallowed altar of public justice.

The Connecticut Liquor Law.—The New Haven *Palladium* says that many persons who have doubted the wisdom of so stringent a liquor law as the present, have all along said that they were willing to see the experiment fairly tried, and that if it worked well, they would give it their hearty support. The law, since it has been in operation, has been daily gaining friends from this class of persons, who are numerous and influential. Many grog-shops have been shut up by their keepers, who have "cleared the coop" and gone to the great Babylon of the country, or to parts unknown. Dutch, Irish, Hungarian, with a very small springling of the lower tier of Yankee, have found their occupation all gone, and they are gone too!

SUMMARY.

A dispatch dated Philadelphia, Wednesday, Aug. 16, 1854, says the ferry-bridge at Almond-st. wharf gave away this morning, while a large number of persons were upon it. The party was composed principally of women and children belonging to the Sunday School of St. Paul's Catholic Church, who were embarking on board the steamer Sun, for an excursion up the river. The weight on the slip broke the timbers supporting the platform, in the center, and precipitated all on it into the water. A scene of fright and consternation ensued, but it is believed that all escaped, though some females were drawn out in an insensible state.

The letters from China, give some account of the attack upon a Dutch barque in Chinese waters. It was the most formidable attack which has occurred there for some time. The barque was boarded from five junks, the pirates being mostly armed with spears. After a short, but severe contest, the crew were driven forward, all except the mate, who had been badly wounded, and who was thrown overboard by the pirates. The captain was also badly injured, but received some attention at the hands of the pirates, who, though they plundered his vessel, gave him a cloak to cover himself.

The bills of mortality in New York for week before last show the large reduction of 98 in the number of deaths; 24 being the reduction in cholera, 21 in dysentery, and 35 in convulsions. The proportions of age and nativity are not materially altered. Up to this date in 1849 we had 4,055 deaths by cholera in a population of 500,000; this year, 1,456 by cholera—population 700,000. At the rate for 1849, allowing for increase of population, the deaths by cholera would have reached 5,677, or nearly five times the actual amount.

A violent tornado swept over the south part of Breckville, Ohio, on the 10th inst. uprooting trees, prostrating fences, and whirling rails about like straw. The Rev. Mr. Randal, of Columbus, returning from the funeral of his mother at Richfield, together with a son of Gen. Oviatt, was out in a buggy, exposed to the full fury of the storm. The buggy was dashed against a stump and broken. A barn belonging to Mr. Huttleson, was struck by lightning and with its contents entirely destroyed.

Dr. J. C. Patterson, Postmaster at McWhirtersville, Tenn., was arrested by Gen. Clements, U. S. Marshal, on the 5th, on the charge of having robbed the mail. The charge was sustained, and Patterson committed to jail to await his trial before the Federal Court. Money had been frequently missed from the mails on that line for some time past.

The Rev. John Sawyer, of Garland, Maine, is the oldest officiating clergyman in this country. 'Father' Sawyer will be 99 years old next October. He was born in Hebron, Ct., on the 9th of October, 1755. He was ordained in 1787, and has since been active in the duties of the Christian ministry.

A dispatch dated Boston, Thursday, Aug. 17, 1854, says: Capt. Taylor of the Br. bark Briton's Pride, arrived at this port this morning, reports: Aug. 12, in lat. 41 56, lon. 66 05, passed a chest painted green and lettered "G. B., City of Glasgow," in a gilt ornamental wreath, and in a few minutes afterward passed a head-board about twelve feet long, with letters on it, but could not make them out. These were doubtless remnants of the ill-fated steamship City of Glasgow.

The N. Y. *Tribune* of August 18th, says: We regret to be obliged to announce the suspension Messrs. Henry Sheldon & Co., one of our most respectable cotton commission houses. The cause of suspension is advances to southern planters. It is confidently believed by the house and its friends that the assets are much more than sufficient to meet all its liabilities. Messrs. Bassett & Aborn, stationery importers, also suspended a few days since.

The New Orleans *Commercial Bulletin* says: "We are inclined to believe that the okra plant of the South is destined to alleviate the grievous evil under which all publisherdom labors. We have seen specimens of strong white rope manufactured from its fibre. If it will make rope, it will certainly make paper, and if it will make paper, the present exorbitant prices must come down materially, for the supply of the raw material will be as inexhaustible as cheap.

Two Irish women were tried in Ware, Mass., last week, before Justice Clark, of Enfield, for illegally selling intoxicating liquors. Both were convicted and fined $10 and costs each, and in default of payment were committed to the house of correction, in Northampton, for two months. One of them had twin children, and the other one child, all about seven months old. The women paid their fines, and were discharged, together with their babies.

A dispatch dated Cincinnati, Friday, Aug. 18, 1854, says: A camphene lamp in a butcher's shop on Western-row, near Liberty-st., exploded on Wednesday, while it was being filled. Three children, who were in the shop at the time, were so dreadfully burned that they have since died, and the man who was filling the lamp when it exploded, named Ruff, is not expected to live.

The relatives of seamen who accompanied Sir John Franklin on his unfortunate exploring voyage to the Arctic regions, have been paid by the Admiralty the difference between what has been received on the advance-note left by the unfortunate mariners and the full monthly pay due to the time when the notes were stopped, about four months ago. Some of the lost mariners' wives have drawn above £100 which was due to them.

The post-route bill, which was signed by the President at 10 o'clock on Thursday night, required for its enrollment one thousand sheets of parchment, costing $200! It is a recapitulation of all the existing post-routes in the United States, to which some six or seven hundred new ones are added. The arrangement is alphabetical, for convenience of reference.

The Salem (Mass.) *Journal* says that Mr. Joseph Pond, of Salem, recently had two of his houses cleared of tenants in a summary manner by the aid of a Catholic priest. Some difficulty occurred between the Irish tenants and their neighbors, and the priest, fearing trouble, proceeded to curse the houses. As the Irishmen did not dare to occupy a house accursed, they were completely cleared of their tenants in the course of a week.

The St. Charles (Kane Co., Ill.,) *Democrat* of the 1st says that, during a thunder-storm, the Rev. D. W. Elmore of Fayville was struck dead by lightning. He was in the harvest field, at work; the lightning struck him, completely divesting him of his entire apparel, except one of his shirt wrist-bands, and rending them almost to atoms.

The Hon. E. H. Jansen, State Treasurer of Wisconsin, who lost two children a year or two since, by the burning of his house, when the little creatures perished in the flames, has within the last fortnight lost by cholera his three remaining children and a brother and sister.

Much excitement exists in the neighborhood of Cumminsville, on account of the recent burning of a number of Bibles in the public highway by some Irish Catholics. The Bibles were distributed by the American Bible Society, and the remains of those burnt can now be seen at the rooms of the Bible Society.

The Kingston (Canada) *Commercial Advertiser* learns from the Grand Secretary of the Sons of Temperance, that the chances in favor of a Prohibitory Liquor Law passing at the next session of Parliament, are very great indeed. In the last Parliament not a single member was pledged to support such a measure.

Some miscreant set fire to the powder magazine at Maysville, Ky., at 2 o'clock on Sunday morning, Aug. 13. Thirteen houses were destroyed by the explosion; no lives were lost, and but a few persons were injured. The explosion was terrific, the magazine containing 800 kegs of powder.

The last news from Europe brought the information that the Turkish Government has conferred on Shamyl the highest rank in its military establishment, having appointed him to the supreme command of all the armies operating against the Russians in Asia.

Fifty thousand dollars have been subscribed to the Pearl Fishing stock at Wilmington, Del., and arrangements are in progress to send bells, divers and vessels to the Pacific to fish. The Company are reckoning their profits at 1,300 per cent.

Alexander McCall, one of the first settlers in the "clearing" where Cincinnati now stands, died Aug. 6, at his residence in that city, having attained the age of eighty-six years.

The Oshkosk (Wis.) *Daily Courier* says that on the morning of the 7th inst., just as the steamer Barlow was leaving the dock, one of her boilers exploded with terrible effect, instantly killing two men.

St. Louis has recently been the scene of a severe riot, growing out of the elections. Inquests have been held upon seven persons who were killed during the riot, and one or two others have died from injures received.

The city authorities of Boston have decreed that all the names of non-residents who come to Boston and get drunk and are arrested shall be published.

Wesley Adams, a distinguished physician and leading member of the Methodist Church, died a few days since at Thomasville, Geo. He was 79 years old, and is supposed to have been the first white person in America named after John Wesley.

Mr. Williams, a relic of the Revolution, died on Sunday at Albany, at the advanced age of 102 years. Mr. Williams was an active participant in many of the principal engagements of that exciting period. He was the last remnant of the Revolution of '76 in Albany.

Near Paris, Illinois, five or six months ago, George Hodge committed suicide by cutting his throat. A few days since, Sophia Hodge, his widow, killed herself by taking arsenic.

New York Markets—August 21, 1854.

Ashes—Pearls $6 00; Pots 7 00.

Flour and Meal—Flour 8 25 a 9 25 for State, 9 25 a 9 50 for Ohio, 9 75 a 10 25 for fancy Genesee. Rye Flour 5 50 a 7 75. Corn Meal 3 87 a 3 94 for Jersey.

Grain—Wheat 1 65 a 1 80 for Western red, 1 80 a 1 85 for Western mixed, 2 12 a 2 22 for white Genesee. Rye 1 15 a 1 17. Barley 75 a 80c. Oats 40 a 42c. for Jersey, 47 a 48c. for Western.

Provisions—Pork 10 75 for prime 13 25 for mess. Beef 10 37 for city prime, 12 00 a 16 00 for mess. Lard 10½c. Butter 12 a 17c for Ohio, 18 a 20c. for State, 21 a 24c. for Orange County. Cheese 8 a 10¼c.

Hay—65 a 70c. per 100 lbs.

Lumber—15 00 for Eastern Spruce and Pine.

Potatoes—2 87 a 3 25 per bbl, for common to prime; 4 50 a 4 87 for Virginia.

Seeds—9 a 9½c. for Clover. Timothy 17 00 a 18 00 for mowed, 21 00 a 22 50 for reaped. Flaxseed 1 70 a 1 75 for 56 lbs.

Tallow—12½c. for city rendered.

Wool—28 a 30c. for Native, 42 a 45c. for American Saxony Fleece.

MARRIED,

Near Harrisville, Va., August 1st, by Eld. Asa Bee, Mr. Jeremiah Bee, of New Milton, Doddridge Co., to Miss Hannah M. Ehret, of the first named place.

In Wirt, Allegany Co., N. Y., on the 10th ult., by Eld. Leman Andrus, Thomas J. Wright, of Clarkesville, to Elizabeth Lebar, of Wirt.

By the same, on the same day, Alvarado Eastman, of Clarkesville, to Rachel Ann Lebar, of Wirt.

On the 12th inst., by the same, Daniel E. Babcock to Hannah A. Witter, both of Wirt.

DIED,

In Fulton, Rock Co., Wis., May 21, 1854, Mrs. Adelia S. Coon, wife of Stephen Coon, aged 29 years. Sister Coon had lately moved to her new home from Alfred, Allegany Co., N. Y. We understand she was a member of the Seventh-day Baptist Church of Christ in Hebron, Pa., in good standing. By her Christian course of conduct, she had won to herself the friendship of all who know her. V. H.

At Auburn, Fayette Co., Iowa, July 23, of billious diarrhea, A. J. L. Dunn, only son of Edwin S. and Emily Dunn, aged three years and five months. Beautiful and gifted beyond his years, he was the pride and joy of his parents; but the Saviour called, and he obeyed.

"I take those little lambs, said he,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest.
"Death may the bands of life unloose,
But can't dissolve my love;
Millions of infant souls compose
The family above." W. A. C.

In Verona, N. Y., Aug. 1st, 1854, of croup, Phidelia A., daughter of Dwight and Rosannah Trowbridge, aged 4 years, 3 months, and 25 days. D. P. C.

In Hopkinton, R. I., July 27, Mr. Daniel C. Crandall, aged 40 years. P. S. C.

In Hampton, Conn., Aug. 1st, Sarah, wife of E. B. Lewis, and daughter of the late Col. J. M. Knowles, of Westerly, R. I.

LETTERS.

C R Burdick, A Stillman, V Hull, D P Curtis, W C Kenyon, Simeon Dilley, Luke P Babcock, P L Crandall, Henry Babcock, J R Butts, J C West, E G Champlin, E R Clarke, J M Allen, L Woolworth, E M Osgood, D Dunn, F F Lewis.

RECEIPTS.

FOR THE SABBATH RECORDER:

E B Lewis, Hampton, Ct	$2 00	to vol. 11	No. 52
D M Crandall, Rockville, R I	2 00	11	52
Simeon Dilley, New Vernon, Pa	2 00	11	52
Varnum Hull, Milton, Wis	1 75	12	52
Henry W Green "	4 00	11	52
Chas B Miller, Southampton, Ill	2 00	11	36
Phineas Crouch "	2 00	10	52
Perry Stillman "	4 00	11	52
Edwin S Dunn, Douglas, Iowa	2 00	12	9
E M Osgood, Lairdsville	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

John R Butts, Southampton, Ill	$1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Albert Whitford, Milton Wis, vol 3	$1 00
John R Butts " " 3	1 00

WILLIAM M. ROGERS, Treasurer.

Our Anniversaries.

The Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September, (14th day of the month.) The Anniversaries of the American Sabbath Tract Society and the Seventh-day Baptist Publishing Society will be held at the same place on the following day.

Board Meetings.

The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

☞ The Educational Committee appointed by the General Conference will hold a session at Little Genesee during the Anniversary season. The Committee consists of T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. R. Irish, L. Crandall, G. B. Utter, J. M. Allen, and O. P. Hull.

☞ The next meeting of the Executive Board of the Seventh-day Baptist Western Association will be held at Little Genesee during the season of Anniversaries.

Yearly Meeting.

The Yearly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be holden with the First Church in Hopkinton, Aug. 25th, commencing at 2 o'clock P. M. The Introductory Discourse by S. S. Griswold. Further notices of the meeting will be given at that time.

N. Saunders, Committee.

New Market Seminary.

The Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. Whitford, Preceptress, who will be assisted by competent teachers, as occasion may require.

Instruction.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

Expenses.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals, $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

Regulations.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

David Dunn, Pres. of Board of Trus.
Isaac H. Dunn, Sec'y.
New Market, N. J., July 20, 1854.

Milton Academy.

A. C. Spicer, Principal, and Professor of Mathematics and Natural Sciences.

Albert Whitford, Professor of the Greek and Latin Languages and Literature.

Mrs. S. M. Spicer, Preceptress, and Teacher of Painting, Penciling, French, German, and Italian.

First Term for 1854 commences Wednesday, Sept. 6th—closes Wednesday, December 6th.

A commodious academic edifice, constructed in the best style, is in progress of erection by the Trustees. An ample apparatus for a complete illustrative course of experiments in the departments of Philosophy, Chemistry, and other natural sciences, of a much improved style and quality, has just been purchased at Boston. Other teachers will be employed, and no pains will be spared to advance the interests of pupils and patrons. Absolute thoroughness of discipline is our aim.

Aug. 10, 1854.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

The location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

The cars will run as follows until further notice commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 6 P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup t.

Great Western Mail Route.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 56½ hours.

Passengers can leave New York by the NEW YORK AND ERIE and HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with LIGHTNING EXPRESS TRAINS on the LAKE SHORE RAILROAD, and reach Chicago next evening at 9½ o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St Louis, all the way by RAILROAD. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of Dey-st., to

JOHN F. PORTER, General Agent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepsie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

Sunday Mail Train at 9 A. M. from Canal-st. for Albany, stopping at all Way Stations

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
STATIONS.	P. M.	P. M.	A. M.	A. M.	P. M.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M.	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.50	*9.13
" Alfred	*3.22	*7.32	12.46	*6.59	9.30
" Andover	3.41	*7.40	1.05	*7.15	10.92
" Genesee	4.07	8.02	1.22	1.28	7.38
" Scio	4 18	*8.10	1.42	*7.44	10.55
" Phillipsville	4.30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8.29	2.06	7.57	11.30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8.52	12.12	6.08	10.49	5.20

Trains moving Eastward.

	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex.
STATIONS.	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3.00	12.45	6.42	5.30
	A M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12 53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6.15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1.58	7.38	7.43
' Andover	*1.42	6.51	2.21	7.55	8.15
" Alfred	*2.00	7 07	*2.41	8.12	9.00
" Almond	*2.10	7.15	2.54	*8.20	9.13
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Miscellaneous.

Indian Good Faith.

A correspondent of the Detroit '*Free Press,*' gives some interesting anecdotes of the great Indian warrior and prophet Tecumseh:—

While the enemy were in full possession of the country around Monroe and Detroit, Tecumseh, with a large band of his warriors, visited the river Raison. The inhabitants along that river had been stripped of nearly every means of subsistence. Old Mr. Rivard, a Frenchman, who was lame, and unable by his labor to procure a living for himself and family, had contrived to keep out of sight of the wandering bands of savages a pair of oxen, with which his son was able to procure a support for the family.

It so happened that while at labor with the oxen, Tecumseh, who had come over from Malden, met him on the road, and walking up to him said:

"My friend, I must have those oxen. My young men are very hungry, they have nothing to eat. We must have the oxen."

Young Rivard remonstrated. He told the chief that if he took the oxen, his father would starve to death.

"Well," said Tecumseh, "we are the conquerors, and every-thing we want is ours. I must have the oxen; my people must not starve; but I will not be so mean as to rob you of them. I will pay you for them, and far more than they are worth, but we must have them."

Tecumseh got a white man to write an order on the British Indian agent, Col. Elliot, who was on the river some distance below, for the money. The oxen were killed, large fires built, and the warriors soon feasting on their flesh.

Young Rivard took the order to Col. Elliot, who refused to pay it, saying, "We are entitled to our support from the country we have conquered. I will not pay it."

The young man, with a sorrowful heart, returned with the answer to Tecumseh, who said, "He won't pay it, will he? Stay all night, and to-morrow we will go and see."

On the next morning he took young Rivard, and went down to see the Colonel. On meeting him he said, "Do you refuse to pay for the oxen I bought?"

"Yes," said the Colonel, and he repeated the reason for the refusal.

"I bought them," said the chief, "for my young men were very hungry. I promised to pay for them, and they shall be paid for. I have heard that when white nations went to war with each other, and not with peaceful individuals, they did not rob and plunder poor people. I will not."

"Well," said the Colonel, "I will not pay for them."

"You can do as you please," said the chief; "but before Tecumseh and his warriors came to fight the battles of the great king, they had plenty to eat, for which they had only to thank the Master of life and their good rifles. Their hunting grounds supplied them with food enough; to them they can return."

This threat produced a sudden change in the Colonel's mind. The defection of the great chief, he well knew, would immediately withdraw all the nations of the red man from the British service; and without them, they were nearly powerless on this frontier.

"Well," said the Colonel, "if I must pay, I will."

"Give me hard money," said Tecumseh, "not rag money"—army bills.

The Colonel then counted out a hundred dollars in coin, and gave them to him. The chief handed the money to young Rivard, and then he said to the Colonel, "Give me one dollar more."

It was given; and handing that also to Rivard he said, "Take that, it will pay for the time you have lost in getting your money."

The Telegraph on the New York and Erie Railroad.

The traveling public know but to a limited extent the important use which the telegraph subserves in the running of trains on the New York and Erie Railroad. For some years the telegraph was completely distinct from the railroad, and only used on certain important occasions. When a train left Jersey City nothing could easily be known of it, except from the passing trains, till its return. Under the guidance of its conductor and engineer it journeyed on to its destination, and accidents might occur, and the Superintendent remain almost entirely unconscious of any thing wrong. A great change has been effected; an experiment has been tried, and the results are almost magical. The New York and Erie Railroad Company have constructed—and, we believe, were the first to construct—a telegraph line exclusively for their own use; like the road, divided into four divisions, and yet connected throughout its whole extent. This line is under the able superintendence of L. G. Tilloston, Esq., and is in a state of such perfect efficiency and system that the General Superintendent, D. C. McCallum, Esq., receives every hour in his office an accurate statement of the position and condition of every train on the road. He is also able to know if a train be five minutes late in coming into any station, and the cause of it, almost as soon as it occurs. In former times, if one of the fast trains broke down at any place, all other trains, which were to switch off to permit it to pass, could go no further without incurring imminent risk, so that there was a complete stagnation along the whole line. The delay of one was the delay of all that had to meet that particular train; but by the use of the telegraph, under its present complete development and accurate system, when any stoppage occurs, the Division Superintendents are immediately made aware of it, and an order is sent along the wire which keeps every train in motion, preserving its own time till the difficulty is removed. This is a saving in time, labor, and fuel, which cannot easily be calculated. We learn that there are nearly eighty telegraphic stations along the line, and during day and night the greater part of these are open. Every half hour each operator must report his presence to the officer who superintends that division, and the record of the officer must be submitted as often as found requisite, and all discrepancies are at once discoverable. A system of abbreviations has been invented by Mr. Tilloston, by which time and accuracy are both secured. Certain figures are used for definite sentences; for example, 42 implies—We want a passenger car at.——

The telegraph is now a most important auxiliary in working the road, and altogether indispensable. It communicates to the General Superintendent and Division Superintendents a species of ubiquity, enabling them at once to take cognizance of every incident which can possibly occur. As the nerves in the human system instantaneously convey to the sensorium every impression which they receive, so these wires convey to each official intelligence—the information which he requires to enable him to guard against accident, and to preserve the property and lives committed to his charge.

Mr. Tilloston has systematized and reduced the telegraph to a more practical application than it has hiterto served, and public safety and general dispatch are the happy results—results which communicate to the New York and Erie Railroad travelers a security and confidence which must greatly enhance the business of the road.

[Oswego Times.

Bonaparte's Early Poverty.

M. Theirs, in his history of the Consulate, recites some very strange and previously unknown particulars respecting the early life and penury of Napoleon Bonaparte.

"It appears that after he had obtained a subaltern's commission in the French service, by his skill and daring at Toulon, he lived some time in Paris, in obscure lodgings, and in such extreme poverty, that he was often without the means of paying ten sous (ten cents) for his dinner, and frequently went without any at all. He was under the necessity of borrowing small sums and even worn out clothes, from his acquaintances! He and his brother Louis, afterwards King of Holland, had at one time only a coat between them, so that the brothers could only go out alternately, time and time about. At this crisis, the chief benefactor of the future Emperor and conqueror, "at whose mighty name the world grew pale," was the actor Talma, who often gave him food and money. Napoleon's face, afterward so famed for its classical mould, was during that period of starvation harsh and angular in its lineaments, with projecting cheek bones. His meagre fare brought on an unpleasant and unsightly cutaneous disease, of type so virulent and maglignant, that it took all the skill and assiduity of his accomplished physician, Corvisart, to expel it, after a duration of more than ten years.

The squalid beggar then, the splendid Emperor afterwards—the threadbare habiliments and imperial mantle—the hovel and the palace—the meagre food and the gorgeous banquet—the friendship of a poor actor, the homage and terror of the world—an exile and a prisoner. Such are the ups and downs of this changeful life, such are the lights and shadows of the great and mighty.

Gardening for the Young.

We commend the following beautiful remarks from a valued correspondent, to the attention of parents and guardians:—

The absorbing pleasures of a garden offer a natural and readily appreciated attraction to the young, and I am convinced from much experience, that no other pursuit will operate so favorably on the youthful mind, as the culture of flowers. Nature has implanted in every infant an innate love of flowers, and it is the bounden duty of all who are entrusted with the responsible duty of educating and developing the infant faculties, taste, and propensities, to guide and direct them to such pursuits as are most likely to refine and improve them. What other pursuit, I would ask, is so entirely guileless and unalloyed, and what is there in the whole range of creation so perfectly in harmony with the untainted and pure mind of the child fresh from the hand of its Creator, as the enjoyment of his most charming as it is his purest handiwork, as displayed in a flower garden. Teach, then, the child to till and cultivate flowers—they will assuredly win their own way to its affections, and you lay the foundation of a love for the sweetest and purest of all earthly pursuits, which in after life, when the allurements of the wicked world are gathered around him, will win him from and shelter him against their dangerous blandishments. I can say with perfect truth, that the happiest hours I have ever spent in a long and chequered life have been in the society of my flower garden, and it has this additional advantage, that while many of the gaities and pleasures, which fascinate us in early life, cease to please in the decline of life, the flower garden loses not one jot of its fascination to our latest hour.

Saving Grass Seeds.

Many farmers neglect to save their own grass seeds because it needs attention at a time when they are most busy with their grain and hay; but if farmers generally would make it a point to save seed for their own use, they would find their account in it, both in prime cost, and in not being imposed upon by buying foul seed from another man's farm, who had no interest in keeping your land free of weeds.

Orchard grass is among the first to ripen, and will be ready to cut from the 20th of June to the first of July, according to location and soil. This should be either reaped or cradled, and immediately put in compact shocks, to stand a couple of weeks. The stubble may then be mowed and hayed, taking care not to disturb the shocks. When dry, the shocks should be moved very carefully to the barn for storage, as the seed shells out easily.

Kentucky Blue Grass comes in season for harvest about the same time as orchard grass. The best method of gathering the seed of this grass is by stripping the heads by hand; the process is rather slow, but no other way will bring the seed in good condition, as it is too light and chaffy to be threshed and winnowed. At the price for which it sells in market, even this slow way pays well.

Meadow Fescue (English Blue Grass) is ripe early in July, and having a tolerably heavy seed, can be cut by the sickle or cradle, and when dry threshed and winnowed carefully, to separate the chaff.

Fowl Meadow Grass ripens its seed in the last of July. We consider this as the best grass that can be raised for meadow swails and marsh lands. It is fine, nutritious, and yields a great burden; and—like a good-natured wife—will bear a great deal of neglect without spoiling. When in head, this grass very nearly resembles red-top, and is often mistaken for it. The seed is very fine, and sells at a high price—as much by the bushel as clover seed, though much lighter.

Timothy Seed ripens in July, and as it is contained in strong heads, is very easily harvested and got out, either by reaping, cradling, or with such a machine as Wagner's clover harvester, simply taking off the heads. We wish to bespeak the attention of farmers generally to saving the best seeds of the leading grasses.

[Ohio Cultivator.

Sweet Corn.

We have had some little experience, for the last five or six years, in raising sweet corn for the table, and for fodder; and that experience has taught us that sweet corn exhausts the soil just about in proportion as the stalk is larger, and more nutritious than the Northern yellow corn. The kind of sweet corn we have raised, grows about eight feet high, the ears eight or ten inches long, large white and plump kernel, and ten rows to the ear, the pith of dark red color; and it is called the Evergreen Sweet Corn. The seed was procured from Ohio, some eight years since. For fodder, we sow it in drills, three feet apart. The yield of fodder the last year, was at the rate of seven tons to the acre. Our horses and cows leave the best hay to luxuriate upon sweet corn stalks well cured and run through the straw cutter. The stalks of the sweet corn are large, and require much care in curing, to prevent mould. They should stand erect in the barn, or wherever sheltered, and enjoy the benefit of the air. Cutting the stalks as near to the ground as possible, we leaned the tops of two rows together—leaving here and there a stalk uncut, and placing from ten to twenty stalks together near the top, to prevent their falling. In this manner the stalk dried rapidly; and gathering them before the heavy and late rains, we have not lost a pound of fodder. Sweet corn should be planted or sown in drills—or broadcast if any prefer—and the same time that common corn is planted. The richer and deeper the soil, the more sure and abundant the crop. [Vermont Watchman.

A French Farm.

During our visit to the Horticultural Horse Show at Providence, R. I., we spent some time with Samuel B. Halliday, who occupies a farm of 130 acres just out of the city. Mr. H. is chiefly engaged in cultivating a market garden, or what in New Jersey would be called "truck" for the city market. He has 1 acre of asparagus, 1 1-4 acre of rhubarb, 3 of spinach, 1 1-2 of tomatoes, 1 1-2 of celery, 9 acres of peas sold green, 3 1-2 of beets, 4 of cabbage, 5 of early turnips, 1 1-2 of carrots, 1 of parsnips, 1 of string beans, 1 1-2 devoted to raising seeds for home use, 10 acres of potatoes, 15 acres of corn, &c. Most of these are sown or planted at different seasons, and so arranged as to keep the market supplied at the right time, to give succession of work to laborers employed, and also to get as many crops from the ground as possible. This last item is of considerable consequence where land is so valuable or high priced as it is on the outskirts of our cities.

As an example of how this may be done, Mr. H. first gets an early crop of spinach, and from the same ground carrots or beets; early peas and potatoes are followed by turnips, or millet for soiling; the ground for early beets is next occupied with celery; millet and late cabbage are put upon the inverted sod, after the first cutting of clover. Of course land cultivated in this way needs thorough manuring, which it constantly receives on this farm. Mr. Halliday has a number of cows constantly manufacturing milk for the city and fertilizers for the field. They are soiled, that is, kept in the yard or stable, and all green food is carried to them. They are let out into a yard half of each day during summer, for water and exercise. We do not like this plan when it can be avoided, though it is not so objectionable where, as in this case, the stables are kept perfectly clean and sweet by a full and often renewed bedding of peat or straw.

[Examiner.

Interesting Discoveries at Naples.

The extraordinary amount of antiquarian treasure constantly brought to light in the classical sites of the modern kingdom of the Two Sicilies would keep the British archæological world in a state of excitement almost dangerous. The antiquary of the north is a much more excitable animal than this brother of the "sunny south." "Here," writes a correspondent of *The Morning Post,* "you will observe a group of the curious 'assist' at an excavation in Pompeii with as much stoic placidity as if the workmen were digging for potatoes, instead of art-objects 2,000 years old. The finding of a bronze, a terra-cotta, or a marblestatue, produces no flutter among the lookers-on. They are familiar with such things, and a sort of unexpressed contempt illustrates the old proverb." Within the last few weeks another public bath-house has been discovered at Pompeii. Nothing beyond the *frigidarium* is at present cleared, but there is every reason to suppose that the building in question is more extensive than that containing the circular bath, discovered in 1824, with its six entrances, vestibule, atrium, &c. Signor Abbate, who painted the Roman interior of the Crystal Palace, is employed in making drawings of the portions of this building already laid open. In connection with Pompeii, a glass has been discovered about the size of a crown piece, with a convexity, which leads one to suppose it to be a magnifying lens. Now, it has been said that the ancients were not aware of this power, and the invention is given to Galileo by some; to a Dutchman, in 1621, by others, while the compound microscope is attributed to one Fontana, in the seventeenth century. But, without a magnifying glass, how did the Greeks and Romans work those fine gems which the human eye is unable to read without the assistance of a glass? There is one in the Naples Royal Collection, for example, the legend of which it is impossible to make out unless by applying a magnifying power. The remarkable fact is, that the glass in question was found with a stone ready cut and polished for engraving thereon, which stone is now also to be seen in the Museum of Naples. It would appear, therefore, that a worker of gems possessed and used this instrument.

To preserve young chickens, keep them in coops raised some inches from the ground until they are six or eight weeks old; if they droop after this, the next hour of warm sunshine will bring them up again. A correspondent says the last time he tried to raise them on the ground, he lost 59 out of 60; he has often raised 60 or 70 at a time since without losing one, simply by cooping them away from the ground until six weeks old.

Career of a Poet.

It is seventy years ago since George Crabbe published his poem of "The Village." His age was twenty-nine. He was then in orders, and was domestic chaplain to the Duke of Rutland. But what a life the young man had passed through before he attained that social position! Born in what was then a wretched fishing hamlet, Aldborough, roughly brought up, imperfectly educated, apprenticed to a surgeon, without means to complete his professional studies, lingering hopelessly about his native place, he at last resolved to cast himself upon the wide ocean of London, and tempt the fearful dangers that belong to the career of a literary adventurer. Here he struggled and starved for a year. During the first three months of his London life, he sent manuscript poems to the booksellers, Dodsley and Becket, which they civilly declined. He addressed verses to Lord Chancellor Thurlow, who informed him that his avocations did not leave him leisure to read verses. He sold his clothes and his books, and pawned his watch and his surgical instruments. His one coat was torn, and he mended it himself. He was at last reduced to eighteen pence, but the brave man never despaired. He had a strong sense of religion, and he was deeply attached to one who became his wife after thirteen years of untiring constancy. His faith and his love held him up, and kept him out of degradation.

At last he wrote a letter to Edmund Burke. It contained this passage:

"In April last I came to London with three pounds, and flattered myself this would be sufficient to supply me with the common necessaries of life till my abilities should procure me more; of these I had the highest opinion, and a poetical vanity contributed to my delusion."

Burke saved Crabbe from the fate of many a one who perished in those days when patronage was dying out; and the various resources for the literary laborer that belong to the extension of reading had begun to exist. Burke persuaded Dodsley to publish "The Library;" and the Bishop of Norwich to ordain its author without a degree. His lot in life was fixed. Thurlow invited him to dinner, and telling him he was "as like Parson Adams as twelve to a dozen," gave him two small livings. He published "The Village" in 1773, and the "Newspaper" in 1785. From that time to 1807, the world had forgotten that a real poet, of very original talents, had appeared for a short season, and was no more heard of. When Crabbe was fifty-three years of age, he again published a poem. This was "The Parish Register." "The Borough" speedily followed. His "Tales" were in the same vein. Their success was triumphant. The author, whose worldly possessions were reduced to 3d in 1790, sold the copy-right of his poems, in 1817, to Mr. Murray, for £3,000.

Curiosities of China.

Here is a man leading a white goat with only three legs, which he wishes to sell, but on a careful examination we perceive that one of the fore legs had been neatly amputated while the animal was young. There are half a dozen gaming-tables, each surrounded by its crowd of players and spectators. The Chinese are inveterate gamblers, and as the stakes at many of these tables are as low as a single cash, few are so poor that they cannot make a venture. One of the methods has some resemblance to the "little jokers," so well known at our race courses. The player has three sticks, the ends of which are thrust through his fingers. There is a hole through each of the other ends, which are held in his hand; a cord is passed through one of them, and the play consists in guessing which one, as the cord may be transferred from one to the other by a quick movement of the fingers. I put a "cash" on the board, made a guess, and won a cake of suspicious looking candy, which I give to the nearest boy, to the great merriment of the bystanders. There are also stands for the sale of pea-nuts, reminding us of the classic sidewalks of Chatham street, and for the sake of Young America, we must invest a few cash in its favorite fruit. But here is an entertainment of an entirely novel character. A man, seated on the pavement, holds in his hand a white porcelain tile, about a foot square. This he overspreads with a deep blue color, from a sponge dipped in a thin paste of indigo, and asks us to name a flower. I suggest the lotus. He extends his fore-finger—a most remarkable fore-finger, crooked, flexible as an elephant's trunk, and as sharp as if the end had been whittled off—gives three or four quick dashes across the tile, and in ten seconds or less, lo! there is the flower, exquisitely drawn and shaded, its snowy cup hanging in the midst of its long, swaying leaves. Three more strokes, and a white bird, with spread wings, hovers over it; two more, and a dog stands beside it. The rapidity and precision of that fore-finger seems almost miraculous. He covers the tile with new layers of color, and flower after flower is dashed out of the blue ground.

[Bayard Taylor.

Sugar in the Living Animal.

One of the greatest discoveries of our day, says a French paper, is that made by Claude Bernard, of the constant formation of sugar in the liver of animals. Feed an animal how you will—with food containg saccharine matters, and with food containing no trace of them, you will always find the animal has, from the blood, formed sugar for itself. This sugar which is secreted by the liver, is, like all secretions, under the influence of the nervous system; you have only to cut what are called the pneumogastric nerves, and in a few hours all the sugar vanishes. The amount of sugar thus formed in every healthy animal, may be increased by certain influences, and then it gives rise to, or is the indication of various diseases. In one disease the quantity is so great, that M. Thenard extracted fifteen killogrammes of sugar—something like thirty pounds—from the secretion of one patient; real sugar, too, and of irreproachable taste, according to Boussingault, who tasted it. But now attend to this; what nature does in disease, man can do in the terrible theatre of experiment. Claude Bernard has proved that there is a very small region of the spinal column—by anatomists styled *medulla oblongata*—the wounding of which—between the origin of the pneumogastric and acoustic nerves—provokes this increased secretion of sugar, and if, with a sharp instrument you wound a dog or rabbit, in this place, you will find that, in a little while, sugar has accumulated to an immense extent in the blood and other liquids.

VARIETY.

A Troy paper says:—The death of Samuel Wilson, an aged, worthy and formerly enterprising citizen of Troy, will remind those who were familiar with incidents of the War of 1812, of the origin of the popular subriequet "Uncle Sam" for the "United States." Mr. Wilson was an extensive packer, had the contract for supplying the northern army with beef and pork. He was everywhere known and spoken of as "Uncle Sam," and the "U. S." branded on the heads of barrels for the army were at first taken to be the initials for "Uncle Sam" Wilson, but finally lost their local significance and became, throughout the army, the familiar term for "United States."

The Binghamton *Republican,* says G. L. Colegrove, of the town of Union, in this county, recently purchased in Troupsburg, Steuben Co., N. Y., 2,004 acres of land at $10 an acre, and has since fortunately discovered on his new possessions coal and iron mines, and plaster richer than that of Cayuga. He receives from the State $5,000 bounty as the first discoverer of coal in New York. He has been offered and refused $50,000 for his property. The mines seem to be excellent and inexhaustible, and the extent of his good fortune and that of the State remains to be ascertained. Mr. Colegrove's mines are only about 6 1-2 miles from the New York and Erie Railroad.

It is stated in the London *Inquirer,* that the Rev. William H. Channing has been invited to take charge of the Unitarian church in Ranshaw-st., Liverpool, the pulpit which has recently been vacated by the Rev. Mr. Thom. This is the second instance in which an American minister has been invited by that society to become their pastor; the late Rev. Dr. Parkman of Boston, having been so invited more than forty years ago, on the completion of his studies in Edinburgh.

The Legislature of Massachusetts, at its last session, granted twenty thousand dollars for a State Reform School for Girls, on condition that twenty thousand more should be raised for the same purpose during the year. Within a few weeks the citizens of Boston have taken the matter up in good earnest; several subscriptions of one thousand dollars each have been secured, and no doubt remains that the whole sum will be obtained.

One peculiarity of the Turkish soldiery is, that they *will* smoke. It is a very common thing to see a sentinel with a cigar in his mouth; and it is not unusual in passing a corps de garde to be respectfully asked, "Have you any tobacco, sir?" Nothing is commoner when one happens to be smoking than to be checked by a military voice between entreaty and command, "Wait, sir, a light if you please!"

One of Cromwell's followers, who filled the important station of an Irish Justice, at the period of 1661, having occasion to write the word *usage,* contrived to spell it without using even a single letter of the original word; his improved orthography was "yowzitch." When some remarks were made on similar feats, he averred that "nobody could spell with pens made from Irish geese."

Perry, Wyoming Co., with 3,000 inhabitants, has not had a licensed liquor-selling establishment for many years past, nor any open sale of the destroyer. As a consequence, the people are eminently moral, thrifty and comfortable, and the churches well attended. They have just built a fine Academy, 87 by 58 feet, and three stories high.

The Boston *Cultivator* notices an Alderney cow, owned by Mr. Thomas Mottey, Jr., of Jamaica Plains, which produced 511 3-4 pounds of butter from the 11th of May, 1853, to the 26th of April, 1854—being at the rate of about 1 lb. 7 1-3 oz. per day. Her owner says it to took exactly five quarts of milk to one pound of butter.

St. Peter's Church, Rome, will accommodate 54,000 persons; Milan Cathedral, 37,000; St. Paul's, Rome, 32,000; St. Paul's, London, 25,000; St. Petronia, Bologna, 24,000; Sophia's, Constantinople, 25,000; the Florence Cathedral, 24,000; Notre Dame, 21,000.

We learn from the Buffalo *Democracy,* that seventeen hundred dollars were stolen, on Tuesday evening, from the safe of the steamer Mayflower. The clerk had left his office for a few moments to accompany some ladies to a carriage, and when he returned he found the safe open and a thousand dollar draft and seven hundred dollars in cash missing.

The Dublin *Tablet* says: "We understand that the Very Rev. Dr. Newman has received from the Most Rev. Dr. Hughes, Archbishop of New York, the sum of £223, being a present made to the illustrious Oratorian from the Faithful of that diocese in memorial of the Achilli affair.

The *Alta California* says the proprietors of a San Francisco steamboat line, advertise to send out two boats on Sunday, to a certain place not far distant, one to carry passengers to a camp meeting, the other to a bull fight.

A gentleman asked a little boy in London, "What occupation does your father follow for a living?" He replied with great simplicity. "He is a dreadful accident maker for the morning papers."

In the Hudson River, near New York, on the 8th inst., a row boat in which nine persons were returning from an excursion, was capsized, and five of the company were drowned.

A passenger and freight train on the Covington and Lexington Railway came in collision Aug. 9th. The conductor of the freight train was killed, and eight of the hands more or less injured.

It is stated in a Paris paper, that out of 16,000 persons accustomed to use daily the baths in that city, Bordoux and Marseilles, only two cases of cholera occurred.

On the night of the 3d inst, ten persons escaped from the jail in Detroit by cutting a hole through the wall, and letting themselves down to the ground by means of a cord.

A baggage car on the Fall River Railroad took fire from a spark Aug. 9th, while the train was on the way to Boston, and with its contents was badly damaged.

From the 1st August the postage between Great Britain and Nova Scotia, New Brunswick and Newfoundland will be reduced to sixpence.

There is a Bible in the library of the University of Gottingen written on 6476 palm leaves.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial,* bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor,* bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder,* vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P. M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Fri day.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.,* made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK
Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.
Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

STULTIFYING THE SCRIPTURES.

BY W. M. FAHNESTOCK, M.D.

The monks of St. Jago, we are informed, have a tradition among them, which relates, that Satan once appeared to a popular young preacher of their order, and offered to do great things for him—make a Bishop of him, or, perhaps, a Cardinal—provided he would commit one of three things: 1, violate his sister; 2, murder his father; 3, or get drunk. While he revolted, with horror, at the first and second, he assented to the last named, regarding it as a mere *peccadillo*—a venial sin. Reeling home the next night, he attempted his sister, and his father coming to her assistance, was struck a fatal blow. The Arch-Enemy achieved his purpose fully; and the reader will be able to make the proper application, when he arrives at the end of my article, without any comments from my pen

The significance of the singular, yet apposite Spanish proverb: "Heaven preserve me from my friends; I will take care of my enemies"—is daily becoming more apparent, in every pursuit of life, social, literary, scientific, and theological. While opposition to Revelation is confined to avowed Infidels, we know how to understand their assaults; but when the Father of Lies instigates the professed friends of the Bible, to tamper with the vain conceits of men—"their philosophy falsely so called"—whose ulterior object is to circumvent the Word of God, and destroy its credibility, then, truly, we have to be chary, very chary indeed, even of those whom we would fain believe to be the honest, firm, undaunted friends of the Most High; but who first delude themselves, and afterward delude others, by compounding with error, and thereby wrest the Word to their own destruction.

There are many methods to stultify the Scriptures, and make void the Inspired Word, through the disaffection of its avowed supporters; but none more so, than pusilanimous cringing to the assumptions of geological speculations. The great defection of the professing Church, in the present day, unquestionably, is, *want of profound faith in the Word of God.* Great, unwarrantable license is, unblushingly, taken with that precious Word of Truth, of late years, which, unfortunately, is too often bandied about like a foot-ball, by its own professed friends. Integrity of faith toward God—strict, tenacious adherence to *all* that he has revealed for our instruction, as well as for our comfort, is the only Sheet-Anchor of Christian consistency; yea, implicit obedience and submission to His expressed will concerning *all things,* is the *sine qua non* of the Christian's profession. Many learned men, who set out with stout pretensions of not forfeiting the claims of that Sacred Book, in pandering to popular science, yet compromit the Word of the Majesty of Heaven, by hugging to their bosoms the astute, treacherous speculations of the enemies of truth and righteousness.

One distinguished divine, whose character we have always revered, ever since we were capable of estimating worth, Dr. Chalmers, boldly asserted, fifty years since, that "there is a prejudice against the speculations of the Geologist, which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged, that geology, by referring the origin of the globe to a higher antiquity than is assigned by the writings of Moses, undermines our faith in the inspiration of the Bible, and all the animating prospects of the immortality which it upholds. This is a false alarm. The writings of Moses do not fix the antiquity of the globe." With all due deference to so good a man, and so gigantic an intellect, we shall test that position by the fruits of his own folly.

On a former occasion, I remarked, that there were two ways to destroy, unwittingly, the very best cause, namely, by exposing to its enemies its vulnerable points, and then by frittering away every vestige of its foundation, as unimportant, non-essential, until every thing to facilitate its overthrow is conceded; and this worst of all stabs, is ever, and can only be inflicted, by its professed friends. The indiscretion of professed friends of a good cause, may wound it more vitally, a thousand times more effectually, than can, possibly, be perpetrated by the halbret of an enemy; and in not any controversy does this obtain with greater celerity, and to greater extent, than in the culpable concessions made by the professed friends of the Bible, to *geolcgical speculations.*

Not content with the oldest and most authentic Record, which professes to give the history of the creation of the Universe, and that from the mouth of the great Creator himself, we have, in modern times, those who, aiming at being wise above what is written, deride its explicit details, and set about to invent fine-spun theories, to subvert its authority, and, eventually, to destroy its influence altogether.

With the Infidel, geological speculations, or *revelations,* as he dubs his own vague fancies, conflict with the teachings of the Bible, and, forsooth, a production which conflicts with his own crude notions of Nature, must be a false system; and, in many instances, this conclusion is arrived at, more to effect the "consummation so devoutly to be wished," among that class of irreverent thinkers, than from any real scientific interest. Geological revelations—*delusions*—are a mass of assumed *postulates,* which cannot be tested in one, or two, or more generations, and, therefore, we have good right to distrust their bold, hasty conclusions, when put in opposition to the Inspired Word of the Almighty; which takes upon itself, as the Oracle of God, to declare all the necessary knowledge on that subject; for the conclusions of the Geologist cannot be certified by higher authority than mere human surmise.

The progress of the infidel mind, from simple doubt to absolute disloyalty to the moral government of the Architect of the Universe, has been graphically delineated by X. B. Saintine, in his inimitable nouvelette, Picciola, or the Prisoner of Fènestrelle, from the simple initiative, "Chance is the Parent of Creation," up to the climax of reckless hardihood and insensibility, "Death is an eternal sleep;" so in geological speculations, the first assumption is, "The writings of Moses do not fix the antiquity of the globe;" the next is to contradict the philology of the Bible; and then to deny the integrity of its inspired Penman. This—"the writings of Moses do not fix the antiquity of the globe"—yielded, the poor, heavenless wanderer, is let loose at sea, without sail or rudder, to grope his way over shoals and reefs, enveloped in thick fog, and is driven by every whiff of wind, to encounter any disaster that may await his presumptuous temerity. But while the simile holds good respecting the awful vortex into which it hurries the hapless wanderer from the counsels of his Maker, God, yet geology fails, and falls immeasurably behind the former, in not leading its wayward votary back to God by the discovery of His handy-work, as it does in the former, by the contemplation of an insignificant plant; for the Geologist, emboldened by the seeming incongruities in the "two records," the Mosaic and the Geological, clings to the latter, and repudiates the former, as erroneous and fabulous. Filing off from their leading point, namely, "the writings of Moses do not fix the antiquity of the globe," they set about to fix it *themselves,* from their own crude imaginings of *probabilities* and *possibilities,* far beyond their own ken, and raise up the golden calf, vociferating, most lustily, "Great is Diana of Ephesus!"

Next to denying that the writings of Moses fix the antiquity of the globe, they insist, that a Scriptural day—a day of Creation—was not a "natural day," but "undefined ages!" And upon what grounds? *Vague surmises.* Yes, reader, nothing more than vague surmises. Finding some strata in one position, containing some extinct vegetable tribes; then finding some extinct animal tribes in another; and some other fossil remains in another, which they vaguely surmise *must* mark distinct periods, far beyond the Mosaic Record, they assume that the Record must mean something more than it expresses—yea, infinitely more. It was a shrewd remark of the redoutable Joe Smith, the founder of the Mormon fraternity, in his account of that order, when he declared: "We believe the Bible to say what it means, and mean what it says." It would be well had he, and others who profess the same axiom, which is truly a correct one, and the only correct one, acted out the sentiment like honest believers in it; we should then have much less wrangling among Christian sects, and among vain Christian philosophers. But Christian geologists, like the Mormons, who have added a *new book* of their own concocting, must append a new chapter of "geological fact," which not only mars the consistency, but stultifies the original Scriptures completely.

To be more specific in regard to geological vagaries and delusions, I proceed to notice the dubious foot prints assumed by their most orthodox authorities, or rather as endorsed by prominent disciples of the Lord; not by disciples, however, who are content to walk by faith, reposing confidently in the Wisdom from on high, but those who stalk forth on rickety crutches, and loom out on hazardous stilts.

It is not the design of the writer to review all the vagaries of geologists in detail, and point out all their inconsistencies; were that my object, I should take for my subject, the *Difficulties of Geology;* but as my aim is, simply, to expose the fallacy and the danger of tampering with geological speculations, a mere glance at a few glaring absurdities, which ingulf the faith, or at least the consistency of believers in Revelation, by making void the Word of God, when led into the bog of Infidelity, by this *ignis fatuus,* and left there to be overwhelmed by their folly; for I candidly regard geological speculations as the greatest *ignis fatuus* of modern times—the most specious and the most potent lever to overthrow all confidence in Revealed Truth; and, therefore, the more dangerous to encounter, or to tamper with, even by the most expert polemics, and the profoundest theologians, who leave the Written Word, as their guiding star, and are tempted by the delusive bait, pride of science; for it is my abiding conviction, after nearly two score years of unremitting research, in many departments of science, that all speculations which tend to invalidate Revealed Truth, are the vainest science—the vanity of vanities.

The celebrated Dr. Chalmers, as already intimated, led the van among Christian philosophers, of the present age, in this matter, and by the force of his talents and character, enlisted hundreds of others, to perpetuate like or worse blunders, in attempting to bring the Mosaic narrative into harmony with what is styled the present "geological fact." Not wishing to compromit the Scriptural account, yet nibbling at geological representations, he was soon caught in the wily net of the enemies of Revealed Truth. Adam was pure, and, unquestionably, wished to walk uprightly before his Maker, but when the Tempter came and offered him knowledge which his Creator thought proper to withhold, Adam nibbled at the bait, and fell; likewise so great a man as Dr. Chalmers, in wishing to be wise above the Written Word—harmonize Revelation with man's subtleties—has perpetrated a folly of almost if not of equal magnitude. Hugh Miller, in a recent *Lecture,* delivered in London, before the "Young Men's Christian Association," says:—

> "Dr. Chalmers' scheme teaches, and teaches truly, that between the first act of creation, which evoked out of previous nothing the matter of the heavens and earth, and the first act of the first day's work recorded in Genesis, periods of vast duration may have intervened; but further, the days themselves were but natural days of twenty-four hours each; and that ere they began, the earth, though, *mayhap,* in the previous period, a fair residence of life, had become void and formless, and the sun, moon, and stars, though, *mayhap,* they had before given light, had been, at least, in relation to our planet, temporarily extinguished. In short, while it teaches that the successive creations of the geologist may have found ample room in the period preceding the creation to which man belongs, it teaches also, that the record in Genesis bears reference to the existing creation, and that there lay between it and the preceding ones, a chaotic period of death and darkness."

Clear as mud, certainly! What child's play for a man professing his faith on the Word of God! It is absolutely, to all intents and purposes, denying the Written Word; and is only equaled by the defection of Peter, if not that of Judas. When man leaves the Fountain of Truth, and dabbles in the filth at the bottom of broken cisterns, he virtually denies his Master, and bedaubs his first love; and no one more emphatically than the professed friend of Revelation, tampering with geological assumptions, and attempting to reconcile the puny, clumsy deformities of man's vague speculations, with the imperishable monument of Creative Power. God, in the first act of the first day, create the matter of the heavens and earth, yet periods of vast duration may have intervened!—may have been a fair residence of life, but become void!—and the source of light, *mayhap,* have been temporarily extinguished! Was ever such a ridiculous piece of clap-trap imposed on the credulity of man by any vagabond Juggler, to hoodwink his audience to one of his tricks of legerdemain? Was there ever such a useless waste of time, and such a trifling with *creative energy,* sported to so little purpose? "*Mayhap*"—(I thank thee, good Sir, for that word)—neutralizes the whole force of the position. "She that doubts is lost." *Mayhap* is a beautiful auxiliary to the assumptions of the Geologist! Genuine geology rarely, if ever, deals in "*mayhaps;*" none but sickly bantlings, cowardly spawns, do it. Geology has grown too old for such qualifications. It stooped at first; now it wields a sceptre. *Mayhap,* in Hugh Miller, or Dr. Chalmers, displays a sycophancy to men of science, while it betrays a faithlessness to their sovereign, the mighty Jehovah.

How unremittingly poor worms of the dust strive to dethrone the Almighty—to inflate themselves and assume some short-lived importance; and how sad the end of their vain philosophy—their unfortunate attempt to be wise above the Written Word. To what a ridiculous position—ineffable folly—can tampering with the vain conceits of men, reduce the most elevated and the most venerated of frail mortals.

The folly of Dr. Chalmers' scheme, as seen by those who were capable of detecting its absurdity, yet, itching to tinker and patch a better one, to obtain some eclat in vain science, has not deterred others from following in the like path of equivocal distinction, in compromiting Revealed Truth. In this class we find another distinguished writer—no less a personage than Dr. John Pye Smith, who, also, has entered the lists in the vain attempt to serve both God and Mammon: the most absurb position, certainly, in which man can place himself, as the sequel will show. In the analytical language of Hugh Miller, which will suit my purpose better than the author's detail, cramped as I am to a few columns of a weekly paper, we have the following bird-eye view of his "*scheme:*"—

> "The scheme propounded by the truly admirable Dr. Pye Smith, and since adopted by several writers, differs from that of Dr. Chalmers in but one circumstance, though an important one. Dr. Smith held with the great northern divine, that the Mosaic days were *natural days;* that they were preceded by a chaotic period; and that the work done in them related but to the last of the creations, to which the human species belongs. Further, he held, in addititon, that the chaos of darkness and confusion, out of which that creation was called, was but of limited extent, and that outside its area, and during the period of its existence, many of our present lands and seas may have enjoyed the light of the sun, and been tenanted by animals and occupied by plants, the descendants of which continue to exist. The treatise of Dr. Pye Smith was published exactly a quarter of a century posterior to the promulgation, through the press, of the argument of Dr. Chalmers; and this important addition, elaborated by its author, between the years 1837 and 1839, seems to have been made to suit the more advanced state of geological science, at the time. The scheme of reconciliation perfectly adequate in 1814, was found in 1839 to be no longer so."

Mirable dictu! The Mosaic account—that nose of wax—must be altered, to adapt it to *geological progress!*—to infidel assumptions. But to proceed:—

> "It is a great fact, says the same commentator, now fully established, in the course of geological discovery, that between the plants, which in the present time cover the earth, and the animals which inhabit, and the animals and plants of later extinct creations, there occurred no break or blank, but that, on the contrary, many of the existing organisms were contemporary during the morning of their being with many of the extinct ones during the evening of theirs. *We know* further, [no *mayhap,* now,] that not a few of the shells which now live on our coasts, and several of the wild animals which continue to survive, amid our tracts of hill and forests, were in existence many ages ere the human race began. Instead of dating their beginning only a natural day, or at most two natural days, in advance of man, they *must* have preceded him many thousand years. In fine, in consequence of that comparatively recent extension of geological fact, (? assumption,) in the direction of the later systems and formations, through which we are led to know, that the present creation was not cut off abruptly from the preceding one, but that on the contrary it dove-tailed into it at a thousand different points, we are led also to know, that any scheme of reconciliation which would separate between the recent and extinct existences, by a chaotic gulf of death and darkness, is a scheme which no longer meets the necessity of the case. Though perfectly adequate forty years ago, it has been greatly outgrown by the progress of geological discovery, and is, as I have said, adequate no longer; and it becomes a important matter to determine the specific scheme that would bring it into completest harmony with the course of creation as now ascertained by the geologist, and that brief but sublime narrative of its progress which forms a meet introduction, in Holy Writ, to the history of the human family. The first question to which we must address ourselves in such an inquiry is of course a very obvious one, What are the facts, scientifically determined, which now demand a new scheme of reconciliation?
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> The scheme of reconciliation adopted by the late Dr. Pye Smith, though, save in one particular, identical with that of Dr. Chalmers, is made, in virtue of its single point of difference, to steer clear of the difficulty. Both schemes exhibit the creation, recorded in Genesis, as an event which took place about six thousand years ago; both describe it as begun and completed in six natural days; and both represent it as cut off from a previously existing creation by a chaotic period of death and darkness. But while, according to Chalmers, both the Biblical creation and the previous period, of death are represented as coextensive as the globe, they are represented, according to Dr. Pye Smith, as *limited* and *local.* They (death and darkness) may have extended, it is said, over *only a few provinces of Central Asia,* in which, when all was light and life in other parts of the globe, there reigned for a time only death and darkness amid the welterings of a chaotic sea; and which, at the Divine command, was penetrated by light and occupied by dry land, and ultimately, ere the end of the creative week, became a center in which certain plants and animals, and finally man himself, were created. And this scheme, by leaving to Geologists in this country, and elsewhere, save, *mayhap,* in some *unknown Asiatic district,* his unbroken series, certainly does not conflict with the facts educed by geological discovery. It virtually removes Scripture altogether out of the field."

What mockery! What straining at a gnat and swallowing a camel! It absolutely beggars all conception of human presumption and human folly. The Lord perpetrate such a cheat, and enact such a puppet-show farce? What a humiliating picture of human purblindness, and how derogatory to Omnipotent Wisdom! The creature, emulous of outstripping the Creator, has found a *scheme* of his own, by which he can reconcile God's revelation with his own crude and incongruous vagaries; and when a bolder adventurer assumes a bolder front, and defies the Almighty with a more brazen face, the *Christian Geologist*—poor, vain, deluded man—sets about, again, to form some other "*new scheme,*" to compromit his Maker, to the presumption of the impious creature. It is not a whit better than the building of the tower of Babel; and, unquestionably, it will prove not any less disastrous in its results. It has already produced a confusion of language among Geologists, in many points of their "geological fact;" while the Christian philosophers, who attempt to reconcile their geological vagaries, have reduced themselves to the dilemma of the foolish virgins, who went out to meet the bridegroom, without oil in their lamps, and were left in the dark, and cut off from the marriage feast. They have but the husks of the Infidel geologists to feed upon.

Who can imagine a greater absurdity, or a greater imposition on the credulity of poor, short-sighted mortals, than to admit, that the earth, teeming with light and life, had existed centuries before the Mosaic period, and yet, with a little exercise of juggling, a small space of "limited extent" was enveloped in darkness, for the Lord to play off a trick on silly man, and deceive the sons of earth in regard to his creative power? Shame, shame, on such puerile philosophy. This is so perfectly absurd, that Hugh Miller, the admirer of Dr. Smith, acknowledges, that he has stumbled at it; and no wonder. But hear him:

> "I have stumbled at the conception of a merely local and limited chaos, in which the darkness would be so complete, that when first penetrated by the light, that penetration could be described as actually a *making,* or *creation* of light; and that, while life obtained all round its precincts, could yet be thoroughly void of life. A local darkness, so profound as to admit no ray of light, seems to have fallen for a time on Egypt, as one of the ten plagues; but the event was evidently miraculous; and no student of natural science is entitled to have recourse, in order to extricate himself out of a difficulty, to supposititious, unrecorded miracles. Creation cannot take place without miracle; but it would be a strange reversal of all our previous conclusions on the subject, should we have to hold, that the dead, dark blank out of which creation arose, was miraculous also. And if, rejecting miracle, we cast ourselves on the purely natural, we find that the local darkness dependent on known causes of which we have any record in history, were always either *very imperfect,* like the darkness of your London fogs, or very temporary, like the darkness described by Pliny, as occasioned by a cloud of volcanic ashes; and so altogether inadequate to meet the demands of a hypothesis such as that of Dr. Smith."

Bulwer, in the very best of all his numerous writings, "England and the English," pertinently remarks, in reference to the amount of church funds expended, and the listless, heartless preaching supplied in return for it: "It often happens, when we compare the largeness of the *living* with the *apathy* of the Preacher, that we cannot but exclaim with the Prince of Conti, Alas! our good God is but very ill served for his money." How shamefully, I would add, is the Almighty requited for his goodness in giving unto man his Written Word, to be a lamp unto his feet and a light to his path; which professes to be given by inspiration of God himself, and which is declared, by the same authority, to be profitable for all things unto the Church. O, shame, shame, where is thy blush? Why will not man take the Lord at his word? Why continue to tinker at His perfect work, and succor its enemies in their attempt to overthrow that precious treasure, the sure testimony of God?

But let us try another of the redoubtable champions of geological speculations, who attempts to bolster the falling fortunes of his favorite theologico-geological dreamers. Seeing and feeling the absurdity of both the *schemes* of Dr. Chalmers and Dr. Pye Smith, and with the profession, that he believes the Bible, Hugh Miller sets out to spin a theory to reconcile the "Two Records," the Mosaic and Geological; and let us see how he harmonizes them.

> "Waving, however, the question as a philological one, and simply holding with Cuvier, Parkinson, and Silliman, that each of the six days of the Mosaic narrative, in the first chapter, were what is assuredly meant by the day referred to in the second—not natural days, but lengthened periods—I find myself called on, as a geologist, to account for but *three* of the *six.* Of the period during which light was created; of the period during which a firmament was made to separate the waters from the waters, or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface, we need expect to find no record in the rocks—[the Infidel Geologists Oracles.] . . . . The sun, moon, and stars, may have been created long before, though it was not until this fourth period of creation that they became visible from the earth's surface.
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> "The Geologist, in his attempts to collate the divine with the geological record, has, I repeat, only three of the six periods of creation to account for—the period of plants, the period of great sea-monsters and creeping things, and the period of cattle and beasts of the earth. He is called on to question his systems and formations. regarding the remains of these three great periods, and these only! And the question once fairly stated, what, I ask, is the reply? All geologists agree in holding, that the vast geological scale naturally divides into three great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata; but the master divisions, in each of which we find a type of life so unlike that of the other, that even the unpracticed eye can detect the difference, are simply three—the Palæozoic, or oldest fossiliferous division; the Secondary, or middle fossiliferous division; and the Tertiary, or latest fossiliferous division.
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> "In the first, or Palæozoic division, we find corals, crustaceans, molluscs, fishes, and, in its later formations, a few reptiles. But none of these classes of organisms give its leading character to the Palæozoic, they do not constitute its prominent feature, or render it more remarkable as a scene of life than any of the divisions which followed. That which chiefly distinguished the Palæozoic from the Secondary and Tertiary periods, was its gorgeous flora. It was emphatically the period of plants, "of herbs yielding seed after their kind." In no other age did the world ever witness such a flora—(no *mayhap;*)—the youth of the world was peculiarly a green and umbrageous youth—a youth of dusk and tangled forests—of huge pines and stately araucarias—of the reed-like calamite—the tall tree-fern—the sculptured sigillaria—and the hirsute lepidodendron. Wherever dry land, or shallow lake, or running stream appeared, from where Melville Island now spreads out its ice wastes, under the star of the Pole, to where the arid plains of Australia lie solitary, beneath the bright cross of the south—[no *mayhap* now, but very poetical]—a rank and luxuriant herbage cumbered every foot-breadth of the dank and steaming soil; and even to the distant planets earth must have shone through the enveloping cloud, *with a green and delicate* ray.(?) Of this extraordinary age of plants, we have our cheerful remembrances and witnesses in the flames that roar in our chimneys, when we pile up the winter fire, in the brilliant gas that now casts its light on this great assemblage, and that brightens up the streets and lanes of this vast city, in the glowing furnaces that smelt our metals and give moving power to our ponderous engines, in the long dusky trains that, with shriek and snort, speed dart-like athwart our landscapes, and in the great cloud-enveloped vessels that darken the lower reaches of your noble river, and rush in foam over ocean and sea. The geological evidence is so complete as to be patent to all, that the first great period of organized being was, as described in Mosaic record, peculiarly a period of herbs and trees, "yielding seed after their kind."
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> "The middle, or great period of the geologist—that of the Secondary division—possessed, like the earlier one, its herbs and plants, but they were of a greatly less luxuriant and conspicuous character than their predecessors, and no longer formed the prominent trait or feature of the creation to which they belonged. The period had also its corals, its crustaceans, its molluscs, its fishes, and, in some one or two exceptional instances, its dwarf mammals. But the grand existences of the age—the existences in which it excelled every other creation, earlier or later, were its huge creeping things—its enormous monsters of the deep, and, as shown by the impressions of their foot-prints stamped upon the rocks, its gigantic birds. It was peculiarly the age of egg-bearing animals, winged and wingless. Its wonderful whales, not, however, as now, of the mammilian, but of the reptilian class—ichthyosaurs, plesiosaurs, and cetiosaurs must have tempested the deep; its creeping lizards and crocodiles, such as the teleosaurus, megalosaurus, and iguanodon—creatures some of which more than rivaled the existing elephant in height, and greatly more than rivaled him in bulk, must have crowded the plains, or haunted by myriads the rivers of the period; and we know that foot-prints, of at least one of its many birds, are fully twice the size of those made by the horse or the camel. We are thus prepared to demonstrate, that the second period of the geologist was peculiarly and characteristically of whale-like reptiles of the sea, of enormous creeping reptiles of the land, and of numerous birds—some of them of gigantic size; and in meet consideration of the fact, we find that the second Mosaic period with which the geologist is called to deal, was a period in which God created the fowl that flyeth above the earth, with moving [or creeping] creatures, both in the water and on the land, and what our translation renders great whales, but what I find rendered in the margin great sea-monsters.
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> "The Tertiary period had its most prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place; but its beasts of the field were by far the most wonderfully developed, both in size and numbers, that ever appeared upon the earth. Its mammoths and its mastodons, its rhinoceroses and its hippopotami, its enormous dinotheriam and colossal megatherium greatly more than equaled in bulk the hugest mammals of the present time, and vastly exceeded them in number. . . . Truly this tertiary age—this third and last of the geological periods—was peculiarly the age of great beasts of the earth after their kind, and of cattle after their kind. . . . . Man came into being as the last born of creation, just ere the close of the sixth day—the third and terminal period of organic creation—to which the great mammals belong."

There, reader, you have the great "*geological fact,*" PAR EXCELLENCE, the geological discoveries, which are to be the perfect "*open sesame,*" and make a ninny of Moses, to glorify the vain conceits of man. Moses describes six periods of creation—six natural days—but the Geologist, not finding any "*record in the rocks*" of but three, is therefore willing to make the whole creation in three periods, with this slight difference, he demands "*undefined ages*" to each period—some six thousand years for each period. It would certainly take all that time for *man* to do it; but God is competent, and has accomplished it all, in *six natural days,* or falsifies, stultifies his own Record. Surely, all the acumen of pseudo-Christian geologists, however learned, or however good men they may be, is needed to make the writings of Moses conform to such presumptuous assumptions; they do not, and were not intended to, quadrate with the ever changing philosophy of man—with the philosophy which the Scriptures style "falsely so-called." They can no longer, we are boldly told, meet the necessity of the case; and new concessions are demanded to reconcile them with geological facts, "scientifically determined." Geology has a maw which can never be filled or satisfied, until it has ingulfed the ever-standing monument of God's testimony to his own omnipotence.

There is very little if any serious clashing in the foregoing geological schemes of the three great luminaries, Chalmers, Smith, and Miller; save the lengthened periods—some give a thousand years to *each* period—instead of *all* natural days. But that is not all the clashing. The scheme of Hugh Miller presents a far greater and an infinitely more glaring absurdity in its application. Having chimed so far in geological speculations, he is thrown, of necessity, into the predicament of other of his predecessors, who have claimed lengthened periods, and, by a natural sequence, has encumbered himself with a *six thousand year Sabbath!* He, like others before him, is caught in his own net—has fallen into the pit he himself hath digged. This predicament was clearly pointed out and irrefragibly established by Faber, and there can be no extenuation for his blunder. Indeed, he seems to be fully aware of the dilemma into which he has gotten himself, for he labors lustily, in a most bungling way, to extricate himself from his unenviable position:—

> "It has been urged, however, (says he,) that this scheme of lengthened periods is irreconcilable with that Divine reason for the institution of the Sabbath, which he, who appointed the day of old, has in his goodness vouchsafed to man. .... God the creator, who wrought during six periods, rested during the *seventh period;* and as we have no evidence whatever that he recommenced his work of creation—as, on the contrary, man *seems* to be the last formed of creatures—*God may be resting still.* The presumption is strong, that his Sabbath is an extended period, not a natural day; and that the work of Redemption is his Sabbath day's work."

What absurdities, and what paradoxes, does being wise above the Written Word lead man into. If it be an extended Sabbath the Lord is now enjoying—religiously observing—mankind should be exercising the same sacred rest; for our obligation on that point arises from the circumstance of His example—of His resting on or during it. He enjoins six days work, and to rest on the seventh day, after his own example, and for the same "reason." How can frail mortal man work thirty-six thousand years, to gain a rest of one period of six thousand years! What a puerile absurdity. If we could persuade ourselves, that God is resting a six thousand year Sabbath, and that we are really enjoying a perfect Sabbath of that extended period, without knowing it, what kind of a Sabbath is it?—and what kind of a Sabbath have the nations of the earth been observing for some thousands of years past? Bloodshed and carnage have followed in the train of man ever since he has entered upon that extended Sabbath—bloodshed and carnage, which have rendered the earth one vast, overflowing aceledama. Good Lord, deliver us from such "continued rest," of such an "extended period." Who can imagine a greater absurdity? What does science, and, more particularly, what does religion, gain by such vague speculations? Better let God be true, though it make all men liars.

If not with professed believers on the Bible, yet it unquestionably is the sole purpose of Infidels, to stultify the Word of God, that many of those vague speculations are promulgated; and sad is it to behold so few theologians, who once get an itching for geological speculations, ever discover their first ill-advised step, until they become involved in innumerable and inextricable blunders. No one, certainly, but an avowed Infidel, would set out with the purpose of destroying the authenticity of the Scriptures, and no one, I am sure, who respects Revelation, has the most distant idea of such a design, until he becomes intoxicated with the vain conceits of men; and then he is left to the "delusion to believe a lie."

In taking this position against such a popular delusion, I am quite sensible that I may incur the imputation of being unscientific, behind the age, opposed to progress and developement; and I am prepared to bear it imperturbably, because that is ever the reward a man gains by setting his face against fashionable follies. I still profess to be the friend of advancement, in every legitimate department of knowledge, but not the friend or defender of arrogant assumptions, in science or religion. In science I yield to all that science can establish without becoming presumptuous; but in theology, I accept not any thing for which we have not a "*thus saith the Lord;*" and when both science and theology enter into the estimate, I never adopt the *postulate* of man for the *revelation* of the Almighty. To His unlimited Wisdom and Power, I bow unreservedly; believing that He can see the end from the beginning, and has ordered all things "*sure and right.*" That for which man requires ages of geological development to accomplish, God can speak into perfect existence, in an instant—that which geologists may regard as chance, or the progressive work of unknown ages, I believe, for the Scriptures so teach me, was the fiat of Omnipotent Power; and whose fiat could speak creation into existence as perfect as it is now presented, in the twinkling of an eye. If he could not, he would not possess power to create an *atom* of matter out of which the mass is formed; and if he did it for wise and benevolent purposes, why would he waste so many ages for *secondary causes* to accomplish that which all wisdom and true benevolence would prompt with the least possible delay? I can readily comprehend why Infidel cavilers would procrastinate the work for thousands of years, but I cannot comprehend the detraction of the Christian philosopher, who would desire to rob God of his prerogative to create and destroy, as is clearly set forth in his Written Word.

I do not arraign the motives of either of the foregoing writers, but only challenge the results of their tampering with a *speculative science.* A *certain science,* one whose results are uniform and fixed—whose analyses and syntheses respond and correspond, in reducing a substance to its elementary constituents, and recomposing them again, we may rely upon—may repose implicit confidence, and not entertain the slightest apprehension that it will ever conflict with the word of God, with the Author of Nature, and the Author of the Bible; but I cannot attach any importance to the vague, incongruous assumptions, or postulates, of Naturalists, without being submitted to the test of certain experiment, and not left to be determined by mere s[illegible]ise. Creation was a *miracle;* and *natur*[illegible] so[illegible]e is not competent to fathom, or contro[illegible]ich miracle; it has only one greater folly, n[illegible] the professed friends of Revelation pa[illegible] to their assumptions—evincing a cringi[illegible]animity of which a Believer ought nev[illegible] be guilty.

How careful, how exceedingly careful, should the friends of he Bible guard against any cause for imputations which threaten to invalidate the credibility of that precious Word of Truth, and not inflict a fatal stab on its integrity. It was one of the most touching passages in the checkered life of the lowly Jesus, which induced him to exclaim, while surrounded by his disciples, at his own board: "He that eateth bread with me lifteth up his heel against me;" and David, in the same tender strain, bemoans the treachery of his professed friend: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Heaven, forfend thy disciples from vain, presumptuous philosophy.

AN EFFECTUAL REBUKE.

A Christian King of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of the sadness. "O, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God, in judgment."

The brother making a jest of it said, "These are but gloomy thoughts." The king made no reply, but it was the custom of the country that if the executioner came and sounded the rumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching him to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful? and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?"

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OUR OBSCURITY.

Why is the Seventh-day Baptist denomination so little known to the world? Comparatively few are aware of our existence, notwithstanding it is more than two hundred years since the first churches of our order were planted in America. Yet "a city that is set on a hill cannot be hid." What then? Are we not set on the hill of God? Something very *high* and *sublime* is the Christian life, to which we cannot attain without great pains. It elevates believers above the level of worldly men, so that they necessarily become conspicuous. And why is it not a justifiable inference, that our obscurity as a people argues unfavorably of our piety?

We are aware that there are those among us, who deny the fact that we are obscure. All things considered, they suppose that we are about as well known as other orders of people, and that we are exerting, proportionally, as great an influence. It would be a great pleasure, if we could agree with them in this. But we have so often met with those who had never heard that there was a sect of Christians observing the seventh day of the week as the Sabbath, and so many fresh instances of this kind are continually coming to our knowledge, that we cannot help feeling that we are more unknown to the world than we ought to be, and that the natural inferences from the fact are not particularly flattering to us.

One thing that helps to keep us in such obscurity, is that so many of our number are ashamed to confess their faith. If they go from home, and circumstances render it necessary for them to pass the Sabbath in a Sunday-keeping community, they are ashamed to make an exhibition of their principles, but go on with their business as on other days. The Sabbath makes no interruption of their buying and selling, or of their pursuits of pleasure. They spend weeks in this manner, and the people among whom they are passing the time, never receive the least hint of their faith in regard to the Sabbath. Perhaps, when they come to take their departure for home, it is the Sabbath day; but that makes no difference. As they have already transgressed in one form, they find it easy to do so in another; and so, from the time of their leaving home to their return, nobody has ever seen any thing in their behavior, which would create the least suspicion that they were a God-fearing, Sabbath-keeping people. Is it any wonder that we are not known?

Another reason of our obscurity is found in the lack of evangelical piety amongst us. True, we have some in all our churches, to whom Christ is precious in all His names and offices; and nothing affords them greater delight than to dwell upon His love. Indeed, we hope well of large numbers of our people, but we cannot resist the conviction, that that religion which makes Christ all in all is had in too little practical esteem. A moral people, in the popular sense of the term, our brethren certainly are. We believe there is no class of religionists, who are more just in their dealings, temperate, industrious, and free from gross vices. And certainly, without this their religious profession would be but a satire upon the sacred name of God. But if morality is all that a people have to characterize them, they will never become conspicuous as a city set on a hill. We can become influential, and consequently well known, only by preaching Christ as the Lord our Righteousness. Both our words and our lives should preach Him; for this being the way by which God has chosen to save sinners, we shall find ourselves wofully disappointed, if we expect to make an impression upon the world by any instrumentality, or agency, which does not make the Great Atonement first and last. Our people, as a general thing, do not make Christ prominent enough. Is it any wonder then, that we are not better known?

We can conceive of reasons why it would be better for us to be unknown than to be better known. And it might be a wholesome inquiry, though a humiliating one, to ask whether our hitherto comparatively unknown condition has not been a wise provision, in Providence, to keep our Sabbath-breakings, and other inconsistencies, shut up from the observation of the world. We have had scarcely any existence in cities, and other large places. Even our country locations have been measurably secluded and unimportant. In the present low state of our piety, perhaps it is better that it should be so. We are not yet prepared to "ride upon the high places of the earth."

T. B. B.

Indian Missions.—A letter to the *Congregational Herald*, dated Stillwater, Minnesota, July 18th, says that Rev. Mr. Treat, Secretary of the American Board, has recently paid a visit to the Indian Missions in Minnesota, and has discontinued the Ojibway mission at Crow Wing, where Rev. Sherman Hall has labored twenty-three years. The letter says:

"The fact is, our missions among the Indians of the North-west are almost entirely a nullity, as far as any permanent good influence is expected. As long as the tribes have free intercourse with the whites, all the attempts to Christianize them are so much labor and money and time entirely lost. And even worse than that, for the educated Indian will invariably return to his Indian habits again, and his education has only so much the more increased his power for evil. There are now many evidences still existing of the good accomplished by the mission schools fifteen or twenty years since, before the whites came in contact with the Indians. But since the whites came, and government furnished the Indians with regular annuities, missions have been useless, and the tribes have been sinking still lower and lower in degradation. But a very few years longer will government have need to pay them annuities, for they will all be gone. As long as the government continues its present policy in dealing with the Indians, there is emphatically no hope for them, and while the world is everywhere calling, our Mission Boards had far better send their money and men where some good can be effected in the name of the Lord."

LETTER FROM MR. CARPENTER.

From a letter of Mr. Carpenter, dated Shanghae, May 29, 1854, we copy the following paragraphs of general interest:

Mr. Goddard's Chinese version of the New Testament is completed, and on some accounts I like it better than any I have seen; it is more literal, in a style more diffuse, and consequently more easily understood, though not so much admired by the literati as the Delegates' version, previously given out. But in the translation of *mia toon sabbatoon*, none of them are literal, and I fear none are correct. By comparing scripture with scripture, I see no good reason for, but every reason against, the common rendering. It appears that in our English New Testament the word *mia* in all the 68 passages in which it occurs, is translated "one," or something equivalent to one, except in the disputed passages and one other. And in that one other—viz. Titus 3: 10—the difficulty is only imaginary. The authors of the Septuagint did in some 30 instances, out of nearly 700, imitate the Hebrews in using the ordinal in the place of the numeral. But the New Testament writers do not appear to have followed them in this. The term for Sabbath in Hebrew and Greek occurs about 107 times in both the Testaments, and with the exception of the passages translated "first day of the week," and one other, I think it is always rendered Sabbath, and never week. And the passage rendered, "I fast twice in the week," has been shown to deserve a better translation. The usus loquendi of this word being thus established, if it may mean "week," why may not baptize mean to "sprinkle," and repentance "do penance?" Now, must we use Scripture to interpret Scripture in such a case as this, or should we take the statement of Horne as sufficient authority, saying the Evangelists all appear to have adopted the Syrian Calendar?

On the 31st of the 3d month, at 2 o'clock A. M., we observed a fire in the city, in the direction of our house, and at 10 o'clock I went to the spot and found that our house and chapel barely escaped. The street on which our house is located was traversed by the fire for a considerable distance. The devouring flames threw upon our premises a large quantity of cinders and dust, and destroyed a house within ten feet of ours. A respectable shopkeeper across the street from us had his goods taken from him some time previously, by the rebels, and now his house being destroyed, he came to me with an expression of unfeigned anxiety, which I shall never forget, to ask for shelter under my roof. Of course I was happy in being able to give him substantial proof of the real sympathy which I felt for him, and as he has since conducted himself well, I have never regretted it.

From the papers which I now send you regularly, you will learn about the disturbance of the quiet of the foreign community here, and some of the results of it. The part acted by foreigners will appear to some at a distance as rash and unjustifiable. I am heartily sorry that as a community we have not so much moral power as to render a resort to physical force unnecessary. If holiness to the Lord were written upon the life of every foreigner, I believe we might safely dispense with most of our warlike preparations, and hostile demonstrations. For a heathen people, I think the Chinese are peculiarly susceptible of the influence I refer to. But as society here is at present constituted, we had arrived at a period when a demonstration seemed called for. And though attended with serious loss, the result has shown that the lesson was a salutary one to the imperialists. The community has enjoyed more quiet since, than it had for a long time before.

The city of Shanghae is still in the hands of the insurgents who took possession on the 7th of September. And the time has fully come when we can no longer defer to make some provision of house room for our two families. Rent is hardly to be obtained at any price. So we have concluded to build a shelter for ourselves, and have already taken some steps in that direction. Mr. Cunningham, former United States Vice-Consul, learning our intention, has made us the princely donation of two hundred dollars to assist in the work. With it we have already bought a lot containing two Chinese acres ($\frac{1}{3}$ of an English acre) for one hundred and twenty dollars, and fenced it. We have also bought some material and set about the work. As there is some prospect that our family will occupy the house after peace is restored, so I build the house, and expect to do it mostly upon borrowed capital. But we hope to be able to pay for it without any extra appropriation from the Board. As soon as we get into the new house, Mrs. C. expects to take charge of two or three more children, for which service she expects to be liberally rewarded. Notwithstanding this prospect, we should not build now if we could avoid it. I have already brought from our house in the city as many doors and windows as can be safely spared from it. I do not intend at present to expend upon the new house more than about seven hundred dollars.

Our Commissioner has taken the great steam-ship Susquehannah and the tug-ship Confucius and gone up the Yang toz Keang. As far as we know, they do not intend to go to Nankin, but to a place this side of Ching Keang, and not to visit the patriots but a high officer of the imperial government. Dr. Bridgman and Mr. Culbertson are on board. Mr. Roberts is still in Shanghae.

The last time I saw the mother of Chung, deceased, she was more inclined to listen to the word than I have known her to be before. Still it may be nothing but an appearance. Affliction may do her good.

Some time ago, when our cook Le Chong made us a visit, I was gratified to learn from him, that in his own house and in the midst of his own family he had erected the family altar to the Most High. I have now called him back to his wonted duties in assisting us.

Yours in Christ, S. Carpenter.

SECRET SOCIETIES.

To My Rev. Bro. N. V. H:

In your last article, you say, "Please doff your humility, and don your legitimate character, or down with the quill." Perhaps I ought to comply with so reasonable a request, so far as to lay down the quill, and think I will at the close of this article. But as to doffing my humility, I do not know as I ought to spare any, or that I have assumed any more than properly belongs to an humble seeker after truth, who is more accustomed to handling the *hammer* than the "*quill*," but who, believing that he has found *truth*, would hold on to it, ever ready to give a reason for the hope that is within him. I am the more ready to lay down the quill, from the fact, that I have failed entirely to obtain a solution of the great question from which has originated this somewhat rambling discussion.

You say, "Our discussion may seem somewhat pointless." If it be so, it strikes me it is not for the want of points on your part, (as in your last two articles I believe you have laid down eleven,) but because the first point has not been met, on which must turn the whole question of the right or wrong of secrecy, in and of itself, or when used and enjoined by an association "organized for the purpose of shielding ourselves from the evils of intemperance, and elevating our characters as men," and governed in the use of secrecy by the gospel principles of "temperance, benevolence, and brotherly love." But perhaps, in laying down so many points, you may have had in mind the fact asserted by some philosophers, that if a cloud charged with electricity were passing over our heads, and a sufficient number of points (being good conductors) were presented, the electricity would so gradually pass off that no one would be injured, and there might not be even any report. How true this may be, I shall leave for philosophers to decide.

As to the several propositions laid down in your last, I cannot entertain them for a moment, as they assume that the very question at issue (and the only one) which I have sought a solution of has been decided in your favor, and admitted by me; while, on the contrary, I deny, most emphatically, that a person exposes himself to temptation in organizing a so-called "secret society," any more than any other having the same objects in view.

You say, you think it can be shown, from testimony the most reliable, that a Christian is as much out of place in a secret society as in a gambling hall. I do not know what your opinion of gambling may be, but it must be very different from that of other "Christian ministers," or you have been most grossly deceived as to the objects and interests of one society, at least, which you are pleased to call secret. You have had the object of the organization of Sons of Temperance presented to you, and the principles on which they propose to accomplish their object, and the testimony of such men as the venerable Dr. Lyman Beecher, who has spent nearly double the years that you can claim in the service of the church, and who has grown gray indeed in her service, that the organization was eminently worthy of the support of the ministers of the gospel. The late Rev. Charles Van Loon, of Poughkeepsie, said that there was nothing in the private ceremony of the Order which the angels in heaven might not look down upon and smile. This testimony may not convince you, but, added to my own opinion and observation for the last eight years, deserves at least the consideration of the unprejudiced Christian. I might adduce further proof to convince you that you may be in an error on this subject, were not your declarations too much like a certain good deacon's in a church meeting, when the subject of "secret societies" was under consideration. When the proposition was made to hear what might be said in their favor, he said he did not want to hear anything on the subject; he had made up his mind more than twenty years ago, and no power on earth could alter it. Now, I hold, that in violation of all the rules of argument, as well as of the gospel, you have assumed the very question in debate, and, acting upon that assumption, have handed over your poor lay brother to the buffetings of satan, until such time as he shall, on the faith of your convictions, see black where he can not see anything but white if he trusts his own eyes.

I will pass over your remarks in which you attempt to convict me of deception in the matter of "society secrets" and "secret societies," and where you ask me never to attempt to deceive again. Now, my dear brother, did it ever occur to you, that you might possibly be the one who would deceive yourself, if not others, in supposing that the Sons of Temperance are in reality a secret society in a logical sense? Is not the object, time and place of meeting public? Are not their Constitution and By-Laws and Rules of Order all public? Then how, as a society, are they secret? I answer, in no way; but are simply a society with a secret. "Please look at this, dear brother, until you can see the logical difference," &c.

Do not understand me as attempting to convict you of error in supporting Missionary, Tract, and kindred Societies; on the contrary, I believe you do well to do it, and that you are acting on the principles of the gospel; and yet there is no positive "thus saith the Lord" for their organization. Nor is there any thing in the Scriptures, that I have ever seen, to prevent their being organized as a "secret society," or as much so as some which are so-called. And yet I cannot infer any thing else from your argument, but that you would oppose them on the ground of being a "secret society," even if they had the same objects in view that they now have.

You seem to think it would be lost time to investigate the subject personally, and that you can derive sufficient knowledge of the working of these societies from the "*goats*" who were once of the fold, but who are now running at large. I doubt not but what you can obtain information even from these, but perhaps it would be more reliable if it came from "goats" who were less fond of "horns;" and allow me to say still further, there are evidently some "goats" who were never in the fold, who might possibly be benefited by becoming so, even if they have no "horns." I would not by any means advise the brother to go where the rich man did to learn to preach to sinners, not only on the account that he mentions, but for fear that he might not get back safe and sound.

I will pass over your remarks in which you perhaps inadvertently place a temperance institution and its supporters side by side with the institution of slavery and slaveholders, and do not profess to see any difference, because, forsooth, the temperance institution is a "secret society."

You ask me if I believe St. Paul would, if he were on earth, join the Masons, &c., that he might save some? I believe, that if St. Paul were on earth at this time, he would preach "temperance, benevolence, brotherly love;" and that he would do now as then, "make himself all things to all men, that he might save some;" and I believe further, that if those who have been called to follow in the footsteps of St. Paul would labor as zealously to preach "Christ and him crucified," and the church was what Paul would have it to be, there would be far less need of any society, secret or open, to do the work which she ought to do.

And now, in conclusion, dear brother, as one who loves the church, and who would sacrifice much to see her prosper and become "as a city set on a hill;" as one who also loves the temperance cause—who has suffered much indirectly from the evils of intemperance; as one who has vowed unceasing war against the use and traffick in intoxicating drinks, and conscientiously believes that the institution known as the Sons of Temperance is well if not the best calculated to effect this great and philanthropic object; and who, from an experience of eight years, can say with an honest heart, that there is nothing required by this institution in any of its workings inconsistent with the Christian character; as one who has looked with pain on the unholy persecution by the church of some of its best members, not for any moral wrong, but because they dared to differ with some of their brethren in matters of a personal character, and in which they supposed themselves to be the best judges; as one who holds to liberty of conscience—I protest against the demolition of the church at your hands, by the laying on of burdens and requirements about which ye received no commands. In that great and terrible day of the Lord, when we shall all stand at the bar of God, that no lost soul shall rise up and say, "I might have been saved from a drunkard's grave, and a drunkard's hell, but for the influence of Christian ministers against the means God has blessed to the saving of many," is the earnest desire and prayer of your unworthy

Lay Brother.

COMMUNION.

I now proceed to show that the true basis of Christian unity is an acknowledged belief in God, and Jesus Christ, the Son of God, as the Saviour of the work, connected with a life of practical love to God and love to man. Such a faith, and such a practice, ingenerate in the heart, will so unify all who possess it, as to patiently and charitably wait for that more full and perfect unity of faith and practice, which will one day cause the whole body to grow up into the stature of the fullness of Christ. The church, therefore, which is the body of Christ, embraces all who give evidence of having exercised "repentance toward God, and faith toward our Lord Jesus Christ," and love our Lord Jesus Christ in sincerity. All such persons, living in any locality, are the church in that place. All such Christians are entitled to the privileges of *Christ's* house. I say Christ's house, for I repeat, there may be a great discrepancy between the sectarian organizations and the real body of Christ. I admit the right of a sect to control the internals or externals of its particular sectarianism; but I deny its authority to oppose a barrier between a real Christian and a duty or privilege, imposed or granted by his Head, while there is a full admission of his being a Christian. The Lord's Supper is a Christian institution, given by Christ to Christians, or Christ's disciples. And all such are not only permitted but required to eat of it. It is true, that a man is to "examine himself," so as not to "eat unworthily," and also, I would suppose that each disciple must be his own judge whether he is or is not qualified to participate. Yet wherever and whenever the Christian, the true child of God, desires in all sincerity to remember his Lord in this way, who may assume the responsibility of forbidding him? To his own Master he standeth or falleth. I have yet to learn that any such responsibility was imposed on me, either as a laic or cleric. If sufficient evidence exist of personal Christianity, however I might advise or admonish, I quite doubt the jurisdiction to judge or set at nought my brother, as we both will stand before the judgment seat of Christ. Such I believe to have been the course pursued by the Apostles and primitive Christians. Whether expediency demands a contrary course at the present day, is altogether another question.

I have no desire to innovate the practice of our denomination, merely to gratify a notion or whim; and while I admire and respect their usage in this thing, as the result of their honest conviction of right, yet I must not lose or sink my individuality in the denomination or mass. Nor is it owing to any want of respect to those who, differing from me, have published occasional articles, that I have not referred to them. I preferred advancing my own views first, and then examining the objections of each of the writers if necessary; although, if I thought no exceptions would be taken by my opponents, I would prefer not further to encroach upon the columns of the *Recorder*, lest more valuable matter be crowded out. I can truly say, that I love the church of God, and feel anxious that it should become the true light of the world—a pure, holy church, without spot or wrinkle—a church built up on the teachings of Jesus Christ, and embodying those principles of regeneration whereby the race of man can only be saved. To ascertain what those principles are, has been the chief object of my life. In the language of another, I am "growing old, and wrinkled, and blind," in this search. May "What is Truth?" ever be my motto.

S. S. G.

JUVENILE TEMPERANCE PIC-NIC AND CELEBRATION.

The young Misses and Gents of this village, (Clarksville, Brookfield, Madison County, N. Y.,) between the ages of ten and fifteen years, held a Temperance pic-nic and celebration, August the 2d, with the following exercises.

They met at the Hotel of Mr. Keith, (who kindly opened his house for their reception,) formed themselves into a procession, and were conducted by an excellent band of music to a beautiful grove a short distance from the village, and listened to a brief and appropriated address from Rev. Wm. H. Card. From thence they were conducted to the table, which was neatly decorated with flowers, and abundantly supplied with cakes, sweetmeats, etc., and excellent lemonade. After the repast they gathered around the table with their glasses filled with *cold water*—"sparkling and bright as the liquid light"—and drank in merry glee to the following sentiments:

1st. *The Temperance Reform*—We approve it, and here pledge ourselves to total abstinence from all that can intoxicate as a beverage, and will use our best efforts to speed on that day when drunkenness shall not be seen in our streets, or known in our midst.

2d. *The Orator of the Day*—Our sincere thanks to him; may his life long be spared to deeds of usefulness, and may he witness many such happy gatherings as this.

3d. *Our Musicians*—We tender to them our sincere thanks; may their future lives be as pleasant to them as their music has been agreeable to us.

4th. *Our Parents and Friends*—May their future days be as joyous to them as the present is to us; may we ever love and obey them in return for the present, and the many kindnesses that we are daily receiving at their hands.

The first was followed by three hearty cheers of approval. The second ditto, attended by an earnest call upon the speaker for a response, and complied with in a beautiful and appropriate manner. The last sentiment was drank to, and welcomed by three times three cheers heartily bestowed.

After a pleasant "*tete-a-tete*" the procession was again formed, and marched back to the hotel, where the first sentiment was adopted as a pledge, and signed individually by the whole company except three; after which they separated, when the smile of satisfaction was seen beaming from every countenance. Their "fete" had passed off harmoniously, joyously, with nought to mar or disturb. When they separated, some of the young gents procured teams and had a ride, (of course some of the young misses were with them.) During their excursion, they stopped at a hotel some five or six miles from the place, and called for lemonade. When asked (by the publican *and great sinner*) if they would have some wine or other liquor in it, they promptly responded, "No sir! we have just signed the temperance pledge."

Would it not be a fine thing for every village and hamlet in the land to follow suit? Would not the influence of such exercises, properly conducted, benefit the rising generation, who will soon be actors in the great drama of life, both moral and political?

A. A. S.

SABBATH-SCHOOL CELEBRATION.

The Shiloh and Marlborough Sabbath-Schools united in a very interesting pic-nic celebration on Fourth-day, August 2d. They met at the session-room in Shiloh, at 9 o'clock A. M., and thence went in a procession of some sixty carriages about four miles to the county alms-house. We were kindly received by Mr. Fithian (the superintendent of the house,) and much pleased with the order and neatness that universally prevailed. While the assembly were convening in the front yard, the juvenile choir saluted the inmates, who appeared at the windows, with "Childhood's Song."

The house is pleasantly located on a rise of ground that commands an extensive view of Bridgeton, the country bordering on Cohansey Creek, and Delaware river. It is magnificent and spacious, having been recently erected of brick, at a cost of about $12,000, and now contains about fifty inmates. The basement is neatly arranged, for purposes of washing, baking, cooking, and eating. It contains the furnaces for warming all of the upper rooms. The second, third, and fourth stories are arranged into large, well ventilated rooms, on either side of a spacious hall. There are large folding doors crossing the hall on each story, separating the house into male and female departments. We were conducted through the upper stories, and led to admire the industry of those first shown to us, and the apparent comfort of those unable to labor. The idiots, and the maniacs in chains, were objects of great attention.

After a full survey of the house and inmates, we assembled in the session-room and halls, and the choir sung "The Happy Meeting," "Here we suffer grief and pain," &c.; when the house resounded with the chorus by nearly 300 children:

"Oh, that will be joyful, &c.,
When we meet to part no more."

Then Dr. E. Buck, of Bridgeton, their attending physician, offered the following in behalf of the assembled youth:

"Whereas, God hath chosen the *poor* of this world, rich in faith, as heirs of the kingdom of heaven, therefore, *Resolved*, That we will ever be kind to the poor, remembering our Saviour's instructions, 'that inasmuch as ye have done it unto these the least of my disciples, ye have done it unto me.'"

His remarks were very appropriate and humorous, contrasting our present advantages with those of former times, illustrating very happily by the interest in erecting such a splendid house for the benefit of the poor, the practice of spending our holidays under a moral and religious influence, instead of attending military parades, as formerly, near the grove where we were to assemble for dinner. He spoke feelingly of the accidents of life, and of the possibility of needing the same attentions that were given to the inmates there, and of the responsibilities of youth. In conclusion, he expressed much pleasure in meeting so many youth—that it appeared to him that he was growing younger, not in intellect, but in feeling.

We then took leave of our friends who had entertained us so pleasantly, and repaired to the grove near Bowentown, where we found tables loaded with choice victuals, and swings arranged for the gratification of the children. The woods were made vocal with the joy of this festal occasion. About five hundred dined, and then arrangements were made for an intellectual feast. The following, with appropriate and impressive remarks, was presented by Eld. Clawson:—

Resolved, That we have great cause of thankfulness to God, for another year's prosperity, for giving us kind friends and teachers, for conferring upon us his sacred Word, and providing for us a way of salvation.

After singing, Eld. Gillett offered the following:—

Resolved, That the Sabbath-School Teachers, next to the parent and pastor, are God's chosen means of bringing children to Christ for salvation.

The prospect of a shower prevented further exercises; and after prayer by W. B. Gillett the assembly left the grove, pleased with the occasion, but regretting its termination.

J. C. West, } Superintendents.
J. C. Bowen, }

NOTE TO "STULTIFYING THE SCRIPTURES."

Afraid of overrunning a full page, I omitted to add the concluding remark of the Lecture of Hugh Miller, with a single comment; yet having an important bearing on a full *exposé* of the tendencies of geological speculations, I avail myself of this opportunity to add it:

"In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period begun—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man, made in the image of God? No! The geologist, *in the tables of stone*, which form his *records*, finds no example of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish—of the reptile—of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"*the kingdom*"—not of glorified man made in the image of God, but of God himself, in the form of man. In the doctrine of the two conjoined natures, human and divine, and in the further doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the nations are united, we find the required progression beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period never to be terminated—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards, not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man, as *Creator and created*, we recognize the adorable Monarch of all the Future!"

What is this progress but *pantheism?* and pantheism in its worst form?—in a phase to destroy all true, vital, individual responsibility? If my reading of the Scriptures is correct, man is a *creature*, a dependent creature, at the disposal of the Almighty—a sinful creature, who has forfeited his first estate, and whose only hope is the restoration to his pristine form with his Maker—not to become his *co-equal*, or *incorporated* with the Majesty of Heaven—the Universe. To claim more than *acceptance* through Christ Jesus, is not only presumptuous, but blasphemous; but instead of the retribution which the Scriptures teach, sinful rebels, by the teachings "*of the fables in stones*," are to become coequal with the great Jehovah! Pantheism in its worst form. Lord save us from such blind guides—such blind guides.

W. M. F.

To the Anniversaries.—Bro. T. B. Brown informs us that for persons attending our Anniversaries, conveyance from the railroad at Friendship to Little Genesee (a distance of twelve miles) will be provided by the brethren of the latter place. Those leaving New York at 6 o'clock on Third-day evening, will reach Friendship by express train at 8.37 A. M., or by mail train at 2.20 P. M. Fourth-day. The express train does not ordinarily stop at Friendship, but will probably do so to accommodate a number of passengers. It might help to perfect this arrangement, if those intending to go would send their names to this office a few days beforehand.

MINISTERIAL SUPPORT.—The *Christian Advocate & Journal*, the organ of the Methodists in New York, treating of the lack of ministers to supply the destitute churches, says:—

"*We want preachers*. Our church is suffering for the want of them. *We want members.* Our church is crippled in her energies, and impeded in her progress, and chilled in her soul, and faint in her spirit, because the Word is not successful as it ought to be—as it used to be. What is the reason? One reason at least is apparent. The church is, to a great extent, niggardly to the preachers. When the church was poor, God sent them men who were willing to partake of their poverty and their penury. They gave liberally, and God blessed them and their preachers together. Now the church is comparatively rich, and God expects them to share his bounty with the preachers. The church should gladly share its comforts with those who minister to them in holy things. The whole population of the country has increased its physical comforts; those of the ministry should be increased in proportion. We do not wish to be understood to say, that the preachers should be able to live in luxury, or to amass money. Comparatively with men of equal education, and ability, and refinements, we would have them always provided for rather humbly than otherwise. It is infinitely better that the employments of the world should draw away covetous ministers from the church, than that the employments of the church should draw away covetous people from the world. But we would have preachers made comfortable; we would save them from care for worldly things; we would save them from the horrors of hopeless debt; we would save them from the most frightful of all prospects—penury in old age. When God sent Elijah a billet upon a poor widow, the man of God was bound to content himself with the widow's fare; but when Elijah went to the house of the rich Shunamite, he had a right to expect other treatment, and indeed was cared for with all care. Had she attempted to act as the other woman did, she would have found that He who could cause his preacher to endure famine with patience, would not permit him to be treated with neglect and contempt with impunity. We do not believe that God will bless a people who are unjust and ungenerous toward their preachers."

SUCCESS IN FOREIGN LANDS.—While a religious dearth spreads over this and other nominally Christian lands, very cheering news comes to us from heathen lands. At a recent meeting of the Executive Committee of the American Tract Society, a letter was read from Rev. J. N. Herod, Royapooram, India, in which he says: "Two Sabbaths ago, eleven native converts were baptized in the Hall of the Free Scotch Church. One was a Mohammedan woman, the first that has been baptized in Madras." Rev. Mr. Doty writes from Amoy, China, that "twenty-seven persons have recently been received by the London Mission and our own to church fellowship; others are inquiring." Rev. Amos Sutton, of Orissa, India, gives information of the baptism of twenty-seven native converts, and furnishes an affecting narrative of the death of Erun, a native Christian, more than 100 years old, who honored his profession in the trying hour, and when beset with heathen scoffers. "I shall soon be in heaven," he exclaimed, "and shall then meet the Lord Jesus." He clasped his hands with the exclamation, "Blessed Lord!" and so passed to heaven in the attitude of prayer.

RELIGIOUS INTELLIGENCE.

Three out of the four orders or houses of the Swedish Diet have voted in favor of allowing Jews to settle in every town of the kingdom. This is a step in the right direction. Another one will be the repealing of the law forbidding any Protestant subjects of Sweden to change their religion, under pain of perpetual banishment from the kingdom. There are at present two Swedish ladies threatened with that penalty.

Dragonetti, the celebrated double-bass player, left a considerable sum of money in trust for masses and requiems for his soul, and for the souls of the poor of St. Mark's, Venice; but the vice-chancellor has decided that such were superstitious uses, and therefore void. The money consequently falls to the next of kin, who was discovered in Venice.

Rev. William Goodell, of Constantinople, who was awarded the degree of D. D. by Hamilton College, on the same day received the same degree at Columbia College. He has translated the entire Bible into Armeno-Turkish, speaks the Italian language, the French, the Turkish, the Armenian, and the Greek.

Rev. E. Baird, who has had a brief taste of editorial life in connection with the St. Louis *Presbyterian*, says:—"He expects, Providence permitting, to continue at his post till the first of October, and thus finish out two years of the most oppressive labor he ever underwent, and the worst requited."

We learn from the *Savannah Republican*, that Dr. William Terrell, of Sparta, Ga., has made a donation of $20,000 to the Franklin College, at Athens, Ga., for the purpose of endowing a professorship of agricultural chemistry.

The total number of persons who have been connected officially with Union College, in the fifty-nine years of its existence, is stated at 4850, of whom 4309 were students. It is a curious coincidence, that in each of the years 1844 and 1854, the last two decades of Dr. Nott's presidency, the graduates were 81, which is his present age.

The next annual meeting of the American Board of Commissioners for Foreign Missions is to be held in Hartford, Conn., commencing Tuesday, September 12th, at four o'clock P. M, and will continue till the following Friday. The Rev. Dr. White, President of Wabash College, is appointed to preach the annual sermon.

Rev. George R. Noyes acknowledges, in the *Christian Register*, that the Divinity School, in Cambridge, has received from Mrs. Parkman between six and seven hundred volumes of theological works, being part of the library of the late Rev. Dr. Francis Parkman.

The Trustees of Union College have formally resolved (says the Buffalo *Express*) that no more honorary degrees shall be granted by that institution.

The missionaries of the American Board, laboring among the Nestorians, writing on April 18th, say that the revival was going on wtih unabated interest.

European News.

European news to Aug. 12th has been received.

The war news, although brief, is important. On the 9th Prince (Alexander) Gorchakoff announced to the Austrian Government that Moldavia as well as Wallachia will be immediately evacuated. Consequently the Austrian troops on their way to Gallicia, the Bukovina and Transylvania have received orders to halt for the present. Simultaneously with this announcement is a telegraphic statement, that 3,000 French troops have effected a lodgment in the island of Aland, and that an equal number have landed on the Isthmus of Perekop to prevent Russian reënforcements from reaching the Crimea. Sir Charles Napier was to attack Bemarsund "next day," and a formidable expedition against Sevastopol was making ready to embark on board the fleet of transports that had assembled in the bay of Varna.

The Dobrodja has been entirely abandoned by the Russiane, and is now occupied by 36,000 Turks and French. The Turks are at Babadagh, and are said to be under orders to attack Tultsha, while the French are to attack Galatch.

On the 16th of July, the little town established by the Russians at the Sulina mouth, which was already partly dismantled, is said to have been completely destoyed by the English steamers Spitfire and Vesuvius, no buildings having been spared except the lighthouse and the church.

In the White Sea, the English have effected a landing on some point on the Coast of Onekaia and destroyed a village.

On the 9th of August the carriage in which the King of Saxony was driving was overturned at a place called Imst, near Innapruck. The King was thrown among the horses' feet and received a kick which fractured his skull. He died half an hour afterward.

The Queen of Spain has been indicted before the Cortes on a charge of treason.

Five prisoners were executed at Parma on the 4th, for having taken part in the recent insurrection.

A letter published in the London *Times* makes public the very important information that a treaty exists between the Hudson's Bay Company and the Russian Government, by which the Hudson's Bay Company enjoy, from the date of June 1, 1840, for a specified period, the exclusive use of the Russian American coast from 54° 40′ north to Cape Spencer, near 58° north, in consideration of the payment of two thousand otter skins annually to the Russian Company. On this arrangement it is understood that Britain can found a claim to present actual possession of the cnly really valuable portion of the Russo-American coast, and will thereby interpose an effectual stop to the negotiations at present pending for the sale of that territory to the United States.

California News.

California papers to August 1st have been received, from which the following items are gleaned:

A great fire had occurred at Marysville. Five squares of buildings were destroyed, and the loss reached $250,000.

The State Democratic Convention assembled according to announcement, and after great disturbance a regular split occurred and two tickets were nominated.

The trial of the City Marshal of San Francisco for official misconduct has resulted in his conviction.

From the different mining regions the news continues encouraging, and several new discoveries are reported.

Trade in San Francisco, and indeed throughout California, generally ruled dull, and prices for the leading articles of produce had suffered a decline.

The papers continue to warn parties in the Atlantic cities against further and excessive shipments of merchandize.

William B. Sheppard had been hanged for the murder of Henry Day.

The Wheat crop had been all harvested. The yield was very large, and great quantities were being exported.

GROWTH OF ROMANISM.—A cotemporary argues that there is less danger of Catholic ascendancy in our country than is apprehended. He gives the following figures from the last United States Census:—

"In Maryland, there are about 800 Protestant churches, and only 65 Papal. Out of 152 churches in Florida, there are only 5 Papal. In Louisiana there are 223 Protestant churches, and only 55 Papal. In Texas there are 164 churches, only 13 of which are Papal; and at the present time, the Protestant is greatly the predominant influence in California. The census just published reveals the fact that in all the country the Papists have but 1,112 churches, accommodating 621,000 persons, which is not one-eleventh of the Methodist churches; scarcely one-eighth of the Baptists, and not one-fourth of the Presbyterians. The Protestant population of the United States is to the Catholic population as 12 to 1.

REVIVAL IN CHINA.—A letter from Canton, dated April 18th, brings cheering intelligence from Amoy. A few Sundays before, Mr. Doty, of the American Board of Missions, baptized ten individuals, and the missionaries of the London Society seventeen. There were also many inquirers. "Mr. Doty," says the writer, "is free to call it a 'revival,' because of the unusual interest in the preaching of the Gospel." At a place fifteen miles from Amoy, where Mr. Burns, of the English Presbyterian mission, has been laboring for two months, there is a remarkable reformation. The people, finding their idols vain sources of help, have begun to use them for fuel, and cook their rice with the wooden images.

A GOOD EXAMPLE.—A few days since a gentleman came into the rooms of the American Board in this city, (says the N. Y. *Evangelist*,) and laying a thousand-dollar bill on the table, requested one half to be paid over to another Society, and the remaining half to be received as a donation to the treasury of the Board. He was a stranger, and declining to give his name, he stated that he had previously given what he intended as his contribution to foreign missions for the year; but on seeing the announcement of an apprehended deficiency in the receipts, and *considering the uncertainty of the times*, he felt impelled to do something more.

THE GREYTOWN AFFAIR.—The London *News*, in noticing the destruction of Greytown by the U. S. ship Cyane, gives the following statement of the origin of the difficulty:—

Some time back a native captain of the Mosquito shore was shot in a quarrel which took place between himself and an American captain, named Smith. On the news of this reaching Greytown, the Marshal of that place proceeded to arrest Smith, who had then arrived at Punta Arenas, on his ascent up the river to St. Juan. Mr. Borland, the American Consul, who was on board a contiguous vessel, went on board Smith's ship and found him keeping his assailants at bay. The Consul immediately interposed, telling the Marshal that the American Government recognized no authority existing at Greytown to interfere with any American citizen, and ordered him and his men away. The same evening an attempt was made to arrest Mr. Borland; he was wounded in the face with a missile, and kept prisoner in the consulate all night. On receipt of intelligence communicating these facts, the Government of the United States dispatched the Cyane, man-of-war, to the spot, to demand redress for the insult offered to their Consul. The authorities and residents refused to make the slightest apology, and the town was bombarded and burned down.

HUMAN BODIES FOUND AT SEA.—Capt. Klockgether, of the ship Hindor, which arrived at New York a few days since from Bremen, met with quite an incident on the passage over. When forty days at sea, the weather being clear, an open boat was descried in the distance with, as it was supposed, no one in it. The captain immediately bore down upon it, when, on examination, it was found to contain four human beings, or in other words, skeletons, as the flesh had been entirely stripped from the bones. The boat was filled with water, but being of a light, airy structure, had continued to float for days, perhaps months, upon the turbulent deep. In the boat were a large number of fish, which no doubt preyed upon the bodies. A few remains of clothing were found in the frail bark, but so much torn as to preclude the possibility of telling whether they belonged to seamen or passengers. There can be no doubt that the bodies were those of some of the many unfortunates who were wrecked in some of the missing vessels.

PRE-EMPTION RIGHTS IN KANSAS AND NEBRASKA.—The Washington *Union* publishes Attorney-General Cushing's opinion on pre-emption rights in the Territories of Kansas and Nebraska. He says the act of Congress gives pre-emption only in such of the lands ceded by the Indians as are not required first to be offered at public sale; that the lands ceded under the condition of being first offered at public sale are no more opened to pre-emption by act of Congress than was the Military Reservation at Fort Leavenworth; that those lands cannot be taken up by settlers under a claim of pre-emption; and that such claims will be void in law, and confer no right on which to demand a patent from the Commissioner of Public Lands; moreover, it will be the duty of the President to maintain by force the plighted faith of the United States in this matter.

BANK FAILURES.—Four Banks failed last week, namely, the Bank of Carthage, N. Y., the Drover's Bank of Ogdensburg, N. Y., the Bank of Milford, Md., and the Merchant's Bank of Memphis, Tenn. Several others were thought to be in danger of breaking—among them the Sackett's Harbor Bank and the Bank of Lewis County, N. Y., the Bank of Castleton and the South Royalton Bank, Vt., and the Erie and Kalamazoo Railroad Bank. The Bank of Carthage and the Drover's Bank have securities in the Controller's office which will probably redeem most of their bills. There may be a loss of 10 or 20 per cent.

SUMMARY.

The papers of Monday, Aug. 28th, have accounts of two very disastrous fires. One destroyed a large portion of the village of Waldoboro, Maine, including every store, two or three ships, two banks, the Custom-House and the Post Office. Loss probably more than a quarter of a million. The other made sad havoc in the City of Troy, N. Y., sweeping away between two and three hundred buildings along the river; among them the freight depot, machine shop and car houses, and several cars of the Hudson River Railroad, a large chair factory, a bell foundery, and an immense amount of lumber. The loss is guessed at a million. It is the most disastrous fire that Troy has yet known.

Beekman, Dutchess County, on Thursday night, was the scene of an occurrence so heart-rending that it has thrown a gloom over the whole neighborhood. In the absence of Mr. Abraham Simpson, his dwelling house took fire, while his wife and five children were asleep within. So rapid was the spread of the flames, that ere the inmates could make their escape, the whole building was enveloped in the fiery mantle. Mrs. Simpson, after almost superhuman efforts, escaped with her life, but in so doing sustained burns and injuries of the most shocking nature; while, horrible to relate, her five children were burnt to death.

On Sunday morning, Aug. 20, the meeting-house in West Orange (Irvingsville) was blown up with powder, and completely ruined. The powder had been introduced underneath the house through an aperture in the underpinning. It was evidently in a keg, as the fragments remain. The explosion took place about 2 o'clock. The underpinning throughout was shattered or loosened, and the walls of the house forced out some 18 inches. The pews were thrown into perfect ruin, the rafters unlocked, and, in short, the house was so damaged as to render repairs very expensive, if practicable.

On Saturday afternoon, Mr. Niles P. Starkey, of Deep River, while riding in Essex, in company with his wife and another lady, was seized with a fit, drove his horse into a stream, and was drowned. The ladies were rescued, but not till Mrs. S. had nearly shared her husband's fate. Mr. Starkey was a man highly respected, but had for some time been subject to fits.

The Chicago *Tribune* of Wednesday, says that the dwelling of Mr. Merchant, near Picatonica, was struck by lightning on Saturday, Aug. 12th, killing him and four of his children. Mrs. Merchant and one child escaped.

Mr. John Giles of Woodstock, Conn., a gentleman well known to all dealers in improved stock and rare fowls, sailed last week for England and the Continent, for the purpose of procuring specimens of the best cattle and sheep that can be found, but more especially to visit Germany and France, in order to procure any description of rare aquatic birds and domestic poultry, particularly Ducks, which abound in Germany in greater perfection, it is said, than any where else in the world.

The white inhabitants on the shore of Lake Superior are agitating the question of forming a State, and apart from the present organization, taking what of Michigan lies west of Lake Michigan, and the points of Wisconsin and Minnesota bordering on the lake, and naming it the State of Superior. The formation of this new State has been recommended by the Wisconsin Legislature, and is much desired by those interested from geographical and political reasons.

We receive accounts from all parts of the country of the prevalence of the most severe drouth. In sections of Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, Vermont, and New Hampshire, it is destructive to all growing crops, and has exhausted feed and water for cattle to such a degree that they have to be driven outside of the drouth-parched region for subsistence.

One of the greatest triumphs of the invention for cutting staves out of solid blocks of timber that cannot be split, is the use of Cotton wood; hitherto considered one of the most worthless, yet most common trees of the West, and one that grows more rapidly than any other. The wood is sweet and sufficiently strong for flour barrels and all the casks. It is considerably used in the neighborhood of Alton, Illinois.

The entries of government lands in Iowa, at the present time, far exceed all former precedents, even the great speculative times of 1846. The gross amount of land entries in this State for the last thirty-days, has not been far from 100,000 per day, and the receipts for the current year will be more likely to exceed than be less than seven millions of dollars.

The papers announce the suspension of Messrs. Alfred Edwards & Co. Silk Goods Importers in Park-place, New York. They are understood to have imported $300,000 worth of goods this fall, which probably involves considerable loss, and to have $100,000 of Southern paper under protest. Nominally the assets show a considerable surplus.

A dispatch dated Bangor, Me., Wednesday, Aug. 23, 1854, says: Fires are raging to a terrible extent in every section of this county, and the damage to the woodlands and crops will be enormous. Buildings have been burnt down in Corinth, Charleston, Garland, and other towns. In many places the entire population are engaged in fighting the fire.

There is perhaps more wheat grown this year in Connecticut than in any year before during half a century. The yield is estimated from twenty five to thirty bushels per acre. This is very encouraging, and will probably stimulate to further efforts. There is no difficulty in growing wheat in that State, by the proper application of specific fertilizers.

At the Commencement of Madison University, the degree of LL.D. was conferred on Orrin B. Judd, editor of the New York *Chronicle*, and that of D. D. on the Rev. S. Dryden Phelps of New Haven, Conn., the Rev. J. L. Burrows of Philadelphia, and the Rev. Lemuel Porter of Pittsfield, Mass.

John Muller, who confessed that he murdured a man about ten months ago by the name of Meyers, in Burlington County, New Jersey, died of typhoid fever in the county prison of Philadelphia, Aug. 25. It is not yet known with certainty whether he committed the murder.

It seems that the great victory at Greytown is to be overhauled before our Courts. Mr. Calvin Durand, a merchant of New York, has caused the arrest of Capt. Hollins on a charge of destroying his property at San Juan. The gallant Commander gave bonds in the sum of $20,000.

A Convention of Colored Men was held at Cleveland, Ohio, Aug. 24th, which adopted a platform favorable to the segregation of the colored race, to establish a Board of Commissioners, and reported a plan for issuing a quarterly periodical, to be called the *Colored American Quarterly*.

The telegraph announces the death of the Rev. Leonard Woods, D. D., of Andover Theological Seminary, father of the President of Bowdoin College. Dr. Woods was 80 years of age. His death has been expected at any moment for several weeks.

A correspondent of the *Post* announces the death, a few days since, in Pawtucket, R. I., of the mother of the world-renowned Sam Patch. She died a humble and faithful Christian, at the advanced age of 80 years.

A dispatch dated Boston, Tuesday, Aug. 22, 1854, says, The steamer Penobscot, from Portland, while coming up the harbor to-day, ran down a sailboat, and four men who were in the boat at the time were drowned.

The Massachusetts Legislature, at its last session, appropriated funds to the New England Female Medical College, located in Boston, to pay the tuition of forty students annually for five years.

In New York the drouth seems to prevail the most severely in those counties affected last year and year before; that is, Chautauque, Allegany, Jefferson, and St. Lawrence. In Tompkins and Yates counties also, it has been very severe.

Several commercial letters from Constantinople state that the Ottoman government was not at all averse to declaring Jerusalem to be henceforth a free city, under the joint protection of the European great powers.

The *Pacific Recorder* is the title of a new semi-monthly Baptist paper, issued from San Francisco and Sacramento, California, Edward J. Willis editor. The first number looks well.

Advices from Texas to the 13th inst. state that the No License law had undoubtedly been largely sustained at the ballot-box by the people of that State.

The steamboat Sylvester Webb capsized at a landing on the Mississippi River a few days since, and the captain and three others were drowned.

New York Markets—August 28, 1854.

Ashes—Pearls $6 00; Pots 7 00.

Flour and Meal—Flour 8 75 a 9 25 for State, 9 75 a 10 12 for common to good Ohio, 10 75 a 11 50 for extra Genesee. Rye Flour 6 25 a 8 37. Corn Meal 4 12 for Jersey.

Grain—Wheat 1 70 a 1 87 for Western red, 1 90 a 1 92 for Western mixed, 2 10 a 2 15 for white Genesee. Rye 1 25 a 1 28. Barley not in market. Oats 54 a 56c. for Jersey, 56 a 57c. for Western. Corn 85 a 86c. for Western mixed, 87 a 88c. for round yellow.

Provisions—Pork, 11 37 for new prime, 13 87 for new mess. Beef 10 37 for city prime, 12 00 a 16 00 for mess. Lard 11c Butter 14 a 18c. for Ohio, 20 a 22c. for fair to prime, 23 a 25c. for Orange County. Cheese 9 a 10½c.

Hay—65 a 70c. for River.

Lumber—15 00 for Eastern Spruce and Pine.

Potatoes—3 75 a 4 25 per bbl. for Jerseys and Pinkneys, 4 25 a 4 50 for Long Island Mercers.

Seeds—Clover 11c. Timothy 17 00 a 19 00 for mowed, 21 00 a 24 50 for reaped. Flaxseed 1 70 a 1 75.

Tallow—12½c. for Butchers' Association.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

On the 16th of August, by Eld. A. W. Coon, Mr. JACOB WHIRLEY, of Dunkirk, to Miss EUNICE BEVINS, of Fulton, all of Wisconsin.

At Albion, Wis., Aug. 20th, Mr. FREEMAN J. ATWOOD, of Indiana, to Miss SOPHIA WILLIAMS, of Albion, Wis.

In Hopkinton, R. I., August 21st, by Eld. P. S. Crandall, Mr. GEORGE S. BROWN to Mrs. SARAH A. RANDALL, both of Voluntown, Ct.

DIED,

In Albion, Wis., June 13th, Mrs. NANCY LAWTON, wife of Joseph Lawton, in the seventy-second year of her age. Sister Lawton has left an aged husband and a large family of children to mourn the loss of a kind mother and an affectionate companion. She made a public profession of religion some fifty years ago, and in 1837 embraced the Sabbath of the Bible, and united with the first Seventh-day Baptist Church in Verona, N. Y. In 1848, she and her family came to Albion, Dane county, Wis., where by her well ordered life she won a large circle of friends, who deeply feel their loss. She died with the fullest confidence in the religion she had long professed.

At Washington, Coventry, R. I., Aug. 12th, AMEY ANNA, daughter of John and the late (dearly beloved and much lamented) Mary Ann Vars, of N. Y., aged 4 months and 12 days.

In Fulton, Rock Co., Wis., in the 67th year of his age, by inflammation on the base of the brain, May 18th, EPHRAIM S. DAVIS, Esq. Bro. Davis experienced religion in Brookfield, Madison Co., N. Y., and has adorned his life with a Christian course of living, and died in the triumphs of faith, respected by all who knew him, and mourned by an afflicted family. V. H.

LETTERS.

Varnum Hull, Edwin Burdick, W M Fahnestock, L A Davis, A W Coon, Jepthah F Randolph, L Woolworth, J L Spencer, L M Cottrell, O Snowberger (often done,) John Congdon, G N Rossiter, T H Dunn, H P Burdick, Wm F Randolph.

RECEIPTS.

FOR THE SABBATH RECORDER:

E R Brooks, New London, Ct	$2 00	to vol. 11	No. 52
Jonathan K Rogers "	2 00	11	52
Geo C Stillman "	2 00	11	52
E G Beebe "	1 00	11	26
Benj F Clarke "	2 00	11	52
John Congdon, Jamestown, R I	2 00	11	52
Wm Lanphear, Rocville, R I	2 00	12	11
Obed Snowberger, Quincy, Pa	2 00	11	52
T H Dunn, Meadville, Pa	2 00	11	39
Silas Sha, Sharon, Pa	4 00	10	52
W F Randolph, Green Brier Run	2 00	11	52
Richard Ford "	2 00	11	52
Samuel D Davis, Janelew, Va	2 00	11	39
L A Davis, Dewitt, Iowa	3 00	12	26
Jared Green, Berlin	2 00	11	52
Anna Buten	1 00	11	52
Frederick Chase, Greenport, L I	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

P L Berry, for Church at Waterford, Ct	$3 50
Maria Fifield, South Otselic	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Maria Fifield, South Otselic, vol 3	$1 00

WILLIAM M. ROGERS, Treasurer.

Our Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September, (14th day of the month.) The Anniversaries of the American Sabbath Tract Society and the Seventh-day Baptist Publishing Society will be held at the same place on the following day.

☞ The Educational Committee appointed by the General Conference will hold a session at Little Genesee during the Anniversary season. The Committee consists of T. B. Stillman, W. B. Maxson, W. C. Kenyon J. R. Irish, L. Crandall G. B. Utter, J. M. Allen, and O. P. Hull.

☞ The next meeting of the Executive Board of the Seventh-day Baptist Western Association will be held at Little Genesee during the season of Anniversaries.

Board Meetings.

The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

North-Western Association.

THE Eighth Anniversary of the Seventh-day Baptist North-Western Association will be held with the Milton Church, commencing on the fourth day of the week before the fourth Sabbath in September, 1854, at 10 o'clock A. M. Introductory discourse by Eld. O. P. Hull. V. HULL, Cor. Sec.

Milton Academy.

A. C. SPICER, Principal, and Professor of Mathematics and Natural Sciences.

ALBERT WHITFORD, Professor of the Greek and Latin Languages and Literature.

MRS. S. M. SPICER, Preceptress, and Teacher of Painting, Penciling, French, German, and Italian.

First Term for 1854 commences Wednesday, Sept. 6th—closes Wednesday, December 6th.

A commodious academic edifice, constructed in the best style, is in progress of erection by the Trustees. An ample apparatus for a complete illustrative course of experiments in the departments of Philosophy, Chemistry, and other natural sciences, of a much improved style and quality, has just been purchased at Boston. Other teachers will be employed, and no pains will be spared to advance the interests of pupils and patrons. Absolute thoroughness of discipline is our aim.

Aug. 10, 1854.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

INSTRUCTION.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

EXPENSES.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals, $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

REGULATIONS.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

DAVID DUNN, Pres. of Board of Trus.
ISAAC H. DUNN, Sec'y.
NEW MARKET, N. J., July 20, 1854.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 6 P. M.

Leave Plainfield for New York at 6.55 and 8.30 A. M., 12.20 and 5.10 P. M., passenger, and 7.30 P. M., freight.

Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M. freight; and for Somerville at 7.30 P. M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepsie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

Sunday Mail Train at 9 A. M. from Canal-st. for Albany, stopping at all Way Stations

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

STATIONS.	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
	P. M.	P. M.	A. M.	A. M.	P. M.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M.	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.50	*9.13
" Alfred	*3.22	*7.32	12.46	*6.59	9.30
" Andover	3.41	*7.40	1.05	*7.15	10 02
" Genesee	4.07	8.02	1.22	1.28	7.38
" Scio	4 18	*8.10	1.42	*7.44	10.55
" Phillipsville	4.30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8.29	2.06	7.57	11.30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8.52	12.12	6.08	10.49	5.20

Trains moving Eastward.

STATIONS.	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex
	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3.00	12.45	6.42	5.30
	A M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12 53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6.15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1.58	7.38	7.43
" Andover	*1.42	6.51	2.21	7.55	8.15
" Alfred	*2.00	7 07	*2.41	8.12	9.00
" Almond	*2.10	7.15	2.54	*8.20	9.13
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, ALBANY, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Assembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

SHERIFF'S OFFICE. New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER, Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

Miscellaneous.

Social Life in England.

We never remember to have read more pointed truth on the social phenomena of England, compressed in a small space, than is contained in the following, from the London correspondent of the New York *Express :*

"The first thing that strikes an American in England is not alone the civility, but the servility of its population. The servility is painful on whatever side, or on whatever class we look. The beggar begins—where beggar exists (for public beggary scarcely exists out of Ireland and the ocean frontiers of Scotland)—the beggar begins in this servility, and workman, peasant, farmer, gentry, nobleman, all follow on in graduation and in regular servile course, more or less. The nation, at once, to an American eye, seems to be a nation of castes—a nation of Hindoos—not Hindoos of the East, by any means, but Hindoos transplanted from the East into a northern, invigorating clime—and transplanted with their castes, their artificial organizations, and their social invincible prejudices. True, English laws look upon all classes of men alike, and the principles of Magna Charta cover the low-born as well as the high-born—but what the British subject has won in civil and political liberty he has altogether lost in social organization. He is not free—he is not equal. I do not mean to say he is not a political freeman, for he is now politically—that is, in the eye of the laws—equal in almost all things, whatever his condition. But, nevertheless, he is a social slave. From royalty to peasantry there are castes, there are ranks, about as hard to overcome and about as unendurable as the castes among the eastern Hindoos. A lord is worshiped as is an idol in the East. To know my lord, to have shed on you the sunshine of his presence, is inspiring always. Hence one terrific, civil, social war seems ever going on here. True, it is not fought in field, as in Cromwell's day, but in saloon, in hall, in boudoir, in park, in equippage, in livery, with pretense or with insolence, or in pounds, shillings and pence. Money, though, makes no man, while blood makes a man of any thing; but money buys blood at times, and gold thus gets the guinea's stamp. The terrific struggle is for rank, for position, for social peace. The soap-man's daughter has had bought for her a princess' education, and would be a princess; but the struggle is all in vain. What was born soap must die soap, unless it be through some mighty struggle in the priesthood or the bar. Soap may froth up, and it may bubble in England; and the bubbles may have the violet, the blue, green, all the colors of the rainbow—but still it is soap. The grease, and the ashes, and the lye stick to it, and it always smells of soap. Despite all this, the astonishing thing is, that the lower Hindoo looks up and really reverences the Hindoo higher in caste as a superior, better made clay! Hence, not only what the Queen is doing with her prattling babyhood, but what road she rides over, what hour she rides, what elements, of sunshine or of fog-damp are over her, what maids attend her, what clothing all have on, and such things, one and all, not in royalty alone, but throughout the allied ranks, have an interest for Squires and Squeers, as he reads them fully recorded in the *Morning Post*—such as might have the bombardment of Sevastopol or the taking of Cronstadt.

Mulching.

This process, although known and practiced for many years by a few cultivators, has become extensively adopted only at a very late period. It seems peculiarly adapted to our hot and dry summers, and operates chiefly in preserving the moisture of the surface, and in preventing the growth of weeds. The moisture on the surface of the earth from rains and dews is quickly dissipated under a hot sun; and if this surface is allowed to become covered with a dense growth of living grass and weeds, these pump out of the soil and throw off into the air a much larger quantity of moisture than is evaporated by a bare surface of earth only. But if this surface is covered with a few inches of old straw, hay or leaves, the moisture is retained in the soil, and the growth of weeds prevented. As a general rule, we have found it most advantageous to leave the surface bare and keep the soil well mellowed till near midsummer, and then to apply the mulching. For a covering of litter, while it promotes the humidity, also prevents the heating of the soil, and in this way may retard early growth if applied too soon. There are exceptions, however; one in the case of large, deeply rooted trees not affected by mulching, nor needing it; and the other where small plants, which are removed in summer, need the careful and constant retention of the moisture of the earth. We have succeeded, with scarcely one failure in fifty, in transplanting the strawberry in the drouth and heat of summer, by simply giving the surface a mulching of two inches of barn manure, and on which the watering was poured when necessary. Indeed, there is nothing that better prevents the ill effects of baking by surface watering, than a covering of this sort of a moderate depth. Mulching will, however, promote moisture in the soil, even when neither artificial nor natural watering is given, simply by arresting such as rises upwards through the earth. In one instance a striking illustration of this effect was furnished during a very long season of drouth, which injured and threatened to destroy a row of newly transplanted apple trees. Their leaves had already begun to turn yellow, and growth had ceased, but on coating the ground about them with a crop of mown weeds, a change was soon effected, and in three weeks the leaves had returned to their deep green hue, and in some instances growth had recommenced. But in no kind of tree is mulching more necessary than on newly transplanted cherry trees. Thousands of these are lost every season, after they have commenced growing, by the drying heat of mid summer. and the evil is sometimes increased by superficial watering. A deep mulching will generally prove a complete remedy if seasonably applied.

Some interesting facts on this subject were stated, and valuable suggestions made at one of the Conversational Meetings of the Massachusetts Horticultural Society. S. Walker remarked that he had used tan, sawdust, litter, leaves, &c., but he believed short, newly mown grass one of the best things. He had mulched a great deal with it, and found it laid close to the soil. He also recommended the succulent weeds of the garden or roadside. He found tan and sawdust to be useful merely by retaining the moisture. D. Haggerston had found sedge from salt marshes best, particularly if cut short. A good watering upon it made it lay close to the ground. He found it excellent for strawberries. He had also found tree leaves excellent, if they had partly decayed, so as not to be likely to be blown away. Old hot bed materials made of leaves and manure, had proved particularly fine. Several spoke of the ill effects of too deep a mulching; but we think the more common error is in spreading the covering of the soil too thinly.

Mulching is a very easy and cheap practice; and the season is now at hand when our readers may prove by varying experiments, the best mode of performance.

[Country Gentleman.

Employment of Women in France.

I am imduced to say a word upon the very numerous employments open to females in France, which are not open to them at home. The books of nine-tenths of the retail shops in Paris are kept by women. I do not remember a cafe or estaminet in the city the counter of which is not presided at by a woman. The box-offices of all the theatres are tended by women—not only those of the evening, but those open during the day for the sale of reserved places. The box-openers and audience-seaters are women. And not only do women act as sellers in such establishments, as are naturally fitted to them, but even in groceries, hardware stores, wood-yards, fruit stores, butcheries, &c., &c. In all these places the book-keeper is a woman, fenced in and separated from the rest by a framework of glass.

The ticket-sellers at the railroad stations are principally women. I have the pleasure of purchasing a seat daily of a good looking young person of about 24 years. From appearances, I should say she was engaged to the conductor of the 4 o'clock train. Women even guard the stations and some of the less frequented crossings. Women cry the rate of exchange, every afternoon, after Bourse hours; and more numbers of the *Presse* and the *Mousquetaire* are disposed of by women than by men. I never yet saw a newsboy in France. In the porter's lodges of the city there are as many portresses as porters; and a landlord would prefer to take, for this service, a woman without a husband than a man without a wife. In small houses, where one person only is required, that one person is a woman. Omibus conductors submit their waybills at the transfer offices, to women, for inspection and ratification. Women book you for a seat in the diligence. Women let donkeys for rides at Montmorency, and saddle them too. Women undertake the moving of furniture, agree with you as to price, and you find them quite as responsible as men.

Without multiplying instances, you will see what a number of avenues are open to females here, which in America are closed. At home, nearly all the situations obtainable by them, are either menial or involve subordination. Women are either servants, clerks, operatives, waiters or type-setters. The foreman is rarely a woman, if I may be allowed the expression. Here, however, females hold positions of authority, responsibility and consideration, in the various employments of overseers and book-keepers, and even as heads of establishments. It has not been found that the weakness of the sex causes the empire to be any the less energetically asserted, or obedience to be less promptly rendered.

There are other capacities in which women are employed in France, which I trust and believe would never be accepted by women at home; a brigade of street sweepers contains an equal number of males and females. There are female chiffoniers, and old clo' women. A complete establishment of a fruit or vegetable pedlar, consists of a small cart, a man to shout and sell, and a woman and a dog harnessed into straps, to drag. In the country, women labor in the fields, and thresh and winnow in the barns. I might say that from a motive of pity, I employ an old grandmother to weed an alley, tend a strawberry bed, and hawthorn grove, in which I take an unnatural interest—considering that they grow on land not my own. American women were not born for such occupations are these; but I think there are many employments yet monopolized by men, to which their labor might be usefully and conveniently diverted.

[N. Y. Times.

Consumption.

Mr. Willis, one of the editors of the *Home Journal*, has closed his series of interesting papers from "Idlewild." He has for months been an invalid, yet in the series has written several articles on the preservation of health, which have been widely copied. In his last and closing letter, speaking of consumption, he writes :—

Consumption, mourned over as it is, seems to me a gentle untying of the knot of life, instead of the sudden and harsh tearing asunder of its threads by other disease—a tenderness in the destroying angel, as it were, which greatly softens, for *some*, his inevitable errand to *all*. It is a decay with little or no pain, insensible almost in its progress, delayed, sometimes, year after year, in its more fatal approaches. And it is not alone in its indulgent prolonging and deferring, that consumption is like a blessing. The cords which it first loosens are the coarser ones most confining to the mind. The weight of the material senses is gradually taken from the soul with the lightening of their food and the lessening of their strength. Probably, till he owns himself an invalid, no man has ever given the wings of his spirit room enough—few, if any, have thought to adjust the ministerings to body and soul so as to subdue the senses to their secondary place and play. With illness enough for this, and not enough to distress or weaken—with consumption, in other words, as most commonly experienced—the mind becomes conscious of a wonderfully new freedom and predominance. Things around alter their value. Estimates of persons and pursuits strangely change. Nature seems as newly beautiful as if a film had fallen from the eyes. The purer affections, the simpler motives, the humbler and more secluded reliances for syspathy, are found to have been the closest linked with thoughts bolder and freer. Who has not wondered at the cheerfulness of consumptive persons? It is because, with the senses kept under by invalid treatment, there is no "depression of spirits." With careful regimen and the system purified and disciplined, life, what there is of it, is in the most exhilarating balance of its varied proportions. Death is not dreaded where there is thus such a conscious breaking through of the wings of another life, freer and higher.

An Important Invention.

On one or two occasions recently we have referred to the invention of our fellow-citizen, Henry Miller, Esq., for braking cars by the use of steam from the locomotive. For some time past this invention has been in operation upon the Pontiac train of cars. The apparatus, as we described in a previous notice, consists simply of a steam pipe extending from the locomotive to a cylinder attached to each car of the train, and in which there is a piston that operates upon the brake by means of an iron rod. This apparatus is extremely simple, and is under the absolute control of the engineer. The power can be applied to the brakes almost instantaneously upon the first indication of danger. Yesterday a short trip was made upon the Pontiac road for the purpose of giving the invention a practical test. The brake was first applied while the train was going at the rate of twenty miles an hour, and the train was brought to a dead stop in a distance of fifteen rods, without reversing the engine or causing the slightest jar. It was next applied while the train was going at the rate of thirty miles an hour, and in a distance of thirty rods, and in twenty seconds of time, the train was again brought to a dead stand. This was repeated the second time and with the same result as to time and distance, and again without reversing the engine. If this had been done, the cars would have been stopped in about two-thirds of the distance and time.

But perhaps the best practical test of the great importance of the invention was previously afforded. While on its outward trip, and going at the rate of twenty miles an hour, several horses were suddenly discovered on the track, entirely in front of the engine, and by applying the brake the train was almost immediately stopped. By the old plan, it is admitted, that it would have been impossible to have stopped it in time to avoid running over them. Before the brakemen could have been at their posts the mischief would have been done. This is one of the benefits that must result from Miller's invention. The engineer can apply the brakes to every wheel in the train before he could give the alarm to brakemen. Another advantage it possesses is in the great saving of car wheels. It operates upon every wheel equally and with the same power. Again, in case of danger, the first impulse of the brakmen is self protection, and he never fails to jump from the car when there is a reasonable probability of a collision or other accident that might hazard his life. But to apply the brake by this invention is but a work of an instant on the part of the engineer; and then, no matter whether he continues at his post or looks out for his own safety by flight, the power continues to be exerted upon the brake all the same. Steam never becomes frightened or deserts its post. This is a most important consideration in its favor, and one that cannot fail to have great weight with railroad companies.

[Detroit Advertiser.

Green Manures.

In answer to the inquiries of O. W., we would suggest that the profitable use of green manures is, as he supposes, dependent in part upon the condition and character of the soil.

Soils that are wet and sour, are not improved by the plowing under of green crops, but for soils properly under-drained, or which are dry, and are deficient of organic matter, in the absence of a cheaper source of supply, green manures may be profitably used; and in England, with such soils, the farmers are in the habit of plowing under turnip tops before sowing to wheat in the autumn. In this country clover or buckwheat is more generally used, and in some cases the ordinary field pea. Those green manures of course should be selected, which receive the largest amount of their constituents from the atmosphere, as such will give a greater amount of carbon to the soil, and such also as are apt to be deep rooted plants, thus bringing inorganic constituents from the sub-soil, and depositing them by their decay in the surface-soil. Field peas are often used for this purpose, and we have known Indian corn stocks to be plowed under with admirable effect, particularly in soils fairly charged with clay.

In heavy clay soils, where ridging and back furrowing are used, leaving these ridges for disintegration during winter, by frequent freezings and thawings, thd plowing under of green crops so as to occupy the center of these ridges, is an admirable practice; for as they decay they leave channels for atmospheric circulation, and with the addition of the freezings of the ridges during winter, the spring finds the soil not only freer to work, but in lively heart for earlier vegetation—and this is particularly true when a sub-soil plow is run between the ridges in early spring to a great depth, afterwards splitting the ridges with a two way plow.

As we have before remarked, where muck of a good quality can readily be procured, it is cheaper, after proper treatment, for the renewal of organic matter in the soil, than the plowing under of green crops, as most such crops have a value greater than the cost of decomposed muck, and therefore should be sold or fed in preference to being used as manure.

[Working Farmer.

A SITUATION VACANT.—Some years ago a black man called on a clergyman in Western New York, avowed himself a fugitive slave, and asked for food and shelter, which was freely accorded. Two or three persons being cognizant of the fact, called in to see the "runaway nigger," when the following dialogue ensued :

"S'pose you had pretty hard times down South—lickings a plenty?"

"No—I never was whipped."

"Wasn't!—Well, you had to work awful hard?"

"My work was very light."

"Guess your clothes wan't very nice?"

"I was always well clothed—I was a good servant."

"Reckon your victuals wasn't uncommon fine?"

"As good as I desired."

"Well! I should give it as my opinion that you was a mighty big fool for running away from such a place as this, just for the sake of shirking for yourself."

"Gentlemen! my place down South is vacant. Any of you can have it by applying for it."

The Mississippi by Night.

By night the scene is one of startling interest and magical splendor. Hundreds of lights are glancing in different directions, from the villages, towns, farms, and plantations on shore, and from the magnificent "floating palaces" of steamers, that frequently look like moving mountains of light and flame, so brilliantly are these enormous river leviathans illuminated outside and inside. Indeed, the spectacle presented is like a dream of enchantment. Imagine steamer after steamer coming sweeping, sounding, thundering on, blazing with these thousands of lights, casting long brilliant reflections on the fast rolling waters beneath. There is often a number of them, one after another, like so many comets in Indian file. Some of these are so marvelously and dazzlingly lighted, they really look like Aladdin's palace on fire, (which it, in all likelihood, would be in America,) sent skurrying and dashing down the stream, while, perhaps, just then all else is darkness around it. I delighted too, in seeing, as you very frequently do, the twinkling lights in the numerous cottages and homesteads dotted here and there; and you may often observe large wood fires lit on the banks, looking like merry-making bon-fires. These I believe, are usually signals for the different steamers to stop to take up passengers, goods, and animals.

Iron Houses.

We attended recently an informal meeting of business men, at the auction rooms of M. N. Croft, Court street, Brooklyn, New York, at which Mr. Sexton, the inventor of a new plan of iron buildings, explained his system. He constructs the frame-work of his buildings entirely of cast iron, in sections, which are made to interlock by very close-fitting and ingenious joints, secured by keys. This method of building avoids the labor of drilling and bolting, which has been a great inconvenience of iron buildings. It also allows the house to be taken down in sections, and removed at a very little expense. He covers the frame-work on the outside with plates of iron, by a similar system of interlocking, without any bolts or other fastenings, the joints being packed with gutta-percha, so as to exclude water under hydraulic pressure. To finish the dove-tailings of the joints, he has invented a machine that can perform the work of forty men. The walls are made hollow, and the enclosed space is filled in with a non-conducting composition of beach sand and other substances, so that, as Mr. Sexton observed, his house becomes, when finished, a perfect fire-proof safe.

The roofs and floors are made of cast-iron frames, resembling heavy window sashes, the interstices being occupied as in the case of windows, with *plates of glass*, of any required thickness and transparency. The glass used is not our common glass, but is in itself a new and valuable invention, being called *malleable* glass, from its wonderful property of toughness, allowing it to bend freely without breaking. It can be drawn out into threads of any fineness, and so strong and flexible that they are said to be commencing the manufacture of piano and violin strings from this material. Mr. Sexton handed round a piece of this glass string for inspection. It was as small as the E string of a violin, and could be bent around the finger, or tied in a knot, apparently like catgut.

Plates of this glacs being let into the frame-work of the floors, the whole is then covered over with a peculiar transparent cement of Mr. Sexton's invention, which makes the whole floor look like one solid plate of glass. The cost of roofing with this material is seventy-five cents per square foot. The walls inside can be covered with plaster, or finished with iron or glass, at the option of the builder. All the interior ornamentation, such as mantel-pieces, pannels, &c., may be of malleable glass.

The advantages claimed for this style of building are, first, its great cheapness, and the rapidity with which it allows of construction. It effects a saving of one-third the cost, and three-fourths the labor, over every other method. Mr. Sexton stated that he could complete an ordinary dwelling-house in forty days. Second, the variety of style and finish that can be obtained at small cost, by different combinations of the same pattern. The inventor remarked that in the constructing of the whole Crystal Palace, but six different patterns were required. Third, the facility with which such a building can be taken down and removed. Fourth, its security from damage by fire or lightning—thus saving all the expense of insurance. Other incidental advantages are, its durability, freedom from vermin, &c.

[New York Leader.

Rules for Butter Making.

The Massachusetts Committee on Dairies says :

Your Committee having had much experience in butter making, offer the following rules at the result of their experience :

The newer and sweeter the cream, the sweeter and higher flavored will be the butter.

The air must be fresh and pure in the room or cellar where the milk is set.

The cream should not remain on the milk over thirty-six hours.

Keep the cream in tin pails, or in stone pots, into which put a spoonful of salt at the beginning, then stir the cream lightly each morning and evening; this will prevent it from moulding or souring.

Churn as often as once a week, and as much oftener as circumstances will permit.

Upon churning add the cream upon all the milk in the dairy.

Use nearly an ounce of salt to a pound of butter.

Work the butter over twice to free it from the buttermilk and brine, before lumping and packing.

Be sure that it is entirely free from every particle of buttermilk, or coagulated milk, and it will keep sweet as long as desired.

In Scotland, a syphon is sometimes used to separate the milk from the cream, instead of skimming the pans.

BATHING.—Sir Astley Cooper was a great believer in the efficacy of bathing. He says : "Immediately on rising from bed, and having all previously ready, take off your night dress, then take up your earthern pan of two gallons of water, a towel, quite wet, but not dripping; begin at your head, rubbing hair and face, and neck and ears well; then wrap yourself behind and before, from neck to chest, your arms and every portion of your body. Remand your towel into the pan, charge it afresh with water, and repeat once all I have mentioned except the head, unless that be in a heated state, when you may do so, and with advantage. Three minutes will now have elapsed. Throw your towel into the pan, and then proceed with two coarse long towels to scrub your head, face, and body, when four minutes will have you in a glow; then wash and hard rub your feet, brush your hair, and complete your toilette, and trust me that this will give new zest to your existence. A mile of walking may be added with advantage.

DECLARATION OF INDEPENDENCE.—The following story of the first annunciation of the Declaration of Independence from the bell tower of Independence Hall, in which that momentous document was signed, is told in Lossing's Field Book of the Revolution :—

"From the hour when Congress convened in the morning the old bellman had been in the steeple. He placed a boy at the door below to give him notice when the announcement should be made. As hour succeeded hour the grey-beard shook his head and said, 'They will never do it! they will never do it!' Suddenly a loud shout came up from below, and there stood the blue eyed boy clapping his hands and shouting 'Ring! ring!' Grasping the iron tongue of the old bell, backward and forward he hurled it a hundred times, its loud voice proclaiming 'Liberty throughout all the land unto all the inhabitants thereof.' The excited multitude in the street responded with loud acclamations; and with cannon peals, bonfires, and illuminations, the patriots held a glorious carnival that might in the quiet city of Penn."

A NEW ENGLAND COLONY IN IOWA.—Rev. Josiah B. Grinnell, lately of New York City, has, with a number of other eastern people, emigrated to Iowa, purchased a large amount of land—some 30,000 to 40,000 acres—in one spot, and commenced the work of building up an enterprising, moral, and religious town. It is located between Iowa City and Fort Des Moines, in Poweshiek Co., is named Grinnell. A large portion of the land is set apart for educational purposes; teetotalism is one of the principles of the place, and good industrious mechanics who will build this season are promised a lot gratis. We have heard of several like cases at the West, where temperance is secured to a new settlement or town, and apparently forever, by a few parties, the founders of the village, obtaining possession of all the land embraced in its limits and neighborhood, and incorporating in every deed of sale an entire prohibition of the sale or use of intoxicating liquors upon the land sold. In case of violation of this provision, the property reverts to its first owner. So the monster rum is fairly and legally hooted out.

THE GULF OF BOTHNIA.—There is not an inch of the Gulf of Bothnia but we have crossed over; it is a very strange place; the effect of the irregular refraction is very singular; the other morning we saw a lighthouse up in the air, and on looking at the chart it proved to be fully 50 or 60 miles off. Ships appear when they are nearly a day's sail from them, now with three hulls, now without sails, in a moment with a cloud of canvas, now turned upside down, and half a dozen ships are over the other, all as large as the biggest three-decker; when you come up with her she is some insignificant little coaster. We are within a couple of degrees of the Arctic Circle; the sun does not set until 10 P. M., and rises about 2; we have broad daylight all the time he is below the horizon. We are going on up to the head of the Gulf, and when there we shall see the sun at midnight.

[Letter from an Officer in the Napier Fleet.

TO BOIL RICE.—Rice is one of those vegetables which is easily injured by poor cooking, and may be made really unpalatable by a little over boiling. Rice should be carefully looked over, and thoroughly washed in two or three waters. The kernel will then have a pearly lustre. It should be put into boiling water, in which a little salt has been thrown, and allowed to boil fifteen or seventeen minutes. The water should then be drained off—and the kettle set back from the violent heat of the fire—when it has steamed in this way about fifteen minutes, it will be perfectly soft, of snowy whiteness, and each kernel will retain its individuality, and not be lost in one solid mass of paste. A pint of rice may be boiled in three quarts of water.

A California paper calls upon the people of that State, for the love of posterity, to reform their nomenclature, and to show their present taste in the matter, he says the recent election has brought to light such delectable localities as Whiskey Creek, Jackass Gulch, Humbug City, One Horse Town, One Mule Town, Drunkard's Bar, Murderer's Bar, Shirt Tail Canon, Lower Humbug, Negro Hill, Fiddletown, Coon Hollow, Jay Hawk, Condemned Bar, Grizzly Flat, Mosquito Canon, Poverty Bar, Mule Canon, Greenhorn, Mugginsville, Mad Muletown, Sucker Flat, Rattlesnake Bar, Yankee Jim's, Peppermint Bar, Mad Canon, Humbug Canon, Rough and Ready, French Corral, &c.

The last number of Punch contains a pictorial guess at the distance at which ladies' bonnets will be worn from their heads at the next remove. The tendency has been further and still further rearward, and the next change, Punch thinks, will carry them off the head entirely; so he represents the next fashion by two young ladies in full dress and bare-headed, sailing along the street, with a footman walking some ten feet behind, *carrying the bonnets on a waiter.*

Thomas and Jerusha Bacon, of Ware, Mass., who have recently deceased, the former at the age of 90 years, the latter at 84, enjoyed their matrimonial life sixty-six years. They had twelve children, fifty-nine grand children, and ever so many great grand children, one of whom, aged fifteen years, is already married, and the mother of a child of the fifth generation. Thomas Bacon was a patriot of the revolution.

There are two classes of people who find their way through the world without eliciting serious notice—those who say too little and talk too much. There is still another class—a fusion of the above mentioned classes who *talk* a great deal, but *say nothing.*

"Books," says Bacon, "can never teach the use of books." The student must learn by commencing with mankind to reduce his speculations to practice, and accommodate his knowledge to the purposes of life.

It is said there are two words, and two only, in our language, which contain all the vowels in their regular order. They are "abstemiously" and "facetiously."

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world.

I am yours, with great respect,
J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN O. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy.

Yours very respectfully,
D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

UNIVERSAL PEACE—NO 5.

BY C. ROLLIN BURDICK.

War and its Consequences.

In our last, we only had a view of the expenses of war, taking into account the destruction of property always attendant on it. The loss in capital, or productive labor, does not end here. It reaches every avenue of human industry. Belligerent nations mar the commerce of the world. The superabundant produce of one country is often left to rot in its depositories at home, because legalized pirates are abroad on the high seas to rob and destroy, thus preventing its transportation to the countries which consume it. This causes a double loss, viz., loss of the produce to the original owners, and loss to the consumers by the increased price of the article, always resulting from a scarcity. This takes away the stimulants to active industry in this department. It throws upon society for support, a class of men, useful, it is true, on their own element, but comparatively useless on any other. War draws from the soil its cultivators. Its products are consequently diminished, and improvements in agriculture are neglected. The tendency is to make a desert of the fruitful field. War draws from the workshop its operators, making a scarcity of mechanical products, and putting a quietus upon all mechanical improvement. The loss to society in these departments is incalculable. We have no means of estimating it, but we may be assured that society would have been immensely ahead of what it is, had the clangor of arms never rung upon the ears of man. Generations long since gone down to the grave, might have listened to the clatter of the railcar, the whistling of the engine, the snorting of the steamboat, in short, they might have witnessed all the triumphs of art and science which this day greet the vision of men. The arcana of what is now in future might have been penetrated, and the means of physical enjoyment augmented a thousand fold.

But hand in hand with physical improvement go the intellectual and the moral. What retards one or causes it to retrograde, retards and retrogrades the rest, and whatever contributes to the advancement of one, moves forward the others. War breaks up schools and literary institutions, by swallowing up, in its greedy maw, all their means of support, and the youth grow up in ignorance, prepared to curse the world with their vices. The development of mind necessary to elaborate and embody the great truths of art and science, which act as motive powers in moving society onward, is wanting, and the secrets of nature remain unpenetrated. The fine arts share the same fate. Music and sculpture must be in a measure neglected, and painting is almost abandoned, or prostituted to the celebration of military achievements. War moulds the literature of a country, and thus reproduces and perpetuates the vices which are its legitimate offspring. The lyre of the poet is strung and tuned to marshal measures, and the orator breathes belligerent sentiments from the rostrum. That literature which elevates and refines—that literature which touches the chords of human sympathy and affection, and causes them to vibrate with thrilling intensity—that kind of literature which should alone be cultivated—is neglected, and briars and thorns grow up in its place on the rich soil of the human heart.

War's deepest wounds upon humanity have been in the moral world. Its blighting influence is unspeakable. It scathes, withers, and dries up the better nature of men. Wherever war directs its desolating track, an innumerable train of evil passions follow, scathing and blighting every green thing. Profanity rears its impious head, and provokes the just vengeance of a blasphemed God. The curses of soldiers, their known profanity, confirm this. A vast company of soldiers herded together, away from the restraining influence of refined society, and cut off, in a great measure, from intercourse with the chaste of the opposite sex, cannot but breed moral contagion in its worst form. They bear it upon them, and when they return to that society from which they have been exiled, they, in too many instances, scatter it broadcast among their friends. The sacking of cities, the ravishing of innocent, helpless women, gives abundant evidence of the depravity of war. An event which happened only a few weeks ago in a Russian town, proves most conclusively, that war in the nineteenth century has lost none of its enormity. The case of English soldiers ravishing helpless Russian women of a conquered town, affords a kind of fancy scene—an interlude in the villainous drama of war; and perhaps the tyrant Czar loves to gloat upon such scenes. The very spirit of war is in opposition to the command, "Thou shalt not kill," and all who engage in it must cultivate the habit of disregarding human life. The spirit of cruelty which it engenders is truly appalling. An Alexander, under the stimulants of war, could hang two thousand illfated Tyrians upon as many crosses, and gaze with fiendish rapture on a city sinking amid flames kindled for mere amusement; and a Jhengiz Khan could crush two thousand human beings in mortars, and mingle their flesh and bones, thus jammed into a shapeless mass, with mortar to lay in the walls of a fortification. Such horrors are common in the annals of war, but time and space will not permit a further enumeration.

We have dwelt thus far upon war, showing its destructiveness of human life, of property, and the embarrassments it throws in the way of all improvement. We have seen that it has depopulated the world fourteen times of as many people as now dwell upon the earth—that it has destroyed enough capital to have changed the world into a beautiful field, had it been thus expended, giving every man an ample competence, and all the means of improvement, moral and mental, together with all the facilities for travel and transportation, free of charge forever, and that it has put back the progress of the world thousands of years. We will, in our next, enter more directly upon our subject.

ALMOND, N. Y., August 11, 1854.

For the Sabbath Recorder.

THE RESURRECTION OF CHRIST ON THE SEVENTH DAY.

To say, as many do, that our Lord was crucified on the sixth day of the week, and that he rose on the first day of the week, appears to be an error.

1. He was to be "killed, and *after three days* rise again." Mark 8: 31, Matt. 27: 63. Now, supposing he was killed on the sixth day of the week, called Friday; *after one day*, would be the seventh day, or Sabbath; *after two days*, would be the first day of the week; and "*after three days*" would be the second day of the week, called Monday; and none will admit that he arose the second day of the week; consequently he could not have been crucified on the sixth day of the week.

2. Again, it was on "the first day of the week" that the two disciples which went with Christ to "Emmaus," said to him, "*To-day is the third day since these things were done.*" Luke 24: 13–22. Then the *second day* since these things were done, must have been the seventh or Sabbath day; and the *first day* since these things were done must have been the sixth day, called Friday. This must have been one day after, or "since these things were done;" so that these things must have been done, or finished, *one day at least before* the sixth day of the week, called Friday. This is my second witness that he was not crucified on the sixth day of the week.

3. Now, to be plain and easy to be understood on the subject, our Lord gives it as a "*sign*" to the Jews, that, "as Jonas was *three days* and *three nights* in the whale's belly, so shall the son of man be *three days* and *three nights* in the heart of the earth." Matt. 12: 40. We understand, therefore, that Jesus was to be in Joseph's new tomb precisely three days and three nights—no more, nor no less. And to find the exact time of day when he arose, we must find the time of day at which he was laid in the new tomb. If he was laid in the new tomb at "even," before the commencement of the high Sabbath of the Jews, (Matt. 27: 57–60, Mark 15: 42, John 19: 31,) then he must have arisen at "even," precisely three days and three nights after he was laid in the tomb. This is my third witness to prove that he was not crucified on the sixth day of the week; for it is impossible to make out "three *days* and three *nights*" between what is called Friday "*even*" and the "*even*" before the first day of the week.

"*In the end* of the [seventh-day] Sabbath, as it began to draw *toward* the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre; and behold there was [*had been*, in the margin,] a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matt. 28: 1, 2. This was "in the end" of the seventh-day Sabbath, and "toward" the first day of the week; and the Saviour was risen before the came to the sepulchre; consequently he must have risen before the first of the week commenced.

Many people seem to notice but one "Sabbath" while Jesus was in the new tomb; but there were *two Sabbaths*, distinguished by Luke and John. "The Sabbath day *according to the commandment*," (Luke 23: 56,) and "that Sabbath day (which) was *an high day*," (John 19: 31.) This last mentioned was the next day after he was crucified, (Mark 15: 42;) the other, according to the fourth commandment, in which he appears to have risen at "even." The *plain truth* on this subject appears to be this:—

1. That our Lord was crucified for us on the fourth day of the week, "at the ninth hour," three o'clock, P. M., Mark 15: 35.

2. At "even," as it was the preparation day for the high (ceremonial) Sabbath of the Jews, and as that "Sabbath drew on," which would be on the fifth day of the week, Joseph took the body, "and wrapped it in clean linen cloth, and laid it in his own new tomb." Matt. 27: 29.

3. "Now, the next day that followed the day of the preparation," which would be on the higbm cereonial Sabbath, i. e., the fifth day of the week, "the chief priests and the Pharisees came together unto Pilate," and obtained authority to set a watch, &c. Matt. 27: 62, 66. (This work, we should think, they would hardly do on the weekly Sabbath.) Thus the two disciples which went with Christ to "Emmaus," could say, on the first day of the week, "To-day is the third day since these things were *done*," i. e., sealing the stone and setting the watch on the fifth day of the week.

4. After the body was laid in the new tomb, the women that followed him "returned, and prepared spices and ointments;" (this they could do on the sixth day of the week between the two Sabbaths;) and then "rested the Sabbath day according to the commandment." Exod. 20: 10, Luke 23: 55, 56.

5. As the "Son of Man" was to be "three days and three nights in the heart of the earth," we count that from fourth day "even" to fifth day even, is one day and one night; from fifth day even to sixth day day even, is two days and two nights; from sixth day even, to seventh day even, is "three days and three nights." Then, if the body of Jesus was laid in the new tomb at "even" *before the commencement of the high sabbath* (as all their sabbaths commenced at evening,) then, according to the Scriptures, Jesus must have risen at "even" on the seventh day of the week, *before the commencement of the* first of the week.

Then ought not the Sabbath of the Lord our God, the Sabbath of our Lord Jesus Christ, to be doubly precious to the believing Christian. B. C.

COMMUNION.

Reply to William B. Maxson.

I have hesitated some about replying to Bro. Maxson, and if it were for the sake of mere argument, I would not do it. I was aware that I had taken a stand against his views, and the sentiments and practices of the denomination generally; but does it follow, that nothing shall be advanced on the subject on that account? If nothing is to be said or advocated but general sentiments, it is of course to be taken for granted, that no error can exist. Now I would ask, whether this is not altogether papal in its pretensions? Are we, as a denomination, sure that we are right in every particular? For my part, I must confess that I am liable to err, and I may err on the subject of Communion, though I think I am right. Bro. M. will not admit that the First-day Baptists are considered guilty of such immorality as would class them among the vile, and yet he considers them Sabbath-breakers, and classes Sabbath-breaking with incest, idolatry, covetousness, railing, drunkenness, and extortion. I must confess that such logic is too much for my weak capacity. I know they are not treated as such, except in consideration of the celebration of the Lord's Supper. They may do every thing religiously with us, and we with them; but when these same persons would publicly profess their attachment to Christ by showing forth his death, we say, Stand off from us, for we have no fellowship with the unfruitful works of darkness. I do ask, earnestly, if there is any consistency in this? They can not certainly be godly men—men of faith and Christian love and zeal for God and the kingdom of Christ in the world—when preaching, praying, and Christian effort is concerned, and when first-day observance for the Sabbath comes into consideration, be transformed at once into perpetrators of the darkest deeds. In the first case, they are considered and treated by us as children of the light; in the last, as actors in that dark and polluted drama in which is exhibited those crimes previously mentioned. Verily, if any brother can reconcile these things, it would be a great relief to one individual at least. For myself, I do deny that first-day keeping as Sabbath is a deed of darkness, or a kind of Sabbath-breaking which is to be identified with that category of immoralities condemned in Paul's letter to the Church at Ephesus. This kind of Sabbath-breaking is not secret at all, but carried out publicly. A deed of darkness is done in secret, and not on the house top. Our First-day Baptists have no wish to conceal their practice—indeed, they are as well satisfied, as a body, of the truth of their position, as we are, and observe that day as conscientiously as we do.

On the subject of baptism, I would remark, that I believe pedobaptists are in error as to the mode, and most as to the subjects, of baptism. I believe in immersion as the right mode, and the believer in Christ as the right person to be immersed; yet I dare not treat individuals of sterling character, piety, and usefulness, as willful rebels against the authority of Christ, any more than I dare consider or treat a first-day Sabbath-breaker as such. Indeed, a willful rebel he can not be, and a Christian at the same time. That professing Christians are mistaken on these points, I admit; and were it not for the knowledge of the influence of education and example, I should soon become uncharitable and narrow-minded. With regard to these erring brethren, no doubt it is perfectly right on all suitable occasions to argue with them, and admonish them too; but the cold shoulder will never serve as an argument or admonition. I do not admit the absolute impossibility of being mistaken on those very points which I hold the most tenaciously, nor the absolute impossibility of those who differ from me being right—I am persuaded in my own mind, and he the same. The pedobaptist thinks his baptism valid, and I think mine is. The first-day man reckons he is keeping the fourth commandment, and I think I am by keeping the seventh day of the week literally—both parties are satisfied. If we ever come together, it must be effected by the means of kind and reasonable argument, and by additional light from the divine Spirit to what they now possess.

I am surprised that my brother should entertain the idea that the practice of open communion would open the flood gates for all the vile wretches in creation to rush in to partake of the solemn memorials of a Saviour's death. I believe all Christian bodies which have a respectable standing in the Christian world are as strict in their discipline as we are, and their members as free from immorality as ours. To be sure, it is possible for a slaveholder to intrude—not very likely for an abettor of intemperance to make his appearance—and I expect the brothel-keeper will be sure to keep out of the way. Besides, such persons living in a community would be very notorious, and hence no danger of our being deceived. Nor is there a church that ever came under my observation that would hold such persons as members upon any consideration—(except it were a State Church, which swallows all such as have been christened and confirmed, whatever their character; and of such a church America knows nothing, and with an unbroken Constitution never will)—I have never seen any thing detrimental to the churches in the practice of open communion, though I have witnessed its practice for many years. Indeed, so far as my knowledge goes, it has promoted their welfare—it has thrown the chord of love around all who love our Lord Jesus Christ in sincerity and truth.

Perhaps my brother has a different view of open communion, as to its nature and practice, for what I do, or others of the same sentiments. It does not embrace the idea of a first-day and a Sabbatarian Church always coming together which live in the same town or neighborhood—or of a union in church membership—but simply an open door for any member of a respectable body to come being far away from their own denomination, the privilege of celebrating the Saviour's death could be embraced, and thus one powerful means of keeping alive the love of Christ in the soul. With the present restriction, there is a danger of apostacy from Christ, or of compromising with other churches and abandoning the Sabbath altogether for expediency or accommodation. This last idea I have seen exemplified in more than one instance, within a very few years, and in one case within six months.

Far be it from me to wish to advocate any practice that would prove suicidal to any portion of our denomination. Whether a church composed of both parties would be broken by such an union, I am not prepared to say; but this is not what I am contending for. The precise idea is to admit any consistent Christian, known as such, to the celebration of the Lord's Supper—and this I can not see would be more than opening our pulpits and our meetings for prayer to them. As to the practice of the ancient fathers and mothers in Israel, who first started the Sabbatarian enterprise, I would pay all due deference to their judgment and piety. No doubt they did what they thought right. But the idea carried out, that what our forefathers did was so perfect that nothing can be added and nothing taken away, would stop all progress, and things would remain at a stand-still for ever. Our Missionary Societies, Tract and Publication and Education Societies, would never have arisen, to bless the denomination and the world, had we made no advance. The fathers are dead, and blessed be their memory; but we have to do with the living, and we have to change in our modes of operation with changing times, and improve our cause as opportunity offers. Let it be remembered, however, that our cause can never be advanced and improved by any concealment, either of character or error.

I will conclude by observing, that it is my decided conviction, that if we allowed other Christians than our own membership to commune with us when they chose, and we could do the same with them, both parties would be essentially benefited. And it is some consolation to know, that I am not entirely alone in my convictions. GEO. R. WHEELER.

FORCE OF FEELING.

Nearly forty years ago, I attended church one Sunday, and saw a stranger in the pulpit. There was something benevolent and kind in his appearance, and he spoke with an earnestness to which I had not been accustomed. His text was, "What will ye do in the end thereof?" I did not pay much attention to the introduction and forepart of the discourse, but at length I saw the tears running down his cheeks, and this fixed my attention. It was the first sermon I was ever interested in. I do think, that had I not seen those tears I might have gone home without benefit. I saw that the preacher felt the importance of his subject. And as he brought up all classes of sinners to the trial of the word of God, he dismissed each with these words, "And 'what will ye do in the end thereof?'" How often have I thought of those tears! He sowed that day in tears, and a precious harvest followed, and over eighty were gathered into the church. And even now the good old man ministers to the same flock he then did, and as often as I see his name, I see his form in the pulpit as it then was, with the tears on his cheeks. And long as I live shall I have an affectionate remembrance of him. Such tears are not shed in vain, nor are they easily forgotten. O, that there was more of this sowing in tears! We might then hope to see a joyful harvest.

From Chambers' Journal.

GOOD NIGHT.

Good night! a word so often said,
  The heedless mind forgets its meaning;
'T is only when some heart lies dead
  On which our own was leaning,
We hear in maddening music roll
That last "good night" along the soul.

"Good night"—in tones that never die
  It peals along the quickening ear;
And tender gales of memory
  Forever waft it near,
When stilled the voice—O crush of pain!—
That ne'er shall breathe "good night" again.

Good night! it mocks us from the grave—
  It overleaps that strange world's bound
From whence there flows no backward wave—
  It calls from out the ground,
On every side, around, above,
"Good night," "good night," to life and love!

Good night! Oh, wherefore fades away
  The light that lived in that dear word?
Why follows that good night no day?
  Why are our souls so stirred?
Or rather say, dull brain, once more,
"Good night!—thy time of toil is o'er!"

Good night!—Now cometh gentle sleep,
  And tears that fall like gentle rain.
Good night!—Oh, holy, blest, and deep,
  The rest that follows pain.
How should we reach God's upper light
If life's long day had no "good night?"

NOTES OF A WEEK IN PALESTINE.

RIVER KISHON.

May 8—The event which signalized this day, was an ascent to the top of Carmel. It took us four hours to cross the plain in a somewhat diagonal direction. We passed on the way a high mound, which appeared to be artificial, the top of which was smoothed off to serve as a threshing floor. It was thrown up, probably, for military purposes, in the time of the crusaders, who fought so many bloody battles on this field. We came out on the beach just north of El-Mukatta, the modern name of the Kishon, mentioned in the song of Deborah, as "that ancient river," which "swept away" the hosts of Sisera. Modern said that some of the Turkish troops whom Napoleon defeated in the battle of Mount Tabor, lost their lives in this stream. It was easily forded at the mouth, being partially filled up with sand from the sea, though at the distance of a few rods inland, it was so wide and deep as to defy any such attempt. The natives of whom we inquired the way, told us that we must strike the river near its mouth, as otherwise we should find it impassable. The water was brackish where we crossed, in consequence of the vicinity of the sea, though not so much so that our thirsty animals were not willing to drink of it. It was on the banks of this stream, and probably not far from this part of its course, that Elijah slew the prophets of Baal. The contest between him and those idolaters, had taken place on Carmel; and from thence, it is said, he "brought them down to the brook Kishon and slew them there." (1 Kings 18: 40.)

MONASTERY OF THE CARMELITES.

Just beyond Haifa, a flourishing town on the south of the bay of Akka, we began to climb the ascent to Carmel. The path is rocky and steep, but so well worn that we could ride the whole way. It took us twenty minutes to arrive at the summit. The height is said to be ten or twelve hundred feet. The Carmelite monks, at present fifteen in number, have a monastery here, unquestionably the finest edifice of its kind in all the east. They affect the ascetic rigor of their prototype, Elijah the Tishbite. They wear no shoes, but sandals; they abstain from meat, though, as I can testify, they offer to the weary, grateful traveler, other viands which cause him to forget the want of that particular article. The rooms set apart for the use of strangers, are very commodious. As compared with eastern houses generally, our reception here reminded us of a hotel in Europe or America. The chapel has altogether a modern air. The altar is erected over a natural grotto, said to have been one of the abodes of Elijah, and held therefore to be specially sacred. The good brother who had me in charge, set forth its claims to veneration with much pathos, but made no objection to procuring a hammer and helping me chip off a liberal piece of the hard rock as a souvenir.

THE VIEW FROM CARMEL.

The best position for viewing the prospect from Carmel is that furnished from the flat roof of the convent. Standing here with my face towards the east, the attitude of the Hebrew in naming the points of the compass, I had behind me, of course, "the great wide sea," as the Psalmist calls it, which suggested to the sacred writers so many of their grandest images for setting forth an idea of God's power. Before me lay an extensive reach of the plain of Esdrælon, and the summits of Gilboa and the lesser Hermon. On the south-east was a mountainous tract, known as that of Ephraim or Samaria, filled up with a rolling sea of hill-tops to an indefinite extent. Looking to the south along the coast, at the distance of ten miles, was Athlit, the site of a famous castle of the Crusaders, one of the last footholds which they relinquished to the Saracens. A few miles beyond there, though not in sight, were the ruins of Cæsarea, so interesting from its connection with the fortunes of the great Apostle. The line of vision on the north was bounded by the hills near Nazareth and Safet. The projection of Ras el Abied, the White Promontory, concealed from view Sur, the ancient Tyre. The graceful curve of the bay of Akka, sweeping from that city to the head of Carmel, was seen here to great advantage. It was a glorious panorama, rich, too, in historical memories. More distinctness of outline would have added to the effect. The distance and magnitude of the objects, excepting a few near at hand, caused them to appear very much in the mass—a disadvantage which may have impaired the impression.

FERTILITY OF CARMEL.

Carmel is often mentioned in the Bible as remarkable for its fertility, and the beauty of its vegetation. Though the region has long been neglected, and exhibits on the whole a sterile aspect, the soil when examined still gives evidence of being naturally very productive. "The Flora of Carmel," says Schubert, one of the most eminent of living naturalists, "is one of the richest and most diversified in all Palestine, since it unites the products of the mountain with those of the valley and the sea coast." He enumerates forty-seven different kinds of flowers found there, without pretending to complete the list. "A botanist," he remarks, "might spend a year there, and every day be added new specimens to his collection."

The plain between Haifa and the base of Carmel, though washed by the sea, is still cultivated, and is very fertile. One large tract was covered with wheat, the stalks of which could hardly support the heavy ears that weighed them down. There were orchards in which I noticed olives, a few date-trees, fig trees and pomegranates. The Indian fig, or prickly pear, was abundant. Vegetables, especially cucumbers, were ripening under the eye of watchers who occupied lodges on the margin of the gardens, to protect them from depredation. [Prof. H. in Ch. Review.

LEFT BY THE CARS.

See that man who is just too late, or the other, who was sitting quietly at his breakfast when he heard the departing signal. Neither can believe *he* is in fault. Oh no! *his* watch is right. The conductor hurried the train; the agent's watch is out of order. He feels as if there had been a conspiracy to delude and vex him. He is positively fretted; he blames every body except himself, and he only is to blame. Good humor may be restored, as he reflects—it can not be helped; I must just take the next train. But very great and permanent evils may result. He has learned a lesson, and will be in time to-morrow. Let us moralize on this very usual event.

1. There has been error. His watch was wrong, after all. He did not take care to set it by the true standard. Men fail of success because they adopt wrong principles. They fail of God, because they will not consult his standard. They blame the Bible, the church, the ministry; any thing, any body, every thing, every body, rather than self.

2. Our sincere belief that we are right will not save us. God has a certain, fixed and immutable and holy law. If we follow its teachings, we shall grow wiser and better; but if we follow our own notions, he makes no provision for our faults; we are just left to suffer.

3. There are favored times for obtaining God's favor. When the Spirit strives and calls, and the word is sinking in our hearts, in the accepted time and the day of salvation, we should be ready. While we are tarrying and halting, the hour may pass. We flatter ourselves that our time will answer—that we shall not be too late; and ere we are aware, the accepted hour may pass away unimproved, and when we call, he will not answer.

4. And here the illustration fails. There will be no other train for the finally impenitent. The negligent traveler can go to-morrow, but alas for the negligent sinner! his to-morrow may never come. Then

While God invites, how blessed the day,
  How sweet the gospel's charming sound!
Come, sinner, haste! O haste away,
  While yet a pardoning God is found.

[Home and Foreign Record.

ORIGIN OF THE BOOK OF MORMON.

The following account of the origin of the Book of Mormon was given to the writer of this article by the widow of the writer of said book, and confirmed by another relative of the said author. She was a native of Pomfret, Conn., of respectable family and connections, and her statement is entitled to full credit, which is in substance as follows:—

"A Mr. Spalding, her former husband, was a native of Ashford, Conn., a clergyman by profession, who removed with her into the State of Ohio. After some years' residence in that State, he became unable to follow his professional calling, from feeble health, which confined him to his domicil. In this situation of health, mind, and location, the various ancient mounds and fortifications, so common in that region, attracted his attention; and the probable science and civilization of their builders, so far in advance of the natives of the country, led him to inquire by whom they were constructed, and from whence a people came, who could perform these stupendous labors. For his own amusement, and the exercise of his mind and imagination, he commenced writing, in the solemn style, his ideas of the migration of mankind, from the time of their dispersion after the deluge, through the regions of the East to this Western continent, giving such romantic names and descriptions of persons and places as his imagination furnished him with. His neighbors also enjoyed the fruits of his labors, and, as he progressed, spent their evenings at his house, to hear and enjoy the effusions of his vivid imagination. These manuscripts, after the death of their writer, falling into the hands of the designing Mormon prophets, have by them been claimed to be miraculously given and discovered; and, though written without any evil design, have been made the instruments of leading many honest, credulous minds into this fallacious delusion."

The Sabbath Recorder.

New York, September 7, 1854.

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WHERE IS YOUR MEMBERSHIP?

A certain looseness prevails in our denomination, which we would be glad to see reformed. We allude to what grows out of the removals of brethren from one locality to another. In a church located somewhere at the East, for instance, are some who propose to emigrate to the West. They take with them their certificates of standing, and upon arriving out, unite with some church there. But the church from which they have gone is never informed whether they have been received into another church, or not. Of course, it still retains their names on its records. If a church of one hundred members dismisses twenty of them in this way, thereby reducing its number to eighty active, resident members, it nevertheless reports its number as one hundred to the Association the next year. A church at the West, consisting of eighty members, receiving these twenty, reports itself to the Association to which it belongs as having been increased to one hundred. Accordingly, whoever compiles the aggregate statistics of the denomination, gives it an increase of twenty per cent. above what it is entitled to.

Others take their certificates of standing, but never present them to any other church. They are known, where they go, to have once been under the jurisdiction of a church, but now they seem to feel it a privilege to be free from all ecclesiastical restraints, or covenant obligations. This, too, is a great evil. If there is any importance in being connected with a church at all, it is important to hold the connection where the privileges of a church can be enjoyed, and not where there is no opportunity of enjoying them. To hold membership in some locality so far distant that the ordinances of religion cannot be enjoyed, nor covenant obligations fulfilled, nor discipline received, nor any of the duties and responsibilities implied in church membership met, is not in accordance with the design of Christ. And we hold, that persons who do so are quite as much out of the line of their duty, as those are who have experienced a change of heart, but refuse to make any public profession of Christ whatever. Let brethren who are holding their certificates in their pockets, at once offer themselves to some church in the vicinity of their present location, (if a church of like faith and order can be found there,) and free themselves from the guilt of exerting such an unfavorable influence upon the cause of religion as their present position necessarily does.

It is a great mistake, however, to suppose that such persons are not actually members of a church, and amenable to discipline, because they have received certificates, and are gone to reside in some distant locality. They are still members of the church that has given them certificates. They are accountable to its authority, and will continue to be thus accountable, till they shall have placed themselves under the discipline of another church by uniting with it. It is true, their remote position renders it difficult to enforce discipline against them, or to inquire into their behavior; but church members they are, and hence the propriety of retaining their names upon the records, till due notice is had of their being received elsewhere.

There are others, again, who remove their residence, but take no letters, or certificates of standing, with them. This is also an evil. All that we said above with respect to the importance of holding membership in some place where the privileges of a church can be enjoyed, applies with equal force here. There was no reason why they should unite with the church in the first place, except that they might enjoy its ordinances and watch-care, and coöperate with their brethren in discharging those responsibilities which devolve upon the disciples of Christ. And now that their removal to a remote locality has rendered it impossible to enjoy privileges and discharge duties in the place where they have been accustomed to do so any longer, reason dictates that they are called to do so in their new situation. As they have removed their location, therefore, they ought to remove their membership also.

Various are the excuses for neglecting to do so. Some say, they cannot bear the idea of sundering a relation which has always been so dear to them. The church to which they have always belonged, was the place of their spiritual birth. There they first received the ordinances of the Lord's House, and there they first were greeted by the saints as fellow citizens, and brethren in Christ. But the apology is a poor one. Need they love the mother church any less, because circumstances have created reasons for uniting elsewhere? Need they cherish less affection for the brethren with whom they were first associated, or feel less at home, if providentially, at any future time, they should visit the dear honored spot? Certainly not. Besides, so far as sundering the relation is concerned, they have already taken the principal step towards it by removing their residence. And if they can do so much, (merely for pecuniary interest's sake, as the probability is,) why not do a little more for duty's sake? If they can make the greater sacrifice from selfish motives, it is their shame not to make the less out of love for the cause of Christ. For Christ's cause is certainly concerned in this matter; and whatever be their affection for the church where they first enjoyed the communion of saints, they have no business to let it be stronger than their love for the Head of the Church himself. They should remember that, however dear the mother church is to them, it is not any more dear to Christ than the church in or near to their new location.

Others say, that they know not whether they shall long continue in their present location; they may go somewhere else, before long, or they may go back to the place they came from. Very true; they may not remain very long where they now are, and it is quite as true that they may not live very long. But we doubt whether the Christian was ever found, who refused to unite with the church on the ground that he might die soon. Such a reason would be apt to operate the other way. It would rather be a reason why he should make haste, and delay not, to keep the commandments of God. And if the uncertainty of life is a motive to be quick, and do with his might what his hands find to do, the uncertainty of long residence in a place should operate in a similar way. We consider this excuse quite as poor as the other.

A third class stand aloof, because the church of their new location does not exactly answer their mind. There is some trouble in the church, or the preacher is not such a one as suits them, or discipline is not maintained in a right manner, or some other reason about as valid. Poor excuses all of them. If the church is not what it ought to be, throw in your influence to make it so. You will never benefit it any by standing without and finding fault. Become one with your brethren; make them feel that you love them, and have the cause of God at heart; then show them where they are wrong, and you will probably be listened to. But outside complainers are not apt to be much regarded.

But we cannot follow out all these excuses at this time. We say to all, unite with the church where you are. If you have certificates of your good standing from the churches whence you have emigrated, present them at once; if you have not, send and get them; and when you are received into another church, be sure to have information sent to the churches, respectively, which have given them.

On this point, however, we beg leave to say, that the duty of conveying information, properly and rightfully, belongs to the church which receives these certificates, and not to the members presenting them. It is an act of courtesy, which every church owes to its sister churches, after receiving members by certificate, to give the earliest information of the fact; and the business should be devolved upon the Clerk. If left to the members who present the certificates, the probability is that it will never be attended to; the evil will go on just as it always has. But if it is made a part of the Clerk's official duties, as it ought to be, the evil may be in a great measure corrected. We move for a reform. Our motion is, that henceforth it be the duty of church clerks, where members have been received by certificates from other churches, to convey immediate information to the churches, respectively, from which such certificates have come. What church will second the motion?

T. B. B.

"I LOVE ALL CHRISTIANS ALIKE."

This remark is made, generally, by those who refuse to carry out their convictions of duty. For worldly considerations, they have left the religion of their fathers, and the principles for which they once earnestly contended, and now quiet their consciences by saying there is nothing in the name, if we are only Christians. There is not a more delusive sentiment than this. It paralyzes every aspiration for advancement in piety and truth. We can both see and feel its withering influence upon the church of God. It is simply saying, No matter what we embrace, if it only passes among men as Christianity. The spirit of Christianity is the same always and every where; whether it is exhibited by the Episcopalian, Presbyterian, Methodist, or Baptist, it is the spirit of love. It is a meek, teachable, and honest spirit. It leads both old and young, rich and poor, learned and unlearned, to say, "Lord, here am I, what wilt thou have me to do?" Men actuated by this spirit embrace the truth when it is understood, whatever sacrifice it may cost. This is the spirit of union. It binds Christian hearts together on earth and in heaven. We love this spirit wherever exhibited. We love the Christian spirit of "all Christians alike." But are we not to be sanctified through the truth? Are we not to worship God in truth as well as in spirit? By the truth we are set apart to a holy walk and a godly life. This distinguishes us from those who are in error and darkness. There can be no other difference in Christians except that which the truth makes. That some men have more truth than others, is evident. That some denominations embody more truth, and consequently come nearer to the primitive platform, than others, is a very plain matter. For us to say, then, that we love all Christians alike, amounts to this, that we either have no respect for obedience to God, or else we have no regard for truth. For, while there is this difference in the amount of truth embraced, some must be more worthy of our love than others. If we are true to ourselves, and true to God, we shall love that denomination most, that embodies the greatest amount of truth—that one which comes nearest to the primitive platform. We shall identify ourselves with it, and labor with all our powers to bring the multitude up to this standard.

ARA.

A LONE SABBATH-KEEPER.

A gentleman to whom we sent a parcel of Sabbath Tracts a year or two ago, acknowledges the receipt of them in a letter from which the following is taken:—

"For the money enclosed, after paying for the *Recorder*, you may send me some of your best publications; and that you may know how to make a proper selection, I will say, that I want them for circulation among my neighbors, who are Baptists, Presbyterians, Methodists, Seceders, and Unionists. Those Tracts you sent me last year I esteemed very highly, and circulated very extensively, having them read over and over a great many times. But I kept losing them one at a time, until they are all gone now, except the bound volume. As I have just moved to a new field, I should like to have a new supply, for myself and others. I believe that investigation is the first step towards reformation. I know it was so with me, and think it is universally so. I was brought up a Presbyterian, but have got a great way from that now. First, I gave up sprinkling, or circumcision. Then the Sabbath question came up, with its perplexities. I had been taught to keep the first day with all the strictness imaginable; but after moving to the West, and seeing the loose manner in which the people kept it, I was disgusted with their doings, and went to searching the Scriptures, supposing I should find some account of the change of the Sabbath from the seventh to the first day of the week. But, to my surprise, I found no account of a change, and no directions how to keep the first day. After giving the matter a thorough investigation, I came to the conclusion, that the seventh day was the Sabbath, and that in order to be consistent I must change my practice. I immediately began to keep the Sabbath, and then my trials began. There was not a Sabbath-keeper in the region, nor had I ever seen one in my life. I recollected of hearing my father say, when I was a small boy, that there were such people some where in the State of Pennsylvania; but knew not in what part, nor whether they were yet in existence. Besides, my family opposed the doctrine, and my neighbors said I would soon get tired of it; and so the time passed on about nine years before there appeared to be any change. Up to that time I neither saw nor read any thing but the Bible on that side of the question; but on the other side every first-day argument was sent to me, and I read them with all care, but they only served to make me stronger, instead of staggering me. Since then the aspect of things has materially changed. Your paper and those Tracts you sent me, have been of great service to me. I wish you to continue the paper, and send me as many Tracts as you can afford to for the money, and I will do the best I can with them. May the Lord give you a great deal of wisdom, and may you do a great deal of good in turning men from darkness to light."

FUNERAL OF A RICH MAN.

SHANGHAE, China, Jan. 20, 1854.

I attended a religious meeting, outside the north gate. Soon after leaving home, found myself joining a singular procession, moving in the same direction. It proved to be a funeral, that of a rich man. The hearse, which was very large, was of a bright crimson, and was supported on the shoulders of sixteen bearers, each in his holiday dress, with mandarin cap, and crimson tassel. Festoons of blue, yellow, and green paper, and silk, covered the crimson top of the hearse, and hung over the sides, the curtains of which were thrown up, and revealed the crimson coffin within, also richly ornamented. The mourners were in the plainest of sedans, which were also covered with mourning drapery, that is to say, having course white muslin wrapped about the top, like a turban, and tied in a knot at the left side.

We were obliged to float along with the crowd, for my coolies, attempting to pass the procession, which was frequently stopping to make offerings and lamentations, had become entangled in the throng, as much to *their* amusement, as to *our* annoyance. Seeing me along side the chief mourners, and close to the hearse, excited no little mirth, as one after another looked roguishly in at the sedan windows or door, and inquired why I was among the mourners? Some asked if such were the customs of my country? Others, if foreigners were pleased with such ceremonies? At length we contrived to leave them, as they turned down another street, while we, by keeping on, took a more circuitous route, for the sake of a more quiet one, to the north gate, at which, however, we arrived first, and found the street leading through it lined on either side with priests, in crimson gowns, having broad phylactories, and richly embroidered backs, and frontlets. These moved slowly on, to join a still larger number, who were stationed without the gate, similarly attired, two of their number supporting an elevated tablet, in the middle of the street, a significant token of honor to the merit of the deceased, whose corpse they were patiently expecting. Others carried smaller tablets, (each having some tributary characters inscribed thereon;) others again had banners; some bore ornamental umbrellas, such as are always carried in processions, with flat radii, and deep crimson frills; and some bore high, waving shades, which screened nothing; while a goodly number carried musical instruments, which gave forth such strains as only a Chinese band can utter. Then came the basket bearers, with their offerings of rice and gilt paper, dispensing them at intervals through all the journey.

The hearse coming up, the procession moved on, which had by this time become increased to a great multitude, completely blockading the narrow streets, until they passed without the suburbs of the city. Other mourning sedans had also joined the train, each accompanied by a servant or footman, in mourning, and all, except the three which were in company when we first joined them, had, also, a waiting-woman (*too-mah*) on foot, dressed, also, in white. The wife, whose place was next the hearse, kept a constant audible wailing, beseeching her departed lord to return to his desolate home, his disconsolate wife, and bereaved children. These lamentations were joined in by the other mourners, diminishing in intensity, however, as their distance from the corpse increased, until it was lost in silence. The crowd gradually dispersed as the procession passed into the open country, until mourners, pall-bearers, and priests, constituted nearly the whole of the procession. This was the "pomp of woe," in which, however, were retained the simple elements of all funeral rites peculiarly Chinese; for even the common people are carried to their burial with torches, and offerings, as of rice, which is scattered here and there, and gilt paper, which is burnt at intervals along the way, particularly in turning a corner, or crossing a bridge, (where the water spirits are to be propitiated;) the coffin resting upon the ground while the offering is consumed, and then carried forward, accompanied by its two or three female mourners, with no other ostentation, except the clamorous grief with which they follow their dead to his last resting place.

L. M. C.

SUNDAY IN ENGLAND.

In our religious exchanges, we find frequent allusions to the movements in England unfavorable to the "sanctity" of Sunday. Most of them treat the subject as though Sunday were really the Sabbath of the fourth commandment, and its observance was thereby rendered obligatory. Of course they denounce the attempt to open places of amusement on Sunday, and prophesy all sorts of evil results. The prospect is, that things will come to such a pass as to set the people to thinking upon the authority by which they attempt to sustain the Sunday observance. Here is an article on the subject from the Philadelphia *Christian Observer*:—

For some years past, in Britain, the most strenuous efforts have been made to sweep away our Sabbath land-marks; and never was the tide of opposition to this divine institution so powerful, as at this moment. Thousands of petitions having, during the past year, been presented to our Legislature, praying for the closing of beer and spirit-shops on the Lord's day, a Parliamentary committee was appointed to inquire into the subject; and their report has just been made public. With astonishment, indignation, and sorrow, we lament to say, the recommendations of this Report are in conflict with our Sabbath, and therefore with the Lord of the Sabbath. If this Report had been dictated, word for word, by the Crystal Palace Company, it could not be more clearly stamped with a partial and one-sided character, than it is. For instance, it recommends that with the exception of one hour in the morning, and of three in the evening, public-houses shall be closed upon the Sabbath day; and yet, in the next paragraph, goes on to recommend the opening of the Crystal Palace, after two o'clock in the afternoon, authorizing, on a gigantic scale, that very sale of intoxicating liquors in the one case, (for in the *present* Palace these things are sold,) which it forbids in the other. By the alteration of the Company's charter, all the ingredients of godless revelry are provided within the walls of the Palace, upon a scale that only adds new fascinations to profane riot and the temptations of the drunkard.

The signs of the times are ominous, when on the most flimsy pretense, a Parliamentary Committee can sweep away the barriers of our English Sabbath, and assimilate its observance in this country to the Continental pattern. The law of God, setting apart one day in seven for himself—the great interests of men's souls, requiring a day of holy rest, to make themselves acquainted with God, and be at peace—the solemn convictions of Christian men outraged by what must ever seem to them a national sin—the legal boundaries by which for centuries the sanctity of the Sabbath has been guarded in this country, are all to be disregarded, in a specious but unsound sentimentalism, that swamps, in loose generalities, all the distinctive features of the Christian faith.

SECRET SOCIETIES.

TO MY LAY BROTHER:—

Having read your rejoinder of Aug. 31, and finding that you have eschewed the *points* in my argument on "Secret Societies," choosing, for reasons doubtless well known to yourself, to *declaim* rather than to *argue* the question, I have only to say, that I have neither time nor inclination for such an entertainment, and therefore cannot respond. Should you at any time see fit to attempt a reply to my argument, it is before you; and should you succeed in overthrowing the positions taken, the palm will be yours.

In regard to "the venerable Dr. Lyman Beecher," perhaps I have intelligence later than yourself. The Rev. Joel Wakeman, of Almond, has a letter from the Doctor, which I have read, in which he asserts to the effect, that by being deceived he was induced to join the Sons of Temperance, *whom he soon left, and has never returned to them.* If his testimony is good for any thing, please set it down as so much against you.

N. V. H.

THE CENTRAL ASSOCIATION.—The churches of the Central Association, not having forwarded the amounts of apportionment to the treasury, are respectfully requested to do so, as there are demands on the treasury unsatisfied. Those, if any, who *decline*, will be so kind as to inform us of their purpose.

J. MAXSON, Treasurer.

DERUYTER, August 28th, 1854.

PUBLICATIONS FOR NEBRASKA.—The Directors of the American Reform Tract and Book Society, whose head-quarters are in Cincinnati, have issued an appeal for aid to scatter over Kansas and Nebraska, by special agents and colporteurs, such publications as shall help to create and sustain a public sentiment in favor of freedom. They say:—

"We wish to send at once the Corresponding Secretary of our Society to visit and examine these new Territories, and it is desirable that he should take with him one or more, who shall remain and act as agents and colporteurs, distributing our publications, and collecting useful information in regard to the country, its resources and prospects, by which our future efforts may be guided. We need funds for the publication of our tracts and books, and for sending them and these agents and laborers at once into this important field. Emigrants are pouring in, and what is done must be done quickly. May we not ask from you a special donation to meet this exigency, and for the common cause of freedom? If we can be promptly supplied with means, we will fill these territories with men and publications that will speak for God and humanity. Should you think proper to aid us, please inclose your donation to T. B. Mason, Treasurer, No. 180 Walnut street, Cincinnati."

STATISTICS OF DOCTORS OF DIVINITY.—A correspondent of the Cincinnati *Christian Herald*, New School Presbyterian paper, furnishes the following as the "D.D. statistics in our Church:"—

"Since D.D.s may be regarded as exerting quite an influence in the Church, especially in maintaining a 'masterly inactivity' on the slavery question, as a matter of curiosity, if not of interest, it may be well to know their number, whereabouts, and occupation. According to the minutes of our last General Assembly, of the 1562 ministers in our connection, *eighty-eight are D.D.s*, located as follows: In the State of New York, forty; Pennsylvania, seven; New Jersey, four; Massachusetts, four; New Hampshire, one; Connecticut, one; Ohio, eight; Indiana, one; Illinois, three; Michigan, two; Wisconsin, two; District of Columbia, one; Maryland, one; Virginia, three; Kentucky, one; Tennessee, six; Missouri, one; Alabama, one; and Mississippi, one. Forty-two are pastors, eight stated supplies, six professors in theological seminaries, five presidents of colleges, four professors in colleges, two teachers, four secretaries, one editor, and sixteen without charge."

MINISTERIAL DILIGENCE AND FAITHFULNESS.—An exchange says that Rev. Dr. Tucker, rector of St. George's church in Bermuda, buried upwards of three hundred victims of yellow fever during the months of September and October last year. He administered to the greatest portion of these persons such consolations of religion as the appalling brevity and violence of their illness permitted; he frequently performed the funeral service during the hottest hours of the day, over bodies for which, from want of time and rapidity of decomposition, it was impossible to procure coffins; he was detained in a pestiferous burial-ground sometimes till after midnight, and had for many successive days to resume his mournful task at sunrise; during all this period he continued to perform divine service, and to preach four times every Sunday, besides attending to the soldiers in the hospital, and the prison during the week.

"SABBATH DESECRATION."—The increase of what is called "Sabbath Desecration"—meaning labor and pleasure-seeking on Sunday—is very manifest in the vicinity of New York. Most of the city railroads run on Sunday, and find that the most profitable day of the week. The railroads running from New York to distant cities, nearly all have their Sunday trains; while excursion steamboats are so plenty as scarcely to attract attention. If things go on for the coming three years as they have gone for the past three, it will then be difficult to distinguish between Sundays and "week days."

A PRACTICAL QUESTION.—One of the local agents of the *Recorder* requests us to discontinue sending the paper to a subscriber who owes $6 50, and adds:—

"He has never paid any thing for the paper, and probably never will. Himself and wife have been members of the Seventh-day Baptist denomination some thirty years, during which time they probably never paid one dollar for a religious paper, though they have in that time used tobacco enough to cost one hundred dollars. Can such professors be considered wholesome Christians? And have the churches to which they belong no duty to do in relation to them?"

THE RUSSIAN PRIESTHOOD.—The following fact, says the Paris *Pays*, will give an idea of the state of degradation into which the lower class of the Muscovite clergy has fallen:—

"A Russian gentleman relates that when passing one day through a village, he saw a number of peasants assembled, and stopped to inquire the cause. 'Oh,' replied one of them, 'it is only the priest whom we are going to lock up in the barn.' 'And why do you do that?' 'Because it is Saturday. The priest is a drunkard, and we always lock him up on Saturday, in order that he may be in a condition to perform divine service on Sunday. On the Monday he is free to drink as he likes for the other days of the week.'"

JESUITISM IN AMERICA.—A late number of the *Edinburg Review*, in an article on European emigration, says:—

"We hear often of the power of Jesuitism in America, and of the spread of Catholicism in the valley of the Mississippi; but the facts in the census indicate no such thing. There are in the Union 36,011 churches of all denominations, affording accommodations for 13,848,896 persons, of which only 1,112 are Roman Catholic, with accommodations for 620,950. In the lake country and valley of the Mississippi, out of 13,661 churches, accommodating 4,891,002 persons, only 551 are Roman Catholic, accommodating 276,291."

TOUCHING INCIDENT.—The following touching incident is related as having occurred at the last Commencement of Rochester University:—

"One member of the graduating class, Mr. R. C. Fenn, of Rochester, is totally blind. When his theme was announced, President Anderson remarked to the audience, that Mr. Fenn, at the close of his junior year, performing some chemical experiments in private, lost his eyesight entirely, from the effects of an explosion; but that from unflagging energy, and by the aid of a devoted brother, and attached classmates, he had been able to complete the studies of the course with honor to himself, and satisfaction to his teachers. He was then led forward by his brother, while there was scarcely a tearless eye in all that vast assemblage of near two thousand souls. His subject was, 'The Lost Senses,' the object of which was to demonstrate the proposition that blindness is preferable to deafness. It was discussed in an agreeable, able and earnest manner, after which Mr. Fenn retired amid the prolonged applause of the audience."

ANARCHY IN CHINA.—The Boston *Traveler* states that private letters and circulars received in that city from China, give accounts of a sad state of affairs in that country, the result of the civil war which has been so long raging there. The old government having its hands fully occupied in repelling the attacks of the insurgents in the vicinity of Pekin, bands of armed robbers are devastating the country, particularly the Central Provinces. One letter says that forty-eight tea companies had returned to Shanghae from the Central Provinces, having been robbed of all their means of purchase. The great commercial mart of Honan has been burnt by an armed mob. Ningehow, the district from whence the Moning teas are brought, is stated to be in possession of an armed rabble, who have beheaded the Mandarins and taken possession of the government. In some Provinces the Mandarins have forbidden teas to be grown, for fear that it will attract the attention of the insurgents. As to the insurgents at Pekin, it is difficult to ascertain correctly their condition. It is thought that they are still victorious; indeed, a rumor prevailed at Shanghae that Pekin was taken, but that is believed to be premature.

"JOHN BROWN'S TRACT."—The history of this locality, well known to sportsmen, is given by a writer in *Putnam's Magazine* as follows:—

"More than fifty years ago, John Brown, Governor of Rhode Island, bought 200,000 acres of wild land in Herkimer and Hamilton Counties, New York, near the waters of Moose River, for the purpose of carrying on the iron business. A colony was sent on, 3,000 acres of land cleared up, veins of iron ore found and opened, and a forge built. But the mines were not so productive as expected, the soil cold, much money was expended without a return or a prospect of one. The overseer sent out by Governor Brown killed himself, the others became discouraged, and the place was abandoned. At present one family by the name of Arnold live there, occupying some 2,000 acres, run over with foot shrubs and wild grasses."

RELIGIOUS INTELLIGENCE.

An interesting and suggestive package was received some time ago, at the rooms of the American Bible Society, being the charred and mutilated remains of a number of Bibles, bearing the Society's imprint, which had been burned by a party of Irish Catholics in the highway in the neighborhood of Cumminsville, N. Y. The innocent books were distributed to such Catholic families as would receive them, by a colporteur; some sinister influence appears to have changed the feelings of the recipients afterward, and they were publicly burned in the highway.

Williams College, Mass., recently celebrated its sixtieth annual festival. It has educated 1500 men in its day, of whom near 1100 remain on earth, and of these 320 are ministers, 254 lawyers, and 76 doctors. The class that graduated this year is the largest that ever went forth with its appendage of A. B. to their names—62 in number; and the classes that tread in its rear, number respectively 57, 47, and 62 pupils. The new freshman class promises to be 60 to 70, and there will be additions to the other classes.

A new Chinese chapel has been dedicated in San Francisco, the first ceremony of the kind that ever took place in the United States. The cost of this building and lot was $25,000; and besides the audience room, there are accommodations for the pastor's family, for a school, study, etc. The interior walls all around are ornamented with tablets, covered with Chinese hieroglyphics, embodying appropriate texts of Scripture.

The Executive Committee of the American Home Missionary Society state in the last number of "*The Home Missionary*," that it is their desire and purpose to occupy Kansas and Nebraska as missionary fields, as soon as possible, and arrangements are being made by the Society with that end in view.

Oregon City, says the *Western Recorder*, has enjoyed its first revival the present winter, as the fruit of which a number of persons have joined the different churches. There have been added to the Baptist Churches in Oregon about one hundred and twenty-five by baptism, and a number more by letter.

The British and Foreign Bible Society have, at a great expense, translated and printed the Bible in the language of the Mongol Tartars; but the Emperor of Russia, who is the master of the Mongols, has forbidden its circulation, and the whole edition remains useless on the Society's shelves in London.

The North-American Fire Insurance Company acknowledge the receipt of two thousand three hundred and thirteen dollars, through "Father Larkin," from some unknown person. This must be put down as a case of conscience.

An institution called the Clergy College has been founded in England, the object of which is to aid old and infirm preachers. The sum of near $15,000 has been subscribed toward its endowment.

One of the results of the large influx of Swedes into this country, is the erection of Swedish churches at Chicago and St. Paul's, Minnesota.

General Intelligence.

European News.

Of the European news received since our last, we make the following summary.

Bomarsund surrendered to the allies on the 16th Aug.; two thousand Russians were taken prisoners, and the French lost 160 men.

It was reported that the inhabitants of Aland had risen against the Russians, and that Russian sway on the islands had ceased.

The aspect of affairs on the Danube remained without change. As yet nothing has been done in the Black Sea. The expedition against the Crimea was still in progress, but embarkation was deferred on account of the cholera.

From Asia, we learn that an offensive and defensive alliance had been concluded between the Porte and Shamyl. The Porte agreed to recognize the independence of Circassia, and Shamyl in return offered the assistance of 50,000 mountaineers to act in concert with the Turkish forces. The Emperor of Morocco announced his intention to present the Sultan with thirty millions of piasters and 12,000 troops annually while the war lasts.

From Spain, we learn that the Cortes are convoked for the 8th of November, on the basis of the electoral law of 1837—a Constituent Assembly, meeting in one Chamber, with one Deputy for every 35,000 inhabitants. Riots had occurred at Tortoso and Barcelona, and a few fights had taken place between the troops and the people. Otherwise the country appears quiet.

From France, we learn that the fete of St. Napoleon had passed off quietly, but the Emperor was absent in consequence of a rumor that a conspiracy against him had been discovered.

The cholera was slightly subsiding at Genoa, but there were still seventy deaths daily; at Naples it was very violent.

Accounts of the potato disease in the north of Ireland, are more discouraging. It seems to be spreading, though not rapidly.

The London *Daily News* contains a remarkable special correspondence, stating that the British troops in camp at Monastir, near Devna, are decimated by malignant cholera, totally destitute of medicine, famishing for lack of food, and are discontented and almost disorganized. The *Times* correspondent partly confirms the statement.

Tornado at Louisville, Ky.

The Louisville (Ky.) *Democrat* says that 12 o'clock, August 27, 1854, will long be remembered as a terrible epoch in the history of Louisville. With that hour came death to many persons assembled in the house of God, engaged in worship, and destruction to a vast amount of property in the city. One of the most violent storms which has ever swept over this section of Kentucky left its dreadful footprints in the city on that day. After a severe drouth of many weeks duration, the sky, early in the day, indicated rain. The clouds gathered, and we had what persons, not within reach of the tornado accompanying it, would call a thunder shower. But within reach of its sweeping breath was the Third Presbyterian Church, corner of Eleventh and Walnut streets, which it completely wrecked—blowing from a westerly direction, the entire building fell in, roofs, rafters, brick walls and all, crushing some twenty of the congregation to instant death, and wounding seriously, perhaps mortally, some ten or twelve others. The scene is described as most heart-rending. Soon a large crowd assembled, and began their search for the victims. A mother and her three children were grouped in death; another presented a father, mother and babe—the father dead, and the mother mortally wounded, while their little child, placed beneath them, escaped unhurt, protected by the forms of its parents. In other instances some of the victims were found terribly bruised and maimed. The catastrophe has stricken consternation into the very heart of the city, and its people are appalled beyond belief.

The Louisville papers of August 29th, say that on the day following the catastrophe the city presented a solemn spectacle. Business was in a great degree suspended, and the bells were tolled for several hours in the middle of the day. The First Presbyterian Church, where the funeral services of most of the deceased were held, was densely crowded. The bodies of the dead were placed upon a platform under the tower, and the exercises were conducted by several clergymen.

At the opening of the exercises, Rev. Dr. Morrison, who officiated at the ill-fated church, remarked that on the day so disastrous to life, he was requested to preach, but it was not generally known that there would be divine service—hence the small number that were assembled. There were not more than eighty-five persons in the house at any time. During the sermon, which had been commenced at a later period than usual, a storm came up, and the main door of the basement room, where the meeting was being held, was blown open. An elder of the church immediately arose and closed it. Again the door was blown open, and again closed. A third time the violence of the wind blew the door open, notwithstanding the elder was pressing it at the time. Instantly the whole house was filled with particles of sand, and the speaker had his eyes filled with the fine dust. This caused some disturbance in the assembly, and most of the persons present rose to their feet, some jumping out of the windows near where they were sitting. Mr. Morrison said he had not time to recover from the effects of the gusts of wind that struck him with particular fury, before he heard a cracking sound overhead, and in a moment of time after the tempest blew open the door with violence, filling the room with sand, and he saw that the whole walls had fallen in. Immediately about the pulpit, in which he was standing, the plastering was not broken, and to his right several old ladies and others escaped unhurt. He expressed himself as being greatly shocked at the suddenness of the calamity; and when he fairly recovered from the blindness caused by the ascending dust, &c., a most terrible sight presented itself before him. He saw two men already dead—the head of another man, greatly mangled, just appearing among the rubbish—a lady clasping her child in the agonies of death, and a young lady with her body bent across one of the seats, and her face most horribly distorted. From different parts of the building he could hear the groans of the dying, and the stifled screams of the crushed.

Capt. Greenlow, of the steamer Memphis, which boat was badly damaged, thus describes the tornado: He was on the forecastle of his boat when the first blast of the hurricane struck her. He saw the block of houses of Tom Beatty crumble to the ground, and before he could utter a warning cry to those around, the storm was upon him. He clasped his arms around a stancheon to sustain himself. In an instant he heard a rushing sound over his head, and a noise that was like the crack of an immense wagon whip, and saw the greater portion of his cabin roof sailing over his head, and alighting in the river fifty to seventy-five yards ahead of him. A moment after, the ponderous hull of the boat received a tremendous blow, as it were, and was whisked from its moorings over to a reef of rocks in about the space of time required to draw breath.

Three Hundred Men bound for Kansas.

The Albany *Evening Journal* of Aug. 30th, says:—The second Kansas party from Massachusetts (with twenty-five from New York,) reached this city last night about eleven o'clock. They were three hundred strong! New-England, which has given millions of her sons and daughters to the great West, never sent out a more sturdy set of men, nor one having a more holy mission. They will place their mark upon the political, intellectual and social character of Kansas. Involuntary servitude can find no resting place where such men rule. And that they, and others like them, will rule Kansas, is becoming every day more and more apparent. An over-ruling Providence will frustrate the wicked designs of the Propagandists, and render them subservient to the cause of Liberty and Justice. It was very gratifying to witness the interest felt by a large number of our citizens on the arrival of these three hundred freemen. A meeting had been called early in the evening to make arrangements for their reception, and a large crowd remained together until 1½ o'clock to bid them welcome. The interview was deeply interesting and impressive. The *purpose* of their mission, and the gratifying enthusiasm with which they have entered upon it, could not fail to awaken emotions, which found expression in befitting congratulations. The meeting—held in the large parlor of the Delavan House—was continued until after midnight. We have seldom witnessed a more interesting reünion, or one better calculated to awaken the zeal of the patriot. There was real sublimity in the spectacle presented by these three hundred men, leaving their old New-England homes for the Far West, in order to rescue a vast territory from the sin and curse of Slavery. Never was there a more holy crusade, or one pregnant with more glorious results. All honor to the noble men who have given their hands and their hearts to the holy work.

Awful Fatality.—There has been a terrible visitation of the cholera in the family of Mr. Aaron Daniels, a respectable farmer, residing about three miles north of Ottawa, Ill., and east of Fox River. The first victim was Mrs. Minerva Daniels, aged 17, who died on Saturday evening; on Monday night, Jonathan Daniels, son, aged 20 years; Ruth Ann Daniels, aged 14 years; Judith Daniels, aged 11 years; Aaron Daniels, 4 years; and on Thursday morning, Mrs. Aaron Daniels, aged about 40 years. The family was widely connected, and among the visitors the following fell victims: On Monday evening, George Head, son of Thomas Head, aged 18; Louisa Parker, child of Mrs. Parker, daughter of Aaron Daniels; Mrs B. Flemings, sister of Mrs. A. Daniels; Alvah Channel, living with A. Daniels; Miss Kingsley, school teacher, who had been boarding in the family; and Mr. Garret Galvin, who had assisted in burying the family of Mr. Daniels. The disease spread into no other families.

Broken Banks.—The Bank Panic is over for the present. Thompson's Bank Note Reporter gives the following as the prices of the bills of the recently broken banks:—

Drovers' Bank, Ogdensburgh, N. Y., failed at 11 A. M, August 24	75c.
Bank of Milford, Delaware, failed at 11 A. M., August 24	25c.
Bank of Carthage, N. Y., failed Aug. 21	85c.
Erie and Kalamazoo R. R. Bank, Michigan, failed at 12 M., August 21	50c.
Bank of Washtenaw, Michigan, failed at 12 M., August 21	—
Farmers' & Merchants' Bank of Memphis, Tenn., failed at 12 M. Aug. 16	25c.
Adrian Insurance Co.	50c.

SUMMARY.

In Saratoga, N. Y., a short time ago, a boy 12 years of age, named Moor, was sent to the county jail for stealing. In jail he met a brother in confinement for crime; also a brother-in-law waiting for the Grand Jury to investigate a charge of perjury. A sister of Moor's (the wife of the one in jail for perjury) is in the county poor-house on the charge of being a prostitute and vagrant. Another one of the family was arrested two days after for malicious mischief. The father is a laboring man, somewhat given to indulgence in spirituous liquors.

The Providence *Post* says: "As the New York freight train on the Stonington Railroad was on the way to this city Wednesday morning, the connecting rod of the locomotive snapped and broke through into the boiler. The two firemen were seriously and it is feared fatally scalded. The engineer was stunned for a time by falling upon his head in attempting to jump from theengine. No other person was injured, and we do not learn of any damage to property."

Mr. George Henry Hull, of Wallingford, who was drowned in the Quinnipiac River on the 27th, in company with three others, went to the river to bathe, taking his horse with him. He undertook to swim his horse across the stream, but after reaching where the water was ten or twelve feet deep, his courage failed, and in attempting to turn the animal, he was thrown off. Being unable to swim, he sank almost immediately, and before assistance could reach him.

A sale of a free white woman was recently made at Freemansburg, Lehigh County, Pa. The parties have been residents of that place for some time, are natives of Germany, and the transaction consisted in a man disposing of his wife to another man for the sum of one dollar. The parties were represented as being of intemperate habits. Writings are said to have been signed by the trio—the wife, the new husband, and the old husband.

A dispatch dated Albany, Tuesday, Aug. 29, says: The Express train on the Central road, which reached this city at 7 o'clock this evening, ran over two ladies at Canastota, seven miles this side of Syracuse, instantly killing them. The ladies were just descending from the Mail train, going West, which was waiting for the Express train to pass; unfortunately, they got out on the wrong side of the cars, and were caught by the passing Express train, and horribly mangled. They were literally torn asunder, their limbs being rent from their bodies.

At Lexington, Ky., recently, a white boy, about twelve years of age, was observed lying in a wagon, which had stopped on the road about three miles from Lexington. It was thought he was asleep, but upon examination he was discovered to be dead. It appears, his father had promised him a severe whipping, and to avoid being punished he had taken strychnine. Dr. Bell, of Lexington, held a post mortem examination upon the body, and the verdict was in accordance with the facts.

By the way of New Orleans, we have late and important advices from the Rio Grande. The revolution in Tamaulipas was spreading to an alarming extent, and it is reported that there is no doubt of the ultimate success of the insurgents. Col. Cruz and army were rapidly advancing upon Matamoras, and Gen. Caravajal had again entered the field, and was marching his army against the Government forces. The occupation of Tampico and Matamoras would be hotly contested by the revolutionists.

The Troy *Budget* says:—On Tuesday morning, as a double wagon containing a number of persons from the nail factory, who were on a blackberry excursion, was crossing the bridge over the Poestenkill, on the Poestenkill and Berlin Plankroad, one side of the bridge gave way, precipitating some thirty in number, wagon, horses, &c., into the river, a fall of some ten feet. Nearly all the party were more or less injured, but none seriously, except James Peabody, who had both his thighs broken.

An Ohio Yankee has just shown us an improved "candle holder" which he has invented, which seems to be a good thing. Instead of a round tube, the candle is held by four spring wires of the size of knitting needles, approaching each other at the top, which adjusts their capacity to whatever is inserted between them, so that the largest candle is readily received, while the smallest is tightly held, and may be reversed and violently shaken without dropping the candle.

A great National Cattle Show is to be held under the auspices of the United States Agricultural Society, (of which Hon. Marshall P. Wilder is the President,) to take place at Springfield, Ohio, on the 25th of October, and continue three days. It will of course be one of the greatest exhibitions of the kind ever witnessed in this country. The large amount of $6,000, in the shape of premiums for the best cattle, &c., is offered, and the competitors will not be few.

A terrific tornado passed over the City of Louisville, Ky., at 12 o'clock on Sunday, Aug. 27th. The Third Presbyterian Church was blown down during service, causing the instant death of twenty of the congregation, and severely injuring ten or twenty others. About one hundred other buildings were unroofed and blown down. The total loss of property is estimated at $100,000. The same tornado passed over Jeffersonville, blowing down four houses.

The ship Antarctic, Capt. Stoufer, which arrived at New York last week from Liverpool, brought One Hundred and Eighty head of cattle, consisting of Durham bulls, cows, heifers and calves, Alderney cows, fine sheep and swine and one horse, for the Kentucky Stock Importing Company. The ship was forty-one days on the passage, and yet of this large and valuable cargo but three sheep were lost.

The New York Central Railroad have made the purchase of one of the five wires of the Morse Telegraph between Albany and Buffalo, for their own use. Offices are to be erected at stations along the line of the road where there are none at present. Workmen for the past month have been engaged between Utica and Buffalo, in repairing and erecting offices, &c.

Mr. Lorance, a worthy citizen near Cornersville, Giles Co., Tenn., was murdered recently by one of his negro fellows. Mr. L. ordered the negro to mow at a certain place, which he refused to do. Mr. L. struck him with a fork he had in his hand, when the negro made a stroke at him with the scythe, severing his body nearly in two.

The greater part of Central America has suffered severely, for the past two years, from the devastations of a species of flying grasshopper called "chapulin" or "langosta." These traverse the country in columns of incomputable millions, filling the air like flakes of snow in a storm in winter. Wherever they alight they devour every green thing.

The suit instituted before Esq. Wooley against the Jeffersonville Railroad, claiming damages because the company refused to carry as a passenger a colored person who could not prove his freedom, has been decided against the road. An appeal will be taken to the Circuit Court, and, if necessary, to the supreme tribunal of Indiana.

The excitement in New York in relation to Western money has all blown over. Indiana is now bought at 3, and Wisconsin and Illinois at 2 per cent. discount. There have been no recent failures. The Brokers report an unusually large quantity of counterfeit and altered notes in circulation.

At the late commencement of Harvard University, a son of Robert C. Winthrop inserted into his spoken address a passage reflecting upon certain officers of the College, which passage he had been ordered to omit. He was in consequence deprived of his degrees.

The Grand Trunk (Canada) Railroad Company will open an additional section of 100 miles of their line to Quebec on the 2d of October. Arrangements, it is stated, are being made to run an express train between Boston and Quebec, viâ Portland, in 16 hours.

Mrs. Saran P. wife of the Rev. W. F. Williams, formerly of Utica, lately missionary in Syria, died on the 1st of July, near Mosul. She had left her home in the town, for a journey to recruit her health, which had long been failing, but died at two days' distance from the town.

At Newport, R. I., a few days since, a little boy found in the water, close by a wharf, a needle book, containing what appeared to be a few useless papers. They were dried, and proved to be notes to the value of nearly $400, drawn in favor of a lady. Subsequent inquiry proved that the notes belonged to a lady in Lowell, and they were her only property.

On the 25th of August, a storm of wind, hail, and rain, passed over Genesee, Allegany Co., N. Y., doing considerable damage. The grist-mill of J. & D. Edwards was split from top to bottom by a falling tree. The roof, two floors, and seven beams were cut through, and the sides of the building were left standing. Two persons in the mill escaped uninjured.

A patent has been granted by the French Government for making sugar from pumpkins; it is said the quanity produced will be at least as great as could be obtained from an equal weight of beetroot. This invention comes at a time when it has been found that beetroot can be more profitably employed in making brandy than sugar.

The Woburn *Journal* says that there is a poor debtor in the Cambridge jail, who has been there since last April, from inability to pay a claim of $23, made against him by a lawyer of Boston. The debtor has a wife and four children in destitute circumstances.

The Mexican papers record a number of deaths in Chihuahua and other places from actual starvation. The crops in nearly half of the State were a complete failure, and unless speedy relief was procured, the loss of life from famine would be frightful.

Our countrymen may prepare to witness shortly an immense increase in European emigration to our shores, growing out of the legislation of Congress at the last session, whereby so many new public land directed to be opened in all quarters of the great West.

A correspondent of the Gardener's *Chronicle* says:—"Every one finds great difficulty in keeping garden seats more than a year without constant painting. Gutta percha thinly laid on, and turned round the sides and nailed, will last forever; it looks garden like, and costs no more than one painting."

The Rev. Dr. Converse, editor of the *Christian Observer*, Philadelphia, whose office was recently burnt with all his library, letters, and a part of his mail books, calls upon postmasters, and clergymen in particular, to assist him in restoring his mail books.

Quite a panic prevailed in Savannah at last accounts, in consequence of the increase of the yellow fever, and the citizens were rapidly leaving. At Charleston, also, great uneasiness was manifested, and preparations were making to open a yellow fever hospital, should the disease become epidemic.

The Superintendent of the Michigan Central Railroad Co. announces that no through freight trains will be run hereafter on that road on Sunday, and no other train excepting an evening passenger train from Detroit to Chicago.

The Oneida *Sachem* states that Lyman L. Kingham, County Treasurer of Madison County, has made an assignment of all his property for the benefit of his creditors. It is said his liabilities exceed his means to pay in the sum of $50,000.

All the parties of Government engineers recently engaged in running experimental Washington, busily engaged [illegible] Pacific railroad, are now in their several reports, which are to be ready for promulgation by the meeting of Congress.

Hon. John Wentworth, in a letter to his paper from Washington, says "there is no earthly doubt but the Homestead bill was beaten because it would induce free laborers to go to Kansas and compete with slave labor."

At the auction sale of tickets for Grisi and Mario's first concert in New York, the minimum price was fixed at $5 and $3. The first ticket sold at a premium of $250; the second $20; and so downward.

Several small riots were got up in New York on Sunday last, between the Irish Catholics and the "Wide Awakes." In one case pistols were fired, and two or three persons seriously injured.

A young woman shot her little brother at Indianapolis on the 11th inst., by foolishly snapping a pistol at him that she did not know was loaded. The ball entered his mouth, and mangled his head in a dreadful manner.

Mrs. Doctor Clark, of Boston, who graduated about two years ago, has sailed for Paris to avail herself of the medical and surgical advantages which so preëminently distinguish that city.

The Directors of the Syracuse and Binghamton Railroad have fixed upon the 20th of September next for the formal opening of their road. A grand celebration is contemplated.

It is said that notwithstanding the recent draft of seven millions to meet the payment on account of the Gadsden treaty, there is now in the treasury of the United States about twenty-five million dollars, subject to draft.

The British government have been trying experiments with cannon balls, made of antimony. They break wherever they strike, and hence are more destructive to human life.

Rev. Dr. Spring lately preached on the occasion of the forty-fifth anniversary of his settlement as pastor of the Brick Presbyterian Church, New York.

On and after the 1st of October, the circulation of foreign bank notes below $10 will be prohibited in the State of Ohio by a law passed last winter.

The coal product of the world in 1853, is estimated at 75,000,000 tuns, of which amount 40,000,000 were produced by Great Britain, and 9,000,000 by the United States.

The cholera broke out among the Irish at Fall River, Mass., on Saturday, Aug. 26, and up to the 28th nineteen deaths occurred.

Nineteen thousand six hundred and eighteen emigrants arrived at New York during the first twelve days of August.

Mr. B. F. Demeritt arrived at Eastport, Maine, on Friday evening, in just *forty-nine hours* (including all stops) from Chicago, Ill.

Nine thousand dollars were obtained from the Chemical Bank in New York, last week, on a forged check.

Baron James Rothschild has contributed a further sum of 50,000 francs ($10,000) to the support of his co-religionists in Jerusalem.

New York Markets—September 4, 1854.

Ashes—Pearls $6 00; Pots 7 00.

Flour and Meal—Flour 9 75 for Canadian, 9 62 a 10 25 for common to good State, 10 62 a 11 25 for extra Genesee. Rye Flour 6 00 a 6 75 for fine, 8 00 a 8 62 for superfine. Corn Meal, 4 25 for State, 4 37 for Jersey.

Grain—Wheat 1 95 a 2 04 for Southern white, 2 10 a 2 20 for white Genesee. Rye 1 20. Barley 90 a 95c. Oats 47 a 49c. for Jersey, 52 a 53c. for Western. Corn 85 a 86c. for Western mixed, 87 a 88c. for yellow. White Beans 1 00 a 1 25.

Provisions—Pork 11 50 for prime, 14 12 for mess. Beef 12 00 a 13 00 for country mess. Lard 11½c. Butter 14 a 17½c. for Ohio, 18 a 21c. for fair to prime. Cheese 9 a 10½c.

Hay—70 a 75c. per 100 lbs. for shipping.

Lumber—15 50 a 16 00.

Potatoes—A marked decline within the past week. Mercers and Pinkeyes 3 25 a 3 62 per bbl. Sweets 3 00 a 3 25.

Seeds—Clover 11½ a 12c. Timothy 2 62 a 3 00 per bushel for mowed, 3 12 a 3 50 for reaped.

Tallow—12½c. for Butchers' Association.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

In North Brookfield, N. Y., August 21st, by Eld. Joshua Clarke, Mr. Henry F. Funck, of Leroy, N. Y., to Miss Tirzah M. Read, of the former place.

By the same, in Sangerfield, N. Y., Aug. 29th, Mr. Ethan A. Babcock, of Brookfield, N. Y., to Miss Olive Brusie, of the above place.

DIED,

In Hampton, Ct., on the 1st of August, 1854, after a long and painful illness, Mrs. Sarah Lewis, wife of Enoch B. Lewis, Esq., and daughter of the late Col. J. M. Knowles, of Westerly, R. I., aged 48 years. She embraced religion in youth, and soon commenced the observation of the Sabbath of the fourth commandment. She connected herself with the 1st Seventh-day Baptist Church of Hopkinton, R. I., where for more than thirty years she was a bright ornament to the cause of Christ, and only shone the more brilliantly as death approached. She was among those who first led in the work of Sabbath-School instruction, and doubtless many will rise up in the judgment and call her blessed, for her work of love in this department. "The memory of the just is blessed." c. m. l.

In Stephentown, N. Y., Mercia Content Maxson, daughter of Joshua B. Maxson, in the twenty-fourth year of her age. The subject of this notice was one whose amiable qualities endeared her to all who knew her. Although she had not made a public profession of her faith in Christ, by baptism, yet she has left an evidence, in her daily life, in her patience and resignation, that gives us strong consolation in her death. Her last words were, "I give my Saviour all I have."

In Alfred, August 31st, Abby Jane Sisson, daughter of George and Huldah Sisson, in the 23d year of her age. Her sickness was dysentery, accompanied with canker. Just before death had done its work, with great composure she divided her clothing and other valuables to her brothers and sisters, gave all her parting address, and offered up her last prayer to God for them. This done, she fell asleep. n. v. h.

In Westerly, R. I., Aug. 23d, Leonce Edwin, son of Edwin G. and Mary A. G. Champlin, aged 11 months and 14 days.

Of cholera, at Indianapolis, Miss Frances M. Osgood, eldest daughter of Rev. S. M. Osgood, late missionary to Burmah.

RECEIPTS.

FOR THE SABBATH RECORDER:

I C Chapman, Ashaway, R I	$2 00	to vol. 11	No. 52
A G Boss, Mystic Bridge, Ct.	2 00	11	52
Aaron Coon, Petersburg	2 00	11	52
Russell Stillman "	3 00	4	13
David Maxson, Adams	2 00	11	52
Mrs Warren, Alfred Center	2 00	10	52
Mary Collins "	1 50	11	7
W C Whitford, New York	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David Maxson, Adams	$1 00
W C Whitford, New York	1 00

WILLIAM M. ROGERS, Treasurer.

☞ This number of the *Recorder* completes the first quarter of the current volume. Payments for the volume are now due, and would be very acceptable. We hope it is only necessary to mention the subject to secure attention to it.

Our Anniversaries.

THE Eleventh Anniversary of the Seventh-day Baptist Missionary Society will be held at Little Genesee, Allegany Co., N. Y., on the fifth day of the week before the third Sabbath in September, (14th day of the month.) The Anniversaries of the American Sabbath Tract Society and the Seventh-day Baptist Publishing Society will be held at the same place on the following day.

☞ The Educational Committee appointed by the General Conference will hold a session at Little Genesee during the Anniversary season. The Committee consists of T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. R. Irish, L. Crandall G. B. Utter, J. M. Allen, and O. P. ull.

☞ The next meeting of the Executive Board of the Seventh-day Baptist Western Association will be held at Little Genesee during the season of Anniversaries.

Board Meetings.

The Executive Boards of our Missionary, Tract, and Publishing Societies will hold meetings at Plainfield, N. J., on First-day, Sept. 10th.

North-Western Association.

THE Eighth Anniversary of the Seventh-day Baptist North-Western Association will be held with the Milton Church, commencing on the fourth day of the week before the fourth Sabbath in September, 1854, at 10 o'clock A. M. Introductory discourse by Eld. O. P. Hull. V. Hull, Cor. Sec.

Milton Academy.

A. C. Spicer, Principal, and Professor of Mathematics and Natural Sciences.
Albert Whitford, Professor of the Greek and Latin Languages and Literature.
Mrs. S. M. Spicer, Preceptress, and Teacher of Painting, Penciling, French, German, and Italian.

First Term for 1854 commences Wednesday, Sept. 6th—closes Wednesday, December 6th.

A commodious academic edifice, constructed in the best style, is in progress of erection by the Trustees. An ample apparatus for a complete illustrative course of experiments in the departments of Philosophy, Chemistry, and other natural sciences, of a much improved style and quality, has just been purchased at Boston. Other teachers will be employed, and no pains will be spared to advance the interests of pupils and patrons. Absolute thoroughness of discipline is our aim.

Aug. 10, 1854.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. Whitford, Preceptress, who will be assisted by competent teachers, as occasion may require.

Instruction.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

Expenses.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals, $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

Regulations.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

David Dunn, Pres. of Board of Trus.
Isaac H. Dunn, Sec'y.
New Market, N. J., July 20, 1854.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M, passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepeie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

Sunday Mail Train at 9 A. M. from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 6 P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

☞ The following figures from the time-table will be useful to our readers in Allegany County. A * indicates that the trains so marked do not stop at that place.

Trains moving Westward.

STATIONS	Way Ex.	Night Ex.	Mail.	Dunk. Ex.	Emig't.
Leave New York	12.45	6.00	8.15	7.00	6.00
	A. M.	A. M.	P. M	P. M.	P. M.
" Hornellsville	2.57	7.00	12.12	6.40	8.48
" Almond	*3.10	*7.15	12.34	6.59	*9.30
" Alfred	*3.22	*7.38	[illegible]	[illegible]	[illegible]
" Andover	[illegible]	7.40	1.05	*7.15	10 02
" Genesee	4.07	8.02	1.22	1.28	7.38
[illegible]	[illegible]	*8.10	1.42	*7.44	10.55
" Phillipsville	4.30	*8.17	1.54	*7.51	11.11
" Belvidere	4.40	8.29	2.06	7.57	11.30
" Friendship	4.52	*8.37	2.20	*8.05	11.46
					A. M.
Ar. Dunkirk	8.52	12.12	6.08	10.49	5.20

Trains moving Eastward.

STATIONS.	Cincin. Ex.	N. Y. Ex.	Mail.	Night Ex.	Stock Ex
	P. M.	A. M.	A. M.	P. M.	A. M.
Leave Dunkirk	9.30	3.00	12.45	6.42	5.30
	A M.	A. M.	P. M.	P. M.	P. M.
" Friendship	12.45	6.02	1.09	7.00	6.20
" Belvidere	12 53	6.09	1.21	7.11	6.38
" Phillipsville	1.00	6.15	1.31	7.17	6.53
" Scio	1.08	6.22	1.42	7.25	7.19
" Genesee	1.23	6.36	1.58	7.38	7.43
" Andover	*1.42	6.51	2 21	7.55	8.15
" Alfred	*2.00	7.07	*2.41	8.12	9.00
" Almond	*2.10	7.15	2.54	*8.20	9.13
Ar. Hornellsville	2.20	7.25	3.05	8.30	9.30
	P. M.	P. M.	P. M.	A. M.	
" New York	2.55	7.32	9.10	10.02	

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

Miscellaneous.

Chinese Battle in California.

A correspondent of the *Shasta Courier*, writing from Weaverville, in Trinity County, under date of July 19, says:—

The Chinese have been for some time preparing for a general fight—the cause for such preparation is the same here as in other parts of the State, a sectional hatred and clannish difference, brought from their native land. From day to day these differences have increased, although numerous attempts have been made by their leaders and Americans to settle them, but all endeavors were in vain. Patience with them ceased to be a virtue on Saturday last, when they met to fight out their "pent-up wrath," and a bloody fight it was. The parties met in all their accustomed modes of warfare—their banners, shields, lances and helmets, the same as used in their wars at home. On Saturday morning both parties were out skirmishing and drilling; they were designated as the small party and the large party, the former consisting of 140 men, and the latter of about 400. At about 3 o'clock in the afternoon the small party charged upon the other. The conflict was short but destructive; the small party were victorious, killing eight of the larger party, and driving the remainder from the ground, and capturing their flag as a trophy of war; the small party had but two men killed. Some ten or twelve on both sides were severely wounded. One white man, who was interfering in the fight by discharging his pistol at one of the parties, was shot dead by some spectator of whom there were about one thousand. All day the greatest excitement prevailed throughout town; some were for, others against their fighting. Our Sheriff did all in his power to stop the difficulty, up to the very latest hour, but he could accomplish nothing—fight they would, and fight they did. But their differences are in no better condition now than they were before. Neither dare go to work; one is afraid of the other, consequently both are idle. So matters stand at present. On Sunday the large party collected their dead together and burned them, in the same manner as do the Indians of this country, and then buried their ashes. The small party buried theirs with all the imposing ceremonies of war; they all turned out in funeral procession and followed the bodies to their graves, accompanied by music, as white men would. The white man killed was also buried the same day. It was a day of funerals.

The Remains of the Steamer Erie.

From the Buffalo Democrat.

For thirteen years has the engine of this fire-consumed steamer laid at the bottom of the lake. Portions of the machinery are almost unaffected by the water. The starting bar for instance, is as good as new. The lower part of it looks fresh. The walking beam is but little touched by rust. In places the water has not acted on it at all. Portions of the condenser are also quite fresh. It will sound strange for us to say that after a thirteen years' soak some of the nuts of the machinery turn freely—the grease having been preserved in the threads of the screws. The water has acted with unequal effect on different kinds of iron. A pair of tongs, for example, and a steel yard, look only as if exposed to mild autumn's usage. A stub-and-twist double barrel, of German make, is honey combed and full of holes. Another double barrel gun, seemingly English, is not nearly so much injured. Cast iron has stood the bath better than wrought, of course. Some of the heavy castings could be used again to-day.

Had they lain in salt water thus long instead of fresh, they would have been totally destroyed. Most all of the engine work, and most of the tools and utensils belonging to the crowd of immigrants upon the ill-starred steamer show the action of fire upon them. The frame of the walking beam still has the blue scales and bluish tinge given to wrought iron by intense heat—by "burning," so called.

A curious effect of the heat is exhibited by three watches, recovered from the wreck. They all stopped about the same time—at 10 o'clock, 40 minutes. The crystals melted down, and united with the dials—the cases soldered themselves together at the joints. Yet the pressure of the water upon them at the depth of 69 feet was so great that they filled with the fluid, and now hold it tight within them. A deposit has taken place, which seems to have closed the fine passages through which the water entered.

Axes, hoes, spades, forks, rakes, cow bells, flat irons, knives and forks, scissors, and every conceivable iron article in use in a German or Norwegian household, came out of the wreck in profusion. Fire and water have marked them all. The tone of a cow bell now in our office is, however, quite good, the clearness of its ring, though, being somewhat abated by its thirteen years drowning. The chief injury, after all, done the iron work, and to the iron portion of the cargo of the steamer, was by fire and not by water. Masses of stove plates are soldered together by intense heat, and bundles of wire and sheet iron are welded together.

Much gold and silver coin, as we have recently stated, was found upon the floor of the steamer, and between her timbers on each side of the kelson. She was badly broken forward when raised, and some thirty feet from the bows aft was taken ashore at Point Abino and searched. The first parcel of five franc pieces was there found, and so close by the fracture as to induce the belief that more or less of the coin must have fallen out into deep water and been lost. This part of the wreck was afterward towed out into the Lake, and dropped. The portion now out near the Marine Railway astonished everybody with the spectacle of a great steamship burned down in the water, to within a foot of the kelson, in two or three places. She is almost as thoroughly burned down as she would have been if she had been on dry land, instead of a rolling sea.

Even at the depth of 69 feet there has been such action in the tideless body of water, Lake Erie, that the wreck is covered with blue clay, in places over a foot thick. As she lies, the industry of the wreckers takes the California shape. Hoes worked between the timbers fetch up a mingled mass of cinders, broken crockery, clay, scraps of iron, sand and rubbish of all sorts. It is lifted into a long, many chambered gold washer, and thoroughly washed with water thrown from a forcing pump. Silver, gold, lead, copper and iron shot fall to the bottom, and are carefully gathered.

The Erie has been raised by a Company composed of Mann, Vail & Co. of this city, and Mr. Gowen of Boston. The diving apparatus was the submarine armor of Wells and Gowen. Two schooners and a steam tug were employed in lifting the wreck. A heavy frame work of wooden timber a little wider than the Erie was rigged up and made fast abaft the mainmasts of the two vessels, and stretching from one to the other; a similar erection was made right aft their foremasts, very heavy compound iron blocks were attached in the center to each of these frames, and the lifting power was applied by capstans from the decks of each of the schooners. But the scientific and delicate work was done under water, and by means of the indispensably necessary armor, by which Mr. Gowen makes man a really amphibious animal. One of the Nantucket Coffins, we believe, was the superintendent of the operations at the scene of the memorable disaster.

How horrible was the calamity—how inexplicable! If our memory serves us correctly, some 340 human beings perished fearfully in the alternative of a grave in the fire or in the deep water. How stirred the sympathies of this city! How wild was the excitement here—and how for weeks we sickened and shuddered over the ghastly companies, of swollen, burned, and disfigured corpses that were laid in ranks upon our wharves and upon the beach. May a like disaster never again happen upon this beautiful water!

A Model Letter.

We see it stated in various papers that the following letter was actually received in Oberlin, Ohio, from an old acquaintance in Georgia, and the parties all being known there, it was published in the *Oberlin Evangelist*. Its authenticity was never questioned:—

"B——, Georgia, Sept. 4, 1845.

"DEAR SIR: I take up my pen to write to you once more, though it is not I that write, but the Lord that writeth through me. Permit me to inform you that since I wrote to you last I have come out and embraced the religion of the Lord Jesus Christ, and am now living in the light and liberty of the children of God. We have had quite an interesting church meeting here last week in relation to Deacon D——. It was thought by many that he would be disfellowshipped, but finally his case was set forth in such a vivid light by the influential members of the church, our pastor among the rest, he was honorably discharged. For fear you will think the case worse than it is, I will just state the facts, (although that you are such an Abolitionist, I suppose you will think it bad enough as it is.) The Deacon had an old slave that had been in the habit of running away, but had always been caught, until finally about two weeks ago he made another escape. No sooner was the old thing missing than cousin H—— borrowed neighbor P——'s hounds and started in search of him. He had not proceeded far in the woods before he found the old man perched upon a limb of a large tree. He ordered him several times to come down, but the old man, stubborn as an ass, still maintained his position. The deacon then becoming excited, fired his gun at him. The ball passed through his ankle, and mangled it in such a manner that it mortified and he died. But as I have before stated, our good pastor, (may the Lord bless his soul,) held for the justification of the deacon in such a vivid and heaven-approving style that he was discharged upon the ground that he had a right to do what he pleased with his own property—a judgment which would have been passed by any righteous man. Your uncle J—— buried his youngest child last week. Your cousin W—— thought some of studying at Oberlin, but it is such an abolition hole, I do not think his father will let him go. I have partly bargained for about fifty slaves belonging to Mr. ——. If I can get them as cheap as I expect to, I shall make profit on them, for I understand that the Orleans market is quite good now. I expect to send them down as soon as my driver recovers; for in flogging one of my old slaves the other day, he received a very severe wound from him, he having struck him with his hoe, whereupon the driver instantly drew his pistol from his pocket and shot him dead upon the spot, a fate which he justly merited. From his extreme age (being nearly 80 years old) I consider his death a gain and not a loss to me.

In your last you spoke of visiting us next year. If you come, I pray you to leave your abolitionism behind and show yourself a man. It is now time to go to prayer-meeting, and I must close. My wife joins me in love to you.

"Yours, J. F. F."

Important Discovery.

The *Gazette Hebdomadaire de Medecine et de Chirurgerie* gives an account of some experiments equally important in a practical as in a theoretical point of view, and from which it results that air passed through cotton no longer produces either fermentation or putrefaction. The journal describes as follows the plan of proceeding of two German servants, who have made these experiments. The apparatus made use of is simply composed of a glass globe, hermetically closed by a cork covered with wax, and provided with two tubes, one of which is in communication with one of the extremeties of the filterer, which is itself terminated by a small tube at right angles. The second tube serves as an aspirator; it goes down almost to the bottom of the globe, and communicates hermetically with a gasometer. The globe contains the fermentable substance. When it has been ascertained that the joints are perfectly closed, the globe is placed in a vessel containing boiling water, where it is kept until the different tubes of communication have become hot, after which a second examination takes place to see that every part remains hermetically close, and then the cock of the aspirator is placed in such a manner that the water runs drop by drop. A first experiment was made on muscular meat, with water added; and in order to make a proper comparison, there was placed near the apparatus a second globe containing the same kind of meat, and communicating freely with the atmospheric air. At the end of a fortnight the matter contained in the second globe was in a complete state of putrefaction, while that in the globe which only received the filtered air was not at all changed, and when, at the end of twenty-three days, the apparatus was opened, the meat was just as it was on the first day. From those experiments it results that meat recently boiled, and fresh broth, may be kept thus good for several weeks.

Alexander Hamilton.

Hamilton was most thoroughly imbued with a sense of Burr's unworthiness, and deemed it due to his country to balk his election over Jefferson; and did so. His letters to the federal members of Congress painted Burr in his true character, and dashed far from his grasp, and for ever, the gilded prize his hand was touching. For that frustration of his hopes, four years afterward, he killed Hamilton in a duel, having on the part of Burr the spirit of an assassination—cold-blooded, calculated, revengeful, and falsely pretexted. He alledged some trivial and recent matter for the challenge, such as would not justify it in any code of honor; and went to the ground to kill upon an old grudge which he was ashamed to avow. Hard was the fate of Hamilton—losing his life at the early age of forty-seven, for having done justice to his country in the person of the man to whom he stood most politically opposed, and the chief of the party by which he had been constrained to retire from the the scene of public life at the age of thirty-eight—the age at which most others begin it, he having accomplished gigantic works.

He was the man most eminently and variously endowed of all the eminent men of his day—at once soldier and statesman, with a head to conceive, and a hand to execute; a writer, an orator, a jurist; an organizing mind, able to grasp the greatest system; and administrative, to execute the smallest details; wholly turned to the practical business of life, and with a capacity for application and production which teemed with gigantic labors, each worthy to be the sole product of a single master-intellect; but lavished in litters from the ever-teeming fecundity of his prolific genius. Hard his fate, when he felt himself constrained to appeal to posterity for that justice which cotemporaries withheld from him. And the appeal was not in vain; Statues rise to his memory; history embalms his name; posterity will do justice to the man who, at the age of twenty, was "the principal and most confidential aid of Washington," who retained the love and confidence of the Father of his country to the last; and to whom honorable opponents, while opposing his systems of policy, accorded honor and patriotism, and social affections, and transcendental abilities. This chapter was commenced to write a notice of the character of Colonel Burr; but that subject will not remain under the pen. At the appearance of that name, the spirit of Hamilton starts up to rebuke the intrusion, to drive back the foul apparition to its gloomy abode, and to concentrate all generous feeling on itself.

[Col. Benton

Green Fodder.

The late Col. Pickering in an address before the Essex County, (Mass.) Agricultural Society, once said:—

"Every farmer knows how eagerly cattle devour the entire plant of Indian corn in its green state; and land in good condition will produce heavy crops of it. Some years ago, just when the ears were in the milk, I cut close to the ground the plants growing on a measured space, equal, as I judged, to the average product of the whole piece; and found that, at the same rate, an acre would yield twelve tons of green fodder, probably richer and more nourishing food than any other known to the husbandman. And this quantity was the growth of less than four months.

"It has appeared to me, that the sort called sweet corn, yields stocks of richer juice than the common yellow corn. It is also more disposed to multiply suckers—an additional recommendation to it when planted to be cut in a green state for horses and cattle, and especially for milk cows; and at the time for planting may be so regulated as to furnish supplies of food just when the pastures usually fail. I am inclined to doubt whether any other green food will afford butter of an equal quality."

To Preserve Beans and Peas.

A new method for keeping the above fresh for any length of time, so that they shall lose neither their taste nor original softness, has been lately introduced to notice by A. Albert, of Paris. Take the beans when not much larger than peas, and pursue the following directions for both vegetables:—

Plunge them for a minute in boiling, and afterwards in cold water, spread them out for several hours on canvas frames. Then place them in an oven slightly heated, on frames covered with paper, leave them long enough to be at the same warmth as the oven, and then expose the frames to a current of air till the articles are cold. The frames are then replaced in the oven and again exposed until the beans are perfectly dry, not so as to break, but almost like beans dried naturally.

The articles should be gathered and dried the same day, if not they should be left during the night in the oven. They should be kept in dry and clean bottles, and to each bottle of beans there should be added a bunch of dry savory. Before using the vegetable they should be steeped some hours, in tepid, or over night in cold water; if they are beans the water is thrown away, and they are cooked in the usual manner, but if peas, they are only just covered, and they are cooked like green peas. Vegetables prepared in this manner are as good as if they had just been gathered.

A New Way to Make Tea and Coffee.

In the refreshment department of the Sydenham Crystal Palace is introduced a new mode of making coffee and tea by hydrostatic pressure. It is the invention of M. Loysel, a French chemist, and by its agency he proposes to achieve the following results, namely: The production of tea and coffee of peculiar flavor and clearness, and a great economy and saving in the use of the material. With a pound of coffee, valued at one and fourpence, he undertakes to produce an imperial gallon of the infusion, too strong for ordinary use, and of a limpid clearness that would be quite unattainable by any other means. His process is by scientific appliances, and a recognition of the known tendency of liquids to find their level, to force the boiling water twice through the coffee, and thus to get hold of the entire principle called cafeine—a thing which he alledges is never done by the ordinary mode of preparation. In the preparation of tea his great discovery is a very simple one, and one of which every housewife may avail herself. M. Loysel says that he has discovered that by grinding the tea in the same manner as coffee, before infusion, the quantity of exhilerating fluid obtained is nearly doubled. The experiment is a very simple one, and may be safely recommended to all connoisseurs in the preparation of "the cup that cheers but not inebriates." Having, says our London authority, had an opportunity of tasting the tea and coffee as prepared by M. Loysel's apparatus, we can vouch for the delicacy of flavor and limpidity of both. The strength did not strike us as satisfactory, but that is a matter of taste, and of course is influenced by very simple governing circumstances.

New Process of Tanning.

Roswell Enos, of Woodstock, Ill., has invented a new process of tanning sole leather, which he claims is more expeditious and economical than the usual method. He uses two sorts of tanning-liquor, prepared with sumac and salt, and hemlock or oak, mixed in various proportions. The first liquor, it is claimed, prepares the hide to receive the tan rapidly, and so changes the nature of the gelatine of the hide, that after it has remained three or four days in the liquor it will not become hard when dried. It also so opens the pores of the hide that the strongest liquors can be applied without in any way injuring or binding it. It has been found that more tan can thus be taken up or applied to the hide in six days than is generally taken up or applied in six weeks by the old method. The sole-leather made by this process, of Sweat Buenos Ayres hides, will make sewed-work equally as well as the limed slaughter hides. The leather is also tough and strong. The length of time required for tanning a dry Buenos Ayres hide is ninety days, with seventy-five per cent. gain. The time required for tanning an Oronoco hide is much less, with a gain of eighty or eighty-five per cent. This method will tan slaughter sole-leather in thirty days; harness or upper leather in the rough in twenty days, and calf-skins in from six to twelve days. How far these pretensions are true we have no means of judging from our own knowledge, but we have seen specimens of leather made by the process which had every appearance of excellence. If experience shall prove the invention to be a good one, it wil be a great benefit to all who wear shoes, or otherwise use leather.

[Tribune.

WHAT IS DIRT?—Old Dr. Cooper, of South Carolina, used to say to his students: "Don't be afraid of dirt, gentlemen. What is dirt? Why, nothing at all offensive, when chemically viewed. Rub a little alkali on that 'dirty grease-spot' upon your coat, and it undergoes a chemical change and becomes soap. Now rub it with a little water and it disappears. It is neither grease, soap, water, nor dirt, you observe there. Well, scatter a little gypsum over it, and 'tis no longer dirty. Every thing you call dirt is worth your notice as students of chemistry. Analyze it! It will separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night. So, after all, you were kissing dirt, particularly if she whitened her skin with chalk, or fuller's earth. There is no telling, gentlemen, what is dirt, though I may say that rubbing such stuff upon the beautiful skin of a young lady is a dirty practice. Pearl-powder, I think, is made of bismuth—nothing but dirt."

CURIOUS CASE.—The New Orleans *Crescent* of August 17, says: The Coroner yesterday held an inquest on the body of a child named Julia Eagle, aged five days, found dead at the house of its parents in the Third District. The Jury after hearing the evidence returned a verdict of "death from convulsions, caused by its mother having been been greatly frightened, and her breast-milk thus poisoned, by her husband." The husband, whose name is Theophile Eagle, and who is a notorious character, it appears, had assaulted and brutally treated his wife, threatened to kill her, and all that sort of thing. The fright she experienced from these threats, the physician who examined the child stated, had operated as a poison on her milk, which being imbibed by the child, convulsions and death ensued. On the strength of this verdict Eagle has been arrested and awaits an examination on a charge of having caused the death of his own child. The mother, too, is not expected to live.

HEAVY PENALTY.—Mr. Z. B. Porter keeper of the Cambridge Market Hotel, was recently examined before Justice Ladd, on a charge of having violated the liquor law, and was found guilty. There were eighteen counts in the indictment, and the court passed the following sentence—"that on the first count, the defendant pay a fine of $10 and costs, and give bonds in the sum of $1,000, not to violate the law for one year; on the second $20 and costs; and on the third and remaining fifteen counts to pay a fine of $20, and also to be imprisoned in the common jail on conviction on each count for the term of three months. The combined sentence amounts to $350 fine, and four years imprisonment." Mr. Porter appealed, and gave bonds in $600 to appear and prosecute the same at the October term of the Court of Common Pleas, to be holden in Lowell.

IMPORTANT DECISIONS.—Judge S. F. Norris, in a case recently tried before him in the Common Pleas of Clermont county, Ohio, decided that when a master had permitted a slave to visit Ohio, by that act he made him free. The case in which the above, decision was made was this: a Mr. Anderson of Kentucky had been in the habit of sending a slave, named Poindexter, on errands to Ohio. Four or five years since, and after Poindexter had been sent to Ohio by his master, he purchased himself, giving his master his own notes with indorses. The suit was brought to recover on these notes. The counsel for the defendant pleaded a want of consideration, and the above facts were given in evidence. The Court held the plea good, the evidence showing that Poindexter had often been sent to Ohio by his master before the notes were given, and on the case being decided, the Court dismissed the case at plaintiff's cost.

COTTON SEED OIL.—Mr. Shepherd, of Galveston, Texas, it is announced, is perfecting a valuable invention by which he can produce oil by compressure from cotton seed. One hundred pounds of seed yields from twelve to fifteen pounds of oil, which, properly clarified, is equal to sweet oil, for machinery, and is superior to ordinary lamp oil, while it can be sold at one half or one third the cost of either. Another source of income is the cake formed of the seed, when the oil is pressed out. It is valuable for feeding hogs and other farm stock. Cotton seed has heretofore been regarded as entirely useless.

VARIETY.

A melancholy accident occurred to Mr. Charles Smith, of Hart's Village, Dutchess Co., on Saturday, Aug. 19, by which he was almost instantly killed. Mr. Smith was leading to the stable a spirited horse, which had on an old fashioned collar with an iron hook on each side, in which to attach the trace. On passing through the door, the horse rubbed against a jam of it, and jumping one side caught the hook on the collar into the waistband of Mr. Smith's pants. The horse became frightened, and ran off into the fields, dragging the unfortunate man after him, bruising and mangling him so dreadfully that he soon died.

Three little girls, daughters of Mr. Reed, a gentleman living near Independence, Ky., were playing but a short distance from their house, when a large tree standing near where they were, fell with a loud crash, the limbs of which striking two of the children killed them instantly. The wind was blowing very hard at the time, and the surviving child says, that though they heard the cracking of the tree, they thought they were beyond its reach, and made no effort to escape. The survivor stood between the other children, and yet escaped unhurt.

The Niagara Falls *Iris* says that a slave escaping from servitude arrived in that village on Tuesday evening, and reached the ferry just in time to get into the little boat as it was preparing to leave for the Canada side. His master was on the same train in pursuit, and reached the ferry only in time to see his chattel midway across the foaming waters of the Niagara. The slave was last seen by the master at Cleveland; yet, although both were on the same train, the fugitive succeeded in eluding his vigilance and placing himself beyond pursuit.

Moses S. Puss, an aged fugitive slave, died about the 1st inst. in Westchester Co. He escaped from the American Egypt in 1851, and was bound for Caanan, *alias* Canada; but becoming very much exhausted while passing through Westchester, he gave up all hope and begged the privilege of lying in a barn or other shelter till death should come to his relief. He had, however, fallen into the hands of a man instead of a brute, and there he remained in seclusion and security until his death.

A venerable matron of North Adams, Mass., only 93 years of age, gave an Old Folks' Tea Party, a few days since, and among the guests who were present were four ladies of the respective ages of 86, 82, 80, 70, and three gentlemen of 85, 80, 73, making the united ages of the eight persons (including the hostess) 649 years, an average of 81. And what is most remarkable, adds the *Sentinel*, six of the above persons own farms on which they reside, all in one neighborhood of less than a mile square—and have been residents of the town over fifty years.

The Crystal Palace Directors have authorized their President to sell the entire concern, with all the fixtures and property of the Association, deliverable on or after 1st November next, for one half its actual cost. The first cost is understood to have been about $700,000. Competent engineers and architects have decided that the Palace can be taken down—removed to the Battery, and put up again for $50,000 or less; or be taken down, removed to Philadelphia or Boston, and put up for less than $75,000.

Mr. D. R. Anthony, of Rochester, who accompanied the pioneer Kansas party to that Territory, has returned. He reports that it is one of the most inviting countries he ever saw; and that the whole party are in raptures with the prospect before them. The old settlers, of whom there is a goodly number, welcome all wholesome immigrants, without reference to their notions about Slavery. And nobody need fear being molested, even though they are not "sound on Nebraska."

Two colored men, Dr. J. H. Snowden and Dr. Daniel Laing, Jr., both thoroughly educated physcians, under the care and expense of the Massachusetts Colonization Society, have sailed for Liberia, the one to be employed at Sinou, and the other on the St. Paul's river, to attend to the newly-arrived emigrants during their acclimation; so that now there are four regular physcians in the employ of the American Colonization Society in Liberia.

A correspondent of the Cleveland *Plaindealer*, writing from La Pointe on Lake Superior, states that the white inhabitants on the shore of the lake are now agitating the question of forming a State separate and apart from the present organization—taking what of Michigan lies west of Lake Michigan, and the points of Wisconsin and Minnesota, bordering on the Lake, appropriately naming it the State of Superior. Of course it will be free.

The Calhoun monument committee have published an able and eloquent appeal to the planters of South Carolina, in behalf of the Calhoun monument. Some $11,000 are already pledged to the monument. The design consists of an unfluted doric shaft, surmounted by a statue of Mr. Calhoun, in the attitude of speaking.

An enterprising German is about to secure a patent for his discovery of flax, or its equivalent, in fifteen different kinds of common weeds. The discovery is to be turned to account in the manufacture of numerous articles of which flax is the principal, but especially in the manufacture of paper, which is a matter of deep interest just now to the publishing world, the scarcity of rags being a great embarrassment to business.

John Ward, a soldier of the Revolution, died at the residence of his son in Johnsonburg, N. Y., on the 3d day of June last, aged 101 years and 19 days. Mr. Ward was born in Union, Massachusetts, May 15, 1753. In 1775 he entered the service of his country, under Capt. Smith, at Belcher, Mass. He also served under Capt. Lyman, at Boston, and was at the battle of Monmouth.

E. P. Christy, one of the originators of the Christy Minstrels in New York, in a statement relative to his concerts, says that the gross receipts of 12 years have been $317,589 37, of which $160,873 60 were profits. The whole number of concerts is stated at 2792.

Mineral Phosphate of Lime has been discovered in a bed of iron ore upon the borders of Lake Champlain. When crushed, pulverized, etc., it is a very useful fertilizer, and is much used by planters. The most approved mode of using it is to combine it with Peruvian Guano.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

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For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

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FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R. R., S. C., Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me

Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M. D.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere. 37-3

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The Sabbath Recorder.

For the Sabbath Recorder.

RELIGIOUS BELIEF.

There is, perhaps, no more common mistake than the vulgar opinion, that every person is entitled to his "*belief*," and particularly his "*religious belief*," irrespective of the grounds of his faith, but simply because it is his "*belief*"—whether it has any foundation in the only legitimate source of faith, the Fountain of Truth, or not. It may be unpopular to deny such a fallacy; but while I question its soundness, I would be the last person to interfere with *conscientious* belief, if it be a conscience in some measure enlightened by the Word of God, and a belief presumed to be based on the requirements of the Almighty; even if not so, I should not, under any circumstances, persecute any individual for his belief, however erroneous that belief may be. Every person is entitled to his belief *in one sense;* even the Infidel has his rights, and there can be no legitimate authority on earth to coërce him from that belief, or that want of belief. God is his judge, not man. So with those who profess "religious belief," the Word is to be their judge, not sinful man; yet, the religious belief of those who profess to receive the Bible as their rule of faith, to obtain respect from those quickened by the Truth, must be founded on an express "thus saith the Lord."

I most unhesitatingly advocate the most enlarged liberty of conscience, and unreservedly denounce all meddling with the "religious belief" of any individual, whatever that belief may be, to coërce him into the belief of another. I may strive to enlighten him, by holding up the only infallible source of faith, and by exposing the fallacy of *traditional* belief; yea, may strive earnestly to repudiate all belief which is not founded, solely, on the explicit Word of God. This is the duty of every one who professes to have been with Jesus and learned of him—who has "received the law from his mouth"—from his Record; but in doing so, we must be careful that we, ourselves, are not tinctured with the traditions of men, and are ensconced in all our belief within that impregnable fortress, the sure testimony of God. It is, certainly, our duty, not only to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," but we are to contend, valiantly, for the faith once delivered to the saints, *as recorded in the Inspired Word;* and we are equally admonished, to "prove all things;" but in doing it, we have but one guide, and but one rule to determine all these matters, namely, 1, "What saith the Scriptures," and 2, "Thus saith the Lord." When, therefore, we encounter a belief which cannot or will not come to "What saith the Scriptures," and be tested by the "Thus saith the Lord," we may have much reason to question that belief, and feel "a great necessity laid upon us," to strive to overcome that darkness which has led a fellow immortal creature into "the delusion to believe a lie." Still, our only plan must ever be *suasion*—the sword of the Spirit—an exhibition of the Truth; and we must not feel it our duty to condemn and crucify him. We are not compelled to fellowship him; neither need we denounce him, as an individual, nor as an integral part of a communion, though we cannot approve the source nor the details of his "belief." But that does not release us from the responsibility laid upon us, as the disciples of the Lord Jesus, to protest against error, and not to blink at perversions of the Truth. We are called upon, not only to bear our testimony to the truth as it is in Christ Jesus, but against delusions, errors, and all the crafty inventions of men. While I contend, and contend earnestly, for the integrity of the unadulterated Word of God, and the consistency of Protestants in their integrity towards that Word of Truth, I concede the fullest liberty of conscience to others, whether that conscience is a mere *natural* conscience, or a *religious* conscience; for I recognize two distinct consciences, or rather, two distinct conditions of conscience, which virtually makes two distinct consciences, namely, a *natural* conscience, which is of earth, *earthy,* and an enlightened, *religious* conscience, which is of the Spirit, *spiritual.* I therefore endorse, most cordially, the big thoughts of Dr. John Walker, and the liberal doctrine of Oliver Cromwell, on this subject; which I may have presented to the readers of the *Recorder* before, but which cannot be too frequently reduplicated, for they deserve to be printed in letters of gold, and hung at the hearth-stone of every family throughout the land, for daily contemplation; and are peculiarly appropriate in combining wholesome liberty with conservative restraint:—

"*Toleration* (says Dr. Walker) is not the *opposite of intolerance,* but is the *counterfeit* of it. Both are despotisms. The one assumes to itself the right of *withholding liberty of conscience,* and the other of *granting it.* The one is the Pope armed with *fire and faggot,* and the other is the Pope *selling indulgences.* The former is *Church and State,* the latter is *Church and Traffic.* But intolerance may be viewed in a much stronger light. Man worships *not himself,* but *his Maker;* and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the *mortal* who renders the *worship,* and the immortal *Being* who is *worshiped.* Toleration, therefore, places itself, not between Church and Church, nor between one denomination of religion and another, but between the *being who worships,* and the Being who is worshiped; and by the same act of assumed authority, by which it tolerates man *to pay his worship,* it presumptuously and blasphemously sets itself up to *tolerate the Almighty to receive it.* Were a bill brought into any Parliament, entitled, 'An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or Turk,' or 'to prohibit the Almighty from receiving it,' all men would be startled and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked; and the presumption is not the less, because the name of '*man*' only appears to those, for the associated idea of the worshiper and the worshiped can not be separated. Who then art thou, vain dust and ashes, by whatever name thou art called, whether a King, a Bishop, a Church or State, a Parliament, or any thing else, that obtrudest thy insignificance between the *soul of man* and its *Maker?* Mind thine own concerns. If he believe not as thou believest, it is a proof that thou believest not as he believest, and there is no earthly power can determine between you."

"So long (remarks Oliver Cromwell) as there is liberty of conscience for the Supreme Magistrate to exercise his conscience in erecting what form of church government he is satisfied he should set up, why should he not give the like liberty to others? Liberty of conscience is a *natural right,* and he that *would have it, ought to give it.* Indeed, that hath been one of the vanities of our contest. Each sect saith, 'O, give me Liberty!' But give it him into his power, he will not give it to any one else. Where is your ingenuousness? *Liberty of conscience is a thing which ought to be very reciprocal.* I may say it to you, I can say it: All the money of this nation would not have tempted men to fight upon such an account as they have been engaged in, if they had not had hopes of liberty of conscience, better than Episcopalians granted them, or that would have been afforded them by a Scot's Presbytery, or an English either. This, I say, is fundamental. It ought to be so. It is for us, and for generations to come. And if there be an absoluteness in the imposer, without fitting allowances and exceptions from the rule, we shall have the people driven into the wilderness, as were those poor and afflicted people, who forsook their estates and inheritances, here, where they lived plentifully and comfortably, were necessitated for enjoyment of their liberty, to go into a waste howling wilderness in New England, where they have, for liberty's sake, stript themselves of all their comfort, embracing rather loss of friends, and want, than be ensnared in bondage!"

* * * * *

"Men who believe in Jesus Christ are answerable to that faith,—men who believe in the remission of sins through the blood of Jesus Christ, who live upon the grace of God, are members of Jesus Christ, and are to him the apple of his eye. Whoever hath this faith, let his *form* be what it will, he walking peaceably, without prejudice to others under other forms, *it is a debt due to God, and Christ, and he will require it,* if that Christian *may not enjoy his liberty.*"

I repeat, that I endorse the foregoing most cordially, and, perhaps, would go a little further, for even a more expanded liberty; and have inserted them, with the above explicit approval, that what I have to add may not be misconstrued into a disposition to infringe on the most enlarged *liberty of conscience.*

On a former occasion I defined "religious conscience" to mean, the active exercise of the monotorial principle of the soul, enlightened and quickened by the Spirit of Grace; which impels man to do the bidding of the Father of Spirits, at all times, and under all circumstances, derived from a profound and abiding conviction of such duty being founded on the Word of God, and the requirements of his Maker—an impelling conviction, which prompts him to fulfill, at all hazards, the express will of his Lord and Judge; and not to leave undone, from any consideration whatever, anything He has required at our hands. It is likewise a principle which constrains man to contend, and contend manfully, for the integrity of God's holy law; a law which is wounded, deeply wounded, by any impediment to the *free exercise* of God's truth, or any coercion to compel him to submit to the *commandments of men* in his *religious duties.*

More recently I have had to define and expound *Religious Belief,* to a private correspondent, under the following circumstances. My correspondent, a bright, well-educated young lady of New England, now residing in Cincinnati, and a Presbyterian by profession, expressed a desire to examine the *Sabbath question,* and requested me to send some works on the subject to her; which I complied with promptly and most cheerfully.

The force of truth, evidently, confounded her; yet, not willing to be convinced, she planted herself behind the circumstance of so many good and learned men, who had investigated the subject, having defended the first day of the week as the "Christian Sabbath." That being easily knocked away, by showing that such investigations are, generally, undertaken against their will, and *not to see the truth,* but to justify a dogma, by the most specious pretexts; and by exhibiting the follies of other good and more erudite men, in maintaining, pertinaciously, equal or greater errors in other matters. She then fell back on Professor Lee's newly-vamped scheme, namely, that in the time of Moses the Sabbath was put back one day, which was restored by Christ to the original period, and consequently the observers of Sunday are now keeping the original Sabbath.

My reply was as follow: You say you "*believe* that you, and not the observers of the seventh day, are keeping the Sabbath set apart at the creation, and not the Jewish Sabbath." *Belief,* religious belief, to be abiding, must ever be founded on the Word of God, and not on the sophistry of man. Where does the Bible teach you this setting back of the Sabbath in Moses' day, and its restoration or pushing forward again in the time of the Saviour? Nowhere, I confidently assert, and challenge the whole world to prove it. It is a ridiculous fallacy, an imposition, vamped up, over and over again, by astute quibblers, to throw dust into the eyes of the credulous. Its very originators became ashamed of so gross a folly, and abandoned it years ago. I am aware that that silly subterfuge has been revived, lately, by Professor Lee; but it is scarcely reiterated, until it falls flat-foot to the ground. Respectable theologians are too chary of their scholarship to endorse it. You are not posted up, dear friend, but seem to be deep in the mud at the bottom of the O-hi-ho! Think you not that Christ knew which was the *true* Sabbath—not the "Jewish," for there is no Jewish nor "Christian Sabbath" named in the Bible. The Sabbath of the Lord—the only Heaven-appointed Sabbath—was instituted twenty-five hundred years before there was a Jew in the world. Christ, who knew all things, recognized and observed the seventh day, now called Saturday, and ordained no other—neither He, nor his Apostles. There has not been the loss of an hour since his day, and therefore we are fully certified of what He understood to be the Sabbath. Poor, vain dust and ashes, art thou wiser than HE? You are behind, far behind the true state of the question. Sunday—the first day of the week—is kept expressly, by nine thousand nine hundred and ninety-nine of every ten thousand advocates for that day, *because* it is the *first day of the week,* and not the *seventh,* the original Sabbath—as the "*Resurrection-day,*" in contradiction to the original Sabbath—of which there is no proof that the resurrection really occurred on that day; and if it did, it has not anything to do with the observance of the Sabbath, as it was never connected with it, in any of the prophecies respecting the Messiah. Sunday is kept purposely to repudiate and oppose the *original Sabbath.* You have no right to believe in opposition to the solemn declarations of the Almighty, on any subject—without an explicit "*thus saith the Lord,*" to revoke or annul a former injunction. The inventions of men will not stand in the great day of trial. Thou canst not kick against the pricks. *Human reason,* in opposition to an express scriptural declaration, for belief, *is no testimony.* It must be a "thus saith the Lord." When you find that, let me have it. "To the law and the testimony." Build not on sand. The Lord hath spoken; hear ye Him.

The world, but more especially sectarians, have a strange idea of "intolerance." The masses think that all persons must possess a surplus stock of "Christian Charity," to slur over all differences of opinion, however vague and confounded their opinions may be—must admit the privilege to embrace any heterogeneous views of divine truth, from earthly, broken cisterns, and claim the same respect for them as if founded on the ungarbled Word of God, or you are "*intolerant,*" a "bigot." Do such persons, generally, exercise a like liberality toward the Roman Catholics? I wot not. My fair correspondent complained of my definition of Religious Belief, and pronounced the writer as being "intolerant;" which elicited the following defense of the position I had taken.

My dear friend, all I said on "religious belief," is nothing but fair, legitimate, Protestant principle, and what every true Protestant theologian, who is true to his cause, and true to himself, would endorse, unqualifiedly, apart from any special application to any of his own inconsistencies. I repeat, that *in the sight of the Scriptures,* I have no right, you have no right, and no one else has any right, to "religious belief," for which they have not a "thus saith the Lord." A simple scriptural truth must not be denounced as "intolerant," because it may pinch us a little in our preconceived views or practice. Were we true to ourselves, as Protestants, none would ever complain of my definition of *religious belief.*

In enforcing scriptural truth against popish errors, many of which have been, unwittingly, retained in the Protestant Church, I may at times display a zeal, which, apparently, amounts to warmth; but never, if I know myself, to any thing like "intolerance." I have ever been thought, by all classes of Christians, with whom I am in constant intercourse, as remarkably liberal in my Christian sympathies. They respect my zeal for Bible truth. By some of my strait-jacket, or hide-bound brethren, I am regarded as entirely too lenient. The bed of Procrustes, unfortunately, is too uniform a guage with most sects. I never "unchurch" persons for their "belief," however erroneous that belief may be, on some points, provided they possess the imputed lineaments of the crucified Redeemer. I even have temerity enough to admit, that the Roman Catholic Church, though a wayward, a froward, and a dangerous member, is, still, a member of the Christian family; which shocks some of my Baptist and Presbyterian friends; yet, they cannot force me to be "intolerant" enough to exclude her in toto, as the "Man of Sin," the "Mother of Harlots," and the "Whore of Babylon." I may use some earnestness, if not warmth, I confess, in treating some of the follies of professing Protestants, for hanging to the ragged skirts of the "Romish Church;" but Lord Bacon has very justly remarked, "Earnest writing must not be hastily condemned, for men cannot contend coolly and without affection about things which they hold dear and precious."

While I do not admit the charge of being "intolerant," I am aware that I am frequently thought *satirical.* Well, I suppose that may be the case, sometimes, for I cannot help emulating the sentiment of Alexander Pope, and carrying it out also in writing:—

> "Whether the charmer sinner it or saint it,
> When folly grows romantic, I must paint it."

And in not any thing is it more needed than where

> "Faith enters in Fancy's masquerade,
> Accoutred for religious revelry,"

as it is forcibly expressed in the terse language of the accomplished authoress of "*Passion Flowers.*"

It is a false and a disingenuous position, in which Sabbatarians, who are not mealy-mouthed enough to take a sop of flattery, to silence their zeal, are ofttimes placed, when denounced for *making too much* of the Sabbath question. In like manner, our Baptist friends are often charged with making baptism too prominent a topic, yea, even sometimes twitted with making it a "saving ordinance," for their strenuous adherence and irresistible advocacy of it? Does that make it less true, or them greater bigots? By no means. Neither should Sabbatarians ever refrain from "crying aloud," so long as a palpable infraction of the Lord's holy day is upheld by professing Protestants—a violence to the law of God, and a dishonor to their profession.

Feeling that many young, inexperienced Sabbatarians, may be thrown into a like position, at any time, I have deemed it worth advertising them of my mode of meeting it in this instance; peradventure, it may suggest something to them to have in readiness to repel a matter so much calculated to confuse one who is not prepared to contend against such a restraining influence as being denounced "intolerant." There can be no *intolerance* in demanding a "thus saith the Lord" for *religious belief,* and no *intolerance* in resisting the presumptuous inventions of men, designed to supersede the explicit commandments of the Almighty. W. M. F.

BORDENTOWN, N. J., Sept. 3, 1854.

BLESSED POVERTY.

Worldly reverses are often blessings. They who forget God while the world smiles upon them and plenty crowns their board are sadly grieved when their comforts are withdrawn; yet it is then, in the day of adversity, that they consider. On a Saturday evening, one of the Missionaries of the New York City Tract Society listened to the piteous tale of a woman. She was a widow, and had one child, a boy about five years old. She was in a very delicate state of health, but so far from having the nourishment her condition required, was altogether destitute of food, even of the coarsest kind, and, instead of a comfortable bed, the floor was her only resting-place. The weather was cold, and she was shivering; but she had no fire, or fuel, or money with which to procure it. Her state was indeed distressing; her prospects were dark; she knew not God, and self-destruction presented itself to her view as the only mode of escape from her sorrow; and upon this mode she would probably have rashly ventured, had she not been checked by the sight of her darling boy, whom she feared to leave an orphan exposed to the world's buffetings. Thus it was when the missionary entered her room. It was doubtless the Spirit of God that taught him what to say, for his words were seasonable, and she felt them. Food was speedily provided; but the bread of life also was presented to her attention, and now it is believed that she not only enjoys the bread that perisheth, but feasts upon that which endures to everlasting life. In the day of adversity she considered.

Here is another case: A daughter called upon a missionary, and asked him to visit her mother. He did so, and found her sick. Her husband had become intemperate, lost his employment, left his family, and now, from far away, had made known where he was, and that he also was sick and destitute. The temporal condition of this family very much resembled that of the woman above described; for the absolute necessaries of life were wanting. But this was a woman who once enjoyed religion and the fellowship of an evangelical church; she had back-slidden, and lost her religious enjoyments; adversity had been sent to admonish her. She was thus taught to consider her ways, and to the miseries of poverty was added the torture of a wounded spirit. Doubly acceptable to her, therefore, was the visit of the missionary. God made him the means of relieving her temporal wants and of leading her soul to Christ; and not many days elapsed before she visited him with a glad heart and cheerful countenance, glorifying God for having healed her back-slidings, and restored her to the joy of his salvation. This was the end divine grace would accomplish by sending her adversity; and now, her feet again treading the ways of God's testimonies, the stream of domestic comfort has again begun to flow.

CHOOSING A FIELD.

A young licentiate, on leaving the Theological Seminary a few years since, accepted an invitation to a very feeble congregation, whose aspects were, in every respect, discouraging. Going into the study of a city pastor not far distant, he mentioned his intention. The pastor expressed some surprise. The licentiate was quite talented, very energetic, and was blessed with unusually pleasant social qualities.

"How, my friend, does it happen that you have chosen that forlorn place?" said the pastor. "The prospects there are very unpromising, so much so, that they have been unable for years past to prevail upon any one to settle there." "That is the reason I am going there," replied his visitor. "Other churches have invited me to become their minister, but all of them can easily get some one else; indeed, they are rather in demand. But this little flock nobody else will have, and I think that is reason enough why I should cast in my lot with them." The pastor could say nothing more. The young minister's spirit rebuked him, and at the same time excited his admiration. The call proved to have been a providential one, for no sooner had the earnest, faithful laborer entered on his work, than the neglected vine began to revive, and soon brought forth fruit to the glory of God. The congregation increased to a respectable size, the house of worship was repaired, many souls were converted, and, in a few years, when the church had attained such a degree of prosperity that somebody else "would have" it, the young minister accepted a call to a wider field, and is now the pastor of a city church. The time spent with this cast-off people was the means of building them up, and at the same time gave him a better preparation for the wider field upon which he has since entered.

DEATH-BED REPENTANCE.

I have come to the conclusion that it is best to be *decided,* as far as the denunciation of this subject is concerned.

I can not believe that it is a frequent occurrence that one is truly converted at the close of life, for the following reasons:—

1st. It is contrary to all the plans of God's providence in life. The design of God is to try men for eternity in this life, and that they mature a character for eternity. Now if a man who has been tried, and has matured a wrong character, by a death-bed repentence can slip off so very easily his character and enter heaven, it is clear that it contravenes the law of God's usual providence. Now God does not often break his own laws; and hence it is clear that men can not often thus repent, for they are beyond it when about to go to that world for which their character is already decided.

The Bible tells us of thousands of conversions, and only one or two who were saved when about to die. And these (that one or two) were not those who had often heard the Gospel, but those who, when about to die, heard and embraced it at once. So I can not conclude that the repentance of those who have often heard the Gospel is worth a single straw; while I may hope that he who never heard a word about repentence and faith in Christ, until on his death bed, may repent. Now the latter case I may never meet with, so it is not probable I shall ever witness, or ever have seen a genuine death-bed repentance.

2d. Most of the supposed cases of death-bed repentance will not bear scrutiny, for they are not built on Christ. I have seen what was called *sorrow* and *forsaking of sin,* and *resignation;* but in all these cases it was the forced admission and the compelled quietude which deceived. So of all reference to Christ, it was apparently because they could not deny his name and be saved, and not the leaping of a pious heart to one loved *in and of* himself. So that from this time forth I must deem them all false; while I deny not the power and truth of a few, *very few* cases indeed, on the whole globe since the Christian era.

I might add the influence of pain and derangement, lassitude and medicine, want of reflection, and all the other concomitants as well as the fact that the Bible has no promise, except by implication, to the eleventh hour of sickness, did I need further confirmation.

THE OLD PARSONAGE.

CONFIRMATION OF SCRIPTURE.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of the Scripture history. It may be useful here to set out, in the briefest form, specimens of some of the general results of these discoveries.

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but, also, that in the *earliest ages* of that city, dating but a few centuries from the flood, their sculptures were the *best.* In this remarkable result the Egyptian and Assyrian antiquities agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature by the ineffectual attempts of man to find the true God. But it was introduced as an expedient of men, in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God, found in these sculptures, are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men knew God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish hearts were darkened.

The Scripture accounts of the great antiquity of Nineveh and the Assyrian empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings have been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

The monuments also bear upon them the records of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures so that none would be left. Layard has found, in all his excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burnt. The prophet foretold that the invaders would obtain easy access to some portions of the city; and that, wherever the inhabitants should resort to the strong holds, these would be burnt. Now, the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions, on the ruins of one of the palaces, give the records of the military career of Sennacherib, with just such a series of conquests, and just such boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the king of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver, and thirty of gold. Now, compare this with the historical inscriptions on Sennacherib's palace: "Because Hezekiah, king of Judah, did not submit to my yoke, I took and plundered forty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem, his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

One chamber of Sennacherib's palace presents, in sculptures and inscriptions, the siege of the Jewish city, Lachish. The king is sculptured, in royal pomp, on his throne, and over his head is this inscription: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for its slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as the sculptures show that he did.

Another instance appears in this, that in the historical sculptures there are marks of sudden and final interruption of the work, such as would naturally follow from the violent death of the king as described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built of brick. Yet the bricks often have characters stamped on them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, upon one and another; and these characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" Now, these ruins of the palace, in every brick of them, give just the echo of that boasted speech. Thus, after so many centuries, God has brought forth, from the ruins of these cities, voices in response to what the inspired penman has recorded so many centuries before.

WHAT A SAILOR THOUGHT OF MISSIONS.

At the anniversary of the London Missionary Society, Rev. Mr. McLeod related the following incident: Twenty-one years ago he had read in the account of some voyage things to the discredit of the missionaries of this society. Shortly after, meeting with the captain of a ship that voyaged to the South Seas, I inquired of him, he said, "Do you think that Missions have done much good in the South Seas?" He looked at me and said, "I do not know what you know about Missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before, an American whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the natives came on board in a European dress, and spoke to us in English. In that very island I heard the gospel on the Sabbath day, and sat down at the communion table, and sang the same psalm that I sang in Scotland." He added, "I do not know what you think of missions, but I know what I think of them."

AN ALLEGORY.

A venerable old man was toiling through the burden and heat of the day in cultivating his field with his own hand, and depositing the promising seeds into the fruitful lap of the yielding earth. Suddenly there stood before him, under the shade of a huge linden tree, a divine vision. The old man was struck with amazement.

"I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?"

"If you are Solomon, "replied the venerable laborer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious and to gather. What I then learned I have followed out to this hour."

"You have only learned half your lesson," resumed the spirit.

"Go again to the ant, and learn from that insect to rest in the winter of your life, and to enjoy what you have gathered up."

MENTAL CULTIVATION NO FOE TO RELIGION.—Mrs. H. S. Herschell beautifully says: "The experience of many years has disabused me of early prejudices. I have had ample proof, not merely that frivolous gaiety is a greater enemy to spiritual religion than intellectual occupation is, but that where intellect slays its hundreds, uncultivated *animalism* slays its thousands. I have seen among the children of religious parents, who have been sedulously kept from the gay pleasures of the world, an eager grasping after worldliness in its lowest and most revolting forms."

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A SUNDAY ACCIDENT.

A terrible Sunday accident took place in Louisville, Ky., on the 27th ult. We were tempted, on reading the account, to start the query, whether it was to be looked upon as a judgment for keeping the first day of the week. We may have been wicked in so doing; perhaps some will say, that our temptation was of the evil one. But all the justification we have to offer, is that our text has been furnished us by the keepers of Sunday themselves. Had they not been in the habit of treating of Sunday accidents in this way, perhaps we should never have thought of doing so. But they have done it; why should not we?

We were indulging such reflections, when it occurred to us, that a Teacher, whose wisdom is not to be disputed, had once made an allusion to a company of some eighteen persons, "upon whom the tower in Siloam fell, and slew them," and that he asked the significant question, "Think ye that they were sinners above all men that dwelt in Jerusalem, because they suffered such things?" And then it occurred to us, perhaps those eighteen or twenty persons worshiping in the Third Presbyterian Church of Louisville, upon whom the building fell, and crushed them to instant death, were not sinners above all others, because they suffered such things; and that it might be well not to be too hasty in passing our opinion. Perhaps they were very good people who thus suffered—the very salt of the city; and conscience began to say to us, "Who art thou that judgest another man's servant? To his own Master he standeth or falleth."

While we were thus ruminating, another passage from an old writing came to our mind. It was a little scrap of history about a certain preacher, who was in the habit of journeying a good deal, and even of making voyages by sea. That he was a good man, we have never heard it questioned. Well, he was shipwrecked once, and being cast upon a certain island, he gathered some sticks to make a fire. And there came a viper out of the heat, and fastened on his hand. Now this was regarded by the people who saw it it as a certain indication that he was a murderer, and that the vengence of Heaven was overtaking him. But as no farther harm happened, they changed their minds, and said that he was a god. Acts 28: 1—6.

We thought this story had a moral in it. Here was, in the first place, an unjust censure, then a foolish applause. The barbarians of Melita formed about as reasonable a judgment with regard to the Apostle Paul, as many people of the present day do of others upon whom some calamity falls. They both err in supposing that God in this life avenges the insults offered to his law. They overlook the fact—at least, they *seem* to overlook it—that judgment against an evil work is not executed speedily; that not till death shall have finished its work upon our race, will the day come for inquest into all the deeds that men shall have done in the body. This life is one of probation merely, and to render our probation as complete as possible, God employs such calamities and trials as seem to Him best adapted to the purpose. The tornado at Louisville, involving so many in sudden affliction, was doubtless thus intended, though as to the particular manner in which it shall bring about the result, we are ignorant. Let us leave it with God; He is his own interpreter, and will make it plain.

The case of Job and his three friends is a lesson of the same kind. When that good man was involved in such trials as had not before happened to mortals, his "miserable comforters" professed to find in it the evidence that he had greatly offended his Maker, and that he was suffering on that account. But they darkened counsel by words without knowledge. They did not speak of God that which was right. God himself had testified, that he was an upright man, fearing God, and eschewing evil, and that his like was not to be found in all the earth; and his calamities were no proof that he was not one of the best of men. Job's comforters were of a class that finds its counterpart in this age of the world. They only did what thousands daily do—they misapprehended the question at issue. There was much truth in what they advanced, but their fault lay, chiefly, in the misapplication of truth, and in pressing their sentiments to an extent which real religion, and just views of the moral economy of God, would not justify. The result shewed that, though God was no less wise and good than they had represented Him, yet *His wisdom was unsearchable, and His ways past finding out*, to men such as they were.

Seriously, we have no idea, that the Louisville tragedy was intended as any token of the divine displeasure with those who keep holy the first day of the week. Neither do we suppose that a railroad accident, or a steamboat explosion, or the capsizing of a pleasure boat on Sunday, is any proof that God is angry with those who refuse to keep it holy. Neither in the one case, nor in the other, are we authorized in passing any opinion. Yet it is so common, whenever a calamity befalls those who are making a secular use of the Sunday, to herald it to the world as "a fearful warning," "an awful judgment," and so on, that we could not forbear a significant hint to those who have been in the habit of thus making capital for their favorite day of worship, and of frightening others into the observance of it.

T. B. B.

MOUNT VERNON.

We took passage on a steamer running semi-weekly between Washington and Mount Vernon, distant fifteen miles, for the accommodation of pilgrims to this Mecca of Americans. The morning was bright and hot, very hot. A trip down the Potomac is delightful. The quiet river, with groves of almost primeval stillness bordering its banks, save as now and then the residence of some planter, occupying some picturesque spot, broke upon the sight, presented a scene of placid beauty.

The present proprietor, J. A. Washington, was passenger on the boat. He is a relative of Washington, and bears a faint resemblance to him, but wanting in that noble figure and bearing which characterized the Father of his Country, yet possessing a fine social nature—kindly and urbane.

After leaving Fort Washington, where the boat stopped a short time to give the passengers time to reconnoitre, we were soon in sight of Mount Vernon, which is a promontory, jutting out into the Potomac, winding gracefully at its base. The mansion stands on the summit, looking down from among trees upon the river, like an eagle looking down from its aerie. The little steamer swept around to the wharf for landing visitors.

Leaping ashore, the company proceeded along a plank walk that wound up the ascent, shaded by the overhanging forest. On coming to a level plat of ground, about half way up the ascent, we found ourselves standing before the tomb of Washington, surrounded by his kindred. Mr. Washington, the proprietor of the grounds, instinctively uncovered his head—we could but imitate his example. A sense of awe rushed over us. We stood by the most hallowed spot in America—a spot we had longed to see—a Mecca to our soul. The genius of American independence and American institutions perpetually hover here. From the ashes of the Father of his Country, spring with perpetual life and growth the principles of national prosperity and honor. The tomb is of brick. The front is open and defended by an iron railing. In the front chamber is a Sarcophagus, containing the body of Washington, and another by its side containing that of his wife, with simply their respective names engraved on the lids of each, and the arms of the country on that of the former. Back of these is a vault entirely enclosed, containing other members of the family. There are also two or three monuments erected to different members of the family. The spot is embowered in trees, and looks down in solitary grandeur upon the placid Potomac, with naught to disturb the repose and quiet, save the sighing of winds, songs of birds, and the gentle tread and suppressed voices of pilgrims that flock here.

On the top of the eminence, which Washington named Mount Vernon, after Admiral Vernon, stands the mansion, with its accompanying slave quarters. The edifice is ninety-six feet long, two stories high, with a piazza extending the whole length on the side towards the river. It is built of wood, but so constructed and painted as to give it the appearance of stone. Standing as it does looking down upon the Potomac, with some twenty or thirty miles of its waters in view, it presents a scene of quiet beauty and loveliness. Visitors are not permitted to enter any of the rooms except the sitting-room and the drawing-room. The rooms, as well as the mansion, remain in the simplicity in which Washington left them. They still contain the same antique looking chairs, tables, candlesticks, glasses, pictures, with a few specimens of mineralogy and conchology. In one of the rooms there was a folio volume that seemed to attract much attention from the visitors. It was a *fac simile* of the account book kept by Washington during the war of the Revolution. We turned to the title page and read, "*Accounts, G. Washington, with the U. S., commencing June*, 1775, *and ending June*, 1783—*comprehending a space of eight years*." In the preface it was stated that Washington made no charge of his services; but he kept an accurate account of all his expenditures, which were afterwards paid by Congress. On turning to the back part of the volume, we found the closing of the balance sheet to be "16,311 *pounds*, 17 *shillings, and* 1 *penny—expenditure of* 8 *years*."

There seemed to be a neglect, unthrift, decay, about the whole plantation, and on going to the slave quarters the reason was apparent. The spirit of slavery is the spirit eating up and destroying Mount Vernon, the fair home of Washington. It has already given to many portions of the surrounding country the appearance of a barren wilderness. The inmates of the quarters appeared as if Mr. Washington was an easy task-master, as he undoubtedly is. At the door of the cabin nearest to the mansion, there were a couple of cradles freighted with immortality. The occupant of one of them, with just enough of imported blood in his veins to give a rich southern hue, looked up from amidst rags, filth, flies, and burning sunshine, and with as bright sparkling eyes and intelligent face as we ever beheld in one of his years, gave us a most hearty welcome, evidently having an instinctive impression that he was addressing an abolitionist. The occupant of the other, carefully attended and shielded, lay in silent dignity. We inquired of the attending servants, if it was Master Washington, and received an affirmative answer. We were about to ask if the other was his servant; but, it needed no questions to determine that, and we turned away with a heavy heart, feeling the assurance, that as long as *Washingtons* and *Slaves* are cradled side by side on Mount Vernon, so long will America groan under the curse of slavery.

On returning by the tomb of Washington, we heard several Southernors, as they reclined in the shade of trees, fast by the grave of the Father of his Country, discussing the question of the dissolution of the Union—affirming that the least encroachments of liberty upon the present power and ascendancy of slavery, ought and would result in dissolution, and tauntingly ask, What could the North do without the South? Chase, Seward, and Sumner, were denounced as traitors, who ought to be hung, or, at least, expelled from the Senate of the United States. Fillmore and Douglas were affirmed to be two great, self-sacrificing, pure-minded statesmen, and patriots too good to live North, and ought to come South, where they would be duly appreciated. Such sentiments sounded harsh, and not perfectly jermane to the occasion and associations that one would like to have cluster around the hallowed spot; yet taking into account all of the circumstances and institutions that surrounded us, we could but feel that they were perfectly legitimate. We left the spot with the prayer that as Washington was the father of his country, so may this generation be her true sons. May we complete the battle of Liberty, so nobly commenced by our forefathers, and as they conquered all foreign foes, so may we conquer the great internal foe that is continually gnawing at the vitals of Liberty.

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"STULTIFYING THE SCRIPTURES"

REVIEWED.

The appearance of an article under the above head, in the *Recorder* of Aug. 31st, by W. M. Fahnestock, M. D., led to a train of reflections, which must serve as an apology for the appearance of my name in your columns.

Half a century since, when the researches of certain persons led them to conclude that the Mosaic account of the creation (as popularly accepted) did not satisfactorily account for certain appearances as observable in the earth's rocky beds, a decided sensation was produced in theological and scientific circles. The infidel school of France seized with avidity upon this apparent discrepance between divine revelation and the deductions of geologists, and believers in the truths of the Bible found themselves called upon to vindicate the very authenticity of the Word itself against the scepticism which fancied itself greatly strengthened by geological phenomena. This discussion engaged some of the most brilliant minds, as well as devout men, of that day. Foremost among them was Dr. Good, (see his unanswerable exposition, in Good's Book of Nature,) and the later Dr. Chalmers, whom the writer refers to with so much sarcastic severity. It is not shown that any of these men became less devout or less believers in the great truths of the Bible, from having taken the ground they did. Indeed, they took their position after much research and a careful collation of facts, as the only one tenable. For they knew, that *facts* were stubborn things, and that if their antagonists stood upon them, they could not hope even to silence, much less to convince them, without looking these facts in the face. Their first business, then, was to investigate; and what Dr. Fahnestock terms *geological speculations, delusions*, they found to be physical truths, and were obliged to meet them as such. How triumphantly they did so, we may judge by the fact that infidelity was effectually silenced, and at this day geology is not referred to as proof against Divine Revelation, except perhaps by a very few, who have never given themselves the trouble to examine that Revelation, as vouchsafed both in the Bible and in God's handiwork. I cannot for a moment doubt the sincerity of the writer in discarding geological facts. It teaches us charity, as we behold how differently different individuals see the same thing from particular stand-points. Nor have I a doubt that if the Doctor had been obliged to meet the arguments that infidels put forth when the battle raged, he would have taken essentially the same grounds occupied by Good, Chalmers, Smith, Lyell, Hitchcock, and a thousand others, no less zealous for God's word than himself. His article appears to have been elicited by a recent lecture of Hugh Miller, delivered before the Young Men's Christian Association in London; and I confess myself deeply interested in this most eloquent of scientific lecturers, and most profound of geological investigators; and the more so, as we view him first drawn to the consideration of this subject by noticing the peculiar impressions upon the slabs of sandstone upon which he was engaged as a quarryman in his native parish. Thus interested, his mercurial nature could not rest, but his research developed discovery after discovery, till, by much reading and extensive travel, he has become not only one of the first geologists of his age, but a master of many sciences, and a public speaker of unrivaled eloquence.

My greatest astonishment is, that in so long an article, so few arguments are found against the alledged stultification of the Scriptures. They sum up as follows: "The conclusions of geologists cannot be certified by higher authority than mere human surmise." In answer to this, I will only refer to the position which Good, Chalmers, and Smith, all divines, and Silliman, with his compeers, were obliged to assume, in explaining them as *facts*, and so interpreting the Scriptures as to make them coincide!

Second—In contrasting the interpretation of the Scriptures by geologists with the doctrine of *chance*, he says, "But while the similee holds good respecting the awful vortex into which it hurries the hopeless wanderer from the counsels of his Maker, God, yet geology fails and falls immeasurably behind the former, in not leading its votary back to God, by the discovery of his handiwork, as it does in the former, by the contemplation of an insignificant plant. For the geologist, emboldened by the seeming incongruities in the 'two records,' the Mosaic and the Geological, clings to the latter, and repudiates the former, as erroneous and fabulous." In relation to the last part of this charge, his own position confutes itself; for instead of *abandoning* the Bible, geologists have endeavored to reconcile the "two records," and it is Mr. Miller's argument for this very object, that he assails.

Whether the study of Geology leads other minds to infidel views, I cannot say; but to myself, no science has ever so forcibly impressed my own with the manifest designs of Deity in fitting up this earth for man's abode, and hence with a belief in his benevolence to man, as the study of Geology. How can it be otherwise? Contemplate the distribution of various rocks suitable for building, the accessibility of the precious metals and base ores, upon which civilization itself is dependent; the formation of soils from whose dark bosom the earth is clothed with vegetation, both for use and ornament; the deposit in the mountain depth of beds of coal sufficient to supply us with fuel for thousands of ages; all which results have, in God's wisdom, been effected by a *progression* of events, each exactly suited to consummate the end desired.

Third—That the doctrine of the Sabbath is ignored, if we suppose the six days of creation and one of rest spoken of are extended and indefinite periods. To my mind, as a Sabbath-keeper, I can see no difficulty in either supposition, whether the six days of creation were actually of twenty-four hours each, but at long intervals perhaps of thousands of ages, or whether they are regarded as days signifying an indefinite age. God rested on the seventh of what he called his days of creation, and in imitation commanded us to rest on the seventh of what we know are our days. Where is the difficulty? Besides, the doctrine of the Sabbath is so often reaffirmed in the Bible, that there is no possibility of a mistake, more than there is that "Thou shalt not kill."

One more objection appears: "That for which man requires ages of geological development to accomplish, God can speak into existence in an instant." No doubt of that, and no one who holds to the doctrine that the writer discards, doubts it. Yet he did *not* speak it into existence all in an instant. Six days, at least, were employed. Now, what special reason was there for employing just six days, of twenty-four hours? The fact, of course, that he saw fit to do so, would be reason sufficient; but if God saw fit to employ days of much greater length, is there any good reason why he should not?

Again—"Sad it is to behold so few theologians, who once get an itching for geological speculations, ever discover their first ill advised step, until they become involved in innumerable and inextricable blunders." This doubtless may be explained upon the principle that theologians, as well as others, have "an itching" for truth, and if prejudice or interest does not operate too strongly for the weakness of the flesh, when they discover what they believe to be truth, are apt to embrace it. Perhaps it was upon the same principle that the theologians of the seventeenth century, who got an itching for investigating Galileo's speculations, never discovered their first ill advised step, but espoused the infidel doctrine, that God had not "appointed the foundations of the earth;" but that it was suspended in space, and various other speculations equally repugnant to the accepted teachings of the Bible. Confessedly, we have much to learn in all directions, and nothing is plainer than that the explanations of many physical phenomena are but partially understood. Yet this cannot be a good reason for discarding investigation, wherever the Creator has manifested his power or goodness in creating a world or opening the tender flower. Truth never can suffer by comparing all of his handiworks, or by placing his written word by the side of his created works. To extend the principle involved in Mr. F.'s review, would destroy itself, by covering too large grounds. For I understand him, by inference, at least, that "the first ill-advised step" must not be taken. Hence we must tread only where the scripture, as we understand it, exactly corresponds with physical phenomena. This would have crushed the germs of our present magnificent system of astronomy in its first development. The consequences to navigation, hence to the evangelization of the world, I need not portray. The exalted estimate of Deity impressed by the system of the heavenly bodies, and the deep lessons of humility and reverence, lost to the world, need not be named. Akin to these, though perhaps in a subordinate degree, always dependent upon the taste and habits of the individual, are the pleasures derived from the study of geology.

To indicate my good will in this article, I propose, that if Dr. Fahnestock will spend a few weeks with me in traversing the geological formations of central and northern New York, I will confess him most pertinacious in his adherence to his position, if he does not essentially modify his views upon *Geological Speculations*.

GURDON EVANS.

IOWA AND MINNESOTA.

A correspondent who has settled in the Far West, writes as follows in regard to Iowa and Minnesota as a field for Sabbath-keepers who desire a location at the West:—

"So far as I have been able to learn—and I have taken some pains to inform myself, both by traveling and inquiry—Iowa and Minnesota present the best locations for settlement of any section so accessible. Without going into details, the land is very good, and the timber is good and convenient to the prairies. The country is well watered, by rapid streams, with bold and hard banks, and stony or gravely bottoms. Springs of the purest water are also plenty. The timber on the streams is thick and heavy, and the land there is rough; but as soon as you leave the timber, the land is very fine, neither too level nor too broken. I have in my mind one section of Minnesota which is specially inviting as a location for a settlement. It is on the Zombro River, about thirty-five miles from the south line of Minnesota, and about sixty miles from the Mississippi River, on a direct line from Dubuque to the Big Bend of St. Peters, the most feasible route for a railroad connecting the two places. There is fine timber, plenty of prairie land, good water, and good water power. The land is not yet in market; but the Homestead Bill being passed, now is the time for young and old to secure them a home. Could you see this country, I think you would be satisfied with its natural advantages. The country is filling up rapidly, and those who desire to secure the best locations, should lose no time."

Sabbatic Interest.—A letter from Clarence, Erie Co. N. Y., informs us that for four or five weeks past there has been considerable interest upon the subject of the Sabbath in that vicinity. It seems that the Seventh-day Baptist preacher (Eld. Rowse Babcock) and the Disciple or Campbellite preacher each delivered a discourse on the subject, in compliance with requests from some of their members. The Methodists then sent for one of their ablest preachers, who discoursed on the subject. Subsequently, the Campbellite reviewed Eld. Babcock's discourse; and at last accounts Eld. Babcock had an appointment to review the discourses of the Methodist and the Campbellite, and also to preach on the subject in other places. The letter says, "It is often conceded in my hearing, that the seventh day is the Sabbath; but it is one thing to convince men, and quite another thing to get them to practice according to their convictions; although I heard it remarked yesterday, that if some one should 'break the ice,' many would follow."

The Presbyterians on Slavery.—The Presbyterian Synod of Utica recently adopted a report by "the Committee on the relations of the Presbyterian Church to Slavery," which sets forth that the General Assembly of the Church has, in 1850–3–4, declared "that the holding our fellow-men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offense in the proper import of that term as used in the Book of Discipline, chap. i. sec. 3, and should be regarded and treated in the same manner as other offenses." And further charges, that the reason why slaveholding members of the church have not been brought to discipline lies in the fact that the General Assembly cannot act in the way of discipline, except on appeal from an inferior judicatory, or by way of review and control on inspection of the records of the next lowest judicatories.

Senator Douglas at Home.—The author of the Kansas-Nebraska Bill has received a rebuke from his constituents, which he will not soon forget, and which ought to be a lesson to all pro-slavery politicians. For some time past he had been delivering addresses on Nebraska, in different parts of the country. Last week arrangements were made for a grand meeting in Chicago, at which he was expected to vindicate himself from the various charges brought against him. A large concourse of people assembled on the occasion, but as soon as Mr. Douglas ascended the stand, an uproar commenced, which entirely drowned his voice; and after numerous ineffectual attempts on the part of his friends to restore quiet, he was compelled to leave the stand without a hearing.

Religious Liberty in New Jersey.—The *Elizabethtown Journal* says that it has been informed, that in consequence of the Romanists threatening injury to a Protestant Church in Woodbridge, on Sunday last, a large party of Americans went from Rahway for the purpose of protecting it and the congregation worshiping in it. The occasion of the disturbance was the renunciation of Popery by a young man whose father and friends stationed themselves at the church door, with the avowed intention of taking his life if he entered the church. They afterward waylaid him and would probably have murdered him but for the protection given him by the Americans.

Keeping open Business Establishments on Sunday.—On the complaint of the Governors of the Alms-House against Balch and others, keepers of Daguerreotype establishments in Chatham-st., N. Y., for violation of the law, as is alleged, in keeping open on Sunday and doing business, Justice Stuart, before whom the matter came, has rendered a decision. He stated that keeping open such saloons on Sunday for the reception of visitors was a violation of the law; that the consequence of such a conviction was, to subject the parties to a fine of one dollar a piece, and work a forfeiture of all property exposed publicly for sale; that in these particular cases he had concluded merely to impose the fine, inasmuch as he believed that such a decision would be sufficient to induce the defendants to observe the law hereafter; that he could not expect that any considerable or respectable class of men would willingly violate the law or array themselves against it. If, however, a continuous violation of the law occurred, and these defendants kept on in the same manner complained of, he would not hesitate to apply the additional remedy, by forfeiting all their goods which may be actually exposed, provided the evidence is sufficient to authorize him in issuing the warrant.

Finances of the American Board.—The *Journal of Missions* gives the following statement of the finances of the American Board of Commissioners for Foreign Missions:—

At the close of the financial year, July 31, 1853, there was a balance in the treasury of $4320.64. During the year which closed July 31, 1854, $297,190.86 were received in donations, and legacies, and $8596.40 from other sources; making the available funds for the year, $310,107.90. The expenditures for the same period have been $322,150.39, making a balance against the Board of $12,042.49.

A comparison of the receipts of the Board for 1852–3 and 1853–4 may be of interest. The total income of the Board, for the year ending with July, 1853, was $314,922.88. Of this, $269,899.42 were from donations, and $35,156.16 from legacies. The donations for the year ending July, 1854, were $264,951,97, and the legacies, $32,238.89. The former year, $12,842.18 in donations, and $63 in legacies, were received from foreign lands; the latter year, the amount from foreign lands, in donations, was $9863.75, and $134 in legacies. The contributions to the Children's Education Fund, in the former year, were $7020.22, in the latter, $6560.76.

A Colored Doctor.—Dr. DeGrasse, a colored physician of Boston, was recently admitted a member of the Massachusetts Medical Society—probably the first instance of such an honor being conferred on a colored man in this country. The *Independent* gives the following sketch of the man:—

"The Dr. is a native of New York City, where he was born June, 1825, and where he spent his time in private and public schools till 1840. He then entered the Oneida Institute, Beriah Green, President, and spent one year; but as Latin was not taught there, he left and entered the Clinton Seminary, where he remained two years, intending to enter college in the fall of 1843. He was turned from this purpose, however, by the persuasions of a friend in France; and after spending two years in a college in that country, he returned to New York in Nov., 1845, and commenced the study of medicine with Dr. Samuel R. Childs, of that city. There he spent two years in patient and diligent study, and then two more in attending the medical lectures of Bowdoin College, Me. Leaving that institution with honor in May, 1849, he went again to Europe in the autumn of that year, and spent considerable time in the hospitals of Paris, traveling at intervals through parts of France, England, Italy, and Switzerland."

RELIGIOUS INTELLIGENCE.

The Turkish Missions Aid Society, recently formed in England to assist missions to the Greek and other nominally Christian subjects of the Porte, have already claims upon their funds. An appeal has been addressed to their Secretary, by one of the American missionaries at Constantinople, on behalf of a Protestant church and community at Broosa, in Western Asia, whose chapel and school-house were, some weeks since, destroyed by a fire which, spreading with great rapidity, caused the destruction of above 40 houses in its course.

Henry F. La[illegible] late of the Newton Theological Institution, was ordained pastor of the Baptist Society in New London, N. H., on the 27th ult. It is said that this society, which was constituted in 1788, has never before ordained a pastor, that for a long period it was the only religious society in the town, and at present is the only one that maintains public worship, and also that baptism was never administered in the town except according to the Baptist mode.

The results reached in the twenty-two years' existence of the American Baptist Home Mission Society are as follows: 1996 missionaries have been employed among the destitute; 22,000 have been baptized; 900 churches organized; 500 young men brought into the ministry; 20,000 children gathered into the Sabbath-schools; and the Gospel preached in fourteen different languages.

During the Oberlin College commencement week (from the 14th to the 20th of August) 600 students were examined. The literary performances of the young ladies are very highly spoken of. Two students were buried on the 20th, and a very sweet young lady a few days before. The graduates were twelve young men, and one young lady, who received the degree of Mistress of Arts.

The *Independent* announces the death of two eminent female missionaries; the first Mrs. Williams, of Rome, Oneida Co., in this State, who expired on her litter on the great Assyrian Plain, about 40 miles east of Mosul; and Mrs. Sarah Hodges Nutting, who departed this life on the 8th of July, at Aintab, in Syria.

The Second Baptist church in Wilmington, Delaware, says the *Christian Chronicle*, is in a prosperous condition. The pastor, Rev. Mr. Charlton, has administered the ordinance of baptism to eighty persons during the past few months, making the present number of members more than four hundred.

The Richmond (Va.) *Religious Herald* says of Anthony Burns, "He is not an ordained minister of the Baptist Church. We have no colored ordained ministers, in Eastern Virginia at least. They are permitted to exhort, but our State laws forbid their being recognized as ministers."

The Secretary of the Hawaiian Missionary Society gives information that the sum of $1,000 has been appropriated by that Society toward missionary operations in Japan.

Of the 248 Unitarian ministers in this country, fifty, or more than a fifth were born in Boston. Indeed, it is highly probable that one-fourth have sprung from that city.

Street preaching has been revived in Great Britain to a considerable extent. No less a person than Dr. Hanna, the son-in-law and biographer of Dr. Chalmers, is engaged in street preaching.

EMIGRATION TO KANSAS.

In answer to numerous letters relative to the soil and climate of Kansas, the means of reaching it, and the aid afforded by the Emigration Societies, the *N. Y. Tribune* says:—

1. There is no question as to the fertility of much of the soil and mildness of the temperature of Kansas. Its climate is in the average about the same as that of Baltimore, Pittsburgh, Washington City, Wheeling and Cincinnati. Much of the soil is a deep, rich, black prairie loam, hardly excelled. Timber is scarce in many parts of the Territory; but every one who goes thither for the next year or two can locate in the midst or along the edge of a forest if he sees fit. But timber *will* be scarce in Kansas unless planted very soon; and probably no better investment could be now made than in taking up prairie lands away from any timber, plowing forty acres here and there, and planting with Locust, Hickory, Peach, &c., in the fall and with Corn the following spring. Plow around and around the outside of this plantation the next fall, so as to keep out the fires; plant the Corn early in the spring, harvest in September, plow and sow with Wheat; which harvest and plow again in August, so as to keep off the prairie fires from the young trees. In four or five years the Peach will bear fruit, which will always be wanted by the newer settlers; in ten years from the start, the Peach trees should be cut out for fuel and light fencing, leaving the roots to send up fresh and vigorous shoots; and by this time the Locust will begin to be worth cutting, when it should be treated in like manner, leaving the slower Hickory to be cut last. Of course, an experienced woodsman may suggest species of trees preferable to some or all of these; but the thrifty, provident man who would leave a property to his children can hardly invest his money and labor better or safer than in tree-planting on any of the great Western prairies.

2. As to the means of transportation, we know none other equal to those proffered by the Kansas Emigration Society, having its headquarters at Worcester, Mass. Its Secretary is Edward E. Hale, who will answer all reasonable inquiries by circular or letter. We believe he is also compiling a small book, giving information respecting Kansas and practical directions as to the best means of reaching that Territory. The cost of passage per head is $25 from Boston or New York to the Kansas line, which does not include provisions. Emigrants can make arrangements beforehand to join at almost any point on the route.

3. We have been asked to state whether any Emigrant Society pays part or all of the passage of those wishing to emigrate to Kansas, but unable to pay their way. We know no such, and trust there is none. There are few persons unable to pay their passage to Kansas who would be able to fight their own battle after reaching that Territory, and the settlers should not, *must* not, be loaded down in the infancy of their enterprise with paupers. No one should go to Kansas these five years who has not proved his ability to make a fair living and something over in the States.

4. There is a "Union Emigrating Society" organized for Kansas by the Anti-Nebraska Members of Congress at Washington City, whereof the Hon. J. Z. Goodrich of Berkshire Co., Mass., is President. The formation of Auxiliary Societies in towns or counties throughout the Union is recommended. Members pay $1 each per year, to promote the general objects of the Society.

THAT VANDALISM.—Several weeks ago we copied from the London *Athæneum* a paragraph in relation to the destruction of sacred places in Palestine. Soon afterward we were requested to print a denial of the statements of that paragraph, which we thought best to delay until the facts were known. In the *Independent* of last week we find the following article on the subject, credited to the New York *Observer*:—

"In our paper two weeks ago, we volunteered a denial of a statement made by the British Consul at Jerusalem, to the effect that a man named *Jones*, an American, had been guilty of shocking Vandalism in robbing monuments and venerable ruins in Palestine. We are mortified to be under the necessity of withdrawing our denial, and of leaving our countryman to meet the charges made against him. We have received such evidence on the subject as convinces us against our will, and we now fear that this Jones, an agent of the Society for Meliorating the Condition of the Jews, is no better than the rest of the persons employed in the so-called 'Agricultural Mission in Palestine,' an enterprise which we do not believe to be entitled to the support of the Christian people of this or any other country We had hoped to be spared the necessity of going into this subject, but we are abundantly prepared to give our reasons for entertaining this opinion."

ORIGIN OF A REVIVAL.—At the late meeting of the alumni, one of the speakers stated that the first fact in the great revival enjoyed in Hamilton, a year ago last winter, was like this: A young man, not pious, entered the University. On taking his room, he observed in a niche in that room the name of his own father, inscribed by the hand of that father himself, who, twenty years before, had occupied the same room as a student. This fact drew after it such a train of solemn reflections as to lead him at once to penitence and prayer. An officer of the University was passing by his room, and hearing his sobs and supplications, entered, and ascertained the real facts of the case. It was the beginning of an extensive revival. Rev. S. S. Day, of the Teloogoo mission, was the father of the young man, and responded with a father's emotion to the relation of this incident.

FIRST MUSSULMAN CONVERTS.—A deeply interesting circumstance occurred at Salonica last year, in the conversion to Christianity of a respectable Moslem merchant, with his wife, four children, and sister-in-law. He had for some years been reading a Bible given him by an Armenian convert to Protestantism, and holding Christian worship in his family. Feeling, at last, conscientiously bound to avow, at all risks, his change of faith, he removed with his whole family to Constantinople, and applied to the American missionaries for baptism. The high fanatical excitement caused by the knowledge of his intention among the Moslem population of the city, endangering their lives, he removed to Malta, where he and his family were baptized, and two of his sons have been received as *free* pupils into the Malta Protestant College. The father, who is a man of good ability, is attending, also, several branches of the course of studies. This family may be considered the first fruits reaped by Christianity from the ranks of Islamism.

European News.

One week later dates from Europe have been received since our last.

We have particulars of the destruction of Bomarsund. It was one of those mysterious episodes in which the present war abounds. Eight thousand French soldiers disembark on the Aland Island on the 8th; the Russians offer but a slight resistance and retire into the fortress without any serious loss; the bombardment of the two outworks is commenced on the 13th; no trenches are dug, no breach is battered, but one of the outworks is taken on the 15th, and the garrison, above 2,000 men, surrender on the following day at discretion, and give up the fortress of Bomarsund, with all the stores of provisions and ammunition, sufficient for one year, and the heavy armament!

There is reason to believe that the Turkish army in Asia has met with a decisive defeat. A Vienna dispatch states, but without date, that Gen. Bebutoff had attacked and signally routed the main body of the Turks under the walls of Kars. The Russians say they killed 3,000 Turks, took 2,000 prisoners, including 84 staff and other officers, and captured 15 guns, with an immense amount of military stores. The shattered remains of the Turkish force had dispersed.

From Odessa, August 15, it is stated that a band of Caucasianmountaineers, commanded by a son of Shamyl, made a razzia into the province of Tiflis. They sacked several places, put some persons to death, and carried off a Russian General's wife and her sister the Princess Orbelian. The news had caused a panic at Tiflis.

On the 10th Aug., at 7 o'clock in the evening, a great fire broke out at Varna. One hundred and eighty houses were totally destroyed, with a great quantity of provisions belonging to the French army.

From all parts of Europe come reports of a most abundant harvest.

California and China News.

The steamer Star of the West, with two weeks later news from the Pacific coast, and ten days later from China, arrived at New York on the 8th inst. She brought 450 passengers, and over one million dollars in gold dust on freight.

From the Gold Region, the news is not important. Miners were doing pretty well.

From every section of the State we have the most cheering accounts of abundant crops of grains and grasses. The exportation of wheat to the Atlantic States is seriously contemplated. Fruits of many kinds, as melons, pears, figs and apricots, are abundant and cheap. The grape crop promises to be very large.

On the 2d Aug., a fire broke out in the town of Bidwell, on the Yuba River, and in one hour the town was totally destroyed, excepting about six or seven houses, which were distant from the main street. Estimated loss —$100,000.

Immigrants are arriving in all parts of the State, by way of the Plains. They are generally in good condition, as well as their stock; and they report an abundance of grass on all the different routes traveled.

The subject of Chinese immigration has become one of so much importance as to attract the attention of nearly all classes of community. A number of the newspapers of the State are clamorous for legislative interference.

Capt. Maloney, of the bark Libertad, has been fined $200 in the Recorder's Court, for a breach of the U. S. Passenger Laws, in overcrowding his vessel. His passengers were Chinese, of whom 100 died on the passage from China to San Francisco, and about 50 after the vessel arrived there.

A lake of salt has been discovered in Los Angeles County, and a company have commenced its manufacture. There is said to be no limit to the quantity in which this article may be procured.

From Oregon and Washington Territory there is nothing of consequence. The great stories about the Coquille gold mines were all moonshine. The Hon. John W. Davis has resigned the Governorship of Oregon, and came to New York in the Star of the West.

Apples are selling in Portland at $4½ a dozen.

John Davenport, Esq., had just returned from a visit to the States, and has brought with him a hive of honey bees, an enterprise hitherto supposed impracticable. The bees are apparently in good health, and not less in numbers than when hived for the journey.

The Portland *Times* says the demand for labor in that Territory exceeds the supply. Carpenters receive from $4 to $5 per day, blacksmiths the same, day laborers from $2 to $3, and our farmers are paying as high as $3 per day for hands to harvest.

There are now eight steamers running on the lower Willamette River. The Willamette is about half the width of the Ohio River. It is navigable eight months in the year, 80 miles above Oregon City, for steamboats of large size.

Steam communication with the Sandwich Islands has been established. A joint French and English fleet had visited Honolulu, and again put to sea. Annexation to the United States was the prominent topic of discussion.

The most important news by this arrival is from China. An insurrection had broken out around Canton, and there were rumors that the insurgents had captured the city.

The *Friend of China*, July 1st, says that the disturbed districts are between the Bogue Forts, at the mouth of the Canton River, and the city. The large town of Toon-koon is in possession of the rebels, and there were rumors that Canton would be invested, although the foreign residents expressed a good deal of confidence in their position.

The Governor-General had decapitated 300 persons within the previous fortnight, with a view to terrify the insurgents.

The barks Hygeia and Topaz were wrecked on the Prata Shoals, and four hundred passengers still remained there.

Destruction of San Salvador.

A correspondent of the N. Y. *Tribune* says that the first accounts of the recent destruction of San Salvador by an earthquake were exaggerated as regards the loss of human life. Not more than 150 are known to be lost, though of course there may be many more of whom nothing is or will be known until Time yields up his records to Eternity; but, as in the time of the deluge, God gave them timely warning, and all those who heeded it escaped with life. Nearly all those who perished in the ruins were of the poorer classes, who remained in the hope of gaining reward for rescuing the property of the wealthy. Alas! they are not the first who have lost their lives by the temptation of gold. Poor creatures! need enough they had of it; for though the poorer classes of this country work like slaves, they seldom gain more than a daily subsistence, and have nothing for their future prospect but an oldage of beggary and the cold hand of charity to smooth their dying couches. But the reports as to the entire destruction of the city are sadly confirmed; and up to the last accounts the motion still continued, and even the remnants of the walls that escaped the great shock are now leveled to the ground.

INDIAN MASSACRE.—A dispatch dated St. Louis, Friday, Sept. 8, 1854, says the following highly important dispatch has just been received in this city, by special express from Fort Leavenworth:—

Lieutenant Fleming states that on the 18th of August, a Sioux killed an ox belonging to an emigrant train, close to Fort Laramie. The head chief reported the fact to him, (Lieut. Fleming,) and offered to give up the offender, whereupon brevet 2d Lieut. Grattan, with the interpreter, Sergeant Favor, Corporal McNulty, and twenty privates, were sent to receive him. Lieut. Fleming subsequently learned that the whole detachment were massacred, without exception. How the deed was done, and the immediate cause of the attack, was not clearly known at the time the express left. It however had been ascertained that the Indian chief was among the killed, but the total number killed had not transpired. The Indians are reported to be extremely hostile, and the fort was considered in great danger. Reinforcements have been ordered to Fort Laramie.

SUMMARY.

Gathering coal in the bed of the Ohio river on the bars opposite Cincinnati, is just now a profitable business for a large number of men and boys, who have quite a fleet of wood boats and skiffs employed. The *Gazette* says the bars that are now yielding so well have for years been covered with sand until this season. The floods of last winter bared the treasure. Men are said to be making $10 per day taking out boulders—quite as much as is made on the California placers. They have to work in water from two to three feet deep, and look from a distance like flocks of water-fowl.

☞A fugitive slave, or rather two of them, a father with his child 2½ years old, passed through Owego, N. Y., recently, for Canada. The immediate cause of their flight from Maryland was the dread of being separated from his child, for which his master was offered $125. He himself appeared, it is said, to have suffered severely from the influence of this patriarchal institution, a brutal overseer having knocked out an eye, and otherwise mutilated him, in a fit of drunken passion. These evils he patiently endured, but the dread of being separated from his little son winged his flight from the land of bondage to the home of the oppressed.

Charles Preuss, long and favorably known as a man of high scientific attainments, who was connected with Colonel Fremont in his expeditions in the capacity of surveyor, and shared with him his dangers in making explorations of the new and unbroken country through the Rocky Mountains to the Pacific shore, suddenly left his friends in Washington, while laboring under a fit of insanity. A reward was offered for his restoration, when he was found dead near Bladensburgh, having hung himself. The deceased was a native of Hanover, Germany, aged 48, and leaves a wife and five children residing in Washington.

A dispatch dated Rochester, N. Y., Thursday, Sept. 7, 1854, says: This afternoon the engine-house of the New York Central Railroad was destroyed by fire. The building is located in the eastern part of the city. It was 160 feet in diameter, and 480 in circumference; was built of brick, and had an immense dome and roof fixed upon an iron frame-work. Seven locomotives were destroyed, and four or five hundred cords of wood burned. The fire took from the engine of the sawing-machine at the wood-pile. The loss is estimated at about $80,000.

The Committee of the American Tract Society have commissioned Mr. Charles Schaffer, for many years a Colporteur among the Germans in Indiana, and now connected with the German Mission in this City, as a Colporteur for Bremen and Bremerhaven, Germany. Some 60,000 emigrants embark annually at that port for the United States. They lodge temporarily in a large emigration house, under circumstances favorable for exerting a good influence upon them.

The Secretary of the Interior is about to restore to "market" all the land withheld from sale on account of the contemplated railroads running through or near them, except, of course, in cases where Congress has actually made the grants for railroad purposes asked. A large body of very desirable land will thus again become subject to private entry at $1 25 per acre, or to location with land-scrip. This is important to be speedily and widely known by way of preventing special action in them.

A dispatch dated Savannah, Wednesday, Sept. 6, 1854, says: In this city, the interments yesterday were twenty-three—thirteen were from yellow fever. The interments for the week were one hundred and twenty-three —seventy-four from the fever. Ninety-six stores are closed up, having suspended business.

Mrs. Fish, whose death was recently recorded, was the mother of Hamilton Fish, U. S. Senator, and widow of the late Col. Nicholas Fish, a gallant officer in the U. S. Army, and one of the old Knickerbockers. Mrs. Fish was a lineal descendant of old Governor Stuyvesant, and has lived herself to the good old age of four score years.

A letter in the Newark *Advertiser* says that the cholera continues to prevail at Genoa, Leghorn, Naples, and some smaller places in Italy, without diminution. The cases at Genoa have averaged over 120 daily, and 90 deaths during the week past, though the population is greatly diminished by death and desertion. In Naples, though one half the population has sought refuge elsewhere, there have been over 300 deaths daily for a week past. Some 35 cases are daily reported at Leghorn, but the mortality is not very great.

A dispatch dated Syracuse, Friday, Sept. 8, 1854, says: The corner-stone of the new Idiot Asylum was laid at 12 o'clock to-day, on the grounds at Geddes, formerly owned by Secretary Levenworth, who did the honors. After prayer by the Rev. Mr. Ashley, Rector of St. Paul's Church, and music by Miller's band, the stone was laid by Allen Monroe, in the absence of Governor Seymour. P. R. Wilbur, Superintendent of the Institution, was the first speaker, and was followed by the Hon. Washington Hunt, who gave a history of the movement.

A merchant in New York discovered, not long since, in his cellar, a well-filled bag, which excited his suspicions, and on examining its contents, he found it contained pieces of bread, from a half-loaf down. The porter said it belonged to the carman. The carman was called in. He had purchased the article from a lot of boys, who had obtained it by begging in Brooklyn. He intended to feed his horse upon it, which was cheaper than to buy grain at present high rates!

The passengers to and from India are now conveyed between Alexandria and the Nile, a distance of 66 miles, by rail. The first departure from Alexandia occurred on the 4th of July, with the passengers who arrived on that day by the Ripon and the canal. The most tedious part of the journey through Egypt is now avoided altogether. The whole of this line between Cairo and Alexandria, 140 miles, will be completed, probably, in about twelve months.

In the Court of Common Pleas, at Greenfield, Mass., Judge Bishop presiding, John H. Moorhouse was convicted of being a common seller of spirituous and intoxicating liquors, and was sentenced to pay a fine of $200, and give bonds in the sum of $2,000 not to violate the law for one year, and in case of failure to perform said sentence, to be imprisoned sixty days in the county jail.

Accounts from Maine state that in the vicinity of some of the burning forests quite a number of persons, chiefly females, have become insane, in consequence of excitement, the result of a belief that the general conflagrations in the woods there is a sign of the speedy ending of the world in accordance with the prediction of the Millerites. Some of them have been taken to the State Asylum.

A dispatch dated Cincinnati, Tuesday, Sept. 5, 1854, says: A young man named Short, clerk in a dry goods store in this city, and a young lawyer named Peacock, from Chicago, fought a duel in Kentucky yesterday. On the second round Short was fatally wounded in the left breast. They fought about a young girl to whom Short was engaged.

Shells weighing 100 lbs. were fired from Lancaster's long-range gun the other day on board a vessel near the Isle of Wight with a surprising result. One was sent 4,000 yards distance, and reached the top of a cliff 500 feet high. It was calculated that in a tranquil sea, so that good aim could be taken, a mark 7,000 yards distant might be hit by this gun.

That branch of the Democratic party in New York called soft-shells, met at Syracuse last week and nominated the following State ticket to be supported at the forth-coming election, viz:—

For Governor—HORATIO SEYMOUR, of Oneida.
For Lieut. Gov.—WM. H. LUDLOW, of Suffolk.
For Canal Com'r.—JASON CLARK, of Jefferson.
For St. Pr. Insp.—W. R. ANDREWS, of Livingston.

The Abington (Va.) *Democrat* says: "Recent rains have taken the curls out of the corn, and relieved a good many farmers of the wrinkles on their faces. The corn crop is not altogether so hopeless as was expected. Wherever the land was *ploughed deep*, the prospects for a tolerable crop are good, notwithstanding the severe drought,"

The New York *Tribune* has reduced the size of its sheet, "owing to the present calamitous depression in all kinds of business, and the consequent diminution of the space occupied by advertisements in its columns." The reduction has been made by narrowing and shortening the columns, and not by decreasing their number.

Lenox, in Massachusetts, says an exchange, is probably the most literary country town in America. It is at present the residence of Henry Ward Beecher, Oliver W. Holmes, Herman Melville, G. W. Curtiss, Nathaniel Hawthorne, Miss Sedgwick and Fanny Kemble Butler. It was also, till recently, the residence of G. P. R. James.

The political parties of Maine consist of Fusion Whigs, Anti-Fusion Whigs, Fusion Democrats, Morril Temperance Democrats, Nebraska Wild Cat Democrats, Anti-Nebraska Old Line Democrats, Anti-Nebraska Anti-Morril Democrats, Free Soilers, Fusion Free Soilers, Hook and Ladder Democrats, and many others.

We learn by the last mail from England, that the Government has chartered ships to convey arms and stores for defense to Halifax, St. Johns, N. B., Quebec, Montreal, Bermuda, Jamaica, Autigua, Barbadoes, St. Lucia, and Demerara. This is a measure of precaution against the United States.

On Saturday last, (says a Mississippi paper of Aug. 24th) the negro Tom, belonging to Mr. A. Carlin of this parish, was tried by a jury of slave owners, in pursuance of the act of '46, for burning a stable belonging to his master. The case was a clear one, and he was sentenced to be hung on the 15th of September next.

From Baltimore, we learn that the brokers will no receive the notes of the Farmers' and Mechanics' Bank of Kent County, Md., as they were not redeemed there by the agent of the bank.

Two hundred and seventy-three persons have emigrated from New Bedford to California. Many of this number have their families with them.

In various parts of Massachusetts, a material for the construction of dwelling-houses, stores, barns, &c., is coming into use. This new material is called concrete, and is made of gravel and lime.

At a Jubilee of the "Turners," a German company, held in Philadelphia last week, there was a general row. The Police fired their revolvers, wounded several Germans, and many more were badly beaten with billies. One of the officers was stabbed, and another severely injured by the blows which he received.

On the 6th inst., the barn, wagon house, and crib of Dea. Marke Moore, of Marlboro, N. J., was burnt, together with some thirty stacks of hay, wheat in the sheaf, and corn in the crib. Loss between one and two thousand dollars. Supposed to have been the work of an incendiary.

The Chemical Bank desires the holders of its five hundred dollar notes to present them for redemption, in order to facilitate the detection of the perpetrators of the late fraud upon the Bank, who, it appears, received $14,000 in that denomination of notes.

A dispatch dated Cincinnati, Friday, Sept. 1, 1854, says: The United States Express Company was robbed of between $30,000 and $40,000 at the Hamilton Railroad Depot last night.

In Newark, N. J., on the 5th inst., there was a deplorable riot, in which Irish Catholics and Irish Protestants were the chief combatants. One person was killed and several were wounded.

MARRIED,

In Bridgewater, N. Y., Aug. 13th, by Eld. W. B. Maxson, Mr. OSCAR SOULE to Miss CAROLINE M. ROSE, all of Bridgewater.

In Clarence, N. Y., on the 5th inst., by Rev. Rowse Babcock, Mr. HARVEY W. MAY, of Lancaster, to Miss LOUISA CLARKE, of Darien.

On the 7th inst., at Bridgeton, by the Rev. Mr. Cornwell, Mr. H. J. MULFORD to Miss MARIAH JEFERRS, all of Bridgeton, N. J.

By Eld. Leman Andrus, in Genesee, on the 5th inst., WM. H. STILLMAN, of Richburg, to SUSAN J. TANNER, of Genesee.

On the 7th inst., by the same, GEORGE G. HAMILTON, of Porttville, to SARAH SMITH, of Wirt.

DIED,

In Pomfret, Ct., Aug. 29, 1854, very suddenly, of an affection of the heart, GEORGE HAZZARD PERRY, M. D., of Hopkinton, R. I., aged 65 years, 2 months, and 15 days. Doctor Perry, the oldest son of George H. and Abigail Perry, was born in Whitestown, N. Y., on the 14th day of June, 1789. At the tender age of 14 years, he made a profession of faith in Christ, and united with that portion of the First Seventh-day Baptist Church of Hopkinton which is now 3d Hopkinton. Subsequently he removed his membership to the 2d Hopkinton Church, in which he held the office of deacon for a number of years. As a companion, he was affectionate and faithful. As a parent, kind and indulgent. As a man, he was possessed of quick mental perceptions, and of an eminently social nature, which rendered his society highly instructive and interesting to all. As a physician, the forty years of his constant and successful practice in the same communities bears the most conclusive and commendatory testimony to his skill and eminence. Few indeed of the profession have shared more largely in the confidence of their patrons, for such a period. As a Christian, he professed a catholic spirit towards others, yet was ever distrustful of his own heart, and constantly striving for the controlling power of the grace of God. A. B. B.

In Berlin, Rensselaer Co., N. Y., after a long and painful illness, SYLVIA SAUNDERS, wife of Lodowick Saunders, in the fifty-ninth year of her age. Sister Saunders was a member of the Seventh-day Baptist Church in Berlin, where for nearly thirty years she passed a life of unceasing devotion to the cause of Christ. Many and deep were the consecrated channels through which flowed the pure streams of benevolence from the exhaustless fountain of her heart. She bore with becoming patience a lingering sickness, and in the close of life the shadows of the sepulchre were dispelled by the dawnings of a brighter day. She fell "asleep in Jesus" on Thursday, the 24th of Aug.

"Asleep in Jesus—blessed sleep!
From which none ever wake to weep."

At her residence in Hopkinton, R. I., August 19th, of consumption, Mrs. MARY HOXIE, relict of Edmund Hoxie, Esq., of Charleston, aged eighty-seven years. For forty-years she has been a consistent and exemplary member of the church of Christ; twenty years of which time she has been a widow. She bore with Christian fortitude and resignation the gradual though sure and fatal progress of the disease which finally terminated her pilgrimage. During her last sickness she manifested a firm reliance in the merits of her Redeemer, saying, "All the days of my appointed time will I wait, till my change cometh." I. C. B.

On Sunday, the 3d inst, at Little Genesee, N. Y., JAMES B. MAXSON, in the 26th year of his age. The deceased was walking about, in his usual health, only two or three hours before his death. The suddenness of his death has cast a gloom over the circle in which he moved.

At his residence in Watson, on the 14th of August, of dropsy, BENJAMIN DAVIS, in the 82d year of his age. The subject of this notice, was born in Farmington, R. I., where he resided until his eighth year, when he removed with his parents to Petersburg, N. Y., from whence he moved to Brookfield, afterward to Verona, and lastly to Watson, Lewis Co, where he died, leaving to his friends and acquaintance an evidence of his hope of a blessed immortality. He left a widow (his third wife) to mourn his loss, together with 19 children, 36 grandchildren, and 19 great-grandchildren.

LETTERS.

John Whitford, D Clawson W P Langworthy, D Edwards, L C Rogers, E R Davis, W M Fahnestock, L Andrus, B F Rogers, P C Burdick, Rowse Babcock, W B Maxson, C M Lewis, Joshua Clarke, N V Hull, J E Potter, A G B[illegible], J B Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Sophia Maxson, Westerly, R I	$2 00	to vol. 11	No 52
Charles Maxson	"	2 00	11	52
Jonathan Maxson	"	2 00	11	52
Mrs J Maxson	"	2 00	11	52
J P Stillman	"	2 00	11	52
N H Langworthy	"	2 00	11	52
Bathsheba Lanphear	"	2 00	11	52
John Hiscox	"	2 00	11	52
John Ayars	"	2 00	11	52
Wm Maxson	"	2 00	11	52
B W Bentley	"	2 00	11	52
John G Vaughn	"	2 00	11	44
Geo P Barber	"	2 00	10	52
A W Babcock	"	2 00	11	52
C C Stillman	"	2 00	11	52
Sally Fenner	"	1 00	11	52
Charles Vars Dorrville, R I		1 00	11	39
Wm S Dunham Plainfield N J		2 00	11	52
Nathaniel Drake	"	4 00	11	52
Isaac S Dunham	"	2 00	11	52
Jos Elias Mosher	"	2 00	11	52
John T Davis Shiloh N J		2 00	11	52
John S Bacon	"	2 00	11	52
Geo Bonham	"	2 00	11	52
Nathan Tomlinson	"	2 00	11	52
Robbins Ayars	"	1 00	11	42
H W Stillman, Ozaukee Wis.		2 00	11	52
T Saunders South Hampton Ill.		2 00	11	52
A Hutchins Mondien Iowa		2 00	12	13
Orville A Williams New London		2 00	11	52
John F Morgan Clarence		2 00	11	39
Elizabeth F Brown Leonardsville		2 00	12	13
S P Crandall Jr, Little Genesee		4 00	11	52
Ezekiel Crandall	"	2 00	11	52
Lewis J Coon	"	2 00	11	52
Ira J Burdick	"	2 00	11	52
Amelia Green, Berlin		1 00	11	52
Hannah Rogers, Williamsburg		2 00	11	52
B F Rogers, Brooklyn		2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Geo Gavit	1 00	C C Stillman	1 00
Chas Maxson	1 00	John T Davis	1 00
Jona Maxson	1 00	H W Stillman	1 00
J P Stillman	1 00	L C Rogers, b'd vol.	2 50

WILLIAM M. ROGERS, Treasurer.

North-Western Association.

THE Eighth Anniversary of the Seventh-day Baptist North-Western Association will be held with the Milton Church, commencing on the fourth day of the week before the fourth Sabbath in September, 1854, at 10 o'clock A. M. Introductory discourse by Eld. O. P. Hull. V. HULL, Cor. Sec.

Mountain Glen Water Cure and Su[illegible],

For the Reception of Patients and B[illegible]

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquitoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5 and closes Dec. 8.
Winter " " Dec. B, " " Mar. 20.
Spring " " Mar. 23, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

INSTRUCTION.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

EXPENSES.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

REGULATIONS.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

DAVID DUNN, Pres. of Board of Trus.
ISAAC H. DUNN, Sec'y.
NEW MARKET, N. J., July 20, 1854.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice commencing Monday, April 10, 1854:—

Leave New York at 8 A M, 12 M, and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepsie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

Sunday Mail Train at 9 A. M. from Canal-st. for Albany, stopping at all Way Stations

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, ALBANY, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District. composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Assembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

SHERIFF'S OFFICE. New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

Miscellaneous.

A Word to Young Men.

There are multitudes of young men who are "hired out" at $12 to $16 a month, to work upon farms. They are active, intelligent, and enterprising, and are earnestly desiring to get ahead in the world, but they do not quite know how to set about improving their condition. Let us say to such, that we have known many just in their condition, who are now flourishing, well-to-do farmers.

Indeed, we can point to more than one of our present subscribers, who, twelve years since, were working for $12 a month, and now they own farms of 100 to 200 acres, valued at $30 to $60 per acre. But how did they accomplish this? We will relate briefly the history of one, which will indicate the course pursued by the others.

George C——, or George, as we familiarly called him, was the son of poor parents, in the western part of this State. In 1840, he was [illegible] years old, and hired out for a year for $12[illegible]. At the end of the year, he engaged with the same man for two years longer at $300. During these three years, he pursued a course of strict economy with regard to clothing and other expenses, and managed to make $1[illegible]5 over his entire outlay. In 1843 he went to Michigan, and with $200 paid for 160 acres of government land, and commenced work. During the first year, he cleared and planted about five acres, besides working out two months at the season of highest wages. At the end of the year he had put up a convenient log dwelling, and returning to New York State, he took to himself a help mate—a poor, but healthy, enterprising girl, who had, with a little aid from home, saved enough to purchase a cow, seven sheep, and a supply of plain furniture.

We will not stop to detail all the particulars of their future course—how they spent their honeymoon, winter and first year with few conveniencies; how their food at first was chiefly furnished by the cornfield, cow, and rifle, and how they worked along for nearly ten years; but this much we learned from a friend who visited them last month, viz., that Mr. C—— has now a convenient dwelling and barns; has 104 acres of cleared land, well fenced and bearing good crops, and has refused $45 an acre for his farm. We also learned that he has a healthy family of children growing up around him; and that being an industrious and moral man withal, and one of the first settlers, he holds a station of no little influence in society. On being asked "if $[illegible]0 cash, would buy him out of house and home," his answer was that "his land, stock, crops, &c., would bring him little short of [illegible] in the market, and that he did not suppose he could better himself with $10,000 in hand; at least he had no disposition to leave the scenes of his first hardships, and birth place of his children."

Our friend and informant, who has been for twenty years tossed upon the busy sea of speculations and has accumulated $40,000, or more, remarked to us with a good deal of emphasis, "How gladly would I exchange situations with George C——." "Yes," said he. "I would throw in the odd $30,000, to exchange children with him; that is, to see mine as healthy and vigorous as his are."

Now we shall be told that George C—— was "fortunate," "had good luck," &c., but we think his success has not been greater than that of perhaps the majority of the steady, temperate, economical young men who entered upon a farmer's life fifteen to twenty years since. Let it be kept in mind, that the savings of the first years are the foundations of success. If George C——, like a majority of young men, had spent half or more of his earnings in carousals, parties, fine clothes, &c., he might still have been only a farm hand instead of an employer.

[American Agriculturist.

Illusion of an Aeronaut.

The Petersburg (Va.) *Intelligencer* of August 28th, gives the following account of an optical illusion seen by George Elliott, in a recent balloon ascension from that city:—

After he ascended about 3,000 feet, he discharged some five pounds of his ballast, when he shot onward and upward with amazing rapidity, till he began to approximate the clouds. He then discharged about five pounds more of sand, the remainder of the bag, when he again darted upward among the clouds, which were so dense as to wholly exclude all terrestrial objects from his view, and of course he was lost to all observers below. These discharges of ballast were distinctly seen by his visitors, and on the first occasion some one exclaimed that the balloon had bursted.

While among the clouds, he says it seemed to him as if he was in the midst of a large ground glass globe, some two or three hundred feet in diameter, against the side of which opposite to the sun, the shadow of the balloon rested, some five or six times larger than the corporeal one. About half way between him and the shadow, which seemed as if resting on the glass wall, another balloon was seen of a size between the shadow and the real one, resting as if in a vacuum, which displayed every color faithfully of the original. He then saw another Elliott, clad and with features like himself, and seemingly self-like. He then extended his own fingers, when he was mimicked by this image; and whether he extended one finger or more, or whatever he did, this figure duplicated exactly. When he would cause his balloon to oscillate, this balloon would move exactly like his. When he threw out more ballast to elevate himself, this figure *sank down* instead of rising with him; and when he arose above the clouds into the rays of the unclouded sun, he left the mimic aëronaut below him.

In the rays of the sun above the clouds he found it so warm as to cause him to perspire freely, a state of heat never before experienced at this hight, nearly twenty-four thousand feet, where the air is very rarified and generally very chilly. He then opened the valve for the purpose of descending, and as soon as he sank one or two thousand feet, which he ascertained by barometrical indications, he felt as if he had entered an ice-house, and a cold chill seized his whole person.

Here he again met his mimic aerial voyager, whom he kept in company for some time, from philosophical motives. Whenever he moved sideways this *mum* gentleman would move in the same direction. But when he moved up or down, the duplicate would move in a directly opposite way; and when he concluded to descend, the image moved upward until the tri colored flask was out of sight, when he could see the car and the aeronaut still standing in it as if in a basket attached to nothing. He still kept looking until his head was Robespierred, and finally, piece by piece, his body, and at last, his feet and basket ascended out of sight.

Prof. Elliott says that he has been up a hundred and one times, but never saw anything in the form of an illusion like this before; and he asks the opinions of the scientific and learned as to the probable cause of this remarkable phenomenon, for the information of the public.

Minnesota.

A correspondent of the *Western Christian Advocate*, communicates to that journal the following interesting facts in respect to Minnesota Territory:—

THE FACE OF THE COUNTRY.

The territory comprises an area of 160,000 square miles, or 106,000,000 acres. It extends from latitude 50 deg. to latitude 42 deg. 30 min., thus running through seven and a half degrees, a distance due north of 500 miles—four or five times as much territory as is contained in the State of Ohio. Almost the whole of this is about equally divided between oak openings and fine rolling prairies, the whole well watered with numerous rivers navigable for steamboats, and beautiful lakes of fresh water, all abounding in the finest fish.

THE CLIMATE.

As regards the climate I cannot speak experimentally farther than this, that last Saturday, the 8th of July, was about as hot a day as I ever experienced—the mercury rose to ninety-six degrees in the shade in this city—St. Paul. From information received from some of the most reliable citizens, I believe that I am justifiable in saying that the whole world cannot produce a climate more salubrious than that of Minnesota. In the coldest weather, when the mercury ranges from 18 to 25 degrees below zero, men perform as much labor out of doors as at any other time in the year. Rev. David Brooks, presiding elder of the Minnesota district, now residing in this city, informed me that he has frequently rode all day with the mercury standing 25 degrees below zero without experiencing any inconvenience from the cold, and that he had known men to freeze dead upon their horses, in Illinois and Wisconsin, with the mercury ranging from 12 to 15 degrees below zero. When the weather is at its coldest in Minnesota, the air is still as death, the smoke from the chimneys falls to the ground, and every human body creates around itself an atmosphere of warmth. The stillness and dryness of the atmosphere, and the vigorous health that people here enjoy, accounts for the comfortable enjoyment of a degree of cold that would be intolerable in a more southern climate. Frost does not appear in Minnesota as early by two weeks as it does in Illinois and Ohio. It continues pleasant till winter commences, which is about the first of December, and closes about the last of March. They have good sleighing through all the winter months, snow falling to the depth of eighteen inches. In short, such is the healthiness of the climate that physicians have but little to do. Not a case of ague has ever been known in the territory, and colds, the bane of Ohio winters, are strangers in Minnesota; no consumption, unless contracted before coming to the territory, and in many such cases the sufferer in this climate has recovered. Muddy roads would be a strange sight in this country.

PRODUCTS.

I have frequently heard the inquiry made in Ohio, whether any thing could grow in Minnesota. From actual observation I am now prepared to answer the inquiry, that things can grow in Minnesota. I have seen better crops during the last two weeks in this territory, than I ever saw in the finest portions of the Miama Valley. I give the average number of bushels per acre of the staple products, as I have received from the most reliable farmers in this country, and judging from the appearance of the crops as they now stand upon the ground, I know they cannot be far wrong. Corn, 50 to 60 bushels per acre; wheat from 35 to 40 bushels. I cannot give the average of barley, but judging from the present crop, I know they can beat Ohio; oats, 75 bushels per acre; flaxseed, 12 to 15 bushels; potatoes, 500 bushels. All kinds of garden vegetables can be produced in abundance. I saw several specimens of fine grape vines growing. There is no country better adapted for grazing purposes or stock raising than this.

Block Island.

A correspondent of the Hartford *Daily Times* gives the following description of Block Island, at the eastern extremity of Long Island, midway between Point Judith and Montauk Point. The correspondent says:—

Block Island is notorious in Hartford as being a place where the British procured supplies during the last war. It is now famous for its Codfish, or "Cape Cod Turkey," which are considered No. 1. The Island is 9 miles long, from 3 to 4 wide, and contains about 27 square miles. The distance from Stonington is about 31 miles, from Newport about 30, and from Montauk Point about the same distance. It has no harbor where vessels can lie in security, but there is a small Bay on the East side where the landing is made, and most of their craft lie. These are built something in the shape of a whale-boat, only longer, and have two masts and two sails, which they brace out, one on each side, when going before the wind, and sail very fast. When there is an easterly storm they have to take cattle and haul their boats up on the land, out of the reach of the surf. For this reason they build no vessels, and if they could have a secure harbor it would be the greatest benefit that could be conferred on the Island. It has a Salt Pond near the center, which is deep enough for large vessels, and would accommodate 300 vessels if an entrance could be made from the ocean. The inhabitants have been trying to get an appropriation from Congress for a number of years, to do it.

The people are very primitive, or old-fashioned, and seldom leave the Island unless to fish or to carry their fish to market, and many of them have never been to the mainland. Of course they are a good ways behind the age, and many of them speak in such a way that it is difficult to understand them. For instance, when they say noon they pronounce it *nu-un.* There is not a tree on the Island, but there are a number of good farms. They raise good crops of corn, potatoes, and vegetables of all kinds. They have but one store, and that is kept by the minister, who has his hands full of business. They have two Light Houses, built close together; to distinguish them from others, they are called by sailors the "Sisters." Their light is welcomed by mariners coming on the coast. They have two good public houses, one kept by Capt. Card, and one by Capt. Rose. They are well patronized, and have some boarders from New York and other places, to pass the season. Their means of communication are very limited, as they only have a packet from Stonington twice a week, and a mail boat from Newport once a week. When that arrives, which it usually does on Friday afternoon, a great many come from different parts of the Island to see if they have any friends, to get letters if they have any, and to hear the news. It is the most important gathering they have, and, to see it, reminds one of Columbus discovering America. The Island is said to contain 1,400 inhabitants, and is called "New Shoreham Township," and is always the last election district heard from in Rhode Island.

From the Albany Cultivator.

Shaping Trees and Shrubs.

Who has not observed the great difference in beauty between a handsomely shaped tree, and one of uncouth or distorted form, of the same species? How often do purchasers of ornamental shrubs and trees, anxiously search for symmetrical specimens—forgetting, or not knowing, that the most irregular may be easily pruned into any desired shape. If the Dutch gardeners display so much skill in training vegetable growth in peacocks and hedgehogs, American gardeners may find an appropriate exercise of their skill in imitating the graceful and beautiful in nature.

At the present season, or during the commencement of vigorous growth, this desirable object may be most easily accomplished. By occasionally removing needless shoots, but more frequently shortening back such as are overgrown or pinching in those that threaten to become so, and by lopping certain portions to induce dormant buds to push where branches and foliage may be deficient, a degree of skill may be exercised, not unworthy of comparison with that of the artist who developes a beautiful statue from a shapeless block of marble.

Even small plants, which otherwise would grow tall and meagre, may be made to assume a bushy and thick appearance, by pinching off the ends of the leading shoots while they are young. The English gardeners have acquired a skill in managing in this way their pot plants intended for public exhibition, that is really astonishing to those who first witness the rich and symmetrical masses of flowers and foliage which they are thus enabled to present to view.

A great error is often committed when flowering plants are placed in the open ground, by crowding them too closely together, giving them too much the appearance of weeds. They are much the best when every plant is allowed full room to expand. When crowded, the flowers are fewer and more imperfect, and the plants and foliage slender, and greatly inferior in beauty to the dense and rich mass of well developed leaves and bloom of a freely growing, uncrowded plant.

Countess of Exeter.

"I am no teller of stories," says Hazlitt, "yet there is one belonging to Burleigh House, of which I happen to know some of the particulars. The late Earl of Exeter was divorced from his wife, a woman of fashion and of somewhat more gaiety of manners than 'lords who love their ladies' like. He determined to seek out a second, in an humble sphere of life, and that it should be one who, having no knowledge of his rank, should love him for himself alone. For this purpose he went and settled incognito, under the name of Mr. Jones, at Honet, an obscure village in Shropshire. He made overtures to one or two damsels in the neighborhood, but they were too knowing to be taken in by him. His manners were not boorish; his mode of life was retired; it was odd how he got his livelihood; and at last he began to be thought to be a highwayman. In this dilemma he turned to Miss Hoggins, the eldest daughter of a small farmer at whose house he lodged. Miss Hoggins, it would seem, had not been used to romp with the village clowns; there was something in the manner of their quiet but eccentric guest which she liked. Having inspired her with that kind of regard which he wished for, he made honorable proposals to her, and at the end of some months they were married, without his letting her know who he was. They set off in a post chaise from her father's house and traveled across the country. In this manner they arrived at Stanford, and passed through the town without stopping, till they came to the entrance of Burleigh Park, which is on the outside of it. The gates flew open, and the chaise entered and drove down the long avenue of trees that lead up to the front of this fine old mansion. As they drew near to it, and she seemed a little surprised at where they were going, her husband said: 'Well, my dear, this is Burleigh House; it is the house I promised to bring you to; and you are the Countess of Exeter! It is said that the shock of this discovery was too much for the young creature, and that she never recovered from it. It was a sensation worth dying for. The world was worth making, had it only been for this. I never wished to have been lord, but when I think of this story."

Dr. Nott's History.

In the early part of the last century, a small body of Scotch-Irish Presbyterians had founded a colony on the head waters of the Susquehanna, which they had called Cherry Valley. There they had organized a Church and established a Classical School. For nearly forty years before the Revolution, it was an outpost of Christianity and civilization in the wilderness. Cut off in the war of the Revolution, at the commencement of peace, the exiled inhabitants, who survived the war, returned to their former homes, and over their fathers' graves pledged themselves to renew their covenants, and rebuild their houses of worship. Again they reëstablished a Classical School, and erected a spacious edifice for its accommodation. It was in the year 1794, that a young clergyman, from the State of Connecticut, passing unnoticed and unknown through Albany, made his way on horseback along the Great Western Turnpike, then just opening, to the settlement at Cherry Valley. He was received there with open arms, and was soon installed in the double capacity of minister and instructor to the Academy. Need it be added that this young man was Eliphalet Nott?

After a few years' residence in Cherry Valley, he was called as pastor of the first Presbyterian Church in the city of Albany; and there immediately took his place as one of the most eloquent and promising men of the day. He was soon after transferred from the Church to the Presidency of Union College.

The Miseries of New York.

The *Journal of Commerce*, speaking of the miseries and destitution of New York, remarks thus:—

"A number of hotels and restaurants make a practice of distributing the fragments of food, collected from the tables, to the poor, at regular hours, every afternoon. By observing how this is done, any curious person can readily obtain some insight into the miseries of the city. By the same process, a partial cue may be had to the so-called "mysteries" of New York, which have always afforded a prolific theme for scribblers. The place where these bounties are to be dispensed, is indicated some time in advance by the throng of wretched-looking people who eagerly crowd around, with baskets, aprons, etc., in which to bear away the expected gifts. The bloated inebriate, tottering creatures enfeebled by disease, as well as many young girls, acting as agents for others who remain in their own garrets and cellars—all are represented. On the first appearance of the provisions, which form a complete chowder of bread, meats, pastry, lobster, fish, and vegetables, a general rush is made, which has often to be forcibly repelled. With a large scoop, broken plate, or something of the kind, a quantity of the mixture is thrown into each vessel or other receptacle extended to receive it, with all possible rapidity, the crowd, meanwhile, pressing closer and closer, until again forced into the background. Every device is resorted to, in order to secure a double portion. A common trick is, to have a basket placed on one side, in which each fresh installment is deposited, until no more can be procured. Another will have a capacious apron, or bag, suspended from the waist, secure from observation, while the contents of the extended basket or dish are slyly thrust into it unnoticed. Some, in this manner, obtain the lion's share, while the weak, sick and decrepit, are turned off empty. The scene would bear to be transferred to canvas with an artist's pencil.

American Settlements.

The American settlements on the northwest coast of America have acquired such a degree of extent and stability, as to render important closer communication with the Atlantic cities. The long sea voyage will be obviated by smoother and secure routes across the continent, through their own territory. The Hudson's Bay Company, as we have already shown, is adverse to the existence of a free population in its territories. It seems that the transportation of the mails, and army and navy supplies, to California, costs the American Government annually about one million sterling. The amount of gold transmitted to the Atlantic States, from California, since its acquisition, is $300,000,000 (£60,000,000,) and the last year's supply was $80,000,000—a sum equal to the whole specie basis of the Union in 1836. The resources of California are proved by the fact that she exports more of her own natural products than the entire Union did twenty years ago. It has been shown that by the present slow and devious way of carrying on the trade between the Atlantic and Pacific States of America, in comparison with the facilities offered by a railroad across the continent, $70,000,000 are lost; while by a Pacific railroad there would be a saving of over $48,000,000 per annum—equal to the annual expenditure of the Government. Colonel Fremont, one of the most experienced travelers over this district, and whose topographical surveys on behalf of the American Government are so well known, has just published the result of a winter's journey through the continent. He reached California in the close of April last, having gone through by the central route, near the head-waters of the Merced, and followed the same parallel of latitude nearly the whole way. He has clearly established that the winter condition of the country constitutes no impediment, and that the route is entirely practicable for the railroad. [Lon. Mer. Gaz.

Feeding Mowing Lands.

I am not disposed to regard the feeding of grass lands in the fall, by farm stock, as so decidedly injurious as many seem to suppose. Perhaps there are cases where the future crop has, to a certain extent, been diminished by the excessive feeding of the stubble in the fall; but that in nine cases in ten, perhaps in nineteen out of twenty, the growth of the grass is increased by the consumption of the after-math of the previous year, I have no manner of doubt. When the land is low, and saturated as low lands almost always are late in the fall, there is no question that the trampling of heavy cattle is a very decided injury, not only to the soil, which it renders rough and uneven, but to the roots of the grass, which are broken and destroyed. I have thought that so far as the value of fall feed is concerned—unless where a scarcity of winter or cured feed is threatened, our estimate is generally too high. When animals are allowed a free range in mowing meadows or fields, after the hay crop has been removed, and the after-math allowed to get a good start, they are never much inclined to partake of drier and more retentive feed; it has a tendency to satiate the appetite, and to create a disrelish for hay, and sometimes even for meal and grain, without being a competent substitute for either.

I have known animals which were allowed to feed late in autumn, in well set, luxurious pastures of after-math, actually lose in weight, while the opposite result was clearly manifest in others which were kept up, and supplied only with hay. If we are so situated as to be sure of a competent supply of cured food during the winter, without incurring extravagant and ruinous outlays of cash, it is perhaps better, on the whole, to restrict our stock—with the exception of sheep and cows in milk, as much as possible, to cured fodder.

But sheep and cows should be allowed to partake of green feed as long as it is to be obtained. They do better on it than on hay, even if they are supplied with grain. Sheep, however, are of all animals, perhaps, the most decidedly injurious to mowing lands, when allowed to feed late in the fall. The formation of their mouths and particularly of their teeth, enable them to cut closer than other animals—often below the surface of the soil, thereby fatally injuring the roots by laying them bare and exposed to frost. But the cow can effect little damage in this way. She is not so rigid an economist, or perhaps I should say, is far less greedy and voracious, and takes only what the plants can spare as well as not. [Germantown Telegraph.

A BETROTHED YOUNG WOMAN SHOT BY HER LOVER.—We are called upon (says a Cincinnati paper) to record another deplorable accident, resulting from a criminally careless use of fire arms. On Sunday night, Daniel McArthur was sitting in the same room, in No. 314 Seventh-st., with Catharine Desmond, a young lady to whom he was engaged. Catharine was sitting at a small stand, reading a book, and her lover was teasing her and trying to transfer her attention from the book to himself, by extinguishing the candle. Finally, all of his fond efforts having failed, he took a double barreled shot gun, which stood in the corner, put on a cap, and pulled the trigger, intending to blow out the candle with the air forced out of the gun by its explosion of the cap. Unfortunately, the gun was loaded, and the horror-stricken man heard a loud report, and saw his betrothed sink to the floor, bleeding and dying. A full charge of shot entered her right breast, and in spite of the efforts of the physicians who were called, she died. The unhappy young man is of course almost distracted. He surrendered himself, and was examined in the Police Court. The testimony showing no criminal intention, he was discharged. The dead and the living were to have been married in about two months.

A MICROSCOPIC WORLD.—The City of Berlin is situated in the midst of a broad, flat plain, and is built upon both sides of the sluggish river Spree. Beneath the city there is a deep bog of blackpeat, through which borings for water have frequently been carried. Professor Ehrenberg, a gentleman whose explorations into the mysteries of microscopic life have attained for him position among the scientific men of the age, says that this peat at the depth of 50 feet swarms with infusorial life; that countless myriads of microscopic animals live there and die. The perpetual motion of these little animals causes the whole mass of peaty matter to be in a state of constant, though generally imperceptible movement. In Berlin the houses, however, are wont to yawn and crack sometimes in an exceedingly curious manner, even though built on apparently stable foundations; and Prof. Ehrenberg believes this to be owing to the changes and motions of this invisible world—to the combined efforts of infinite millions of tiny forms, which, conspiring in the same direction, produce sensible and oftentimes disastrous movements of the surface, resulting in the injury or ruin of the buildings above.

A FAMILY KILLED.—A correspondent of the Detroit *Free Press*, writing from Pecatonica, Winnebago Co., Ill., on the 14th ult., says:

I witnessed, yesterday, one of the most melancholy scenes I ever beheld. In the town of Lysander, one mile south of Pecatonica dépôt, there lay enshrined in five coffins a Mr. Merchant, two sons and two daughters, all of whom were struck with lightning during a thunder shower, about 2 o'clock A. M. leaving in the family only the wife and one son about eight years old; they both being much injured by the shock, the woman remaining mentally deranged, continually bemoaning the loss of her family. The circumstances of their deaths ought to be a caution to the public to manage differently from what they did. The night being very warm, they took off their beds and placed them on the floor in a cool room, where stood a stove, and the lightning, coming down the stove-pipe, divided on the stove hearth, and struck the whole family of seven, of whom only two survived.

SUIT AGAINST A TELEGRAPH COMPANY.—A firm in Indiana has recovered recently, at the Court in Madison, the sum of $345 55, against the Pittsburgh, Cincinnati and Louisville Telegraph Company, for damages sustained in consequence of the non-delivery of a dispatch sent over the line of the Company. Plaintiffs had shipped flour to New Orleans, with instructions to the consignees to sell when flour was five dollars per barrel. Flour went up to $4 60, and plaintiffs telegraphed to consignees to sell. In consequence of the non-arrival of the dispatch, they held on to the flour until they received a letter from the plaintiffs to sell immediately, when they sold, flour in the meantime having declined from fifty to sixty cents. The action was brought for the loss sustained by the decline, and the verdict from a special jury was as above stated.

THE SLEEP OF ARCTIC PLANTS.—M. Seemann, the naturalist of Kellett's Arctic Expedition, states a curious fact respecting the condition of the vegetable world during the long day of the arctic summer. Although the sun never sets while it lasts, plants make no mistake about the time when, if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, droop their leaves and sleep, even as they do in sunset in more favored climes. "If man," observes M. Seeman, "should ever reach the pole, and be undecided which way to turn when his compass has become sluggish, his time-piece out of order, the plants which he may happen to meet will show him the way; their sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north.

Ebenezer Landon, one of the very few of that gallant band to whose devotion, gallantry and sufferings we are indebted for the blessings of freedom, died at Sharon Springs on the 23d ult. Mr. Landon was born at Litchfield, Conn., in the year 1760, and was therefore, at the time of his decease, in the 94th year of his age. When 17 years old he joined the army, and marched to the City of New York, where he was stationed until the Americans were compelled to evacuate; when his company crossed to New Jersey, and thence to West Point. He had seen and conversed with Gen. Washington, and witnessed the execution of Maj. Andre. And finally, at the conclusion of the war, he was one of seventeen, from a full company, who survived. He left the City of New York in 1777, and has not been there since.

Last Lent the Roman Catholic Bishop of Perigeux issued a decree against bad books, and at the head of the list stands the Bible!!

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial,* bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor,* bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder,* vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

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Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

For further information inquire of E. S. Martin, at the office, pier No. 18 N. R., foot of Cortlandt-st.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings,* comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N.Y.

Ayer's Cherry Pectoral,

For the rapid Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved, beyond a doubt, that no medicine or combinations of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following, and refer further inquiry to my American Almanac, which the agent below named will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements.

Office of Transportation, Laurens R R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,

J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me;
Yours, with respect, JOHN C. WHITLOCK

Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,

D. A. McCULLIN, Attorney at Law.

Wilkesbarre, Pa., Sept. 28, 1850.

Dr. J. C. Ayer, My dear Sir,—Your medicine is much approved by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections, as do many of our principal physicians.

I am your friend, CHAS. STREATER, M.D.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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The Sabbath Recorder.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. XI.—NO. 15.

NEW YORK, FIFTH-DAY, SEPTEMBER 21, 1854.

WHOLE NO. 535.

The Sabbath Recorder.

RABBONI.

'Tis so—I see that sacred brow
Once on the cross despised and gory;
Rabboni! My ~~own~~ Lord! 'Tis Thou,
And yet in such surpassing glory,
Alas!—in this Thy victory
Canst Thou look down on such as me?

O, bliss beyond all earthly bliss!
My own poor name by Him is spoken,
The King of glory calls me His,
And on His hands I see the token
Of that same love which on the tree
Bore all the weight of sin for me.

And now from hence I go again,
In peace this world's coarse tumult breasting;
What care I for its surging main,
When calmly on my Lord I'm resting;
And what to me is praise or blame,
When Christ my Lord has named my name.

Helpless indeed I am, but He
Is ever help divine supplying,
And poor and wretched though I be,
I know that on his strength relying,
Like Him the bonds of death I'll break,
With Him of rest supreme partake.

Then glory to my Lord most dear,
Who thus the gates of hell has riven,
Who thus on earth my sins did bear,
And opened thus the way to heaven;
Rabboni—Master—King Divine,
His glory as His cross be mine.

[Episcopal Recorder.

DREAM CULTURE.

Rev. H. W. Beecher, while spending the summer on a farm in Massachusetts, given to him by some of his parishioners, wrote in the following strain to the *Independent*, of which he is one of the editors:—

There is something in *the owning a piece of ground*, which affects me as did the old ruins of England. I am free to confess that the value of a farm is not chiefly in its crops of cereal grain, its orchards of fruit, and in its herds; but in those larger and more easily rept harvests of associations, fancies, and dreamy broodings which it begets. From boyhood I have associated classical civic virtues and old heroic integrity with the soil. No one who has peopled his young brain with the fancies of Grecian mythology, but comes to feel a certain magical sanctity for the earth. The very smell of fresh-turned earth brings up as many dreams and visions of the country as sandal-wood does of oriental scenes. At any rate, I feel, in walking under these trees and about these slopes, something of that enchantment of vague and mysterious glimpses of the past, which I once felt about the ruins of Kenilworth Castle. For thousands of years this piece of ground hath wroth its tasks. Old slumberous forests used to darken it; innumerable deer have tramped across it; foxes have blinked through its bushes, and wolves have howled and growled as they pattered along its rustling leaves with empty maws. How many birds; how many flocks of pigeons, thousands of years [illegible] dashing wildly among them; how many insects, nocturnal and diurnal; how many mailed bugs, and limber serpents, gliding among mossy stones, have had possession here, before my day! It will not be long before I too shall be as wasted and recordless as they.

Doubtless the Indians made this a favorite resort. Their sense of beauty in natural scenery is proverbial. Where else, in all this region, could they find a more glorious amphitheater? But thick-studded forests may have hidden from them this scenic glory, and left it to solace another race. I walk over the ground wondering what lore of wild history I should read if all that ever lived upon this round and sloping hill had left an invisible record, unreadable, except by such eyes as mine, that seeing, see not, and not seeing, do plainly see.

Then, while I stand upon the crowning point of the hill, from which I can see every foot of the hundred acres, and think what is going on, what gigantic powers are silently working, I feel as if all the workmanship that was stored in the Crystal Palace was not to be compared with the subtle machinery all over this round. What chemist could find solvents to liquefy these rocks? But soft rains and roots like threads dissolve them and recompose them into stems and leaves. What an uproar, as if a hundred stone quarries were being wrought, if one should attempt to crush with hammers all the flint and quartz, which the stroke of the dew powders noiselessly! All this turf is but camp of soldier roots, that fight their battle with the elements with endless victory. There is a greater marvel in this thistle, which defies the farmers' wits taxed for its extermination, than in all the repositories of New York or London. And these mighty trees, how easily do they pump up and sustain supplies of moisture that it would require scores of rattling engines to lift! It is a vast laboratory, full of expert chemists. It is a vast shop, full of noiseless machinists. And all this is mine! These rocks, that lie in bulk under the pasture-trees, and all this moss that loves to nestle in its crevices, and clasp the invisible projections in its little clinging hands, and all these ferns and sumach, these springs and trickling issues, are mine! Let me not be puffed up with sudden wealth. Let me rule discreetly among my tenants. Let me see what tribes are mine. There are the black and glossy crickets, the gray crickets, the grasshoppers of every shape and hue, the silent, prudent toad, type of conservative wisdom, wise-looking, but slow-hopping; the butter-flies by day and the moths and millers by night; all birds—wrens, sparrows, king-birds, blue-birds, robins, and those unnamed warblers that make the forests sad with their melancholy whistle. Beside these, who can register the sappers and miners that are always at work in the soil: angle-worms, white grubs, and bugs that carry pick and shovel in the head? or muster all the mice that nest in the barn or nibble in the stubble-field, and all the beetles that sing bass in the wood's edge to the shrill treble of gnats and myriad musquitoes? These all are mine!

Are they mine? Is it my eye and my hand that mark their paths and circuits? Do they hold their life from me, or do I give them their food in due season? Vastly as my bulk is greater than theirs, am I so much superior that I can despise, or even not admire? Where is the strength of muscle by which I can spring fifty times the length of my body? That grasshopper's thigh lords it over mine. Spring up now in the evening air, and fly toward the lights that wink from yonder hill-side. Ten million wings of despised flies and useless insects are mightier than hand or foot of mine. Each mortal thing carries some quality of distinguishing excellence by which it may glory, and say, "In this, I am first in all the world!"

Since the same hand made me that made them, and the same care feeds them that spreads my board, let there be fellowship between us. There is. I have signed articles of peace even with the abdominal spiders, who carry their fleece in their belly, and not on their back. It is agreed that they shall not cross the Danube of my doors, and I, on the other hand, will let them camp down, without wanton disturbance, in my whole domain beside! I, too, am but an insect on a larger scale. Are there not those who tread with unsounding feet through the invisible air, of being so vast, that I seem to them but a mite, a flitting insect? And of capacities so noble and eminent, that all the stores which I could bring of thought and feeling to them would be but as the commune of a grasshopper with me, or the chirp of a sparrow?

No. It is not in the nature of true greatness to be exclusive and arrogant. If such noble shadows fill the realm, it is their nature to condescend and to spread their power abroad for the loving protection of those whose childhood is little, but whose immortal manhood shall yet, through their kind teaching, stand unabashed, and not ashamed, in the very royalty of heaven. Only vulgar natures employ their superiority to task and burden weaker natures. He whose genius and wisdom are but instruments of oppression, however covered and softened with lying names, is the beginning of a monster. The line that divides between the animal and the divine is the line of suffering. The animal, for its own pleasure, inflicts suffering. The divine endures suffering for another's pleasure. Not then when he went up to the proportions of original glory was Christ the greatest; but when he descended, and wore our form, and bore our sins and sorrows, that by his stripes we might be healed!

I have no vicarious mission for these populous insects. But I will at least not despise their littleness nor trample upon their lives. Yet, how may I spare them? At every step I must needs crush scores, and leave the wounded in my path! Already I've lost my patience with that intolerable fly, and slapped him out of being, and breathed out fiery vengeance against those mean conspirators that, night and day, seek my blood, hypocritically singing a grace before their meal!

The chief use of a farm, if it be well selected, and of a proper soil, is, to lie down upon, thus cultivate it every day. Large crops are the consequence, of great delight and fancies more than the brain can hold. My industry is exemplary. Though but a week here, I have lain down more hours and in more places than that hard-working brother of mine in the whole year that he has dwelt here. Strange that industrious lying down should come so naturally to me, and standing up and lazing about after the plow or behind his scythe, so naturally to him! My eyes against his feet! It takes me but a second to run down that eastern slope, across the meadow, over the road, up to that long hill-side, (which the benevolent Mr. Dorr is so beautifully planting with shrubbery for my sake—blessings on him!) but his feet could not perform the task in less than ten minutes. I can spring from Grey Lock in the north, through the hazy air, over the wide sixty miles to the dome of the Taconic mountains in the south, by a simple roll of the eye-ball, a mere contraction of a few muscles. Now let any one try it with their feet, and two days would scant suffice! With my head I can sow the ground with glorious harvests; I can build barns, fill them with silky cows and nimble horses; I can pasture a thousand sheep, run innumerable furrows, sow every sort of seed, rear up forests just wherever the eye longs for them, build my house, like Solomon's Temple, without the sound of a hammer. Ah! mighty worker is the head! These farmers that use the foot and the hand, are much to be pitied. I can change my structures every day, without expense. I can enlarge that gem of a lake that lies yonder, twinkling and rippling in the sunlight. I can pile up rocks where they ought to have been found, for landscape effect, and clothe them with the very vines that ought to grow over them. I can transplant every tree that I meet in my rides, and put it near my house without the drooping of a leaf.

But of what use is all this fanciful using of the head? It is a mere waste of precious time!

But if it gives great delight, if it keeps the soul awake, sweet thoughts alive and sordid thoughts dead, if it brings only a tittle out of conceit with hard economics, and penurious reality, and stingy self-conceit; if it be like a bath to the soul, in which it washes away the grime of human contacts, and the sweat and dust of life among selfish, sordid men; if it makes the thoughts more supple to climb along the ways where spiritual fruits do grow, and especially if it introduces the soul to a fuller conviction of the Great Unseen, and teaches it to esteem the visible as less real than things which no eye can see, or hands handle, it will have answered a purpose which is in vain sought among stupid conventionalities.

At any rate, such a discourse of the thoughts with things that are beautiful, and such an opening of the soul to things which are sweet-breathed, will make one joyful at the time and tranquil thereafter. And if one fully believes that the earth is the Lord's, and that God yet walks among leaves, and trees, in the cool of the day, he will not easily be persuaded to cast away the belief that all these vagaries and wild communings are those of a child in his father's house, and that the secret springs of joy which they open are touched of God!

THE CHANGES OF FIFTY YEARS.

At the Jubilee Celebration in Schenectady, on the completion of fifty years of Dr. Nott's presidency, the Doctor delivered an address, from which the following is an extract:—

Fifty years ago, having been invested with the supervision of Union College, I stood for the first time on yonder rising ground where the college edifices are now seen. These grounds, now so symmetrical and ornate, were then mere pasture-ground, scarred with deep ravines difficult of access, by swamp and sand-hill, and divided into different compartments, indicative of different ownerships. There was no tree, shrub, nor garden, nor building. Some thirty students, scattered over the then village of Schenectady, met at a cabinet-maker's, on the corner of Union and Ferry streets—and these then constituted the whole of Union College. A stinted provision had previously been made for academic instruction—for the education of the masses here. Nor, fifty years ago, was the provision for trade and travel more abundant. Chemistry was then little known; the motive power of steam less. The application of electricity and the sunbeams to any practical purpose was entirely unknown. By the power of muscle and of wind the internal commerce of the country was conducted. A visit to Albany, and the return, through the intervening desert, over the winding pathway, required the time of three days—to New York often three weeks, to Buffalo six; a voyage to Whitesboro, was executed by the oar or the setting-pole, and took more time and involved greater danger than a voyage across the Atlantic does at this day. Rome was then the great commercial capital of the West. Beyond it commerce, except with savages, was unknown. The plowshare of the husbandman had scarcely disturbed the soil, or the axe of the woodman assailed the forest; the wild West was a desert for wild men. Even in the older States the wild beast and savage lingered; in all of them the husbandman by the use of the plough, the scythe, and the sickle, worked to replenish his garner, and the spinning-wheel converted flax into raiment.

Now how changed! The hand-wheel and the hand-loom have been exchanged for the power-loom and the spinning-jenny. The setting-pole and the oar are laid aside, and the steam engine has been substituted. Nor this alone; human labor is constantly disappearing, and, in a thousand ways, processes are now carried on by steam, which, fifty years ago, were performed by the human hand, and this only. Meantime, artificial channels had been excavated round the Falls of the Mohawk, the Hudson, the Niagara, and the St. Mary, connecting the waters of the Lakes with the ocean. Villages have sprung up, a numerous population has appeared, and from them the hum of industry is heard. Nor does the speed of steam satisfy the demands of an eager population; the [illegible] from friend to friend at any intervening distance. Light, too, has been put in harness, and has learned to do the bidding of man; the artist, indeed, still bends over his easel and slowly lays on the colors which complete his work, but art has deserted his studio, and now, in an instant, by the impress of the sunbeam, her end is attained! This substitution is more than a substitution of elemental for muscular power—it is an increase of power itself; and a perfection and rapidity have been attained which never could have been reached by the power of man or brute, however applied or extended. Hence the great increase of comforts and capital which we witness. The mere day-laborer now is better clad and lodged than were the aristocracy of England three hundred years ago. Meantime, emigration in its western flow has been carrying with it arts and sciences, English common law and the Christian religion, from the Atlantic to the shores of the Pacific Ocean.

* * * * *

After the vicissitudes of a life so long, it is a happiness to meet you here; to inquire after our mutual welfare, and to exchange salutations; and, having done so, it is hard that we must part so soon, and parting, to know that never, on this earth, shall we meet again. But how much sadder would it be if these were to be the last students that should ever seek wisdom at this fountain—if the race were to become extinct and the world depopulated! How cheering the thought that there will be a sun to shine, stars to glitter, and an ocean to cross—a God to be adored, and worshipers to adore Him, when we shall have gone into our rest! Standing among these Alumni of an institution over which God's mysterious Providence permitted me so long to preside—holding an office which I am soon to resign—I turn to you to speak a word of what is due to the God whom we adore, the country we serve, and the Alma Mater who claims our respect and our love. Turning to you, we charge you with each of those interests. Defend your Alma Mater; perpetuate her system of kindly, wakeful, paternal government. Love and defend your country; not by the sword, but by means which are mightier than the sword. Send forth good influences, which will extend to the extremities of the State, and spread from generation to generation, till the last that has a part to act upon God's footstool shall have stood on it. In the next semi-centennial anniversary, you, or some of you, may be present, with tremulous voices, tottering steps—as the speaker that now addresses you—regarded with interest, with melancholy interest, as ruins always are. With some it may be so, but the rest of you, where will you be? Where the dead are, and so forgotten! Who now thinks of Smith, of Edwards, and of Maxcy? Tombs have been passed by to-day in yonder cemetery, which lines the path that leads into this house—tombs of such as these—and who paused to look at them? But, though the dead be forgotten by the living, the living will not be forgotten by the dead. The dead may be present, seeing though unseen, sent back to earth on some errand of mercy; or, perhaps, the guardian angels of living ones left behind! If it be otherwise, tidings may reach us even in that spirit-world; deeds and words of goodness on earth are reported in heaven, angels concern themselves in the affairs of men, and "there is joy over one sinner that repenteth." It is not all life to live, nor all death to die! We shall meet again. Though some natural tears we shed at parting, let them be tears of joy! and let us go back to resume life's cares, and to perform its duties. Let us strike, every day, the balance of this world's account, that when the destroyer comes, he may find us willing to depart. Beloved pupils and Christian friends, we shall, thanks to redeeming love, meet again, and lay the willing praise of our redemption at our Redeemer's feet. Till then, a long and last, but not a sad farewell! And to God, the Only Wise, be rendered glory and praise, now and henceforth, forever. Amen!

I'LL TRY.

BY J. P. DURBIN, D. D.

As the sun rose, on one of those sweet mornings in October, which render the early autumn so delightful on the southern shore of the beautiful Ohio, I took my leave of the home of my youth, and departed for the village of ——, in the State of ——. I had been appointed by the —— Annual Conference of the M. E. Church, to preach the gospel to the inhabitants of that little town. On the evening of the third day I arrived at the place, and found a home in a very plain, but truly pious family. After the lapse of a few weeks, an unpretending, but agreeable man called on me, and said: "I have been raised a Friend; and you know Friends do not pay for the ministry. But my wife and only child are members of your church, and I go with them to the public meetings, as I have not much preference and no bigotry. Your society is weak, and as I do not give money for the gospel, perhaps it might be some relief to the church for me to afford you a home in my house, if it please you to accept it." I replied, I would answer in a few days.

Upon inquiry, I found he was the principal merchant in the village, much respected by the people, and that his wife was one of the excellent of the earth. His daughter was about twelve years of age, a sweet, meek child, and much given to her books and her devotions. I concluded to accept his invitation, and sent him word accordingly. On Monday following, I removed to my new abode, which I found to be quiet and neat, and the family very agreeable. The mother, daughter, and myself, worshiped together morning and evening; but the father made a good apology by being always at the store. Yet, on all suitable occasions, he manifested his respect for religion; and his public conduct, as it appeared to me, was irreproachable.

Toward the middle of [illegible], which was in [illegible] engaged in filling his [illegible] rear of his dwelling. He [illegible] the sunken chamber, directing the storing away of the ice, which a man slid down on a long, broad plank. A piece of the ice struck him on the foot, and he swore violently and profanely at the man above. As he uttered these imprecations, I looked in and heard him, without his seeing me. If I had witnessed a flash of lightning from a clear sky, I could not have been more astounded. I had never dreamed that he ever uttered an improper word. I felt confounded and grieved; but passed on, without saying a word. It was Saturday afternoon. After tea, as was his custom, he came up to my room to spend an hour in converration. The first proper occasion offered, I said, "Mr. ——, did I not hear you swear to-day?" "Perhaps you did," he replied, "for I often swear, and do not know it: it is a bad habit I have fallen into, and I should be glad to quit it." "Suppose you try," said I. After pausing a moment in reflection, he said, "Well, I will." "But," I replied, "you will not succeed unless you pray for strength; the habit is too strong for you to break without divine aid." "Why," said he, smiling somewhat quizically, "I never prayed in my life but once; if that can be called prayer when I kneeled down on one knee, when parson W. visited my family, and requested permission to pray with us. I am sure I cannot pray." "Well," said I, "then I am sure you cannot quit swearing." At this he seemed surprised, and a little grieved; but after a moment's hurried reflection, he said, "If you will not tell anybody, *I will try and pray*, and quit swearing, too; and I will come up and tell you next Saturday evening." "Very well," said I.

Next Saturday evening, after tea, he came to my room, and seated himself in silence, apparently waiting for me to speak to him. But I determined that *he* should open the subject, which he did by raising his eyes to mine, and, with a slight, disturbed smile, saying, "Well, I told you I could not pray; I knelt down twice, and I could not utter a word; my tongue was stiff, and my mind fainted and wavered. I had no strength or heart to pray. Besides," said he, "I have sworn twice since last Saturday; once when a man forced a barrel on my hand, and almost broke my finger, as you see," (holding up the wounded limb.) "Well," said I, "Mr. ——, what must be the fearful condition of the man who cannot pray to his heavenly Father?" At this he seemed sensibly moved, and, after some reflection, he replied, "*I'll try once more to pray*, if you will not tell any one." I smiled encouragingly, consented, and he left my room.

On the following Saturday evening he came to me, sat down, and seemed somewhat embarrassed. At length he said, "I told you I could not pray—I cannot." But the utterance of these words gave him evident distress, and afforded me an occasion to press upon him his utter spiritual destitution, and to explain to him the great need of divine aid, which I insisted he could obtain only by prayer. "Then," said he, with deep emotion, "*I'll try again*," and left the room.

On the following Saturday evening he sat down by me and said, "I have ceased to swear." "Then," I replied, "then you have learned to pray." "A little," said he; and the tears came into his eyes; "but, O! how little! how feeble are my prayers! but one thing comes of them; I begin to *feel* I am a sinner, and I must be pardoned." "Then," said I, "you must pray always and not faint." Putting his hands firmly together and fixing his eyes intently on the fire, he said, "*I'll try again*," and departed.

The following Saturday evening I heard him approach with a lighter and quicker step, and entering, he said with eagerness, and yet with a tinge of sorrow, "I have been *praying*; yes, I *tried*, and tears came to my relief, and words followed tears, and *I can pray*. But I have no answer to prayer; no peace." "Well," said I, "you should not expect an answer until you have asked faithfully and penitently. Have you prayed in faith, nothing doubting?" "O," said he, "all I endeavored to do was to pray. Is not this enough?" "No," I replied, "you must *believe* as well as pray." Upon hearing this, I found he fell into the same desponding tone of feeling as when I first spoke to him of prayer; but I rallied him by saying, "Try *to believe*; prayer will give you confidence, and confidence will lead to faith." A new light seemed to break in upon him, and he exclaimed, "I'll try." I let him depart to make the experiment another week.

At the close of the next week he came to me, and said, "I do believe; but only for a minute at a time, and then doubts obtrude; but *I'll try to overcome these, God being my helper*." I now perceived that he was not far from the kingdom of heaven, and exhorted him to lay hold of the hope set before him. "O!" said he, "*I'll try*," and rose to depart. "No, no," said I, "do not go: *I'll help* you now; and we kneeled down to pray. I need not tell the reader the conclusion. In less than three months from the time I heard him swear in the ice-house he was a living member of the church of God. Oftentimes afterwards I heard him say, "Behold how great a matter a little fire kindleth." And when any one would complain that he could not pray, could not become religious, he would exclaim, "O, try? From the depth of the ice-house, I began by trying, in the feeblest manner possible, and lo! I have proved that the 'bruised reed He will not break—the smoking flax he will not quench, until he send forth judgment unto victory.'" Reader, say to thyself—if but in the lisping accents of helpless infancy—I'll try, and God will help you.

MRS. E. JUDSON.

A recent number of the *Madison County Journal*, published at Hamilton, N. Y., where the late Mrs. Judson passed the closing portion of her life, thus speaks of her:—

"Mrs. Judson was preëminently unselfish. She lived and cared, from her earliest years, for others, seldom thinking of herself, except so far as others [illegible] she spoke, for the first time, of a feeling of indifference towards all around her, and, said she, 'you know I must be pretty far gone when it comes to that.' As a mother, her love went out without stint and without distinction to all the children of Dr. Judson alike, and her last days were spent in arranging for their future welfare and education. As a friend and acquaintance, when able to converse at all, she was fascinating to a degree seldom equalled; and to all alike; so that the admiration felt for the author on reading her books, became attachment for the friend in the private intercourse of home. Her conversational powers were remarkable, and without being pretentious, had the peculiar faculty of impressing her with the stamp of genius, even more forcibly than her written works. No one could come in contact with her without feeling irresistibly drawn towards her by a strong personal interest. Mrs. Judson was an unaffected lover of Nature—no wonder! she was one of Nature's own children. Years ago she had written, in her beautiful way, her preference that her grave might be made in the open green fields, under the pure air of heaven, and amid the luxuriance of flowers. That wish remained with her to the last. She often spoke, too, of the rich, glorious month of June as her month to die, and seemed to look forward to it with a pleasing presentiment of her end. ''T were pleasant,' said she, repeating that beautiful poem of Bryant's entitled 'June,'

''Twere pleasant that in flowery June,
When brooks send up a cheerful tune,
And groves a joyous sound,
The sexton's hand, my grave to make,
The rich, green mountain turf should break.'

"Her wish was fulfilled. Her body lies in the village churchyard; the flowers of June and the rich summer verdure are bursting around it, amid the carolling birds—she sleeps very peacefully in her chosen resting-place, awaiting the resurrection, while her spirit, already glorified, reposes in the bosom of God."

PAINFUL REGRETS.

Bulwer, a man of genius, and greatly admired by some, said in a letter to a gentleman in Boston, in 1843, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life chasing pleasure where there is none to be found."

How much better if Bulwer had discovered his mistake at an earlier period! Had he employed his gifted mind in strengthening the cords of virtue, in repressing unholy passions, instead of fanning them, how different would have been his review of life.

"I am gloomy and unhappy!" Richard Baxter said no such thing at the close of his useful life. He had written much, but he had not "chased pleasure where it is not to be found." John Bunyan made no such record at the close of his life; nor did Owen, or Edwards, or Brainerd, or Fuller, or Scott, or Payson. Men will reap as they sow, in spite of all their hopes and efforts to the contrary. We have often thought of the Italian actor in Paris. He was gloomy and unhappy, like Bulwer. He consulted a physician, who advised him to mingle in scenes of gayety. "Especially," said he, "go to the Italian theatre, and if Carlina does not dispel your gloom, your case must be desperate indeed." "Alas, sir," replied the patient, "I myself am Carlina; and while I make all Paris full of laughter and merriment, I am dying with melancholy and chagrin." What a commentary on those pleasures in which so many indulge to keep up the spirits, and drive away melancholy!

THE MOUNT OF BEATITUDES.

Pursuing the road to Tiberias, not far beyond Lubieh, we came to a well, surrounded by a high curb-stone, where a company of Jews were halting to obtain water for themselves and their animals. At this point, the hill known as Kurun Hattin, the Horns of Hattin, was at a short distance off to the left. This is pointed out as the mount on which the Saviour delivered the discourse, recorded at such length by Matthew. Though the noontide heat was beating down upon us with scorching power, I could not resist the temptation to turn aside and examine a place for which such a claim has been set up, though I cannot say that I have any great confidence in it. If it was not in this mount, however, it was in some mount in the vicinity, that our Lord uttered the discourse in question; for the sacred narrative implies that he was on the west side of the lake of Tiberias at that time. The hill referred to is rocky and rises steeply to a moderate height above the plain. It has two summits with a slight depression between them, and it is these projecting points or horns which give name to the eminence. From the top, the observer has a full view of the sea of Tiberias. The most pleasing feature of the landscape is, that of the diversified appearance of the fields. These exhibit different colors according to the state of cultivation; some of them are red where the land has been newly plowed up, the natural appearance of the soil; others yellow or white where the harvest is beginning to ripen or is already ripe, and others green, being covered with grass or springing grain. As they are contiguous to each other or intermixed, these party-colored plots of ground present at some distance an appearance of gay, checkered work, which is really beautiful.

In rhetorical descriptions of the delivery of the sermon on the Mount, we often hear the people represented as looking up to the speaker from the sides of the hill, or listening to him from the plain. This would not be possible with reference to the present locality; for it is too precipitous and too elevated to allow of such a position. The Saviour could have sat there, however, in the midst of his hearers; for it affords a platform amply large enough for the accommodation of the hundreds who may have been present on that occasion.

We crossed the plain of Hattin so as to [illegible] Tiberias, about two miles west of the commencing descent to the lake. It seemed from the brow of the hill there, as if one could almost throw a stone into the water; but the distance proved very deceptive. It must have proved at least a mile and a half to the town of Tiberias, to which we now descended. The road was steep and winding, and in our impatience after so fatiguing a jaunt, seemed to lengthen it out as if it would never end. Writers differ as to the depression of this sea below the level of the Mediterranean. The estimate of the English engineer, Lieut. Symonds, makes it 328 feet.

[Prof. Hackett.

DO WE KNOW HOW TO PRAY?

Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the Church its duty in reference to the conversion of the world, asks the following significant questions: "And has not the Church almost to learn the power of prayer? What conception have we of believing prayer, which opens heaven? What of preserving prayer, which causes us to stand continually upon the watch-tower in the day time, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfills itself? Let but such prayers be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear."

PROFESSING RELIGION.

☞ *Objection.*—I know it is my duty, but I have many fears that my hope is not well founded; and what shall I do?

Answer.—It is your duty so to live, that you will not doubt. Your difficulty is a common one. We know how to feel for you, but we must be plain. Your difficulties is occasioned by your sin.

Objection.—I am afraid that I shall do wrong—that I shall eat and drink unworthily.

Answer.—It may be so. But is it not strange that any one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Saviour? If you are really conscientious, you might well say, I am afraid I shall do wrong, if I neglect to confess Christ before men. This you ought to say, and to feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the command of God? They hope that they are Christians, and yet refuse to obey a plain command, lest they should sin.

Objection.—My relatives oppose my making a profession, and threaten to turn me out of doors; and what shall I do?

Answer.—You have a good opportunity to try your heart, and to ascertain whether you are willing to give up all for Christ.

[Nettleton.

Will is the root, knowledge the stem and leaves, and feeling the flower.

The Sabbath Recorder.

New York, September 21, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
Occasional Editorial Contributors:
JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
T. E. BABCOCK (T. E. B.) | N. V. HULL (N. V. H.)
J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

OUR ANNIVERSARIES

Have just closed. They were held with the First Church of Genesee, and an abstract of the doings of the several Societies will be found below. It is truly gratifying, that these Societies are objects of such general interest with the people of our denomination. We do not come together, now, under the discouraging, and almost heart-breaking circumstances that we did a few years ago. Then, the approach of our Anniversaries excited no particular interest. From a very few churches brethren went up to the place of convocation, and some dozen or so of the people cared enough about them to lay aside their work and attend. In one instance, the meeting-house was not opened when we got there, and the inhabitants seemed scarcely aware of our coming. Now, they are viewed as the vital organs of the denomination; and those who then struggled, hoping sometimes almost against hope, to nurture them into strength, are at last "blessed in their deed." They see that God has not suffered them to labor in vain. Alas! shall "the boar out of the wood" be permitted to waste, and "the wild beast of the field" to devour, this vine? God forbid!

But while we rejoice in the growing interest of our Anniversary seasons, we could most heartily wish, that active participation in them were enjoyed by other of our brethren besides those living within the bounds of the three great Associations. We do not doubt, that our brethren of the West desire the prosperity of our several societies, but we do not remember ever to have seen any of them in attendance. When, for the sake of accommodation, the Anniversaries are taken to the western borders of the State of New York, it would seem to be a not very unreasonable supposition, that our brethren of the West would show their interest by meeting them. And we are not sure, that the manifestation of such interest would not result in holding an occasional Anniversary, even as far west as Wisconsin, if it were desired. We would not be understood, by this remark, as censuring our western brethren, but only as taking this method of telling them how glad we would be to see them.

Our convocation, this year, was not as numerously attended as on some former occasions. The unfavorable state of the weather, probably, hindered those who, traveling by their own conveyances, [illegible] from the neighboring churches. Still, there was a goodly gathering. The Eastern churches were pretty well represented—quite well, indeed, considering their distance from Genesee. We regret that the representation was so small from the Central Association—only five brethren, all told, two of them ministers.

The hospitalities of the occasion were done up by the good people of Genesee in creditable style. Perhaps we do wrong, however, in using the word *style* in reference to a thing of this kind, as if there were a certain approved mode of showing the kindly feelings of the heart, the want of which vitiated the whole matter. But what we mean to say is, that a good, hearty, Christian welcome was extended to all, and we believe that no one had the least ground to complain for want of due attention, or of needed comforts.

But we will not detain our readers by further remarks of our own. The present state of our benevolent Societies will be seen from what follows.

The Missionary Society.

The Seventh-day Baptist Missionary Society held its twelfth annual meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing at 10 o'clock on Fifth-day, Sept. 14, 1854.

Agreeable to appointment, Lucius Crandall preached the introductory discourse, taking for his text Luke 18: 8—"*When the Son of Man cometh, shall he find faith on the earth?*"

After the discourse, the Society was called to order by the President; a hymn was sung; prayer was offered by Wm. B. Maxson; and the Constitution was read.

On motion of T. B. Brown, John A. Langworthy, James Hubbard, and W. B. Gillett, were appointed a Committee to nominate officers.

The Chair, in compliance with a vote of the Society, appointed the following Committees:—

On Resolutions:	*On Petitions:*
James Bailey,	P. L. Berry,
T. B. Stillman,	J. D. Titsworth,
Jason B. Wells.	Clarke Wells.

The arrangement of religious exercises was referred to the officers of the 1st Genesee Church.

Adjourned for one hour. Benediction by D. E. Maxson.

In the afternoon, the Society assembled agreeable to adjournment, and prayer was offered by Thomas E. Babcock.

The Treasurer presented his Report for the year, showing that at the time of making his last annual report there was a balance in the Treasury of $1205 17; since which time he has received for the Palestine Mission $2119 13, for Home Missions $8 25, for the China Mission $85 16, and for general purposes $1739 29, making the total available funds of the Society for the year $5157. He had paid out during the year, for the Palestine Mission $2427 72, for the China Mission $1625 15, for Home Missions $130 00, for printing, &c., $56 28, making the total of payments $4239 15, and leaving a balance in the Treasury of $917 85. The Treasurer stated verbally, that since his report was closed, he had received for Palestine $117 04, for China $54, and for general purposes $503 22, total $688 31. He also stated, that a letter of credit for $500 had been sent to our misionaries in Palestine, for which the Treasury is responsible.

The Report of the Treasurer was accompanied with a certificate from the Auditors, that they had examined it, and found it correct; it was therefore adopted.

The Annual Report of the Executive Board was then read by the Corresponding Secretary, and adopted by the Society, after remarks by A. B. Burdick, Leman Andrus, and James R. Irish. As most of the facts and correspondence embodied in this Report are familiar to our readers, and the document will soon be printed entire, we shall not attempt to make a synopsis of it, and will make only one extract from it, as follows:—

To meet a very general wish of the contributors to the Palestine Mission, and to make its history complete, we give in this connection a summary of the expenses of its establishment, as follows:—

Salary of Bro. Jones as agent eight months, mainly devoted to collecting funds for this mission, at the rate of $500 per year	$333 32
Traveling expenses on agency	112 30
Wardrobe of Bro. Jones and family	191 47
Wardrobe of Bro. Saunders and family	178 08
Two side-saddles, bridles, &c	30 37
Provisions	92 02
Tools	85 40
Household Goods	73 27
Traveling expenses	61 19
Books and stationery	100 97
Medicines	2 00
Cartage and freight	41 20
Boxes	21 36
Passage to Smyrna	400 00
Freight to Smyrna	150 50
Passport	5 95
Boxing goods	27 59
Other items	12 85
Cash supposed to be on hand on arrival at Smyrna, including a letter of credit for $150	587 13
Donations of goods of various kinds from different sources for the missionaries and for the mission	540 42
Making an aggregate of	$3042 09

The Committee on Resolutions presented a Report, which was read, accepted, and its consideration made the special order for the evening, at 7½ o'clock.

Geo. B. Utter read a letter from Mrs. Ann M. Rogers, in relation to the estate of the late Benedict W. Rogers, and the interest of this Society therein.

James Bailey presented the following preamble and resolutions, which were adopted, after remarks by several individuals:—

Whereas, the late Benedict W. Rogers, of Williamsburg, did in his last will and testament leave his entire estate to his wife Ann M. Rogers, subject to a condition, that in case of certain changes which might take place, one third of said estate should be paid over to the Seventh-day Baptist Missionary Society, to be used under its direction; and *whereas*, the said Ann M. Rogers has by letter to this Society proposed to waive her claim to the farther use of said one third of the estate of Benedict W. Rogers, on condition of its being invested in a building in the city of New York, which shall furnish forever a home for the Benevolent Societies of the Seventh-day Baptist Denomination; therefore—

Resolved, That this Society thankfully accepts the proposition of Mrs. Rogers, [illegible] five to inquire into all legal questions connected with the proposition of Mrs. Rogers; and if they find that there is no legal obstacle to the carrying out of said proposition, to take charge of all business growing out of it; and that this Society hereby clothes said Committee with full power to receive from Mrs Rogers, or the executors of the estate, the property alluded to, to sign on behalf of the Society all such papers as may be necessary to discharge her from future obligation in the premises, and to invest the proceeds in a building in the city of New York for the free use forever of the Benevolent Societies of the Seventh-day Baptist Denomination, taking the deed so as to hold the same in trust for that object.

The following persons were then appointed the Committee referred to in the foregoing resolution, viz: Wm. M. Rogers of Brooklyn, N. Y., Geo. B. Utter, Williamsburg, N. Y., Thomas B. Brown of Genesee, N. Y., Thos. S. Greenman of Greenmanville, Ct., and James Bailey, of Plainfield, N. J.

The Nominating Committee presented their report, which was adopted, as follows:—

President—DAVID DUNN, New Market, N. J.

Vice-Presidents:
Wm. B. Maxson,
Eli S. Bailey,
Nathan V. Hull,
Thomas B. Brown,
James R. Irish,
Isaac S. Dunham,
Halsey H. Baker,
Thomas B. Stillman,
Sherman S. Griswold,
Wm. Dunn,
A. B. Burdick,
E. R. Maxson.

Cor. Sec.—James Bailey, Plainfield, N. J.
Rec. Sec.—George B. Utter, New York.
Treasurer—A. D. Titsworth, Plainfield, N. J.

Directors:
John D. Titsworth,
Randolph Dunham,
Clarke Rogers,
Isaac D. Titsworth,
Erastus P. Clarke.

Auditors—Isaac S. Dunn, C. S. Titsworth.

On motion of W. B. Gillett, the Executive Board were instructed to take immediate measures to get this Society incorporated according to law.

Adjourned till 7½ o'clock.

Agreeable to adjournment, the Society assembled at 7½ o'clock, and prayer was offered by S. S. Griswold.

The Resolutions presented by the Committee were called up and read, as follows:—

1. *Resolved*, That we acknowledge the good hand of God in the preservation of the lives of our missionaries in China during a year of continued warfare, and that we receive this as a new token of His favor to the mission.

2. *Resolved*, That we regard the Quang-se revolution, under the leadership of Tae-ping-wang, as an evidence that God is manifesting his great power to overthrow paganism, and to establish the religion of His Holy Word.

3. *Resolved*, That, the observance of the Sabbath of the Bible by the Chinese insurgents, we regard as a proof that God is about to restore the observance of his holy day, so long neglected and trampled in the dust by the Christian Church, and it becomes us who have been almost its sole defenders to be more careful in its observance, and more faithful in its propagation.

4. *Resolved*, That the many tokens of God's favor to our missionary operations should lead us to much prayerfulness for His continued blessing, and greater faithfulness in furnishing the necessary means for their support and increase.

5. *Resolved*, That while we rejoice in the establishment of a Mission in Palestine, among God's once chosen people and in the land once consecrated to his worship, we feel that it becomes us to walk carefully on this holy ground, and constantly to seek the wisdom and the blessing of God upon the offering we have made.

6. *Resolved*, That the advantage proposed by an agricultural department of our enterprise in Palestine is of sufficient importance, in the estimation of this society, to warrant the purchase of a tract of land for the use of our missionaries, and that we recommend to the Board the propriety of taking active measures to raise the necessary funds for that purpose.

7. *Resolved*, That while we have pledged ourselves to two foreign missions, and intend, under the blessing of God, to sustain and enlarge them, we feel an unabated interest in the western field, and will labor there also to enlarge and build up Zion, and teach transgressors the right ways of the Lord.

8. *Resolved*, That this Society receives with feelings of deep interest the appeal of our missionaries in China in behalf of Japan, and that we recommend to the consideration of the Board the propriety of obtaining all practicable information in regard to that land as a field of missionary labor.

The first resolution was adopted, after remarks by W. B. Gillett.

The second resolution was made the subject of remark by A. B. Burdick, S. S. Griswold, N. V. Hull, W. B. Maxson, and H. H. Baker, and adopted.

Thomas E. Babcock spoke on the third resolution, after which it was adopted.

The fourth resolution was adopted, after remarks by W. B. Maxson.

The fifth resolution was spoken to by J. R. Irish and D. E. Maxson, and adopted.

Alfred B. Burdick spoke on the sixth resolution, and it was adopted.

The seventh and eighth resolutions were adopted without remark.

Thos. E. Babcock was appointed to preach the opening discourse at the next meeting of the Society.

Adjourned to meet with the first Church in Brookfield, N. Y., at such time as the Board shall appoint and notify.

The Tract Society.

The American Sabbath Tract Society held its 11th annual meeting on Sixth-day morning, commencing at 9 o'clock.

After prayer by James R. Irish, the President, Nathan V. Hull, delivered a brief address, setting forth what he considered to be the position of Sabbath-keepers in relation to other professing Christians, and the particular field which the Sabbath Tract Society was designed to occupy.

Committees were then appointed to nominate officers and audit the Treasurer's accounts; after which the Treasurer presented his annual report, showing that the available funds of the Society during the year had been $554 66, of which there is a balance of $287 71 now in the treasury.

The Annual Report of the Board of Directors was read by the Corresponding Secretary. This report showed that during the past year a large number of the Society's publications had been distributed through volunteer agents or colporteurs, in accordance with a resolution passed at the last meeting of the Society, recommending the Board "to furnish tracts gratuitously for distribution by Sabbath-keeping laymen and preachers in their journeyings." But the Board had not relied wholly on the aid of volunteer agents for the distribution of the Society's publications. They had employed Eld. Lucius Crandall and Bro. Henry Babcock a portion of the year in the exclusive work of distributing publications, lecturing, &c. Extracts from [illegible] of these agents were embodied in the annual report, but as they have in part appeared in the Recorder, there is no occasion to say more of them here. The report also stated that new editions of all of the Society's publications had been printed during the past year, with which the depository is now amply supplied. The friends of the cause were urged, in conclusion, to allow no opportunity for circulating Sabbath publications to pass unimproved for the want of such publications.

The motion to adopt the Report of the Board was made the subject of remark by several individuals, among whom were S. S. Griswold, and Leman Andrus.

Several resolutions were then introduced, which were adopted, after remarks by Wm. B. Maxson, J. R. Irish, Lucius Crandall, A. B. Burdick, T. B. Stillman, J. M. Allen, T. E. Babcock, and others:—

1. *Resolved*, That the Sabbatic institution is fundamental, and that to abandon it is to reflect upon the wisdom and goodness of God.

2. *Resolved*, That the principles of Scripture interpretation employed to prove that the first day of the week is the Sabbath, would subvert all the teachings of the Bible, if admitted in the examination and settlement of these questions.

3. *Resolved*, That as advocates of Sabbath Reform, we ought to demonstrate the sincerity of our devotion to the cause, by entering the work with our hands washed from the inconsistency of departing ourselves from the requisitions of the fourth commandment, for purposes of gain, or convenience, or selfish pleasure.

4. *Resolved*, That as the objects of this organization are not second in importance to those of any other in which we are engaged, therefore we renew to it the pledge of our affection and hearty support.

5. *Resolved*, That the churches of the Seventh-day Baptist Denomination be requested to take active measures to supply this Society with funds to carry on its operations more efficiently and more widely.

6. *Resolved*, That the Constitution of this Society be amended by striking out of the 7th article the word *monthly*, and inserting the word *quarterly* in its place.

7. *Resolved*, That the Directors of this Society be instructed to change the title page of Tract No. 6, so as to present the seventh day as the *original* and not the *substituted* Sabbath.

8. *Resolved*, That the Society instruct the Board to take measures to publish a tract presenting the contradictory views and arguments offered by those observing the first day of the week in favor of a first-day Sabbath.

9. *Resolved*, That this Society, through its Board, procure and publish a Tract on the importance of obeying the dictates of truth and conscience in all matters of religion.

10. *Resolved*, That our Board publish a Tract, presenting a condensed historical and statistical account of those who have kept the Sabbath since Christ.

11. *Resolved*, That the Board of this Society be instructed to take the necessary action for the incorporation of this Society, according to the laws of this State.

12. *Resolved*, That we take measures to ascertain how *mia toon Sabbatoon* has been translated in the early translations of the New Testament.

The report of the Nominating Committee was presented and adopted.

The Auditing Committee reported that they had examined the Treasure's account, and found it correct; it was adopted.

The Society adjourned to meet at Brookfield, in September 1855, on such day as the Board shall appoint and notify.

The Publishing Society.

The Seventh-day Baptist Publishing Society held its fifth anniversary in the afternoon of Sixth-day and the morning of First-day. Our notes of the meeting are so incomplete, that we must defer an account of it until we can get access to the official records, which we hope to do in the course of a week or two.

SELECT YOUR READING.

It is very common for us to denounce novel-reading; but to make a wise selection from the multiplicity of books and papers amongst us, requires great care. For very much of the reading matter of the present day sustains about the same relation to the rank novel, that beer and wine sustain to strong drink. The excitement produced by these lighter stimulants is the same in kind as that produced by brandy; besides, these lighter stimulants load down and stupefy the individual who uses them, creating a necessity for something stronger. We should nip the first buddings of evil. Beer, cider, and wine, are not allowed as a beverage, because they strengthen an appetite which, if indulged, will cripple forever both body and soul. The reasons assigned for rejecting these lighter stimulants, may be urged against reading many of our weekly papers. For it is true, that the unhealthy excitement which they contain is perverting the taste of the young—it is paving the way for something more spicy, and strengthening an appetite which, if indulged, will lead to groveling thoughts, and finally to the debasing excitement of the rank novel. After reading these papers for a season, the person wants a more thrilling story—one with narrower escapes, and with more love and murder. Is it not a Christian's duty to select his reading with great care? How many there are who do not select, but subscribe for a paper at the earnest solicitation of some agent, because it is cheap. Every paper which has not a moral character should be rejected. And though the paper may contain the news of the day, and much that is unexceptionable, yet if it will stoop to low fun, and open its columns to "thrilling stories," to gratify a vitiated taste, it should be rejected. Should we embrace a man as a member of our family, and companion of our children, though he may say some useful, and even smart things, when we know he is corrupt, and that his influence upon them will be blighting? Should not a Christian feel, that it is a criminal waste of time, to follow up those exciting stories through half an hundred chapters, when every instructive thought they contain could be presented in as many lines? It is no excuse for us to say, that the paper is not what we expected, but we have signed for it, and must take it. Would you sow foul seed upon your land, because you had purchased it? No; you would not have it sown at any price. Upon the same principle, it is your duty to stop your irreligious paper, and lose it. You had better lose an hundred such debts, than to have such seed sown in your family. Shall we not furnish our families with reading, such as we can ask the Lord to bless to their moral and spiritual improvement?

ARA.

THE DROUTH.

The drouth, for several weeks past, has, in various parts of the country, so far injured the corn and potato crop, that it has become a matter of doubt whether there will be sufficient to satisfy the actual necessities of man and beast. And though none of us calculate to starve, we may reasonably be led to reflect, and ask ourselves, how much we have individually contributed to bring about this dispensation of Providence? Let us see.

God has given us corn, rye, and wheat, for bread. He has given us barley, oats, and potatoes, doubtless in part for ourselves, and also to sustain our cattle—enough for all; and common decency demands of us, that we use and appropriate them according to the will of the Giver, and for the best good of ourselves and all concerned. For an individual to take his corn, rye, barley and wheat, after it is fully ripe, and consign it to the flames, would prove, beyond a doubt, that he was either a fool or a madman; or else the righteous indignation of every man, woman and child, in the community, would be raised against him. Every individual that would connive at such a waste, and not denounce it, would deserve to be regarded in no better light. And a law which should sanction such a procedure would be a disgrace to the most degraded nation or people on earth, and an indignity against the majesty of Heaven. And, should the burning of grain become general, and those opposed not use their best endeavors, by argument, by legal enactments, and by every means in their power, to arrest the wicked waste, who in this world could wonder if God should withhold, by drouth, or otherwise, a portion of this bounty, and thus, in wisdom, teach every individual their obligation, to themselves, to their fellows, and to God?

Fellow Christians, the cause now existing for God to cut off our crops, by drouth or otherwise, is stronger by far than the one supposed above; and shall we wonder? Let us see.

Man has taken corn, rye, barley and wheat, and by subjecting it to a certain process, has made from it a poison, which, when used to a certain extent, destroys the physical, intellectual, and moral condition of man; and individuals becoming degraded by it, have demanded a law by which they may degrade their fellow men. Such a law now exists in the State of New York, and in too many other States. If the law only sanctioned the destruction of grain by fire, it would be comparatively endurable; for then, only starvation would be the consequence. But in the wasting of our grain, (which God has given us for food,) in the manufacture of alcohol, we not only lose the grain, but receive in return a poison, which is the cause of a great share of the indolence, pauperism, and crime, which prevail to so alarming an extent in our country, and which very sensibly retard the progress of our race in civilization, morality, and religion. Now, as God dispenses all our blessings, and is ever mindful of the manner in which we use them, is it strange, that He should withhold the rain, for a time, and thus allow our corn to wither by the rays of that sun, which otherwise would have perfected its growth; and thus in wisdom teach us all a lesson, by which we may remember from whom our blessings come, and by which we may learn to appropriate them all to their proper use. And we may be assured, that none of us are innocent of this great sin, so long as we connive at the wicked laws which sanction it; or neglect to use our best endeavors to secure the passage of a law which shall effectually break up this accursed traffic. Let us all remember the vast responsibility that rests on us, as citizens, as Christians, and use our influence, morally and politically, to secure speedily the passage of such a law, that God may smile on all our labors, and we approximate more nearly to that people whose "God is the Lord."

E. R. M.

ADAMS CENTER, N. Y., Sept. 1854.

"STULTIFYING THE SCRIPTURES REVIEWED."

Having anticipated all that is advanced in the "review" (?) of my article on *Stultifying the Scriptures*, and having said, that I can bear, unmoved, all the gratuitous imputations and assaults of pseudo-Christian geologists, I have but little to say on the present occasion, as not a single position of it has been discomfited by the harmless missiles of "Gurdon Evans;" and should not now take up my pen, but to acknowledge the compliment in the last paragraph of his labored effort to bolster a false position, in which he expresses a desire to have the writer "spend a few weeks with him in traversing the geological formations of central and nothern New York," lest my silence be construed into want of a proper appreciation of his "good will."

Mr. Evans is entirely too kind. Thank you, good sir; but I have seen such sights, before, and have a *few* books about such [illegible] and *some* more—have even read "Good's Book of Nature"—yea, upwards of thirty years since. I could not go without carrying the Bible with me; and with that in my hand, it would be "love's labor lost." We have crocodiles' teeth and many other things of that sort, in our extensive marl beds, here, in the Jerseys, but they never have and never can invalidate the simple Mosaic account of the creation, neither would "the geological formations of central and northern New York" do it, for the *rocky beds* and the vast *coal basins* of Pennsylvania have not done it; and yet I do not regard myself a "pertinacious" disbeliever in geological *investigations.*

To be distinctly understood, I will add, though I did not design, when I took up my pen, to extend my remarks beyond the foregoing allusion, that I do not "discard" *natural* facts, *under ground* or *above it*, while I question *geological vagaries;* neither do I depreciate the study of *legitimate* geology. We may study the structure of the globe, and derive all the practical advantages from such investigations, without entering upon *vain speculations*, and becoming *presumptuous.* Geological facts speak sufficiently for themselves, and bear their *modest* testimony to the handiwork of the Divine Architect, without requiring the *imagination* to run riot, and connect them with wild, delusive theories, at war with Revelation; so do *vain-glorious follies*, arising from pandering, unwittingly, to glaring presumptions, insidiously designed to compromit Revealed Truth, speak for themselves, *when placed in a proper light*, which was my sole purpose in inditing my article on *Stultifying the Scriptures*, without prolix "*arguments.*" What is said of Vice, by the poet, may be applied equally well to vague speculations of vain science:

> "Vice is a monster of such hideous mien,
> That to be hated, needs only to be seen."

Assumptions are no proof to my mind, however ingenious and specious they may be, or however gilded and burnished by the wise in their own conceit, and even by the good of earth. I cannot conceive of more absurd assumptions, with all the flood of adulation bestowed upon them, than the schemes of Dr. Chalmers and Dr. John Pye Smith, in their position and with their professions—the tendency of which, most indubitably, is, to stultify the Scriptures, even if they did not see it themselves, nor their obsequious followers; acting, probably, on the blind policy of the Quail, who thinks himself sufficiently concealed, and perfectly secure, when his head is hid under a leaf of clover, while his whole body is exposed to the shot of the fowler—certainly they stultify the Scriptures to a greater extent, (for every Infidel in the land boasts of it,) than any other speculative folly, save, perhaps, the one recently brought forward, prominently, by Nott and Gliddon, in their *great* work on "*The Types of Mankind;*" in which they contend, from the *fables in the bones*, that the Lord created not only one pair—our common parents, Adam and Eve—but that he *must* have created, originally, at least, *eight* pair; who are the respective progenitors of the *eight* several varieties of man—a work which I may review hereafter, when at ease from physical suffering, and more at leisure from distracting cares. Meanwhile I may state, that I shall never attempt "to meet the arguments that infidels put forth," by yielding one iota to their *pretensions*, and thereby subsidize the Scriptures, by compounding with error; nor ever "*assume*" a tainted cloak to screen myself from disloyalty to my Master's precious Word. The Scriptures can stand on their own intrinsic merits, without the adventitious aid of *vain science*, and I am willing to stand or fall on the integrity of that imperishable monument of Infinite Wisdom; all the twattle about "Galileo, Astronomy, and Navigation," (obtruded so frequently, by the most puerile apologists for geological speculations, as to have become nauseating to men of sense, if not a phrase of contempt,) to the contrary notwithstanding.

W. M. F.

THE BAPTIST BIBLE HOUSE.—The Baptists having completed their new Bible House, in Nassau st., New York, opened it with appropriate ceremonies on the 11th inst. Many of the leading Baptists of the country were present, and addresses were delivered by several of them. The Real Estate Committee presented a report, embodying many interesting facts. It seems that the ground on which this building stands was purchased in January 1853, and possession of it taken in May of the same year. The price was $55,000. This has been increased by interest, taxes and other expenses incident to the purchase to about $60,000. This sum has been paid. The subscription undertaken to meet it had *reached* the sum of $55,000 at the anniversary of the society in May last, and about $33,000 has been received. The residue is considered reliable. The building was erected at an expense of about 75,000.

The Committee appointed by the Society at Hope Chapel in May, 1852, at an early period laid down several provisions in relation to this property, among which one was that this Society should furnish to other Societies of the denomination suitable rooms and accommodations for their business purposes, free of rent, and it was directed to tender the same within one month to the American Baptist Home Mission Society, the American Baptist Missionary Union, the American Baptist Publication Society, and the New York Baptist State Convention. The State Convention and the Publication Society accepted the offer in due time.

CHILDREN DEDICATED WITHOUT BAPTISM.—A letter from a Welsh Baptist to one of our exchanges, alludes to a custom prevalent among the Baptists there, which has never obtained in this country. We give the extract containing the allusion, for the benefit of our readers:—

"Your friend is right in [illegible] the strength of the Welsh Baptists partly to their frequent preaching on the subject, that is, nearly as often as they have occasion to baptize; but he forgot to name another most obvious source of success, namely, the general custom of holding special services for naming children, as they call it, or for dedicating them, as others would say. This ancient and venerable usage, which I love to follow as a Welsh Baptist, has the obvious advantage of partly disarming the prejudices of our opponents, and of frequently presenting the reasons we urge against our brethren's practice, showing them how we indeed delight to pray for infants, while we dare not presume to baptize them. I feel quite certain of the happy tendency of the practice, which has so much sanction in Wales that even the denominational hymn book, prepared by the great and good Joseph Harris, includes special hymns for the occasion or ceremony."

PROPOSED HOLIDAY.—Dr. Cumming of London proposes that New-Year's day, Easter Monday, the anniversary of Waterloo, Whit Monday, the Queen's birthday, St. Andrew's day, and St. Patrick's day, be full holidays, and that, during the summer months, June, July, August, shops and warehouses and all houses of business either close entirely at four o'clock in the afternoon, or allow half the hands employed to go free at that hour. "This (he says) would be taking a few days from Mammon, instead of taking the sacred day from its great Proprietor, and from its vital destination. On the continent there are endless saints' days, which are practically and sensibly enough turned into days of pleasure and rest. We have justly banished these days from our religious calendar, and we could not do better than transfer them to that of the British Museum, the Crystal Palace, and the Zoological Gardens," etc.

THE RELIGIOUS DENOMINATIONS in the United States: their History, Doctrines, Government, and Statistics; with a preliminary sketch of Judaism, Paganism, and Mahommedanism. By JOSEPH BELCHER, D. D. Embellished with nearly two hundred engravings. Philadelphia: published by J. E. Potter. Pp. 1024.

We are indebted to the publisher for a copy of this work, which we esteem very highly, and take great pleasure in commending. It seems to have been written with care and impartiality, and will prove invaluable to those who wish a concise and yet complete sketch of the different religious denominations. How much time and temper would be saved, if persons given to controversy would make themselves familiar, through some such work, with the doctrines and principles of those whom they oppose.

The annual "Autumnal Convention" of the Unitarians of America will be held in the city of Montreal, on Tuesday, October 10th. A large delegation of the clergy and laity of the denomination will be present from the United States.

IMPERFECT IN ORIGINAL

A Picture of Romanism.—Professor Schaff, of Mercersburg, has been visiting different seats of learning in Europe since the commencement of this year, and in a letter, dated Paris, 13th February, 1854, speaking of the numerical strength of the Roman Catholics in England, he says :—

"The result of the last census is more unfavorable to the Roman church than had been expected. According to the census, the Roman church scarce numbers one-half the number in England usually accorded her, whilst she furnishes the largest number of *Gafaengniss kandidatan*, (candidates for prison!) According to a Report of Parliament, published in the Catholic Tablet, Dublin, Feb. 25, 1852, out of a population of 21,000,000, in England and Scotland, whereof the Roman church claims 1,000,000, she supplies the prisons with 2,955 candidates. Three Romans to one of all the other churches."

The Popish Poor in Great Britain.—A considerable stir is now going on in Romish circles in Great Britain in reference to the education of the poor. The Hon. Charles Langdale, Lord Edward Howard, and other leading Romanists, are making efforts to organize a fund of $500,000, to provide for this object. By their own confession, the education of the Romanist poor is neglected to a fearful degree: "In London there are 22,000 children, of whom only about 4000 are receiving Romish education. The greater part of the remaining number are left to pass their tender years in the novitiate of a London street. There is no proportion between the wants of our poor and our provision for them, between our wealth and the education we can give. We are put to shame by every other body; and yet we are the salt of the earth."

Christian Self-denial.—Rev. R. Bickersteth, placed in the laborious and important post of St. Giles-in-the-Fields, and having his income reduced *one third* by the prohibition of town interments, was offered a valuable living in Kent. Mr. Short, with the burden of nine thousand people in St. George's, Queen square, had the tender of the deanery of St. Asaph. Both of these clergymen replied, that they must not "seek their own;" that ease and comfort were good things, but not to be purchased by flying from posts of self-denying duty. Both the offers were declined; and both these faithful men remain in their present toilsome positions."

A Commercial Transaction.—The *Buffalo Democrat* has the following:—

"A well-known, successful, and liberal wheat operator on the dock, proposed a short time since, to another gentleman similarly engaged, that they should together invest a sum of money in wheat, the profits, if any, to be donated to the service of Christianity. The other, however, declined, which made the author of the proposition the more earnest, and he at once purchased wheat to the value of $3000 on the account of the Church. When the returns came in, he found the operation to have yielded a profit of 50 per cent., which amount of $1500 he turned over at once to the cause, by placing it in the hands of Rev. Dr. Lord!"

Liquor Law in New Jersey.—A letter dated Newark, N. J., Sept. 9th, says that the friends of a Prohibitory Liquor Law in New Jersey are becoming thoroughly organized. The New Jersey Prohibitory Liquor Law Association have adopted the following resolutions:—

Resolved, That we will vote, irrespective of party, for such and only such candidates for the Legislature of New Jersey as are known to be in favor of enacting a stringent Prohibitory Liquor Law.

Resolved, That we recommend to the friends of Temperance throughout the State to vote for reliable friends of Liquor Prohibition, without regard to party, and should the candidates of both the prominent political parties be adverse to such enactment, that a reliable independent candidate be nominated.

New Feature in our Agricultural Fairs.—The Cayuga County Fair was brought to a close on Thursday last by a riding match, participated in exclusively by ladies, which is thus described by a correspondent:

"The following fair ones entered the list for the premiums, which ranged from silver goblets down to plated candlesticks: Mrs. Schenck, Mrs. Conrad, Miss Elderton, Miss Bartlett, Miss McCabe, Miss Stevens, and Mrs. Henry. The awards for the required degrees of proficiency in horsewomanship ran thus: No. 1, Miss Stevens; 2, Mrs. Conrad; 3, Miss Bartlett; 4, Mrs. Schenck. To Mrs. Henry a 'special premium' was voted. The reason assigned for this by the committee was, that she not only came in too late for full competition, but presented a test they were not exactly prepared for. She was mounted without any saddle—a blanket alone protecting her riding habit. Although she had a young and very 'heady' horse—a mere colt of her own breaking, it is said—so easily did she sit, and such was her self-possession as well as skill, that the committee never suspected the absence of a saddle until she was about leaving the ring."

Melancholy Bereavement of Three Children.—The Ohio *Northwest*, Sept. 6, says:—A sad and fatal accident occurred in Harrison township, this county, on last Sunday, the 3d instant. Mr. Asa Crockett was in the woods, near his house, engaged in felling timber. The butt of a tree which he had chopped down clung to the stump, and in passing under the trunk for the purpose of getting to the other side, it fell, striking him with tremendous force on the temple, crushing his skull in a shocking manner. His three children were with him at the time, the eldest of whom is nine or ten years old. Instead of alarming the neighbors, they stayed with their father till after dark, when death put an end to his sufferings. The accident happened about 10 o'clock in the forenoon. The little children slept in their cabin that night by themselves, and when inquired of the next morning by a person who came to their cabin, where their father was, replied that they had "no father now—he was out in the woods dead." The body was pointed out by the children, and an inquest held, and a verdict rendered in accordance with the above facts.

Loss of the Ship Shenandoah in the late Gale.

On the 12th inst., in lat. 40° 45', lon. 70° 05' W., Capt. Miller, of the bark Brilliant, described a ship with main-topmast and fore and mizen topgallant-masts carried away; she appeared to be steering W. by N. On the evening of the same day, the Brilliant fell in with the crew of the ship Shenanhoah, Capt. Miller, from Liverpool, in two open boats. The shipwrecked mariners were rescued by the Brilliant, and brought into the port of New York, Sept. 14. The following account of the shipwreck was furnished by Captain Miller, of the ship Shenandoah.

We left Liverpool in the ship Shenandoah on the 29th day of July, laden with coal, for New York. All went on well until Sunday the 10th day of September, when a strong breeze sprung up from the eastward, which by night increased to a gale, with a very high sea running. We took in the top-gallant sails, mizen top-sail, and main-sail. At 8 o'clock P. M., we took two reefs in the main-topsail and fore-topsail. By 11 P. M., the wind had increased to a hurricane, accompanied with heavy rain and lightning, and a fierce broken sea, running very high. Hauled up the foresail, but in doing so it blew away. At the same time our main-topsail split to pieces, and the furled top-gallant sails and jib also blew away. At 11.30 P. M., a terrific squall swept over the deep, causing the ship to broach-to; the fore-topsail and fore-topmast staysail blew away; and to crown our disasters the cargo shifted to port, and laid the vessel on her beam ends. The fore-mast and mizen-mast were carried away close to the deck, and the main-mast snapped off eight feet below the eyes of the lower rigging. At the same instant a mountainous sea swept over us, carrying the chief officer overboard with it, and the unfortunate man was never seen afterward. The gig boat, from the top of the forward-house on deck, together with spare spars, were washed away. The bulwarks, fore-and-aft on the port side, and stanchions from the poop to the gangway suffered the same fate. The covering-boards and water-ways were split, the after hatches carried away, the poop skylight crushed in, and the cabin half filled with water, which set every thing movable afloat, washing fore and aft the cabin with the rolling of the ship.

We sounded the pumps and found four feet of water in the well. Two men were immediately set to work pumping, and the carpenter to secure the hatches. The remainder of the crew worked manfully at the wreck, cutting away the broken spars and clearing off the rubbish. By 3 1-2 o'clock we got the ship clear of the wreck alongside, when all hands were set to work the pumps, the ship still lying-to, with the port covering boards under water and the sea making a most fearful breach over us. The gale continued to rage until Monday noon, when its fury somewhat abated, but the sea still broke over the lee-deck, and despite the most strenuous efforts on the part of our men the water gained on the pumps.

We get out a main staysail and set it upon the stump of the mainmast, and by its aid kept our ship's head to the sea. At noon, on Tuesday, we had light winds and a high sea, the ship lying on her broadside and the water rushing into her hold very fast. Held a consultation with the crew as to our best course under such perilous circumstances, when it was determined by them to leave the ship, as there was not the slightest chance of saving her. for we had no spars, and the vessel was lying on her broadside with seven feet of water in her hold. Accordingly we got out the long-boat and pinnace, and having provisioned them, left the Shenandoah at 6 o'clock P. M., to try our fortunes on the treachery ocean. The same night, at 9 o'clock, we fell in with the bark Brilliant, Capt. P. Miller, who with noble promptitude backed his yards, took us on board, and treated us as only seamen know how to succor sailors under such distressing circumstances.

Cotton and Slave Statistics.—The Southwestern News makes up from the Census Report some very important statistics, peculiarly interesting to the cotton growing and slave States, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas and Arkansas. The whole area is 663,185 square miles, of which 21,675,682 acres are improved land. The number of slaves is 1,798,768, whose average rate of increase for the last ten years is 54.46 per cent. The number of bales of cotton made is 2,204,521, averaging 1,197 bales per thousand slaves. Average number of acres of improved land per bale is 10.12. Of Georgia the area is 58,000 square miles; improved land, 6,378,479 acres; slaves, 381,682; rate of increase for the last ten years, 35.85 per cent.; bales of cotton, 499,091; bales per thousand slaves, 1,309; acres of improved land per bale, 12.77. These statistical views are not limited to the present. The calculations are carried forward 40 years to 1890, with the following result:—Actual number of slaves according to ratio of increase in the United States, (28.97) 5,004,219. Actual number according to ratio of increase in planting States, (54.46) 10,295,962. Slave population demanded by the crop, 13,218,715. Acres of improved land requied, 160,102,539. Bales of cotton demanded by planting States, 15,820,409. By this it is supposed the world will be well supplied with cotton.

[Savannah Evening Journal.

The new locomotive Cleveland, drawing the morning passenger train from Albany for Boston, was, with a baggage car, thrown from the track near Chatham, on Saturday, Sept. 17. All the passenger cars remained on the track. The engineer, Thompson & Co.'s Express messenger, and one passenger, were considerably hurt. The locomotive was badly damaged.

The steamer *Humming Bird* burst her boiler on Grand River, Michigan, seven miles below the city of Grand Rapids, on Saturday last. Only one person was killed, and he a boy, who, just before the accident, was observed to move the weights to the extreme end of the lever which holds down the safety-valve. The captain and pilot and one passenger were thrown into the water, but escaped with inconsiderable injuries.

One week later news from Europe has been received since our last, but there is nothing important, except that the cholera is making extensive ravages among the French and English soldiers.

SUMMARY.

The N. Y. *Tribune* says: We gave some time since a report of the trial and conviction of John Kavanagh, one of the members of the Brooklyn Board of Excise, for granting rum licenses to improper persons. Sentence was suspended in the hope that repentance would ensue; but so far from it, 137 "taverns" have been licensed since Kavanagh's conviction, by the Board of which he is a member. Judge Rockwell, after a reprimand, sentenced him to pay a fine of $250, and to spend the next thirty days of his life in the County Jail.

The fourth annual Fair of the Vermont State Agricultural Society, held last week at Brattleborro', appears to have been all that the friends of improvement in that State could desire. The show of cattle of all kinds was the best of any of the previous Fairs. It was estimated that 15,000 people were on the ground at one time during the second day. On the third day the crowd were dispersed by a very unusual occurrence this season—it rained.

The track of the Milwaukie and Mississippi Railroad, near Madison, in Wisconsin, has sunk about eight feet below its proper level, and now lies, for the distance of half a mile, six feet under water. The road at this spot was built over marsh land, and the accident was caused by the heavy weight of the superstructure. The detention of passengers, and the cost of extricating the rails and filling up, will involve much inconvenience and expense.

A Bennington, Vt., paper says: "The potato crop, which a few days ago betokened a total failure, now promises to be quite good. The late planted potatoes never were doing better, and we are informed that some pieces—should the present state of the weather exist for a few days longer—will yield nearly an average crop. From present appearance potatoes cannot be a month or two hence above 37 1-2 cents per bushel, and they may be below that price."

The brig Agusta, Capt. Stone, from Savannah, arrived Saturday morning, lost on the first instant, W. Seymour, seaman, of New York, and on the 7th, John O'Connel, the mate, also of New York, both by yellow fever. Owing to the sickness among the crew, Capt. Stone and three of the seamen had been on duty for ten days when they got into port.

In the interior of Illinois, corn is selling at 35c. and 40c. a bushel, deliverable next winter. A full half crop is estimated for the average yield, though that is too high for some counties. The stock of old corn, take it through the West, is estimated to be greater than at this time last year, with a greater disposition to economize.

The Oldest Church now existing in the United States is one near Smithfield, Isle of Wight County, Va. It was built in the reign of Charles I., between the years 1630 and 1635. The brick, lime, and timber were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

The Hartford *Courant* says that in the month of July there were twenty commitments to the work-house in that city; in the month of August, eight; and on Saturday, Sept. 9, *there was not a single male person in the work-house*, and the building, but for two females, would be tenantless! The *Courant* attributes this happy state of things to the operation of the new Connecticut Liquor Law.

Mr. Charles Joy was instantly killed upon the Portland, Saco, and Portsmouth Railroad last week, while walking on the track. He was told but a few minutes before the accident that the train was coming, but as is usually the case when danger is at hand, he lost his presence of mind. He was sixty years of age, and when the accident occurred was on his return from seeing a sick daughter.

It is estimated that the Canadas will raise the present season a surplus of 12,000,000 bushels of wheat, which of course will look abroad for a market. By the new reciprocity treaty, provincial grain and flour come into our market free of duty, and upon an equal footing with the productions of our own farmers.

The executors of the will of the late Sam. Appleton, of New York city, have made a donation of *twenty thousand* dollars to the Academy at New Ipswich, N. H. The Institution, since 1850, has been known as the "New Ipswich Appleton Academy." Mr. Appleton made a donation of *five thousand* dollars to the Seminary four years ago.

Dr. George Buchanan, of Hillsdale, Ohio, killed himself the other day by an overdose of morphine, while suffering from an attack of cholera morbus. It would seem that he was a little inclined to give large doses of that medicine, as he had a short time before been arrested for mal-practice in causing the death of a child by it.

The growing rice in seaboard South Carolina and Georgia has suffered terribly from recent storms. Some journals estimate the loss at two-thirds of the entire crop; but that will doubtless prove an exaggeration. It will, however, be very heavy, and follows very inopportunely on the heels of the failure of the corn crop.

The British and Foreign Bible Society have, at a great expense, translated and printed the Bible in the language of the Mongol Tartars; but the Emperor of Russia, who is the master of the Mongols, has forbidden its circulation, and the whole edition remains useless on the Society's shelves in London.

At an inquest on the body of an Irish woman in New York, lately, it was proved that the deceased had not drawn a sober breath for the last ten months, and that on the day before her death she drank sixteen quarts of beer, besides any quantity of stronger liquors.

Depredations to the amount of $13,000 have been committed in the Augusta Post Office by a negro, who has confessed his crime and restored the most of the money.

A special meeting of the American Anti-Slavery Society will be held in Syracuse on Wednesday, the 29th inst. Distinguished speakers will be present.

Silver, copper, lead and plaster of Paris have been found in abundance in Western Virginia and Eastern Tennessee during recent railroad excavations.

The Charleston papers of Saturday, Sept. 10, give detailed accounts of the first of the terrific autumnal storms which will undoubtedly ravage the Atlantic coast from Florida to Nova Scotia. The gale was one of unexampled fury, continuing for thirty-six hours, and destroying an immense amount of property. No such tornado has prevailed at Charleston since 1804.

A lens light, of the fourth order, has been substituted for the reflecting illuminating apparatus at the Old Point Comfort light-house, Virginia. The elevation of the focal plane is 45 feet above sea-level, and, under ordinary states of the atmosphere, the light will be visible at an elevation of 10 feet above the water, 11 3-4 nautical or 13 English miles distant.

All the stores and shops in the village of Suncook, N. H., ten miles from Concord, (twelve in number,) were burned down a few days since. Not a business establishment, except the factory, was left. The woods adjoining were burning furiously at the same time.

The New York Novelty Works have just completed an immense copper vacuum pan, weighing five tons, for the Boston Sugar Refining Company. It is seven feet and 6 inches deep, and is welded together in the most substantial manner. Its entire cost will be about $8000.

Basswood Paper has been made by Mr. G. W. Beardslee, of Albany. He planes the basswood into thin shavings, which he converts into pulp. An Albany paper is to be printed one day upon what was a basswood tree the day before.

Nearly one hundred and fifty deaf mutes from the northern and eastern sections of New England met at the Springfield railway station recently, on their way to participate in the raising of the monument to the memory of Rev. Thomas H. Gallaudet.

A western paper says that a few days since a train, composed of nine wagons, and fifty persons, Mormons, crossed the Missouri eastwardly in search of a new home. They had left Salt Lake City on account of the oppression and immorality of their church.

A beautiful ship of 900 tuns, called the "Gulfstream," was launched from the yard of the Messrs. Titcomb, in Kennebunk, on the evening of the 4th inst. It occurred at an unusual hour, and was a somewhat rare spectacle.

A valuable negro man, belonging to Mr. J. M'Coy Brown, of Spring Creek, in Greenbrier County, Va., hung himself Wednesday, 23d ultimo. It is supposed that he committed the deed under the apprehension that he was to be sold "down South."

In St. Stephens, N. B., early Tuesday morning, Sept. 12, a fire broke out in the barn of Wm. Campbell, which rapidly spread to other buildings, destroying ten dwellings and stores in the vicinity. The loss is $35,000.

The Portland *Advertiser* states that Messrs. Wier & Cochran, of Liverpool, are about to establish a line of packets between that city and Portland. Four or five clippers will be placed on the line immediately.

A Five Cents Savings Bank went into operation in Worcester, Mass., July 1, and up to August 26, there had been 423 deposits from 325 depositors, amounting in all to $5,665 69.

The American Baptist Home Mission Society has come into possession of $6,000, bequeathed by the late Garret N. Bleeker, as the commencement of a permanent fund for the support of the Secretaries of the Society.

J. C. Ivison, a well-known book-seller at Auburn, was killed near that city, by an accidental discharge of his gun when out shooting. He was aged 34, and was the largest bookseller in Auburn.

The Syracuse and Binghamton Railroad will probably be opened about the 1st of October, wind and weather permitting. On the first of this month there were twenty-four miles of track to lay.

The well at Belcher's refinery, St. Louis, has been bored to the depth of 2,200 feet. At 700 feet they struck salt water; at about 1,500 a sulphur spring, which has poured forth the best sulphur water ever since. They are boring on to get the pure element.

The entire line of railroad from Quebec to Richmond will be opened for traffic and travel on the 2d of October; on and after which day regular trains will traverse the road between Montreal, Richmond, Quebec and Portland.

Rev. William Chittenden, a clergyman of the Presbyterian denomination, committed suicide, by hanging himself in the barn of Mr. Henry Isham, near Watertown, N. Y., recently.

A mulatto slave, who worked in the office of the Louisville *Journal*, made his escape to Canada, a few days ago, and sent his mistress a letter therefrom, informing her of his safe arrival.

A man named Neal was murdered in Mississippi by another named Browning, who supposed Neal had willed him four thousand dollars. On opening the will the murderer's name was not found!

It is understood that the Drovers' Bank and the Bank of Carthage of this State, recently suspended, will be resuscitated within a few days. Parties holding the notes of these institutions should not sacrifice them.

The engineer of the train which run into the river at Norwalk, Ct., causing the great loss of life last year, died at New Haven, recently. He has not been well since the accident.

All the family of the late General Taylor, who occupied the White House, are dead—the General himself, his wife, his daughter, Mrs. Bliss, and Col. Bliss. Mrs. Fillmore is also dead, and also her daughter.

Rev. H. N. Hudson is about to withdraw from the editorship of the New York *Churchman*, differences of opinion between himself and the proprietor, as to editorial control, being the cause.

The statistics published in the Montreal *Herald* show that the total number of deaths by cholera in that city, in eight weeks, has been 1,186.

John B. Gough stated in a late lecture, that out of 500,000 persons who had signed the temperance pledge, in the United States, 450,000 had broken it! Fifty thousand SAVED.

There is talk of removing the Charlestown (Mass.) Navy Yard to Newport, R. I., its site being required for business purposes. The Government will give its consent, provided the United States can be saved from pecuniary loss.

The last census shows that in the free States there were 177 daily papers and 1632 weekly, etc., printed; while in the slave States there were only 79 daily and 645 weekly papers.

During the month of August, 81 persons died in Oswego, 27 of whom died of cholera. In the same month last year the mortality was 52.

We are told that some of the people of Lorain County, Ohio, during the late drouth, have had to go eight miles for water for ordinary household use.

A brakeman named Lattiff, employed upon the Canandaigua and Niagara Falls Railroad, fell under the cars on Wednesday, and his head was severed from his body.

"Old Father Sawyer," aged 99, and the oldest clergyman in the country, delivered an address before the graduating class of the Bangor Theological Seminary last week.

The Norfolk *Herald* (Virginia) has entered upon the sixty-first year of its existence, its publication having commenced on the 13th of August, 1794.

A destructive fire occurred, Sept. 10, at Brunswick, Missouri, consuming nearly the whole of the town. Nineteen houses in the business part of the place were destroyed.

The colored citizens of Connecticut will hold a convention at Middletown on the 27th inst., to consider the means of their general improvement.

The transportation business in breadstuffs on the Erie Canal this season, with the single exception of Indian corn, is much below that of 1853.

During the six months ending September 1, the municipal expenses for the city of Cincinnati amounted to $254,275 84.

The clipper-ship Witchcraft, of Boston, Capt. Freeman, has just made the run from New York to San Francisco in 98 days.

John P. Hale delivers the annual address before the New York State Agricultural Society in New York, early in October.

There is a great apple crop in Western Ohio, where good ones are in abundance at 30 cents a bushel.

The Hon. Samuel Stephens, ex-Attorney-General of New York, died at Rochester, Sept. 12.

The Cincinnati *Price Current* gives the hog census of 64 counties in Indiana at 2,168,833.

Thirteen emigrant vessels arrived in this port on Saturday last, with an aggregate of 4,562 emigrants on board.

The U. S. Government now owns 1,700,000,000—seventeen hundred millions of acres of unoccupied land.

G. W. Burbank, a miller, of Rochester, is said to have given $5,000 towards the endowment of the University of Rochester.

The loss by the recent fire at Brunswick, Mo., was about $75,000, and the insurance amounted to from $40,000 to $50,000.

We have painful accounts of the ravages of cholera at Columbia, Pa. The virulence of the disease is almost beyond precedent.

During the month of August last 539 deaths occurred in the city of Buffalo, of which cholera absorbed 219.

In Hancock Co., Va., there are only three slaves.

MARRIED.

In Brookfield, N. Y., Sept. 10th, by Eld. Joshua Clarke, Mr. Henry Smith, of East Hamilton, to Miss Elizabeth L. Stanley, of Cassville, N. Y.

In Independence, N. Y., Sept. 12th, 1854, by Eld. T. E. Babcock, Mr. Hiram Taylor, of Osceola, Pa., to Miss Louisa Bosard, of Independence.

DIED.

In Andover, N. Y., Sept. 7th, 1854, of dysentery, Harriet E., daughter of Elias and Evaline Wells, in the 7th year of her age.

RECEIPTS.

FOR THE SABBATH RECORDER:

M Johnson, Potter Hill, R I	$2 00 to vol.	11	No. 52
Joseph Potter "	2 00	11	52
John M Barber "	2 00	11	52
Daniel Babcock "	2 00	11	52
Clarke Saunders "	2 00	11	52
Robert Langworthy "	2 00	10	52
Daniel Lewis, Ashaway, R I	2 00	11	52
Lewis Langworthy "	2 00	11	52
C C Lewis, Jr "	2 00	11	52
Elnathan W Babcock "	2 00	11	52
Benjamin Potter "	2 00	11	52
Welcome Babcock "	2 00	11	52
Jacob D Babcock "	2 00	11	52
J R Wells "	4 00	11	52
P S Crandall, Rockville, R I	5 00	10	52
A B Burdick, Westerly, R I	2 00	11	52
B F Langworthy, Stonington, Ct	2 00	11	52
C P Saunders, New London, Ct	2 00	11	52
G Greenman, Mystic Bridge, Ct	2 00	11	52
Clarke Greenman "	2 00	11	52
Thomas S Greenman "	2 00	11	52
W B Lewis "	2 00	11	52
Wm E Maxson "	2 00	11	52
Jer W Brown "	2 00	11	52
David Langworthy "	2 00	11	52
Perry B Maxson "	2 00	11	52
Thomas M Clarke "	2 00	11	52
Mrs L T Rogers, N London, Ct	1 00	11	26
Clarke Rogers, Plainfield, N J	2 00	11	52
E S Main, Fulton, Wis	2 00	11	52
Geo Potter, Little Genesee	2 00	11	52
E R Crandall "	2 00	11	52
Amos Green "	2 00	11	52
H C Crandall "	2 00	11	52
B M Kenyon "	2 00	11	52
J F Hubbard "	1 00	11	26
W L Bowler "	2 00	10	52
Alfred Barber "	2 00	—	—
Mrs Martha Sanford, W Genesee	2 00	11	52
Ethan P Crandall "	2 00	11	52
John Langworthy, Alfred	2 00	11	52
E A Green, Alfred Center	2 00	11	52
Silas Stillman "	2 00	11	52
Thomas Ellis "	1 50	11	39
Roxana Rose	50	11	13
Asa C Burdick, Independence	2 00	11	52
John Saunders, Portville	2 00	11	52
Wm Maxson, Andover	2 00	11	52
James Maxson, Bolivar	2 00	11	52
Ezra Coon, West Edmeston	2 00	11	52
John S. Coon "	2 00	11	52
Joshua Maxson "	2 00	11	52
Wm M Palmiter "	2 00	11	52
Mahala Coon "	2 00	11	52
Mrs E Smith, Kelloggsville,	2 25	11	26
John Barber 1st, Scott	2 00	11	33
Ezra Babcock "	2 00	11	52
James R Irish, DeRuyter	2 00	11	52
Harriet S Rogers, Oxford	2 00	11	39
Jenett T Rogers "	2 00	11	30

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel Lewis	1 00	A B Burdick	1 00
Lewis Langworthy	1 00	E A Green	1 00
C C Lewis, Jr.	1 00	J R Irish	1 00
J D Babcock	2 00	George Potter	1 00
C M Lewis, sale of bound volumes			11 06

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. A. UTTER, M. D.,
Physician and Proprietor.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

INSTRUCTION.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

EXPENSES.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals. $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

REGULATIONS.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the shcool at the opening of the Fall Term.

DAVID DUNN, Pres. of Board of Trus.
ISAAC H. DUNN, Sec'y.
NEW MARKET, N. J., July 20, 1854.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

NEW ARRANGEMENT.—On and after Monday, August 14th, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

6 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in 4 hours from 31st street.

7.00 A M—Poughkeepsie Way Passenger Train.

8.00 A M—Mail Train for Albany and Troy, stopping at Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, and all Mail Stations North of Poughkeepsie.

9.00 A M—Peekskill Way Passenger Train.

12.00 M—Way Train for Albany and Troy, stopping at Yonkers, Tarrytown, Sing Sing, Crugers, Peekskill, Garrisons, Cold Spring, Fishkill, New Hamburgh, Poughkeepsie, Hyde Park, Rhinebeck, Tivoli, Oakhill, Hudson, Stuyvesant, and Castleton, and connecting with the Express Train leaving Albany at 6.30 P M for Buffalo, and at Troy with Northern Trains for Saratoga and Montreal.

1.00 P M—Po'keepsie Freight and Passenger Train.

3.30 P M—Peekskill Way Passenger Train.

4.30 P M—Express Train to Albany and Troy, stopping at Tarrytown, Sing Sing, Peekskill, Garrisons, Fishkill, Poughkeepsie, and all Time Table Stations North, and connecting at Albany with Western Express Train at 10.30 P M for Buffalo.

5 00 P M—Poughkeepsie Passenger Train.

5.30 P M—To Peekskill, stopping at all Way Stations.

6.30 P M—Emigrant and Freight Train for Albany and Troy, stopping at all Time Table Stasions.

8.30 P M—To Tarrytown, stopping at all Stations.

Sunday Mail Train at 9 A. M. from Canal-st. for Albany, stopping at all Way Stations

OLIVER H. LEE, Superintendent.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

Miscellaneous.

From the N. Y. Tribune.

Idiots and their Instruction.

The number of idiotic and foolish or feeble-minded persons in the United States is much greater than is generally supposed. In taking the census of 1850, a separate schedule was provided (and this for the first time) for the enumeration of idiotic persons, and the number reported was 15,787. The returns on this and kindred subjects are known to be very imperfect, arising chiefly from the extreme unwillingness of parents and friends to make known or admit the existence of idiocy in their families. In Massachusetts, in the year 1846, a special Board of Commissioners was appointed to ascertain the number and condition of idiots in that State, and it was found that *there were at least two and a-half times as many as were reported by the census of* 1850. If this result for Massachusetts can be taken as a fair basis for the United States, it appears that the census should have reported 40,000 idiots in this country.

The condition of this unfortunate class is generally most lamentable. Even in those rare cases where they belong to wealthy families, they are necessarily a source of great discomfort to their relatives. Among the poorer classes their care and maintenance is the greatest burden of the household. If consigned to the alms-house they are left to almost utter neglect. In nearly all cases they are considered beyond improvement, and hence nothing is done for their permanent relief. The subject of their education is of recent history, and is not known to the public in general, since its discussion has been limited to medical periodicals; and the facts relative to the few schools which have been established have been published in but very few newspapers. The first school for idiots was organized in 1828, at the Bicétre Hospital for the Insane, in Paris, and is still continued. Its success led to the foundation of another in that city, and of several others in Europe, all of which are yet in successful operation. The principal English Asylum, founded Oct. 27, 1847, is at Earlswood, and contains about 300 inmates. It is under the patronage of her Majesty, and the corner-stone of the new institution was laid in June, 1853, by Prince Albert. Its edifice is a splendid structure of white stone, costing about $140,000, on an estate of 130 acres. Near Dundee, in Scotland, is an asylum founded last year, for the same purpose.

The first effort for the education of any idiot in the United States was made in 1839 at the Perkins Institution for the Blind, by Dr. S. G. Howe, who then treated and greatly improved a blind idiotic child, and afterward two others. In 1845 the friends of this cause in Massachusetts and New York determined to ask their Legislatures for assistance in founding institutions for idiots. Dr. Brigham, of the Lunatic Asylum at Utica, in his annual report, Nov. 30, 1845, gave a synoptical statement of the number of insane and idiotic persons in the State of New York, reported the success of European institutions for idiots, and expressed the hope that New York would, sooner or later, provide an asylum for their special improvement. In Jan., 1846, committees were appointed in the Legislatures of Massachusetts and New York to report on idiocy, and by a curious coincidence both reports were presented on March 25, 1846. The New York Committee (of which Dr. Backus, of Rochester, who was the originator and most zealous friend of the movement in this State, was chairman,) introduced a bill for the immediate establishment of an asylum, which passed the Senate, but was finally rejected in the House.

The Massachusetts Legislature ordered the appointment of Commissioners to examine into and report on the number and condition of idiots in that State, which duty was faithfully executed during the two years ensuing, and its results were presented in two annual reports. The establishment of an Experimental School was recommended, and was approved by the Legislature, which by act of May 8, 1848, appropriated $2,500 annually for that purpose for three years. The school was accordingly commenced on Oct. 1, 1848, at the Asylum for the Blind in South Boston. It was considered so successful that, at the end of two years, the Legislature made provision by act of April 4, 1850, for converting the Experimental School into a permanent State Institution; and by the act of April 30, 1851, appropriated $5,000 annually for its support. In this way, after the expiration of the three years for which the Experimental School was organized, its pupils, fifteen in number, were received as pupils of the new institution, and they continued to receive instruction as before. The school was removed in November following from the Blind Asylum to a large and commodious house in South Boston, which it still occupies. On January 1, 1852, the number of pupils was twenty five, and on January 1, 1853, thirty-seven. During 1853, fifty-three pupils enjoyed its advantages, all of whom made marked improvement and were elevated in various degrees from the very low condition in which they were found. All the funds given by the State and received for pay-pupils have been exclusively devoted to the maintenance of the school. Dr. S. G. Howe, its eminent Superintendent and founder, has from the beginning generously given his services without salary. Pupils from Rhode Island are received here at the expense of that State, which has placed the idiot upon the same footing with the blind, deaf and dumb, in regard to instruction at the State's expense. We should add that there is an excellent private school at Barre, Mass., which was commenced in 1848 by Dr. H. B. Wilbur, who is now Superintendent of the New York State Asylum for Idiots, near Albany.

As previously mentioned, the project for the New York Asylum was acted upon by the Legislature in 1846. In 1847 the bill was again passed by the Senate, but failed in the Assembly, though mainly for the want of time. In 1849 and 1850 the measure was warmly recommended by Gov. Fish in both of his annual messages. In 1851, Gov. Hunt specially and emphatically called upon the Legislature to make some provision on the subject, and this appeal, with other efforts, led to the passage of the act of July 10, 1851, which appropriated $6,000 annually for two years to establish an Asylum. The Board of Trustees was authorized to select twenty State pupils, and to receive others on payment. The Board organized immediately, visited Dr. Wilbur's school at Barre, elected him Superintendent, and fixed the Asylum at Albany. It opened in October 1851, with sixteen State pupils and seven pay pupils, "who were unquestionably below the mass of idiots in the State in point of intelligence." The operations of the Asylum were reported to the Legislature of 1853, with recommendations that the number of State pupils should be increased to thirty, that $1,500 as additional appropriation should be granted, and the that measures should be taken to ascertain number of idiots in the State—all of which was agreed to by the Legislature. The statistical returns received were very imperfect, but afforded grounds for believing that there was in the State one idiot to every 1,070 inhabitants, or about 2,800 in all; and that of these, one-fourth (700) were under fourteen years of age, capable of training, and instruction. During 1852 the whole number of State pupils were present, with sixteen pay pupils, who were trained by the Superintendent, three female teachers, and an assistant. The number of rejected applications for admission was equal to that of those admitted. In 1853 the Legislature granted $10,000 for support of the Asylum, and $20,000 for a new site and buildings, and the Trustees purchased four and a-half acres of land on the Troy Road for $6,750; but owing to the insufficiency of the appropriation for a suitable building, they deferred action on that matter. During 1853, the Asylum contained forty State pupils and ten pay pupils, and very many applicants were necessarily rejected for want of room.

The Legislature of 1854 passed an act by which the trustees have provided for the permanent establishment of this Asylum at Syracuse, and the new buildings are being constructed. The site selected is in the west part of the city, near the terminus of Seymour-st., and was purchased of the Hon. E. W. Leavenworth, Secretary of State, for $8,500, which was at a very low rate. It comprises 17½ acres of a very fine land, is eligibly situated in all respects, and contains five or six acres of woods, with several hundred fruit trees. The location is sightly and airy, commanding a fine view of the city and many miles of the adjacent country. The main building is to be 155 feet front, 70 feet deep and four stories high, with accommodations for 150 pupils; and although it is handsome, well-planned, and provided with approved modes of heating and ventilation, it will not cost the State, when finished and furnished, more than $60,000, probably less. The citizens of Syracuse contributed $7,500 to the purchase of the land. The advantages of Syracuse in its central location, and the fact that it contained no State institution, with its subscription, contributed to the removal. Meanwhile, the Asylum near Albany continues in successful operation, owing mainly to the remarkable qualifications and unremitting services of Dr. Wilbur. As soon as there is a demand for another Asylum, it is intended to establish it in a different part of the State, since it is believed that not more than 150 persons can be well attended to in one school.

In Pennsylvania, during the session of the Legislature in 1853, several friends of the cause repaired to Harrisburg to obtain an act of incorporation, under which a Board could be organized for the purpose of establishing an Institution upon a basis so broad as ultimately to result in a provision for the education of all children of imbecile minds of whatever degree or condition in life. A second object was to ask from the Legislature a special and permanent appropriation for this purpose. A bill was finally passed on April 7, 1853, which provided that $10,000 should be paid by the State when $10,000 should be raised by private subscriptions; and a second amount of $10,000, when $10,000 of additional private subscriptions had been raised. Some $3,000 were obtained by private liberality, and it was determined to commence a school. Mr. James B. Richards, formerly of the Massachusetts school, was selected as Principal, and entered on his duties on July 1, 1853. The shcool was soon opened in Germantown, and fourteen pupils were received during the year. "Out of these fourteen, at the time they entered the school, two could not walk, two could not feed themselves, ten were filthy in their habits, nine could do but little toward dressing themselves, four were either absolutely or in effect dumb, two had the power to articulate a few words, eleven had no knowledge of letters, and one was entirely blind." Even during this short time (less than six months) the results from training these children were most gratifying; "all having gained sufficiently to warrant their continuance in the school." The principal was assisted by one female teacher. The school was commended to the Legislature of 1854 by Gov. Bigler, and during the session an appropriation of $20,000 was made for its assistance. The number of pupils has been increased to nearly twenty, and as many more are waiting for admission.

In Illinois, idiots are received into the Hospital for the Insane, until otherwise provided for. In Ohio and Tennessee, the subject of Idiot Asylums has been presented to the Legislature for two or three years, but without eliciting any decided action. In Virginia, Dr. Galt, of the Lunatic Asylum at Williamsburg, has, in several of annual reports, proposed the foundation of an asylum for the idiots of that State. In Kentucky, according to the State Auditor's report for 1852, there were then 513 idiots in the various counties supported by appropriations from the Treasury, at an expense of $21,913 28; and the Trustees of the State Institution for the deaf and dumb in their last report urge the Legislature to establish an asylum. At that institution, since its opening, there have been admitted seven mutes who proved to be more or less idiotic, four of whom have been trained and greatly improved. One of these, supported by the State of Louisiana, has lately been removed to the State Asylum at Baton Rouge.

We are not aware that steps have been taken in any other States for the relief of this class of persons, but have good hopes that in due time they will be properly provided for in each of the States by special institutions for their training and education.

Buffaloes by the Acre.—A member of Gov. Stephens's Northern Route Exploring party, in a long communication to *The St. Louis Republican*, written from the head of Yellow Stone River, speaks of the incidents of the party thus far: On Sunday, after a march of 10 miles, the buffaloes were reached. They were estimated by some as high as 500,000—200,000 is considered as a very low estimate. Drawing up the train at our usual halt at noon, a large herd were about half a mile ahead. The hunters, six in number, were immediately dispatched, well mounted on spare horses, reserved for that especial purpose, and the whole train had an opportunity to witness a buffalo hunt. The hunters dashed in among the herd, picked out the fattest of the crowd, and then separating the selected ones from the herd, soon dispatched them. In an hour the wagons were sent but a small distance from the route to receive the choicest pieces of buffalo. In the next two days' march the hunters were kept some distance ahead to keep off the buffaloes; it was the only way the safe passage of the train could be insured through the sea of flesh. The pack-mules and spare animals following on the train being too numerous to be separately led, were hard to control; and despite every precaution and care one horse and four mules were lost—they getting mingled with the herd.

Adventure in a Tunnel.

A frightful accident, which occurred a few weeks since to some of the workmen employed in the Halshaw Moor Tunnel, on the Lancashire and Yorkshire Railway, reminds us of an adventure in a tunnel, as related to us not long ago by a person in the employment of the Telegraph Company. He had been engaged in the inspection and repair of the telegraph wires, and their fixings, which are subject to many accidents, and require constant looking after to ensure their integrity and efficiency. Even when carried through tunnels, in gutta percha casings, embedded in leaden tubes, they are liable to accidents—from passing wagons, or in winter, from lumps of ice falling down the sides of the shafts, and damaging the tubes. It appears that one day the door of a coal wagon had got loose in the long tunnel of the —— railway, and dashing back against the sides of the tunnel, had torn the tubes, and even cut across the wires in many places. The telegraph was, therefore, broken; it could not be worked, and several workmen were sent into the tunnel to execute the necessary repairs. The person who related the following adventure, acted in the capacity of inspector, and it was necessary for him to visit the workmen, ascertain the nature of the damage that had been done, and give directions on the spot, as to the repairs, the necessity for completing which was of the greatest urgency.

"I knew very well," said he, "that the tunnel was of great length—rather more than two miles long—and that the workmen, who had set out in the morning from the station to the tunnel, had entered it by its south end; so I determined to follow them, and overtake them, which I would doubtless be able to do somewhere in the tunnel, where they would be at work. I was accompanied by a little dog, which trotted behind at my feet. After walking about a mile I reached the tunnel entrance, over which frowned the effigy of a grim lion's head, cut in stone.

"There were, as usual, two lines of rails—the up line and the down line, and I determined to walk along the former, that I might see before the approaching lights on any advancing train, which I would take care to avoid by stepping on to the opposite line of rails, at the same time that I should thus avoid being run over by any train coming up behind from the opposite direction, and which I might not see in time to avoid. I had, however, taken the precaution to ascertain that no train was expected to pass along the *up* line over which I was proceeding for about two hours; but I was aware that that could not be depended upon, and therefore I resolved to keep a good look out ahead. Along the opposite *down* line, I knew that a passenger-train was shortly to pass; indeed, it was even now due—but by keeping the opposite line of rails, I felt I was safe so far as that was concerned.

"I had never been in a tunnel of such a length as this before, and confess I felt somewhat dismayed when the light which accompanied me so far into the tunnel entrance, began to grow fainter and fainter. After walking a short distance, I proceeded on in almost total darkness. Behind me there was the distant light streaming in at the tunnel mouth; before me almost impenetrable darkness. But, by walking on in a straight line, I knew that I could not miss my way, and the rails between which I walked, and which I occasionally touched with my feet, served to keep me in the road. In a short time I was able to discern a seeming spot of light, which gradually swelled into a broader gleam, though still at a great distance before me, and I knew it to be the opening of the nearest shaft—it was a mere glimmer amid the thick and almost palpable darkness which enveloped me. As I walked on, I heard my little dog panting at my heels, and the sound of my tread re-echoed from the vaulted roof of the tunnel. Save these sounds, perfect silence reigned. When I stood still to listen, I heard distinctly the loud beating of my heart.

"A startling thought suddenly occurred to me! What if a goods train should suddenly shoot through the tunnel, along the line on which I was proceeding, while the passenger train, now due, came on in the opposite direction? I had not thought of this before. And yet I was aware that the number of casual trains on a well frequented railway, is very considerable at particular seasons. Should I turn back? reach the mouth of the tunnel again, and wait until the passenger train had passed, when I could then follow along the *down* line of rails—knowing that no other train was likely to follow it for at least a full quarter of an hour?

"But the shaft, down which the light now faintly streamed, was nearer to me than the mouth of the tunnel, and I resolved therefore, to make for that point, where there was, I knew, ample room outside of both lines of rail, to enable me to stand in safety until the down train had passed. So I strode on. But a low, hollow murmur, as if of remote thunder, and then a distant scream, which seemed to reverberate along the tunnel, fell upon my ears—doubtless the passenger train which I had been expecting, entering the tunnel mouth. But looking ahead at the same time, I discerned through the gleam of daylight, at the bottom of the shaft toward which I was approaching, which seemed a spark of fire. It moved—could it be one of the laborers of whom I was in search?—it increased! For an instant I lost it. Again! This time it looked brighter. A moaning, tinkling noise crept along the floor of the vault. I stood still with fear, for the noise of the train behind me was rapidly increasing; and turning for an instant in that direction, I observed that it was full in sight. I could no longer disguise from myself that I stood full in the way of another train, advancing from the opposite direction. The light before me was the engine lamp; it was now brilliant as a glowing star—and the roar of the wheels of the train was now fully heard amidst the gloom. It came on with a velocity which seemed to me terrific.

"A thousand thoughts coursed through my brain on the instant. I was in the way of the monster, and the next moment might be crushed into bleeding fragments. I saw the gleaming face of the driver, and the glow of the furnace flashing its lurid light far along the lower edge of the dense volumes of steam blown from the engine-chimney. In an instant I prostrated myself on my face, and lay there without the power of breathing, as I felt the engine and train thundering over me. The low-hung ash box swept across my back; I felt the heat of the furnace as it flashed over me, and a glowing cinder was dropped near my hand. But I durst not move. I felt as if the train was crashing over me. The earth vibrated and shook, and the roar of the wagon-wheels smote into my ears with a thunder that made me fear their drums would crack. I clutched the earth, and would have cowered and shrunk into it if I could. There was not a fibre of my body that did not feel the horrors of the moment, and the dreadfulness of the situation!

"But it passed. With a swoop and a roar the break-van, the last in the train, flew over me. The noise of the train was still in my ears, and the awful terror of the situation lay still heavy on me. When I raised my head and looked behind, the red light at the tail of the train was already far in the distance. As for the meeting passenger train, it had also passed, but I had not heeded it, though it had doubtless added to the terrific noise which for some time stunned me.

"I rose up, and walked on, calling upon my dog. But no answer—not so much as a whine. I remembered its sudden howl. It must have been crushed under the wheels of some part of the train. It was no use searching for my companion, so I proceeded—anxious to escape from the perils of my situation. I shortly reached the shaft, which I had before observed. There was ample room at either side of the rails, to enable me to rest there in safety. But the place was cold and damp, and streams of water trickled down the sides of the shaft. I resolved, therefore, to go on, upon the *down* line, but the tunnel being now almost filled with the smoke and steam of the two engines which had just passed, I deemed it prudent to wait for a short time, until the road had become more cleared, in case of any other train encountering me in my further progress. The smoke slowly eddied up the shaft, and the steam gradually condensed, until I considered the road sufficiently clear to enable me to proceed in comparative safety. I once more, therefore, plunged into the darkness.

"I walked on for nearly half an hour, groping my way; my head had become confused, and my limbs trembled under me. I passed two other shafts, but the light which they admitted was so slight, that they scarcely seemed to do more than make the 'darkness visible.' I now supposed that I must have walked nearly the whole length of the tunnel; and yet it appeared afterwards that I was only about half-way through it. It looked like a long day since I had entered. But by and by a faint glimmer of lights danced before my eyes; and as I advanced I saw it was the torches of the workmen, and soon I heard their voices. Never were sight and sound more welcome. In a few minutes more I had joined the party. But I felt quite unmanned for the moment; and I believe that, sitting down on one of the workmen's tool-boxes, I put my hands over my eyes, and—I really could not help it—burst into tears.

"I never ventured into a tunnel again without an involuntary thrill of terror coming over me."

The accident which occurred to the workman in the Halshaw Moor Tunnel, was of a similar nature to that above recited. The men employed were platelayers, engaged in the repair of the permanent way. In long tunnels there are men belonging to some gangs, who are almost constantly employed there, and who see little of daylight except from what passes down the shafts. Sometimes, when busy at their work, and their ears are deafened by the noise made by the hammers, picks and spades of the gang engaged in driving in a spike, or tightening a key, or packing the ballast under a sleeper, a train suddenly comes upon them; and if close at hand, the men sometimes are only able to escape by throwing themselves flat upon their face, and letting the train pass over them. The two men in the Halshaw tunnel were engaged at their work when two trains entered at the same time, one from each direction. One of the men threw himself down by the side of the tunnel, and called upon his fellow workman to do the same. But it had been too late. The trains had come upon the unfortunate workman with such velocity that he had not even time to prostrate himself, or perhaps his self-possession was for the moment suspended by the sight of the two trains shooting towards him from opposite directions; and when search was made, after the trains had passed through the tunnel, it was found that one of the trains had run over the poor workman, and cut him into pieces. [Eliza Cook's Journal.

Vicissitudes of a Woman's Life.

From the *Anzeiger des Westens*, *The Tribune* translates the following touching, narrative, the facts of which are doubtless not alone in their painful sadness, among the experiences and sufferings of European emigrants to this country:—

"A few days since, at St. Louis, at an early hour in the morning, the common dead-wagon, which at the cost of the city conveys friendless paupers to their last home, stopped before a house in the southern part of the town. The driver got down, went into the house, and soon afterward appeared at the door, along with another indifferent looking man, carrying a coffin of rough boards. The coffin was put into the wagon, and the wheels rattled away over the empty streets to the place of interment. No one followed it with looks of sorrow; no one stood with heavy heart beside the grave, as the clods fell upon the coffin. And yet that coffin hid the form of a woman once the object of countless attentions, who was once honored, admired, envied in society, who controlled vast riches, and who but a few years since, before she trod the shores of America, could look forward to a happy and contented old age.

"The deceased was Rosa Neschemi, the daughter of an immensely rich Polish nobleman. In her early youth she was attached to the Court of the Austrian Emperor, where, at the age of 18, she married a French nobleman, who was also very rich. She lived afterward, for long and happy years, partly on the estates of her husband, partly in journeys through Germany, Spain, Italy, and England, and bore her husband three sons, who received the best education, and on whom their parents looked with the greatest pride.

"This happiness was interrupted by the July Revolution at Paris. Rosa's husband was actively engaged in it, and fell on July 28, shot through by three bullets. His name may still be read on the column in the Place de la Bastille. Of the sons, the oldest, a young man of remarkable talents, had greatly succeeded in Spain, and was at that time Private Secretary to King Ferdinand. After the death of the King, he withdrew to a country-house near Valencia, where, as is supposed, he was assassinated. The second son, who had become a priest, was a special favorite of Pope Gregory; but he, too, died shortly after this event. The third, who was then quite young, remained with the mother, who had found an asylum in Switzerland, whither she brought the relics of her fortune. When he was 16 he left his mother and went to America. In New Orleans he found employment and earned money, but bad company and a natural disposition to excess soon led him astray, and about five years ago he resorted to the last desperate means of reviving his credit, by inducing his gray-haired mother to come to this country. She could not resist the entreaties of her only son, and came. She was able to get together $6,000 in cash, which her son very soon dissipated. Some two years ago he ended his career in New Orleans, where he was a deputy sheriff at the time, by stabbing a creole. He fled to California, and the aged mother, to whom New Orleans had naturally become hateful, went up the river to St. Louis.

"One morning of week before last, at early dawn, the miserable city dead-cart of St. Louis bore the mortal remains of Rosa Neschemi to the place of their last unwept repose. Such is life."

Coal Against Sinews.—Professor Henry, President of the Mechanics' Institute at Washington says: "It has been proved that, on an average, four ounces of coal are sufficient to draw on a railroad one ton a mile. It has also been found, on experiment, that a man working on a tread-mill continually for eight hours, will elevate one and one half millions of pounds one foot high. Now, Cornish engines will perform the same work by the expenditure of a pound and a half of coal. It follows from these data that about five tons of coal would evolve as much power during its combustion as would be equal to the continued labor of an able-bodied man for twenty years, at the rate of eight hours per day, or, in other words, to the average power of a man during the active period of life."

Gold in Oregon.—The Portland *Times* has letters from Port Orford, one of which, written June 29, says: Yesterday an exploring party returned, confirming all the rumors that had previously reached us. The mines are indeed rich and extensive. The gold that I have seen is quite coarse, in lumps of from twenty-five cents to twelve dollars. Six miles have already been prospected, and there seems but little difference in the richness of the diggings. I am assured by experienced California, miners that the ground already prospected will give profitable employment to at least 2,000 men. There are only about fifty there at this time. Those now at work are making from $75 to $300 per day to the man.

Camphor Producing Insanity.—The *Toronto Colonist* says:—"We are informed that no less than eight persons have been admitted into the Lunatic Asylum in a state of insanity, occasioned by consuming quantities of camphor to prevent cholera. Some of them carried it about in their pockets, and kept from time to time eating small quantities of it. Others took it dissolved in brandy. In all cases where it was taken in any quantity it produced insanity. It is a fact well known that a comparatively small quantity of camphor will set a dog mad, and that he will soon afterward die."

VARIETY.

It has been suggested, that the plan used to arrest conflagrations in the pine forests near Bayonna, France, might be advantageously applied in this country at present. It is simply to build another fire at a sufficient distance from the first; the consequence is that a current of air rises between the two flames and the wind is made to blow from both sides toward the center;—thus the two fires rush toward each other, and cease to spread outward. By this means, only the woods between are destroyed.

Women never appeared upon the stage among the ancients. Their parts were represented by men until as late as 1662, when Charles II. first encouraged the appearance of women before the public.

Armorial bearings became hereditary in families at the close of the 12th century; they took their rise from the knights painting there banners with different figures, and were introduced by the Crusaders.

Stones were first used for bullets; iron ones are first mentioned in 1550. Leaden ones were made before the close of the 16th century. Stone cannon balls are still used in the East.

The most stupendous canal in the world is one in China, which passes over two thousand miles, and to 41 cities; it was commenced in the 10th century. A monster work of man.

The first banks were established in Italy in the year 808, by the Lombard Jews, of whom some settled in Lombard street, London, where many bankers have ever since resided.

Sir Isaac Newton discovered the principles of the reflecting telescope, the laws of gravitation, and the planetary system *at the age of twenty-five.*

Chocolate, the flour of the cocoa nut, was first introduced into England from Mexico, in the year of 1520, and soon became a favorite beverage in London coffee-houses.

Some colors are dyed with arsenic. Thus the beautiful light sea green on cotton, is dyed with arsenic, sulphate of copper, and caustic alkali. The yarn of this color is poisonous.

The first piece of artillery was invented by a German, soon after the invention of gunpowder, and artillery was first used by the Moors at Algesiras, in Spain, in the siege of 1341.

Billiards were invented by Henrique Devigne, a French artist, in the reign of Charles IX., about the year 1571.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

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Office of Transportation, Laurens R. R., S. C.,
Aug. 4, 1853.

J. C. Ayer, Dear Sir,—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever. His throat was rotten, and every person that visited him pronounced him a dead child. Having used your Cherry Pectoral in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy I gave him a tea-spoon full every three hours, commencing in the morning, and by ten o'clock at night I found a decided change for the better, and after three days use he was able to eat or drink without pain.

Its use in the above-named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would now have been in another world. I am yours, with great respect,
J. D. POWELL, Supt. Trans., L. R. R.

Rock Hill, (Somerset Co.,) N. J., July 21, 1852.

Dr. J. C. Ayer,—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK
Windsor, C. W., June 26, 1852.

J. C. Ayer, Sir,—This may certify that I have used your Cherry Pectoral for upwards of one year; and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy. Yours very respectfully,
D. A. McCULLIN, Attorney at Law.
Wilkesbarre, Pa., Sept. 28, 1850.

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GEOLOGY AND THE BIBLE.

The connection between *science* and *religion* has ever been a subject of deep interest to enlightened and reflecting minds. Too often, however, have the votaries of each, by narrowing their observations down to the details of their own favorite theme, engendered jealousies and antagonisms, alike injurious to both science and religion. The theologian, on the one hand, seizing on some half-digested theory in science, has fancied that he discovered something in it at variance with the teachings of religion, and forthwith has instituted a crusade against science. On the other hand, the superficial philosopher, ignorant alike of the true teachings of both *religion* and *science*, has accepted the issue, and henceforth science and religion must be reckoned opposing citadels, frowning defiance upon each other. Both these opinions are erroneous, and, like all error, have been most disastrous to the progress of truth

Nothing is clearer, than that the *word* and *works* of God do not contradict each other, since they are alike revelations from Him, designed to display his true character and attributes to the same intelligent being. *Scientific* truth is *religious* truth, and will so appear, when the teachings of both science and the Bible are rightly understood, and correctly interpreted. The one enunciates the laws which govern the physical world, and the other those which relate to the moral world, and both appeal to the common intelligence of man, and both point him to Him who created both matter and mind, and whose sovereign right it is to reign in the realms of both. Until God can be at war with himself, these two revelations cannot war with each other. Ignorant pretenders to scientific and biblical erudition may fight valiantly, and the spectators may become so interested in the scene, that they will identify the theories at variance with the combatants; and hence, if the biblical champion fall, pierced with many wounds, lo! the Bible is a fable; or, if the scientific hero shall bite the earth, then behold the "vague surmises"—the "*humbugs*" of science!

Science has its appropriate sphere of action, and so has religion; and although these spheres may not be identical, so far as their immediate development is concerned, yet so far from being at variance with one another, they are mutual helps, and each becomes an important medium of interpretation for the other. It may not be the specific function of revelation to teach the abstract principles of science, but we offer no offense to its dignity, when we pour the treasures of science into its lap, and humbly ask it to accept the offering. It may not be the specific function of science to teach Christ and him crucified, but we offer no violence when we ask the heavens to declare the glory of God, and the firmament to show his handy work.

It has been *falsely* asserted, that scientific research tends to skepticism and infidelity, perchance because some philosophers have been skeptics; but they were skeptics in spite of science, and not by virtue of it. It has been truly said, that "an undevout astronomer is mad," and it may with equal truth be said, that an undevout geologist, or chemist, or physiologist, is mad, and for the same reason, viz., that in the study of these sciences the handy-work of an intelligent and benevolent God is constantly developed. On the other hand, we have no lack of evidence that the unscientific theologian is mad. His vague theories, and stupid interpretations of Holy Writ, are the witnesses of his insanity. That man who essays to be a philosopher, and yet rejects the declarations of revelation, that God is the maker of all things, and that he enacted the laws of nature, will no more surely wreck his craft on the rocks of infidelity, than he who shall essay to be a theologian, and yet shall fabricate all his interpretations of the Bible in total disregard of the light which nature may throw upon it.

That there will arise occasional *apparent discrepancies* between science and revelation, may be affirmed, a priori; but they will always be only *apparent*, and will arise from a misinterpretation of either *science* or *revelation*. To the learner of nature, she does not always yield up her hidden treasures of truth at the first bidding. She appears to his partially unsealed eyes "as trees walking." Thus all sciences are progressive—not because the laws of nature are progressive, or changeable, but because man's knowledge is finite. Now, suppose a student of nature should enunciate his theories or interpretations of nature, in entire ignorance of the teachings of revelation, and then should stupidly adhere to them, in spite of the light which revelation affords, when fairly presented, and should declare the Bible opposed to nature; who would trust such a man's sanity? He doggedly puts his *interpretation* of nature for nature herself, and then boldly pronounces the Bible a fable. When it is remembered, that the *interpretation* which he has put in loco naturæ was made in the absence of the most essential data, viz., *revelation*, the proof of his madness amounts to demonstration.

Not less of insanity does the theological student manifest, who shall shut the book of nature, and in the absence of all the light it might afford, shall put forth his interpretations of the Bible, and stupidly claim for them infallibility, and when nature shall yield up her treasure of light, and show his interpretation to be false, he shall charge the naturalist with infidelity, and henceforth denounce the votaries of science as innovators upon the truths of revelation, whereas they only innovate his *false* and *senseless interpretation*. Who is the "infidel"—who the "Judas"—now?

The class of theologians just referred to has had its representatives in all ages since science has appeared as the handmaid of religion. If skeptical philosophers have done *much* to bring the word of God into disrepute, prejudiced theologians have done *more*.

Until the time of Copernicus, it was deemed an established fact, that the earth was fixed immovably in the centre of the universe, and that the heavenly bodies made daily revolutions around it. To sustain this, the most decided scripture language could be quoted. What bold impiety then it seemed, for one to rise up and claim that this scripture testimony must be set aside—that science had found out a better way. Why, the very senses confirmed it—for man *felt* the earth to stand firm and immovable under him—and he *saw* the sun, moon, and stars, move on their course. What though the astronomer stood ready with his diagrams to demonstrate the motion of the earth; who could calmly investigate the claims of a science which repudiated the plain declarations of the Bible, and the evidence of the senses, and contradicted the opinions of the wise and good through all past centuries? Then came forth the champions of the Bible, and poured out their vials of wrath on the heads of the poor innovators of time-sanctioned errors. Francis Turretin, a distinguished professor of theology, undertook to refute the "*heresy*" with the following argument, which he supposed would stand unrefuted as long as the Bible should exist. He affirms, that the sun and moon move around the earth, because, "first, the sun is said in scripture to move in the heavens, and to rise and set, (Ps. 19: 5, and 104: 19, Eccl. 1: 5;) secondly, the sun by a miracle stood still in the time of Joshua; thirdly, the earth is said to be fixed immovably (Ps. 93: 1;) fourthly, neither could birds which fly off through an hour's circuit, return to their nests again." When it was replied to this argument, that the scriptures describe natural phenomena in language adapted to *common observation*, and not in accordance with strict scientific truth, the learned theologian replied, that "the spirit of God best understood natural things, and meant these things should be used, not abused, and that he is not the author of error, nor to be corrected by our blind reason." It is not strange, that such a powerful argument should have compelled the venerable Galileo to recant his astronomical heresy on his knees. Theologians refused the light of science access to their long-standing interpretations of the Bible, and denounced as heretics those who claimed to interpret the Bible by the light of science. They have had their reward. Nobody (except Deacon Homespun) now believes their interpretations, while Copernicus and Galileo are hailed as the apostles of a better dispensation.

Some men seem not to profit much by *experience* or *history*. This same farce is being reënacted in the present day, in connection with the developments of geology.

Within the past few years, geology has been the subject of much severe animadversion. Men of respectable ability have become impressed with the belief that geologists are advancing views hostile to the Bible, and have set themselves to examine their writings, not so much with a view to become masters of the science, as to find untenable positions and contradictions; and of these, it is confessed, enough can be found—chargeable, however, not to the science, nor to geologists in general, as these scribblers seem to suppose. There will be quack geologists as well as quack doctors, for which the science is not responsible. These writings generally abound in striking misapprehensions of facts and opinions, too clearly indicating ignorance of the true state of the question, and of the facts and inductions of the science. They also abound in dogmatic assertions, and severe insinuations, and in the substitution of wild and extravagant hypotheses for geological theories. English literature is prolific of such writings; among which may be reckoned an article in the *Sabbath Recorder*, of August 31st, entitled "*Stultifying the Scriptures.*" We have seldom seen an article of so many words, which contained so few arguments. If the writer had dealt more in facts and arguments, and less in exclamations and interrogations and misrepresentations, he would have contributed more largely to enlighten the public mind, and give practical effect to his good intentions. It cannot be that the learned writer has *intentionally* misrepresented the state of this question; but that he has most grossly misconceived the facts in the case, every intelligent reader knows. The "mirable dictu!" mode of reasoning, which he has been pleased to adopt, may suit the purpose of superficial thinkers, and it is only this class of thinkers who will be likely to be deceived by it.

The writer seems to have met with some three different propositions, for all of which he makes geology and geologists responsible, and in doing so, commits a blunder not very creditable to a man of science. These three propositions are—

1st. The Mosaic account of creation does not fix the antiquity of the globe.

2d. The six days spoken of in the Mosaic account were not days of twenty-fours each, but periods of vast duration.

3d. That the creation described in the Mosaic account related to only a limited extent of the earth's surface.

The first of these propositions is adopted by all *intelligent* geologists, but the second and third have never been adopted by geologists in general, and some of the most distinguished, who at first adopted them, have abandoned them, and almost any popular work on geology will furnish a more satisfactory refutation of them than the writer's "mirable dictu" ejaculations afford.

The writer, with similar unfairness, seems to hold geology responsible for a sentiment expressed by Hugh Miller, to the effect that, in the perfect development of man, the Creator and created will meet in a glorious unity. Now, for whatever of "pantheism" this sentiment may contain, Hugh Miller alone is responsible, and because *he* has promulgated it, geology is not therefore responsible for it. With equal fairness might one ignorant of the practical tendencies of medical science, and of the established principles of the profession, cry out, "Pantheism in its worst form; Lord deliver us from such blind guides, such blind guides," because a certain M. D. of some notoriety has promulgated the following sentiment: "I believe that God is the soul of the universe, as a whole, and in all its parts. I believe that there is no portion of the universe, however minute, that has not some portion of the Divine Spirit." O mirable dictu! what presumption and infidelity the science of medicine engenders! Lord, save us from such blind guides!

But the depth of medical iniquity is not yet fathomed. Hear an M. D. condemn the most glorious manifestation of Bible benevolence, as a morbid, abnormal state of mind: "Benevolence is liable to disease, manifested in misplaced, ill timed, and inappropriate philanthropies. It is morbid in its acts and manifestations. Distributing tracts at the Five Points, where people are in want of the common decencies and necessaries of life, and sending missionaries to be eaten by South Sea cannibals, are among the curious symptoms of this affection—justice and common sense are antidotes." Alas, how the *medical profession* "stultifies the scriptures."

The first proposition, that the Mosaic account does not fix the date of creation, is adopted by every geologist who can lay claim to common intelligence and honesty. This proposition can be demonstrated by proof as conclusive as that which shows the earth's revolution on its axis and its orbits. The cry of "heresy," "stultifying the scriptures," &c., by modern Turretins, will not be likely to frighten our Galileos into confessions of heresy, for promulgating a truth so obvious, that the proofs of it meet us at every step. The human mind is too far disenthralled from the meshes of antiquated folly, not to perceive, that this proposition does not so much stultify the scriptures, as its denial stultifies the common sense and intelligence of mankind.

After reading the terrible anathemas which our writer pours forth upon the head of Dr. Chalmers, and others, for declaring that the Mosaic account does not fix the antiquity of the globe, the reader has right to expect that the "heresy" of the learned divine should be clearly shown at the tribunal of candid and impartial reason; for the time of burning heretics on *mock trials*, is supposed to be passed. But hear the learned *argument*. After quoting Hugh Miller's statement of Dr. Chalmers' view, the writer cries out, "Clear as mud, certainly! What child's play, for a man professing faith on the word of God! It is absolutely, to all intents and purposes, denying the Written Word; and is only equalled by the defection of Peter, if not that of Judas! When man leaves the fountain of truth, and dabbles in the filth at the bottom of broken bedaubs his first love; and no one more emphatically than the professed friend of revelation, tampering with geological assumptions, and attempting to reconcile the puny, clumsy deformities of man's vague speculations with the imperishable monuments of creative power. **** How unremittingly poor worms of the dust strive to dethrone the Almighty, to inflate themselves, and assume some short-lived importance; and how sad the end of their vain philosophy—their unfortunate attempt to be wise above the Written Word!" Such a discharge of words and baseless assumptions, may for a time submerge the clearest declarations of science, but it will scarcely stand in loca rationis, with men who can distinguish between words and *arguments*.

To the writer of the article under consideration, Dr. Chalmers' view, as set forth by Hugh Miller, does not seem to be "as clear as mud" even, for in his clumsy attempt to paraphrase it, he has built a man of straw, and discharged his ejaculations at it most valiantly. Hear his paraphrase: "God, in the first act of the first day, create the matter of the heavens and earth, yet periods of vast duration may have intervened!" Now for the annihilating discharge: "Was ever such a ridiculous piece of clap-trap imposed on the credulity of man, by any vagabond juggler, to hoodwink his audience to one of his tricks of legerdemain?" Now, for all the "clap-trap" the above paraphrase may contain, the writer alone is responsible, since neither Dr. Chalmers nor Hugh Miller has said *anything of the kind*. Hugh Miller makes Dr. Chalmers say, *and truly*, "that between the first *act of creation*, which evoked out of previous nothing the matter of the heavens and earth, and the *first act of the first day's work recorded in Genesis*, periods of vast duration may have intervened." There is no clap-trap in this, no jugglery; but in the writer's paraphrase of this clear and explicit statement, there is an attempt at legerdemain, which would better become a juggler than a man who has studied science two score years. The writer has not attempted to meet this statement by a single argument, or by a single reference to passages of God's word which it contravenes; and yet cries out, "How unremittingly poor worms of the dust strive to dethrone the Almighty!" Now, reader, turn to the Mosaic account of creation, recorded in the first chapter of Genesis, and point out the passage of the Written Word which this statement contradicts. The first and second verses affirm, that "in the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." In the third verse it is affirmed, that "God said, Let there be light, and there was light." Now the simple question is, whether between "the first act of creation, which evoked out of previous nothing the matter of the heavens and earth," recorded in the first verse, and the act of creating light, recorded in the third verse, there intervened a vast period of time. In the second verse it is said, that "the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." It seems, then, that between the *first* act of creation, which produced the formless and void matter of the earth, and the second act, which produced light, there was a *space of time*, during which the Spirit of God moved upon the face of that powerless mass—for certainly that act could not have been done *out of time*. Time, then, did intervene; and there is no more absurdity in judging, a priori, that that time was a million of years, than that it was one year or one minute. Nor is the account of Moses at all infringed upon by such a judgment, since it is silent on this point. He as much "stultifies the Scriptures" who affirms that that period of time was *short*, as he who affirms that it was *long*; and he who affirms that *no time* intervened, stultifies both the Scriptures and common sense. It was not the purpose of the Bible to solve this question of time, any more than it was to solve the question of the earth's revolution. It left these interesting questions for science, neither affirming nor denying concerning them. Both these questions science has solved. But it has not more clearly demonstrated, that the earth revolves on its axis, than that "the Mosaic account does not fix the antiquity of the earth, and that the act of primeval creation of the matter of the earth dates countless ages anterior to the creation of man, the *great event* of the Mosaic account." To the proof of this another article may be devoted.

D. E. Maxson.

HUGH MILLER ON THE DEATH OF HIS FIRST CHILD.

In the spring of 1839 a sad bereavement darkened my household, and for a time left me little heart to pursue my wonted amusements, literary or scientific. We had been visited, ten months after our marriage, by a little girl, whose presence had added not a little to our happiness. Home became more emphatically such from the presence of the child, that in a few months had learned so well to know its mother, and in a few more to take its stand in the nurse's arms, at an upper window that commanded the street, and to recognize and make signs to its father, as he approached the house. Its few little words, too, had a fascinating interest to our ears—our own names, lisped in a language of its own, every time we approached; and the single Scotch vocable "awa, awa," which it knew how to employ in such plaintive tones as we retired, and that used to come back to us in recollection, like an echo from the grave, when, its brief visit over, it had left us forever, and its fair face and silken hair lay in darkness, amid the clods of the church-yard. In how short a time had it laid hold of our affections! Two brief years before, and we knew it not; and now it seemed as if the void which it left in our hearts the whole world could not fill. We buried it beside the old chapel of St. Regulus, with the deep rich woods all around, save where an opening in front commands the distant land and the blue sea; and where, 'sad-like, the mossy mounds,' and where birds, whose songs its ear had become skillful enough to distinguish, pour their notes over its little grave. The following simple but truthful stanzas, which I found among its mother's papers, seem to have been written in this place—sweetest of burying places—a few weeks after its burial, when a chill and backward spring, that had scowled upon its lingering illness, broke out at once into genial summer:—

Thou'rt "awa, awa," from thy mother's side,
  And "awa, awa," from thy father's knee;
Thou'rt "awa" from our blessing, our care, our caressing,
  But "awa" from our hearts thou'lt never be.

All things, dear child, that were wont to please thee,
  Are around thee here in beauty bright;
There's beauty rare in the cloudless air,
  And the earth is teeming with living delight.

Thour't "awa, awa," from the bursting spring-time,
  Tho' o'er thy head its green boughs wave;
The lambs are leaving their little footprints
  Upon the turf of thy new-made grave.

And art thou "awa," and "awa" forever—
  That little face—that tender frame—
That voice which first in sweetest accents
  Call'd me the mother's thrilling name—

That head of Nature's finest moulding—
  Those eyes, the deep night ether's blue,
Where sensibility its shadows
  Of ever changing meaning threw!

Thy sweetness, patience under suffering,
  All promised us an opening day
Most fair, and told that to subdue thee
  Would need but love's most gentle sway.

Ah me! 'twas here I thought to lead thee,
  And tell thee what are life and death,
And raise thy serious thought's first waking
  To Him who holds our every breath.

And does my selfish heart then grudge thee,
  That angels are thy teachers now—
That glory from thy Saviour's presence
  Kindles the crown upon thy brow?

O, no! to me earth must be lonelier,
  Wanting thy voice, thy hand, thy love;
Yet dost thou dawn a star of promise,
  Mild beacon to the world above.

SILENCE.

We do not think the virtue of silence is sufficiently understood and appreciated. A week rarely passes by, in which we are not called upon to commend the exercise of silence to some party who feels grieved at a false report, a newspaper paragraph, or some scandalous and malicious lie. There are many persons so constituted that they can hardly appreciate the great power of silence. In many cases of detraction and scandalous report, silence is the best policy one can adopt, and however painful and trying its practice may be, the result will be far better than could be realized from any other course. We presume silence is implied in the counsel of the inspired writer, when he advises that "contention be left off before it be meddled with." It has been truly said, that silence is a thing which it is often difficult to keep, in the exact proportion as it is dangerous not to keep it.

Charles Lamb, in his inimitable essay upon "A Quaker Meeting," says:—

"Wouldst thou know what true peace and quiet mean; wouldst thou find a refuge from the noises and clamors of the multitude; wouldst thou enjoy at once solitude and society; wouldst thou possess the depth of thine own spirit in stillness, without being shut out from the consolatory faces of thy species; wouldst thou be alone, and yet accompanied; solitary, and yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate; a simple in composite, come with me into a Quaker meeting. For a man to refrain even from good words, and to hold his peace, it is commendable; but for a multitude, it is great mastery."

Politicians understand the virtue of silence, and many an aspiring man has destroyed his hopes of success by too eager a desire to "define his position." John Adams said that Washington had the most remarkable mouth he had ever seen, for he possessed the remarkable gift of controlling his lips. It has passed into a proverb, that "no man was ever written down, except by *himself*," and it may be affirmed, that few people understand the force or appreciate the value and importance of the mysterious quality of silence. One of David Hume's rules of conduct, which he declares that he inflexibly maintained, and which might be imitated with advantage by some writers of the present day, was *never to reply to anybody*. He adds: "And not being very irascible in my temper, I have easily kept myself clear of all literary squabbles." The sceptical philosopher had not that common but foolish wish to have *the last word*. A modern writer has defined the "last word" to be the most dangerous of infernal machines.

There is a true philosophy in the story told by Horace Smith, of a man that was once overturned in a carriage with his niece, who, finding, after all her screams, that she had received no hurt, asked her uncle how, in such imminent danger, he could have preserved so perfect a silence? "Because," he replied, "I was tolerably sure that death would not be frightened away by making a noise." Equally pertinent was the reply of Socrates, who said, when a great talker applied to him to be taught rhetoric, that he must pay double the usual price, because it would first be necessary to teach him to hold his tongue.

FIRST AMERICAN BAPTIST CHURCHES.

That the Providence was the first Baptist church in this country, is a disputed point. Recent investigations have pretty clearly demonstrated that the First Newport is entitled to that distinction, and we think the evidence is decidedly in favor of its claim. Roger Williams was baptized by Ezekiel Holliman, and then baptized the other constituents. He retained the pastorship not longer than four years, and for probably a shorter period. He was succeeded by Elder Chad Brown, an English Baptist from Massachusetts. His successors, for more than half a century, were English Baptist ministers. Until the succeeding century, no church was constituted from it, nor is there any record of any member baptized by Roger Williams becoming a minister. The first church in Massachusetts was constituted by English Baptists. The first from Rhode Island, not connected with the Providence church. The first Baptist church in Maine was constituted by an English Baptist, who subsequently removed to Charleston, S. C., and became the founder of the first Baptist church in that State. No churches were formed in New Hampshire and Vermont, until one hundred years after the constitution of Providence church. The first church in New York, was founded by a Baptist minister from Connecticut, the pastor of the first Baptist church in that State. In New Jersey and Pennsylvania, the first Baptist churches were formed by ministers and members from Wales, who were some of the earliest settlers of these States. They also constituted the first churches in Delaware, and ministers connected with these Welsh Baptist churches carried the gospel into Maryland and Virginia. In North Carolina, the first churches were founded by English Baptists; in Georgia and Kentucky, by Virginia Baptist ministers; and in Tennessee by North Carolina Baptist ministers. [Richmond Religious Herald.

PROSPERITY AND LIBERALITY.

A London correspondent of the *Western Christian Advocate*, describing an effort to raise a large fund for the extinction of debts on chapels owned by the Wesleyan connection in Great Britain, gives the following remarkable history. The lessons of liberality in it are lessons for all prosperous men:—

"A gentleman named Wilkes has promised a subscription of one thousand guineas to this fund, whose history is so remarkable as to be worth relating across the Atlantic. Seven years ago he was a journeyman mechanic. Having invented and patented some kind of a crank or spindle used in the cotton manufacture, and needing capital to start himself in the business of making them, he made it a matter of earnest prayer, that he might be directed to some one able and willing to assist him. In a singular and unexpected manner he fell in with an elderly Quaker, a perfect stranger, who accosted him with the strange inquiry: 'Friend, I should like to know if a little money would be of any service to thee.' Having satisfied himself as to Wilkes' genius and honesty, the Quaker at once advanced him the required amount. The praying mechanic started in business on his own account, and everything he has touched of late appears to prosper.

"Hearing of a field in Ireland offered for sale, in which was a deserted mine, he went over to see it; bought the field for a small sum, recommenced the mine, and it now turns out to yield abundance of excellent copper. For the year 1852, he promised to give the missionary society a guinea a day; but such abundance has poured in upon him during the year, that he felt that to be below his duty, and has, therefore, enlarged his subscription for the present year seven-fold. He is actually giving to that noble cause seven guineas daily, or upwards of $10,500 a year, during this year, 1853; in addition to which, he has just given one thousand guineas to the fund above referred to.

"Probably neither Australia nor California can furnish an instance of a man rising into vast wealth more rapidly; and certainly we have not heard from either of these countries of anything approaching to this example of Christian liberality. It is pleasant to be able to add, that this remarkable man retains the utmost simplicity, and bids fair, if his life be spared, to occupy an eminent position, not only among the millionaires of this country, but among the ornaments of the Church of Christ."

THE BLESSINGS OF OLD AGE.

The venerable Josiah Quincy, Senior, ex-President of Harvard University, having been toasted at the alumni dinner, made an excellent speech, from which the following is an extract:—

"On every occasion, whether in public or private, an old man was sure to be reminded of his years. Why was this? Old age did not simply consist in length of days; for, as the President had quoted—

Wisdom is gray hairs in man,
And an unspotted life is old age.

If it arose from sympathy, there was no ground for it; the sympathy was absolutely thrown away. So far as his experience reached, old age was the happiest period of life. And why not? Had we not then got rid of the nonsense of love, the folly of ambition, the grumbling of envy, the delusions of hope? He repeated, that old age was the happiest portion of life, provided that in youth and manhood the individual is obedient to the laws of nature regulating health and strength, and leads a life of respectability and usefulness. In order to be happy and long-lived, it was important that there should be a harmony between the beginning, the middle, and the end of life, and especially between the beginning and the end. The young man should cultivate and foster the qualities which he sees to be respectable and esteemed in the old; and the old man, on the other hand, should retain and seek to perpetuate, the feelings and vivacity of youth."

The ex-President closed with this sentiment:—

"The hoary hairs with which wisdom crowns the young, and the unspotted life which is the crown of man at every period of his existence."

MUSIC AT HOME.

Music serves to make home pleasant, by engaging many of its inmates in a delightful recreation, and thus dispelling the sourness and gloom which frequently arise from petty disputes, from mortified vanity, from discontent and envy. It prevents for the time, at least, evil thoughts and evil speaking, and tends to relieve the minds of both performers and hearers from the depressing effects of care and melancholy. Young people need and will have amusements. If an innocent and improving kind be not provided at home, they will seek elsewhere. If they find [illegible] will be deserted; and thus the gentle and holy influences which ought to encircle the family fireside, will be in a great measure lost.

"For surely, melody from heaven was sent,
  To cheer the heart, when tired with human strife;
To soothe the wayward heart, by sorrow rent,
  And soften down the rugged road of life."

Let parents, therefore, take pains to encourage and gratify a taste for music in their children, and it will amply repay them for so doing.

OLD AGE.

There is a quiet repose and steadiness about the happiness of age, if the life has been well spent. Its feebleness is not painful. The nervous system has lost its acuteness. Even in maturer years, we feel that a burn, a scald, a cut, is more tolerable than it was in the sensitive period of youth. The fear of approaching death, which in youth we think must cause inquietude to the aged, is very seldom the source of much uneasiness. We never like to hear the old regretting the loss of their youth. It is a sign that they are not living their life aright. There are duties and pleasures for every age, and the wise will follow them. They will neither regret the loss of youth, nor affect to be younger than they are. When men, they will not dress like boys nor compete with them. When matrons, or matron-like maids, they will not dress like girls. When young women, they will not be childish, and play piping tones, by way of enchantment. To be happy, we must be true to nature, and carry our age along with us.

RECORDING OFFENSES.

A few weeks ago, writes a missionary to the *Journal of Missions*, a very intelligent and interesting young Persian, a graduate of the king's college at Teheran, was sent by the government to Oroomiah, to visit our seminaries—as we suppose, to obtain hints for making improvements in the royal university. After hearing the classes in the female seminary recite their lessons, with great apparent interest and gratification, and admiring particularly the order of the schools, he inquired, "What is your system of penalty for misdemeanors?" To which Miss Fisk answered: "We carefully observe every misdemeanor, and record it in a book, and at stated periods call the offenders to account." "That is right," promptly replied the young Persian, "that recording our offenses, to call us to account for them by and by, is just the method which God pursues."

Do all nominal Christians cherish as vivid a recognition of the fact, that their offenses are all recorded in God's book of remembrance, as was thus evinced by this intelligent, thoughtful young Persian Mohammedan?

Rowland Hill.—The late Rev. Rowland Hill was remarkable for his eccentric rebukes from the pulpit. He once said, on observing some persons enter his chapel to avoid the rain that was falling, "Many persons are to be blamed for making their religion a cloak; but I do not think those are much better, who make it an umbrella!" Again, after receiving some anonymous letter from some of his congregation, "If you wish me to read your anonymous letters, you must enclose a five-pound in them for some good charity." On another occasion, "I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them."

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RESOLUTIONS VERSUS PRACTICE.

It has been quaintly remarked, that one of the most instructive books of the New Testament is named, not the *Resolutions*, but the *Acts*, of the Apostles. We are often reminded of this remark, especially when we attend Anniversaries. What excellent resolutions are conceived on such occasions! How much feeling they elicit! What soul-stirring speeches they call forth! And how courageously the speakers bear themselves, as if they were ready for the onslaught upon Satan's strong holds, any where, and at all times! One would think that, before the lapse of another year, the whole world would be taken by storm, and brought to obey the truth.

But anniversaries are soon over, and the brethren who talk so boldly, and declare their readiness to lay themselves out for such great things, return to their homes. The realities of every-day life come up, as usual. The temptations, which the anniversary helped to keep out of sight for a few days, are brought to bear upon them with their wonted strength. They are called to fight the enemy of souls alone and single-handed, just as they were before they went abroad to meet their brethren from other places. It is the same self-denying, disagreeable, unpopular, and much-despised work which before devolved upon them, that they are called to undertake again. And so another year passes away without the resolutions, to which they spoke with such boldness, being carried into effect.

Well, we suppose it will continue to be so. "*The thing that hath been, it is that which shall be; and that which is done is that which shall be done.*" Eccles. 1: 9. But we could wish that brethren were brought to feel, that their responsibility does not end with the adoption of good resolutions. Here is one, adopted at the late Anniversary of our Tract Society, which deserves more than a passing notice.

"*Resolved*, That as advocates of Sabbath Reform, we ought to demonstrate the sincerity of our devotion to the cause, by entering the work with our hands washed from the inconsistency of departing ourselves from the requisitions of the Fourth Commandment, for purposes of gain, or convenience, or selfish pleasure."

Yes, there can be no question, with any right-minded person, of the soundness of the [illegible] in this resolution; and token of forthcoming good. We will not say, that its adoption will be productive of no good at all; for, as it takes many blows to break the rock, so it takes many reproofs to break the sinner's heart. "Precept must be upon precept, line upon line." But we confess, that our organ of hope (to speak phrenologically) has suffered a great depression. The inconsistency complained of has been on the increase among us for years, and is, at this moment, greater, or wider spread, than it ever was, notwithstanding all the efforts that have been made to check it. Its growth is becoming monstrous, and we have but little hope of its being arrested, till God, "by terrible things in righteousness," shall teach us that the way of transgressors is hard. In our poor way, we have labored for reform; but who hath believed our report? Our brethren *do* "depart from the requisitions of the Fourth Commandment, for purposes of gain, and convenience, and selfish pleasure." They do it, not merely occasionally, but in too many instances, habitually and systematically. And some of the very ones who do so, will attend our public meetings, advocate and vote for just such resolutions as the foregoing, show as much zeal for the Sabbatic Institution as though they were not at all guilty, and go home and repeat the inconsistency again and again.

In the controversy with our First-day brethren, how many of us are ready to charge them with being governed by worldly motives, because they do not yield to the truth as it is presented to them! And perhaps, in many cases, the charge lies against them justly. But alas! we have only to look at home, to see the evil in its worst forms. How shall we see to cast out the mote that is in our brother's eye, when, behold, a beam is in our own eye?

But the resolution referred to is a good one—well conceived, and well expressed. And though the horizon does sometimes look dark, we will hope on. We will even express the hope, that the recurrence of another anniversary season may furnish proof, that our brethren are disposed to *act* as well as *resolve*. The minutes of our benevolent societies and Associations, record a great many resolutions which have never been acted out. T. B. B.

RELIGIOUS LIBERTY IN IRELAND.—The idea of religious liberty which obtains among the Roman Catholics in Ireland, may be inferred from the following description of a scene witnessed by a visitor to the town of Enniscothy:

"A large body of police, with fixed bayonets, their officer at their head, and accompanied by a magistrate, who lived some distance from the town, marched past, protecting a careworn Scripture reader, who, regardless of the scoffs and thirsty menaces of the rabble by whom he was assailed, was proceeding to hold his weekly lecture in a house selected for that purpose; and were it not for the protection afforded, he would, doubtless, have been cruelly murdered. During the time the lecture lasted, this armed force were drawn up outside the house; and, after its termination, escorted him home amidst the same scene of violence and ruffianism. On more than one occasion, before he was afforded police protection, I have been informed that he was cruelly beaten and struck with stones, and all the windows of the house in which he lectured were broken. Some of the parties were convicted, but were pardoned at the solicitation of this persecuted missionary."

BRITISH CORRESPONDENCE.

Signs of the Times—The Chinese Revolution.

GLASGOW, September 8th, 1854.

The hand of the Lord is still stretched out over our land, in righteous judgment. Though we have reason to sing of mercy in His gift of an abundant harvest, with the prospect of it being well secured, we are suffering under two of His "four sore judgments." We are engaged in a *war* which it is to be feared may ramify extensively, and be of long continuance. Hitherto, indeed, it has been kept from our coasts, but besides, seriously affecting our commerce, we are heavily taxed for supplies. Even the troops sent to fight our enemies on other shores, have fallen by thousands, under *pestilence*. That mysterious disease termed "cholera," spread as it is more universally over the known parts of the earth than it has ever been before, receiving commission from the Lord, has been showing to the allied powers, that if *Russia* be weak in their presence, the Almighty still is strong. His angel has, both in the Baltic and on the Black Sea, been crying to our armed hosts, "Fear God and give Him glory." At home, this sad disease prevails over all the land; and Glasgow has lost by its ravages, during last month alone, above a thousand victims. Many specifics have been announced, but whatever effect any or all of these may have had, still its ravages extend. Not only is it largely spread through our towns and cities, but it often runs its fatal course with a rapidity altogether unprecedented in former visitations. A number of clergymen, and a larger number of physicians, have been cut down. Of the latter, one who made much pretension to successful cures, (though probably it was only pretension,) was afforded brief space for repentance or reflection, having been seized on his way from Glasgow by train to one of the nearest watering places on the coast. Without dwelling on its progress in other lands, or its more frightful ravages in some of them—as of the sixteen thousand cut off in the island of Barbadoes—the means of its arrestment by the Pope claim some notice. Instead of trusting in his own righteousness, or in that of the Redeemer, we are informed that his miscalled "Holiness" has provided himself at the Vatican with a fumigatory, through which all things and all persons must pass before being admitted to his presence. The wonder-working relics, in which they are taught to trust are distrusted virtue. The Pope, two years ago, sent to the Emperor of Austria "a tooth of St. Peter." The precious antique was indeed in a rather unnatural setting of diamonds and rubies, with rays of glory, and a palm of victory, and angels holding keys and a tiara. Surely, if very efficacious, it ought to have been kept at Rome, "the centre of unity." The realities of God's government test even the estimated value of Papal rags and bones, when, in the hour of his need, he who claims not only to work miracles, but to give to others miracle-working powers, has himself recourse to the chemistry of chloride. It was estimated by a Romish journal, that when Cardinal Wiseman's mother died at Faro in Italy, she did so "*fortified* by the rites of the church." In such a time the church would require to possess some means of *fortifying* her apostate Head in *time*, as well as her members in eternity. He teacheth not a faith in Christ to others, and he exerciseth not faith himself in that in which he teacheth them to trust. But the times are passing away in which God has been allowing the church, as well as the world, to show what she is, and what she would do. The time approaches for the trying of every man's work, of what sort it is. Among the forms of suffering to which we look forward, as foretold for the latter days, in extent and combination with other evils beyond what the world has hitherto seen, is the last-named of God's "four sore judgments, evil beasts." No dread or thought of such a thing seems to be entertained; yet if we read aright the lessons of providence in the light of the divine word, the instrumentalities may already be in a measure discerned.

The recent accounts from China, if they furnish little information of the progress, civil or religious, of the patriots or their leaders, add one encouraging note, even as presented by "*The Overland China Mail*," published at Hong Kong, and quite hostile to the new rulers. Mr. McLane, United States Minister, left Shanghae in the war steamer Susquehanna, and reached Nankin on the 27th May last. Here, as also in other places lower down the river, the effects of the conflict with the Tartar rulers were awfully manifest, but ascending to Wuhu, from 60 to 80 miles above Nankin, they found the traces of the war almost obliterated, and trade and commerce in successful operation. They had no interview with Tae-ping-wang, but they found that *the Old Testament is now printed as far as Joshua*. We can only regard it as providential, that in a movement of such magnitude, and with its chief anxious for the circulation of the Scriptures, and desirous of yielding obedience to the revealed will of God, opportunity has been so long denied to Mr. Roberts and others of seeking by precept and practice to influence them unfavorably in regard to the appointed Sabbath. Exactly two years ago Dr. Medhurst wrote, "We expect soon to be in direct communication with the insurgent chief at Nankin," and repeated attempts have been made, unsuccessfully, to realize this expectation. Meanwhile, the man who from his seclusion directs the effort of a great wrong, has also gone on printing and circulating over the length and breadth, as it may be presumed, of conquered provinces, those books of Moses in which God has especially intimated that *the seventh* is the day which He has sanctified and blessed. Nothing is said of their progress in the printing of the New Testament; but, as Captain Fishbourne, of the Hermes steamer, on the occasion of his visit to Nankin, ~~stated that~~ the insurgents possessed the whole Scriptures, it is probable that a corresponding advance will have been made in the printing of the latter portions of the word of God. If *they* are fairly interpreted, nothing will be found in them either to diminish in the faith of the Chinese Christians that "Judaism" which has been charged against them falsely.

J. A. BEGG.

HINDRANCES TO ZION'S PROSPERITY.

Number Two.

The question is, then, what is in the way? Some may say, perhaps, prosperity comes from the Lord, and if he please in his sovereign mercy to revive his work, and build up Zion, we shall have it. Are we then to suppose, that the corrupt and low state, the declension and slow progress, of the church, are to be attributed to the sovereignty of God? If so, who can help it, and where is the criminality? Some have said, that it is good for us to experience adversity in the church, as well as in the world. It is true, that adversity is salutary in its effects, sometimes, in both cases; but on whose minds has the adverse condition of Zion a beneficial tendency? On the declining, corrupt, and half-dead masses? Nay, verily; but on those in whose minds there is spiritual health and vigor. And is it not through the instrumentality of the latter, that a reaction is produced, if ever? These, wearied out with the sad and sickening state of things, ply afresh the lever to the mass of death and corruption, and by perseverance make some impression. But for these, the former would have remained in everlasting winter, or have slept on until they had slept the sleep of death. We cannot innocently, then, refer the matter either to the sovereignty or the wisdom and goodness of God.

In proceeding to the subject in hand, let us first begin with the ministry. A vast amount of responsibility rests here, as these are the leaders of the host of Israel—the prime officers in the army of the Lord. The ministers of the gospel must be well instructed in the great truths of revelation. They must have minds well disciplined by the Divine and the word of God. They must be humble, spiritual-minded, prayerful, compassionate, self-denying, holy men. Their natural qualities ought to be, a good intellect, energy of mind, an aptness at communicating their thoughts and ideas, simple and easily to be understood. As to voice and manner, the one may be improved if needful, and always managed to good purpose with careful attention, and the other should, and perhaps always will, if let alone, appear natural with the speaker. Imitations, and theatrical or studied actions, always disgust a sensible audience. A great deal has been said of late, both by the press and from the pulpit, on the subject of ministerial destitution; and it may be suggested, that this sad and deplorable deficiency arises partly from a neglect on the part of Christian communities. They have not laid hold of and brought into use the natural talents of the membership, nor have they encouraged a disposition to public labors among the young men, but frequently put a veto upon them. Ministerial education, too, has been more urgently pressed upon the attention of Christian churches, and with as much zeal as if the whole fabric of the church, and even Christianity itself, rested upon it. The deficiency of ministers, as to numbers and preaching qualifications, has been laid to the want of it, and its strong advocates have tried to make it appear, and the people believe, that a man has no qualification for preaching at all, except he has been through all the course of college instruction. Far be it from us to depreciate education among ministers, or persons having ministerial duties in prospect; for certainly a man cannot know too much, or have his mind too well disciplined, who is to be a teacher of others. But it must be remembered, that education will not give preaching abilities, however much it may improve them, (provided it be of a right kind,) and in some cases it will not do this, for it is not all of the right kind. The studies pursued in many institutions of learning where our young men designed for the ministry get their education, are decidedly opposed to spirituality, or a sound knowledge of divine revelation. Moreover, the length of time spent in preparatory studies swallows up some years of the best part of a man's life, while excess of confinement and mental application often sap the foundations of health and strength, so that a mere wreck of a man comes out into the world with a diploma of A. B. or A. M., or something else, to labor in the great enterprise of preaching the gospel to a dying world. Very often it may be that a person is less qualified for ministerial duties than before. He may know more of Latin and Greek—of Philosophy, History, Mathematics, Chemistry, &c., &c; but he knows no more of theology, or anything pertaining to the moral qualifications, than before he commenced his studies. Many young men have been sent out to get educated, with a view to the ministry, who have gone through their eight years, perhaps, of study at our colleges, and when all has been done, they could not preach at all, or their preaching qualifications have been promoted no further than a little refinement and grammatical accuracy goes. The kind of education received by our young men often tends to vanity and pride, and unfits many for any situation in the churches except a genteel one, where a sermon can be read off from a manuscript to the edification of fastidious hearers in a fashionable edifice from a fashionable desk. The education needful to give a young man a fair introduction into the ministry, may certainly be obtained in three or four years, at farthest, and one of older years in much less time. The time now generally taken up is an exorbitant waste of both life and opportunities for usefulness. And after all, the education a man can receive in public institutions, is only an introduction into the vast field of knowledge, which might have been done as effectually in less than half the time. Beside, experimental knowledge is all to be had outside of colleges and seats of learning—to be acquired by the study of divine truth and providence and human nature, in inseparable connection with prayer and divine teaching. It is impossible to look on the rising ministry without perceiving a sad deficiency in the great qualifications for the work, though the churches to a large extent are endorsing the present worldly measures for bringing men into that high and holy calling. The present method of raising ministers is one great reason for the scarcity. Many, who have good natural talents for public speaking, and who ought to be looked out by the membership, are discouraged by a consideration of the long ordeal to be passed through, or by having no road opened for them. Thus they pass off into the ranks of business men, and are buried up for ever, except by chance they find in some new settlement in the great West an imperative call to do something, in time snatched from their farming or mechanical or mercantile operations, for an ignorant and godless community. The method too of not raising ministers, will make a scarcity, and for which the churches will be criminal. There are young men frowned out of the idea of becoming preachers, for no other reason than that they were natives of that very place, and known from their childhood, and hence are treated as upstarts, who are proud enough to think that they know better than their fathers; whereas, the case itself is a loud call upon them to help and encourage, and put the individual in his proper place. (Read and inwardly digest the editorial, March 2d, in the *Sabbath Recorder*.) Among the hindrances in the way of the prosperity of Zion, the one under consideration is by no means the least, but a very formi- [illegible] all kinds of knowledge, save divine, or of the great fundamental doctrines of revelation, and a neglect on the part of the churches to encourage native talent, and to give opportunity for the cultivation of it, so as to qualify men to be teachers in the especial department needed, poverty and decline and corruption are produced. It may be expected, that the complaints so prevalent in the Christian world will continue and increase, until we come back to scriptural arrangements.

GEO. R. WHEELER.

SALEM, N. J.

METHODIST ANTI-SLAVERY.

The Genesee Conference, composed of the Methodist ministers of Erie, Niagara, Orleans, Monroe, Genesee, Wyoming, and Allegany Counties, held an annual session at Warsaw on the 14th inst. A strong and able report against slavery was unanimously adopted. Connected with it were several resolutions, of which we copy the following:—

1. *Resolved*, That obedience to the fugitive Slave Law *is not obligatory*; but that, on the contrary, we are bound to spurn it, as a shameless and wicked attempt to impose on us a bondage even more degrading than that to which it requires our aid in reducing the hunted fugitive; that by the grace of God we will never contract the guilt of complicity with the stealers of men, infinitely preferring to abide the penalty of non-compliance to the enduring infamy of either passive or active acquiescence in the most insulting exaction ever thrown into the teeth of men possessing the least respect for themselves, the laws of the Creator and the equal rights of their fellow-men; and we hereby exhort our people, as they have opportunity, to follow our example.

2. That the late action of the United States Congress, by which the section of the Missouri Compromise prohibiting Slavery in the territory known as Kansas and Nebraska is repealed, is a flagrant and shameless perfidy to a sacred compact, which, while it abates the obligation of all kindred compromises, we will never cease to oppose by all constitutional means, till its execrable object is defeated.

3. That while we are unalterably opposed to the acquisition or admission of Territories as States into this Confederacy on other grounds than those of the utter and everlasting exclusion of Slavery, we are equally opposed to the organization of Churches or Conferences on other than the same grounds.

4. That in the judgment of this Conference it is competent for the General Conference so to construe the general rule on Slavery as that it shall prohibit the holding of human beings in involuntary servitude by the members of our Church; and that the General Conference be requested at its next session to declare such construction, and to provide regulations for its application and execution, with the least possible injury to the parties to be affected by it, and in the most effectual manner.

5. That inasmuch as political evils require appropriate political remedies, we will vote for no man, for any State or National office, who is not firmly and explicitly pledged against the further aggression of the slave power, and in favor of reclaiming those rights and powers which have been usurped by it, and whose personal character is not a guaranty that he will act accordingly; and that we earnestly advise our people to follow our example.

CONSECRATING A SYNAGOGUE.

In the afternoon of Sixth-day, Sept. 15th, a Jewish Synagogue in Columbia-st., New York, occupied by the congregation Ahawath Chesed (Lovers of Kindness,) was consecrated with all the formula of the Church of Israel. The Synogogue is the upper part of an old church, which has been adapted to its present occupants. The congregation, consisting mainly of young people, numbers 110 persons, and dates its origin from 1847.

The attendance was numerous, comprising some of the most prominent Israelites in New York. The ceremonies commenced by the Bearers of the Law calling at the doors and singing or chanting in Hebrew, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors." On the doors being opened, the ministers bearing the law entered the synagogue, singing, "How beautiful are thy tents, O Jacob! thy tabernacles, O Israel!" Then the minister pronounced the benediction, "Blessed art thou, O Lord! who hath preserved us alive." The choir and congregation then recited, "Hear, O Israel! the Lord our God—one is our God." The Priests next moved in procession around the building, singing, "Give unto the Lord, O ye mighty! glory and strength." Then followed the thirtieth Psalm, in consecration of the house. The Scrolls of the Law were deposited in the Ark; and the Perpetual Lamp lighted before the holy of holies. A consecration prayer was then offered, after which, the Rev. S. M. Isaacs preached the consecration sermon. In his discourse, the Rev. gentleman took occasion to show that the service of the Synagogue was rather for the benefit and improvement of man than the glorification of God, inasmuch as the Divinity does not need men's prayers. He also alluded to the fact that in America alone, of all countries in the world, the Jew enjoys true civil and religious liberty. He hoped that no Israelite would show himself unworthy of the boon. Following the sermon was an ode sung by the choir, "Israel, hear." Mr. Isaacs then delivered a prayer and benediction, and after the chorus, "Hallelujah, praise the Lord," the ceremonies concluded and the audience retired.

GENERAL BAPTISTS OF ENGLAND.

We are indebted to a friend in London for a copy of the *Dover Chronicle*, from which we learn that the General Baptist body held their annual assembly at Worship Street Chapel, London, on Tuesday, June 6. The existing records show that this ancient body have met in assembly about two centuries; and the present meeting evinced that the zeal of their pious forefathers still animated its members. The usual routine of business having been gone through, (viz., the reading of the report of the committee, the accounts of the assembly's and education funds, the reports of two of the messengers, and the church letters,) public service commenced, when a highly in- [illegible] by the Rev. W. H. Black, of Mill Yard, London, (in the absence of the Rev. T. B. W. Briggs, of Dover, who had been appointed to preach, but was prevented by indisposition,) from Psalm 118: 25—"Save now, I beseech thee, O Lord. O Lord, I beseech thee, send now prosperity." The preacher described the Psalm as one of those composed in parts, or dramatic Psalms, of which a considerable portion was recited or sung by David himself, on a festal occasion, after his victories over his own and Israel's enemies; and the remainder was sung at intervals by the Priests or Levites. Certain passages had been applied, in the Christian scriptures, to the triumph of Jesus Christ, especially in his riding into Jerusalem, when the original Hebrew words of this verse gave occasion to the familiar cry, "Hó-san-náh," equivalent to *Save now*. The whole verse ought to be read plurally, thus:—

"We beseech, O Lord, save now;
"We beseech, O Lord, prosper now."

On both occasions, therefore, a day of triumph and gladness was mingled with solemn wishes and prayers, the objects of which were, 1st, salvation, or deliverance from evils; 2d, prosperity, or the possession and enjoyment of good. The preacher then applied these words to point out the principal evils from which, as a Christian denomination, we might justly desire deliverance; enumerating, among those of an internal and spiritual kind, self-security, indifference to distinguishing principles, neglect or abuse of religious ordinances, and of personal and family religion. He also urged on his hearers to look for and aim at real prosperity, not in numbers and wealth, but rather in civil and religious freedom, with opportunity of serving God according to our consciences, the active maintenance of religious ordinances, the possession of happy spiritual homes, with scribes well instructed to the kingdom of heaven, bringing forth from their treasures things new and old, men of prayer, women of piety and good works, and young persons well trained and zealous to tread in the steps of their pious ancestors.

After the service, the assembly adjourned, and, on resuming its sitting, several important resolutions were adopted; among which was one of satisfaction at the passing by Parliament of "An Act for the better Administration of Charitable Bequests;" another in relation to Church Rates; and a third in relation to the proposed changes in the Universities of Oxford and Cambridge, so as better to adapt them to the wants of the people.

A public tea meeting was held in the evening, after which addresses were delivered by the Revs. H. Solly, Dr. Harrison, and others. The Rev. J. O. Squier presided on the occasion.

STATE CHURCH IN ENGLAND.—The dissenting ministers and other inhabitants of Ringwood, Hants, have forwarded a memorial to Lord Palmerston, in which they set forth the following among other striking facts:—

"On Monday, the 24th April, Isaac Early and Henry Larkham, married men—one having a family of two, the other of three children—laborers, earning less than nine shillings and sixpence each a week, and parishioners of Ringwood, having pleaded poverty and utter inability to pay the church-rates assessed upon them, amounting to 1s. 9d. and 1s. 10½d. respectively, were apprehended on a warrant—were handcuffed together, though offering no resistance—were retained in hold until the next day, and were then conveyed to Winchester Gaol, where, on their arrival, they were stripped, washed, their own clothes exchanged for the prison garb, and were, in all respects, treated as common felons. They were allowed no communication with their friends even by letter; were kept in continual confinement (with the exception of about an hour daily for exercise,) within a cell measuring about nine feet by five; and were compelled, when thus permitted statedly to revisit the open air, to wear a sort of mask, to prevent them seeing around them; and all these indignities heaped upon them, their only crime being poverty, and consequent inability to meet the demands of the 'National Church!' Public feeling was soon aroused, and a subscription set on foot; and by this measure these poor men were released—one of them after an incarceration of eight days, the other of three weeks."

RELIGIOUS INTELLIGENCE.

A correspondent of the *Central Christian Herald* states that Oberlin Institution is but twenty-seven miles from Cleveland, Ohio. The Commencement occurred near the close of August, when twelve young ladies and fifteen young men graduated. Thirteen hundred and five names are on the catalogue; some eight or nine hundred students are now in attendance. The writer to the *Herald* says: "This is the only place I was ever in where there existed a constant revival of religion. More or less conversions occur every week. An inquiry meeting is held every Sabbath evening. Some one hundred and fifty to two hundred conversions occur annually. These are mostly students."

The Rt. Rev. Jonathan Mahew Wainwright, Provisional Bishop of the Diocese of New York, died at his residence in New York, Sept. 21, after an illness of about three weeks. His disease, which was brought on by exposure and fatigue in the discharge of his Episcopal functions, was in the first instance a billious intermittent fever, but afterward assumed a typhoid character, attended by symptoms that at once caused deep anxiety throughout the wide circle of his official and personal acquaintance.

The *Journal of Missions* says: The Hawaiian Missionary Society has appropriated one thousand dollars, and placed it at the disposal of the Board, for the purpose of sending a missionary to Japan. The immediate cause of this action was the arrival at Honolulu of the United States ship of war Saratoga, with the news that Commodore Perry had concluded a treaty of amity and friendship with Japan, thus affording the hope that the way is preparing for the spread of the Gospel in those islands.

Four of the class recently graduated at the Connecticut Theological Institute, are to go abroad as Missionaries. Two have already been ordained, and their places of destination assigned, viz:—M. B. Parsons to Turkey; and M. M. Carlton to Siam, under the patronage of the Presbyterian Board of Missions. Mr. H. M. Adams expects to go to the Gaboon Missions; and J. W. Marchusson, who is a Jew, and who came to this country only to receive an education, to labor for his brethren in Asia or Europe.

The heirs of Augustine and George Law, of Loudoun county, Va., have offered to set free 50 slaves, valued at $30,000 provided, the American Colonization Society will send them to Liberia, and make the usual provision for them after their arrival out. Some of them have husbands and wives belonging to other masters, and efforts are about being made to secure their freedom also, so that there shall be no separation of families.

The ensuing anniversary of the American Bible Union will be held in the church No. 350 Broome-st., New York, commencing on Thursday, the 5th of October. A meeting for business, including the election of officers and managers, will be held at 9 o'clock A. M., and the public exercises will commence at 10 o'clock. It is expected that the meetings will be continued, morning, afternoon and evening, through two days, and perhaps longer.

The Executive Committee of the American Tract Society held its monthly meeting on Monday the 18th inst. The receipts of the month were $18,171, and the issues from the Depository for the same period amounted to $26,873. The grants to individuals and associations were 1,323,200 pages.

The prospects of the United States and Liberia Steamship Company are brightening. A gentleman in a remote district of the South sent an unsolicited subscription of $1,000, and more recently he writes that his wife's father, at his daughter's request, agrees to give his name for $1,000. Nothing like the efficacy of such examples.

Rev. Thornton A. Mills, of Indianapolis, having declined the degree of D. D. recently conferred on him by Hanover College, the editor of the Indiana *American* proposes the adoption of a new degree, namely, D. D. D.—Doctor of Divinity Declined—which is a genial idea, and leisurely expressed.

The Committee of the Edinburg Bible Society, on the application of parties on the spot, have ordered a large supply of Scriptures, French and English, to be forwarded to Boulogne, for the use of soldiers in the camp in course of formation there, and for distribution among the humbler classes of English, Scotch, and Irish residents.

The board of trustees and faculty of Genesee College will hereafter confer the degree of A. B., Bachelor of Arts, and A. M., Master of Arts, on all young ladies, as well as young gentlemen, who may complete the prescribed course of college studies.

Of Cruden's Concordance, Dr. Wayland says, "That for one hundred and twenty-five years no one has attempted to improve it." Dr. Spring says: "If I possessed but two books in the world, they should be God's Bible and Cruden's Concordance."

The Evangelical Lutheran Synod of Ohio and the adjacent States has passed a resolution not to admit to church membership any person belonging to secret societies.

The number of persons in membership with the Orthodox Congregational Churches in Boston, eighteen years ago, was 2,673; now the number is nearly doubled, being 4,634.

General Intelligence.

European News.

European dates to Sept. 8, have been received. The news is not important.

About the war, the news is briefly this:—Russia refuses the proposition made by Austria, retires behind the Pruth, and there awaits the course of events, whether hostile or peaceable. The Austrian Cabinet has decided that this refusal is not a *casus belli* against Russia, consequently Austria will maintain her present position, awaiting the result of the allied attack on Sevastopol. Fresh negotiations are hatching between Austria, Prussia and the German States, with a view to peace.

The Russians are making preparations to burn the cities of Odessa, Reni, Brailow, Galatz and Ismail, should they be forced to abandon them. They have prepared combustibles, and have cut off the supply of water and burned the fire engines. Orders are issued that wherever the enemy appears in superior strength, towns and villages are to be reduced to ashes. Unceasing preparations are being made in Sevastopol for defense. All criminal prisoners are liberated and enrolled in companies to work the port batteries. A gang of 200 of the worst convicts are still in irons, to be employed in carrying ammunition.

The cholera has abated in both armies. No new movement had taken place, except that the French were embarking fascines and artillery.

The English papers are unbounded in their gratulations on the visit of His Royal Highness, Field-Marshal Prince Albert, to the camp of the Emperor Napoleon, at Boulogne. The event, they say, is "of a deep military and political significancy." His Royal Highness is accompanied by a brilliant staff, including the Duke of Newcastle, Minister-at-War, and is escorted by a squadron of the Queen's Life-Guards, as becomes his distinguished military position and abilities. (We may remark *en passant*, that the Albert hats have been supersede.) Four ships-of war and an innumerable fleet of passenger-ships accompany the Prince-Marshal on his visit to France.

In France, the event which excites most interest is the grand military display at Boulogne. The camp is completely organized, and consists of 100,000 men of all arms. In military parlance, this force is called "the Army of the North." It will remain encamped until spring, and then be drafted, as required, for active service against the enemy. Napoleon, in person, cammands the maneuvers.

Christina of Spain, accompanied by her husband and children, left Madrid on the morning of August 28 for Portugal. They were all inside a traveling chariot, and were accompanied a short distance out of the city by Gen. Garrigo. A squadron was provided as an escort, and the garrisons ahead were notified to see them safely conducted from one station to another.

Accounts received from the Cape of Good Hope mention the discovery of large hills of copper in Namaqualand. Price & Co. had advertised to have 1,000 tuns removed, on August 15, from Concordia to Honde-clip Bay for shipment.

Archdeacon Wilberforce, a man of some standing in the English Church, has resigned in consequence of his scruples to recognize the Queen as the head of the Church spir'tual,

The weather in England was brilliant, and the harvest was drawing to a close. It continued abundant throughout England.

A return just issued of the population of Ireland shows that the number of inhabitants has fallen off *two millions* in the past five years. In the year 1805 the population was over five millions; in 1814, six millions; in 1824, seven millions; in 1837, eight millions; in 1846, eight million three hundred and eighty-six thousand nine hundred and forty; and in 1851, only six million five hundred and fifty-one thousand nine hundred and seventy.

A nearly White Slave.

The New Orleans *Picayune* of September 6th gives the following account of a rather singular case which came before the Fourth District Court on the previous day:—

Some days since a woman named Pelasgie was arrested as a fugitive slave, who had lived for more than twelve years in this city as a free woman. She was so nearly white that few could detect any traces of her African descent. She was arrested at the instance of a man named Raby, who claimed her as belonging to an estate of which he is heir-at-law. She was conveyed to the First District guard house for safe keeping, and while there she stated to Acting Recorder Filleul that she was free, had never belonged to Raby, and had been in the full and unquestioned enjoyment of her freedom in this city for the above mentioned period. She also stated that she had a house well furnished, which she was in the habit of letting out in rooms. About this time a lawyer appeared before the Recorder and stated that the woman was born in slavery, and now belonged to a man in Mississippi. He produced a bill of sale which corroborated his assertion, and which stated that in a certain number of years she was to be set free. This being a sort of triangular fight, the woman Raby and the lawyer forming the corners, the Recorder found himself somewhat at a loss what to do, and as Raby pressed his claim, the Recorder advised him to apply to one of the District Courts. Accordingly he applied to the Fourth District Court, and took a rule on Acting Recorder Filleul to show cause why a mandamus should not be issued compelling him to deliver up the woman. Mr. Filleul appeared before the Court and stated the circumstances mentioned. Judge Reynolds decided, however, that Raby was the owner of the woman, and ordered the rule to be made absolute, and a writ of mandamus to be issued upon Acting Recorder Filleul for the surrender of the slave. The issuing of the writ, however, was rendered unnecessary by the declaration of Mr. Filleul that the order of the Court was sufficient, and that he would at once order the woman's release. Time, however, has been given to her to prove her freedom, and also to the lawyer to prove the validity of the bill of sale.

Connecticut has 28 clock-factories, employing 1,279 hands in the manufacture, has $1,000,000 capital invested, and makes annually 790,000 clocks. One fourth of these timekeepers find a market in England.

The Yellow Fever.

The yellow fever has been more extensive and fatal at the South during the present fall, than for many years past—perhaps than ever before. We copy a few paragraphs upon the subject:—

The yellow fever is increasing at New Orleans. During the week ending on the 10th inst. the total number of deaths was 484, of which 284 were from the fever.

Among the recent victims of the disease at Savannah were Dr. Harris, and Capt. Olmstead, Cashier of the Marine Bank.

Friday, Sept. 22d, was appointed a day of humiliation and prayer at Charleston.

There was a great panic at Augusta in consequence of the fever breaking out there. Three deaths took place from it on Saturday, Sept. 16th.

The Savannah *News* of the 14th contains two columns of names of the persons who died during the week ending the 12th. The great body were foreigners.

Funds for the relief of the sufferers at Savannah are contributed freely in the Northern cities. At a meeting in New York to consider the subject, Mr. Solomon stated that he had collected, on the 9th, 10th, and 11th of September, $2,010 from the merchants of the City.

The subjoined private letter from a gentleman in Savannah to his brother in Philadelphia, will show the terrible condition of things:

"I have but a moment to write to let you know that —— and myself are alive, every man in the store having deserted us in consequence of the epidemic. We are determined to stay and take our chances, to see the city out of it. I inclose our report of interments yesterday, 51 out of a population of not over 3,500 white people. Interments for the week 210. Everything is in an awful state, and death and destruction stare us in the face everywhere. The gale was enough to have ruined us at most times, and now all that is required to fill our cup is a fire. We work night and day, and spend our money as if it was public property, for the benefit of the sick and destitute, and you cannot begin to imagine what distress prevails here. We cannot procure coffins enough to bury the dead, and today all the house-carpenters in town have quit everything else, and gone to making them. Our own citizens have to take the spade and dig graves. It is really awful. Be satisfied that we are all doing our duty, and hope God will help us to do good."

INTERESTING BAPTISMAL SCENE.—The New York correspondent of the *Watchman and Reflector* gives the following account of an interesting baptismal scene which he recently witnessed in the Cannon-st. Baptist Church:

"Rev. Mr. Guyer, a French and German missionary, administered the ordinance to several converts. He first announced a hymn in the German language, then gave an address and offered prayer in the same language. He then performed the same services in French. After which he took a German candidate and baptized him, with the use of the German formula, next a French candidate, and immersed him, pronouncing the formula in French. In this alternate manner he administered the ordinance to some six or seven candidates. The occasion was one of unusual interest, both to those who could, and to those who could not, understand the languages which were spoken. The baptistery in the Cannon-st. Church is the largest in the city, or that I have ever known elsewhere. A half dozen or more ministers might baptize at the same time without interference. When it is used, the ordinance is always administered where there is '*much water*.'"

MRS. SWISSHELM ON HYDROPATHY, &c.—The racy editress of the Pittsburg *Family Visitor*, furnishes the following "first rate" notice of a medicine, which many consider as good as the notice:—

"In '1776,' a patriotic fever broke out in this country which became epidemic. Our father-in-law, then a youth, had a prolonged and severe attack of the disease; and once he was, with a large number of the afflicted, on the banks of the Delaware, under the charge of Doctor George Washington. One night, he knew by the symptoms that all his patients would have a gunpowder paroxysm in the morning, unless some measures were taken to prevent it; and he ordered them all a plunge in the Delaware, a rigorous rubbing with ice cakes, to swim to the other shore, and then had them 'packed away' in wet blankets until next morning. Some died from the effects of the treatment, but to the patient in whom we were most particularly interested it resulted in a confirmed asthma, which descended to his children. So our bigger half gets up a coughing and wheezing spell almost every evening, until lately, when it begins, he takes a few drops of 'Ayer's Cherry Pectoral,' which gives him immediate relief. Thus we have a present experience in our family, which says, that although water is all the medicine we require, other people may need something else."

THE SYDENHAM CRYSTAL PALACE.—The Crystal Palace recently opened at Sydenham, England, is likely to prove a grand speculation, the income from rents, season tickets, and single admissions, considerably exceeding the original estimates. An English paper gives the following as the dimensions of the gigantic edifice:—

"With its wings included, it is 3,476 feet in length, or about three quarters of a mile from end to end; being thus 1,628 feet longer than the Palace of the World's Exhibition in Hyde Park. The central or grand transept is 208 feet high, 6 feet higher than the Monument, the upper gallery being 105 feet from the floor. The cubic capacity of the interior is one-half larger than the structure of 1851. The superficial area of the ground floors and galleries is 843,656 feet. The glass roof would cover 25 acres of ground, and the panes which give the building its crystal title would, if placed end to end, extend 242 miles; while the light columns which sustain the fabric, if treated in the way suggested, would measure more than 16 miles. The pipes through which warmth is circulated through the building, are 50 miles in length."

Eighty-five new students entered Union College at Schnectady, New York, under the presidency of Rev. Dr. Nott, on the 11th of September.

SUMMARY.

A colored girl in Delaware the other day viciously seized with a fancy for wearing to a "meeting" some finery, put on clothes which did not belong to her, but before she returned was nabbed by the constable. We record the case as we find it: She was not convicted of stealing the clothes, but taking them to wear for the occasion. We do not make the distinction, but it is made. The costs of the trial were $37 14, and in addition to paying these, she was to receive a number of lashes. Unable to pay the fine, she would have been sold as a slave for seven years, but for the timely interposition of Thomas Garratt, who advanced $15, and the remainder of the fine was then remitted.

In the Court of Appeals at Lewisburg, Virginia, the judgment in the case of Farish & Co. vs Reigle, coming up from Shenandoah, has been affirmed. Reigle was injured by the upsetting of one of Farish & Co.'s stages, and brought suit for damages, which were fixed by a jury at between $9,000 and $10,000. Farish took an appeal from a decision of the Court below, and brought it to the Court of Appeals, which sustained the Circuit Court, thus imposing upon Farish & Co. not only the payment of the original damages, but the cost of the suit, making in all but little short of $11,000.

Samuel Williams, a colored man, has one of the finest farms in Washington county, Md. The Haggerstown *Herald* states that, at the age of 38 years, he was a slave in Stafford county, Va., but subsequently purchased his freedom from his own earnings. He then bound himself to years of servitude until he could purchase his wife and children, which he accomplished when he was fifty years of age. Now he owns a farm worth $10,000, and personal property amounting to several thousand more, all earned by his own labor. He is now 73 years of age.

The Hartford *Courant* says, that in the month of July there were twenty commitments to the work-house in that city; in the month of August, eight; and on Saturday, Sept. 9, *there was not a single male person in the work-house*, and the building, but for two females, would be tenantless! The *Courant* attributes this happy state of things to the operation of the new Connecticut Liquor Law.

The whole number of buildings destroyed in Greytown was 157. The computed value of these with their contents was $1,500,000. Only eight small buildings were saved from the general ruin. The owners of the property, besides residents of the city, comprise Americans, English, Germans, and Italians, residing in Granada and Italy; Nicaraguans, citizens of the interior towns of Nicaragua; and several Frenchmen, who had valuable property in charge.

The Lords of the Treasury, upon the recommendation of Right Hon. Viscount Canning, her Majesty's Postmaster-General, have awarded Mr. John Dicker, inspector of mails, the sum of £500, as a compensation for his invention of an apparatus for transferring mail-bags to and from railway carriages at full speed without stopping.

A Polytechnic College, for the State of Pennsylvania, has been organized, and has been in existence in Philadelphia for more than a year past. It is founded on the plan of the Industrial Colleges of Continental Europe, and is designed to afford a thorough professional education to students intended for engineering, mining, agriculture, and the chemical arts. The present session, which is just commencing, opens under flattering auspices.

The difficulties which have existed for several years between the people of Erie, Pa., and the Erie and N. E. Railroad Company, and which created so much excitement throughout the country in December, January, February and March last, have been before the Supreme Court for adjudication. From it a decree has gone forth, ordering the Company to remove that portion of their road which is built on the streets of Erie and Harbor Creek.

Letters from St. Petersburgh say that two batatlions of skaters have been organized at Cronstadt. Their mode of action is known from former wars. Their vocation is to slide over the ice, to operate against any island that may be occupied by the enemy. Battalions of skaters are also being established in other garrisons.

Two compensations have been suggested as likely to balance the evil of the long-continued dry weather. One is, that the insects which have been so destructive to crops, &c., in past years, may be killed—the progress of the cholera has been somewhat abridged, from what would have been its ravages in a wet summer.

The Detroit *Tribune* says: Accounts from all parts of the State that reach us through private channels and our exchanges, unite in saying that the present harvest is one of the best ever known in the State. Wheat, in some localities, may not quite come up to the mark, but in others it will, while corn and oats never looked better."

A letter from San Francisco, dated Aug. 1, says, "The ship S. S. Bishop, which cleared yesterday for New York, has some 12,000 bushels wheat and barley on board, and another vessel loading takes about the same quantity to England. This promises to be an immense trade ere long. All kinds of grain are extremely low with us now."

In the town of Carver, Plymouth county, there is a braid factory, which turns out about two thousand gross of shoe-strings per month. The building is 33 by 112 feet, three stories high; the waterfall is fourteen feet, equal to forty horse power. The machinery takes the material in the raw state, and completes a handsome braid. This is the only establishment of the kind in New England.

The savans of Paris are going to introduce the Dioscorea Japonica as a substitute for the potato. It is a tubercler vegetable, with a more delicate flavor than a potato. It will be funny, till we get used to it, to tell Betty to "peel the dioscorea japonica for dinner," won't it?

A mulatto slave, who worked in the office of the Louisville *Journal*, made his escape to Canada a few days ago, and sent his mistress a letter therefrom, informing her of his safe arrival.

The Pewterers' Company in London hold an estate upon condition that they shall, out of its rents, provide faggots for the burning of heretics.

On the 12th of September there was much excitement in Chicago, in consequence of the the attempted arrest of a fugitive slave by three men from St. Louis. The slave was found in one of the principal streets, and seized by the men without the assistance of the officers of the law. The cries of the fugitive speedily drew together a large crowd, and in the confusion he was torn from his captors. They instantly made an attack on the crowd, recaptured the fugitive, and one of them fired a pistol, wounding a citizen. The three were then arrested, and lodged in jail.

A dispatch dated Cincinnati, Wednesday, Sept. 20, 1854, says: As the 11 o'clock train from Dayton, on the Cincinnati, Hamilton and Dayton Railroad, was running round a heavy curve near the dépôt in this city, the two hindermost cars ran off the track and fell down an embankment, a distance of ten feet, into the canal, resting bottom-upward. No one, so far as ascertained, was killed, but upward of thirty persons were badly injured.

The proprietors of the *Enquirer, Times, Commercial, and Columbian*—four daily journals of Cincinnati—have combined to raise the price of their papers from ten to twelve cents a week. They alledge as reasons for the change the fact that newspaper publishing is less profitable than any other business requiring a similar outlay of capital, talent and labor, the increase in the cost of making newspapers owing to competition, the rise in paper, wages, rents, fuel and provisions.

A dispatch dated Boston, Thursday, Sept. 21, 1854, says: The last number of the *Commonwealth*, Free-Soil paper of this city, appeared to-day. The publishers announce that it don't pay, and that they have sold out to a firm who are soon to issue a new evening paper to advocate Anti-Slavery, Temperance and Protestantism, but not in a partisan manner.

The great Chemist Charles Enderlin is dead. He came to this country in October, 1850, and established himself in the City of New York. He was born on the 16th of April, 1813, studied pharmacy in Heidelberg under Geiger, medicine in Heidelberg and Würtzburg, and chemistry in Giessen under Liebig, who pronounced him the most eminent chemist in Germany.

It is a rather noticeable accident, that the New York Whig State Ticket comprises two Editors and never a Lawyer. Mr. Clark, the candidate for Governor, is a thrifty hardware merchant at Canandaigua; Mr. Fitzhugh a miller and forwarder at Oswego; Messrs. Raymond and Bowne make newspapers for a living.

Dates from Mexico to the 3d inst., apprize us that the leaders of the revolution were not captured, though their losses were considerable. In Taumaulipas the people quietly returned to obedience. In Guerrero and Michoacan the friends of Alvarez have had some severe blows, a noted leader named Narcisso Valle being killed, and the famous Maldonado and Alarcon taken prisoners and shot. The Durango Indians are perpetrating great outrages.

During the twenty-four hours ending at noon, Sept. 19th, five ships arrived in the port of New York, bringing an aggregate of 2,057 passengers. One of these vessels, the Isaac Bell, with 607 passengers from Havre, lost nineteen passengers on the voyage from Cholera. The Yorktown, another ship from London, with 630 passengers, buried 21 of them at sea from the same cause.

A dispatch dated New Orleans, Saturday, Sept. 16, 1854, says: In consequence of the continued ill feeling evinced between the Irish and the Know-Nothings, the Mayor has deemed it prudent to issue his proclamation requesting all well-disposed citizens to enrol themselves as Special Police, for the purpose of maintaining the laws and protecting property.

A building fell in Lowell, on Saturday afternoon, Sept. 16th, burying three persons, one of whom, Dennis Shea, seventeen years of age, was instantly killed. The others escaped with slight bruises. The building had been partially burned before the accident.

A dispatch dated Boston, Monday, Sept. 18, 1854, says: In regard to the sale of Mr. Webster's right in the Franklin estate, it is said that it will probably be bought by Mr. Paige, one of the trustees, and that no outside competition is expected or desired.

The ship Indiana, on her way from New York to New Orleans, put into Key West on the 24th of August, on account of trouble among her crew. One of the sailors afterward turned "State's evidence," and divulged a plot, from which it seems they were to murder the captain and destroy the ship on the very day she put into port.

The Troy *Whig* of Sept. 20th, says that on the 16th inst., Marshal Mott arrested Arthur C. Nelson, Postmaster at Keesville, Essex Co., and editor and publisher of the Keesville *Gazette* of that village, on a charge of abstracting money from letters directed to his office, and of embezzling letters containing drafts, &c.

On returning home a day or two since, says the Bordentown *Register*, we found lying on our table, a peach presented by Dr. W. M. Fahnestock, of this city, which measured 11 inches around it, and weighed three-fourths of a pound, and of a very superior flavor. The Dr. had a basket of these mammoth peaches presented him by a friend in Harrisburg, Pa., and this was about the average size.

The Whig New York State Convention agreed on the following nominations:

For Governor—MYRON H. CLARK, of Ontario.
For Lieut. Gov.—H. J. RAYMOND, of New York.
For Can. Com.—HENRY FITZHUGH, of Oswego.
For Prison Insp.—NORWOOD BOWNE.

The Hon. John M. Botts recently had his wallet, containing $811, stolen from his pocket, while purchasing a ticket at the New York Theater. Officer Allison had been watching the thief, and caught him in the act, recovering the money.

A correspondent writes from Auburn: "We have the news here of the destruction of more or less of the buildings of Dr. J. C. Jackson's extensive and widely-known Water Cure, at Glen Haven. The original and central building is said to have been totally consumed."

Corn Husks we see suggested as a material for Paper. This seems to us an excellent idea. Those husks are most abundant throughout the country, and must contain a very large per centage of fibrous substance capable of being reduced to a pulp.

A Southern editor advertises, that he wishes to unite himself to an "Owe-Nothing Society," and hopes all his subscribers will do likewise. The *Christian Secretary* adds to the above: "We should be glad to join such a society ourself, but can not do so without the coöperation of all our subscribers."

A Western exchange says, "It strikes us that we should look a long time at $5 before we would exchange it even for Grisi's excellent notes. Five dollars will buy nearly half a barrel of flour. While flour and music are both up to famine prices, we recommend people who are not rich to stand by the flour-barrel."

Dr. Wildman, who recently introduced muriated tincture of iron in the treatment of yellow-fever at Savannah, died of the prevailing epidemic at that city on Sunday last. It is said that he had cured upward of one hundred and fifty patients with his peculiar remedy, since the 21st of August.

The Protection Insurance Co., of Hartford, Conn., have failed. The drouth, the fires, and the monied interests of the country, are inseparably connected. The Directors of the company have made an assignment.

The cholera has raged sadly at Pittsburg, Pa. There were 39 deaths from it on the 14th of September, 51 on the 15th, 25 on the 16th, 40 on the 17th, and 53 on the 18th.

Letters from residents in the western part of the State of Ohio, mention that the crop of apples in that vicinity is very large, and the fruit is sold at low rates. Good apples are plenty at from 30 to 40 cents a bushel.

The New York *Journal of Commerce* remarks upon the many disasters which have fallen upon the country during the month of August. It estimates the loss by fires at $2,577,000.

The largest cargo of corn ever received at Buffalo in a sail vessel was carried into that port on Friday, in the bark Great West, Capt. Dickson. She had 28,000 bushels.

The Texas *Ledger* has the following bit on the patriarchal institution, which speaks for itself: "All the negroes belonging to Mrs. W. S. Wallace ran away last night. Five hundred dollars is offered for their recovery."

New York Markets—September 25, 1854.

Ashes—Pearls $6 25; Pots 7 00

Flour and Meal—Flour has declined, and is selling at $8 25 a 8 62 for mixed to good brands Upper Lake and Michigan, 8 50 a 8 62 for common to good State.

Grain—Wheat, 1 82 for white Canadian, 2 00 for white Genesee. Rye 1 22. Barley 1 14 for good two-rowed. Oats, 51 a 56c for State and Western. Corn 78 a 79c for Western mixed.

Provisions—Pork 12 00 for prime, 14 25 for mess. Beef 10 00 a 11 25 for country mess. Lard 10¾ a 12c. Butter 13 a 17c for Ohio, 19 a 22c for State. Cheese 9 a 10½c.

Hay—1 00 a 1 06 per 100 lbs.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Potatoes—3 00 a 3 75 per bbl for Pink-eyes, 3 50 a 4 25 for Sweets.

Seeds—Clover 12c. Timothy 2 75 a 3 12 per bushel for mowed, 3 25 a 3 75 for reaped. Flax-seed 1 65.

Tallow—13c for Butchers' Association.

Wool—28 a 30c for native, 42 a 45c for Am. Sax. Fleece.

MARRIED,

In Brooklyn, on the 19th inst, by Rev. J. W. Sarles, Mr. DANIEL W. HARRINGTON, formerly of Cambridgeport, Mass., to Miss SARAH KNOWLES, daughter of J. P. Knowles, formerly of Charlestown, R I.

Sept. 14th, by Eld. Samuel Davison, Mr. CHARLES B. MILLER, of Southampton, Ill., to Miss ELIZABETH CULVER, of Knox County, Ill.

In Genesee, N. Y., September 18th, by Elder P. S. Crandall, Mr. GEORGE K. CHAPIN to Miss EMMA D. TRUMAN, both of Genesee, N. Y.

In Williamsburgh, Sept. 14, by Rev. Beriah Green, of Whitesboro, Mr. JONATHAN S. GREEN, of Brooklyn, to Miss EMILY B., daughter of Gilbert W. Hunt, of Williamsburgh.

On the 16th of September, (evening after the Sabbath,) by Eld. Elias Burdick, DANIEL CLARKE, of Plainfield, Otsego Co., N. Y., to SUSAN M. STILLMAN, of DeRuyter, Madison Co., N. Y.

DIED,

In Plainfield, N. J., Sept. 18th, of dropsy on the chest, after an illness of near two months, REBEKAH DUNHAM, wife of Dea. Randolph Dunham, aged 67 years. Mrs. Dunham had been a member of the Seventh-day Baptist Church in Plainfield ever since its organization, and was esteemed a "mother in Israel." Her frankness and hospitality had endeared her to a large circle, by whom, in common with her family, she will be deeply mourned, even though they feel assured that for her it was better to depart and be with Christ.

At her residence in Hopkinton, R. I., August 19th of consumption, Mrs. MARY HOXIE, relict of Edward Hoxie, Esq., of Charleston, aged 87 years. For forty years she had been a consistent and exemplary member of the church of Christ—twenty years of which time she had been a widow. She bore with Christian fortitude and resignation the gradual, though sure and fatal progress of the disease which finally terminated her pilgrimage. During her last sickness, she manifested a firm reliance in the merits of her Redeemer, saying, 'All the days of my appointed time will I wait, till my change cometh. J. C. B.

In Hopkinton, R. I., August 28th, Mrs. MARTHA SAUNDERS wife of Clarke Saunders, aged 43 years. Sister Saunders was a member of the 3d Hopkinton church in R. I., and we trust she has gone to join the church triumphant.

In Stonington, Conn., Aug. 29th, Mrs. NANCY CRANDALL, widow of the late Daniel C. Crandall.

In Savannah, Ga., Aug. 12th, of yellow fever, Mr. BENJAMIN CRANDALL, in the 38th year of his age.

In Petersburgh, Rensselaer Co., N. Y., August 30, LOLA ELIZA VARS, aged 2 years, 6 months, and 18 days.

Lo! in her clay cold bed she lies,
Beneath the verdant sod.
While her departed spirit flies
To meet her Saviour, God.

Near Marlboro, N. J., Sept. 17th, after a brief illness, of cholora morbus, ZEBEDIAH DAVIS, aged 75 years. He was a member of the Seventh-day Baptist Church at Shiloh, and expressed entire resignation to the Divine will. D. C.

Near Marlboro, N. J., Sept 17th, from hemorrage of the lungs, CHARLES L. NOBLE, in the 22d year of his age. He was a member of the Marlboro Seventh-day Baptist Church, of very amiable disposition, and much beloved. D. C.

LETTERS.

Wm. F. Randolph, Elias Burdick, I. F. Burdick, D. L. Browning, R. S. Burdick, G. S. Crandall, Samuel Davison, Charles Potter, E. R. Clarke, John Webster, Azor Estee, C. Stevens.

RECEIPTS.

FOR THE SABBATH RECORDER:

L Browning Montville, Ct	2 00 to vol.	11	No 52
C Stevens Paris, Me	2 00	12	13
A B Babcock New Market, N J	1 00	11	37
Henry R West Marlboro, N J	4 00	11	52
Hege Sims "	60	11	16
Jesse M Davis Lost Creek, Va	2 00	11	39
B Bond Buchanan, Va	2 00	11	39
Noyes Spicer Indianapolis, Ia	1 00	11	39
R S Burdick Janesville, Wis	1 00	11	39
P F Davis Edgarton, Wis	2 00	11	52
John T Vars Petersburg	2 00	11	20
Enos P Crandall Phillipsville	5 00	10	43
E D Spicer Adams	2 00	11	52
Joseph Hull "	2 00	12	13
Horace Green Adams Center	2 00	10	52
A P Harris "	2 00	11	52
A M Whitford "	2 00	11	52
S L Babcock "	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm F Randolph, Green Brier Run, Va	1 00
Lucretia Browning, Montville, Ct	1 00
P F Davis, Edgarton, Wis	1 00

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. A. UTTER, M. D.,
Physician and Proprietor.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

INSTRUCTION.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

EXPENSES.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

REGULATIONS.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the school at the opening of the Fall Term.

DAVID DUNN, Pres. of Board of Trus.
ISAAC H. DUNN, Sec'y.
NEW MARKET, N. J., July 20, 1854.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P.M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

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The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

Ayer's Cherry Pectoral.

"*Wisdom shall bow down to it, and the great of the earth, shall kneel before it.*"

NEVER could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

VERMILLIONVILLE, La., April, 1853.

Mons. le DR. J. C. AYER:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

DR. J. C. AYER—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

DR. J. C. AYER:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Miscellaneous.

The First Man I Killed.

A young English sailor, on the verge of the Black Sea, gives an account of a skirmish in which he was engaged with a party of Russians, one of whom he shot. It shows how dreadful is war, how opposed it is to the sensibilities of our nature. In writing home to his friends, the generous young sailor said:

"We dispersed a few hundred yards distant from the beach, to keep the coast clear while the boats' crew made prizes of the guns. The enemy had the advantage of the wood, and also knowing the country well, and a troop of them showed in advance. We were ordered to fire. I took steady aim and fired on my man at about sixty yards. He fell like a stone. At the same time, a broadside from the —— went in among the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to *him*, to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so, than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest, where the wound was. He breathed hard, and the blood poured from the wound and also from his mouth every breath he took. His face was as white as death, and his eyes looked so big and bright as he turned them and stared at me: I shall never forget it. He was a fine young fellow, not more than five-and-twenty. I went down on my knees beside him, and my breast felt so full, as though my own heart would burst. He had a real English face, and did not look like an enemy. What I felt I never can tell; but if my life would have saved his, I believe I should have given it. I laid his head on my knee, and he grasped hold of my hand, and tried to speak, but his voice was gone. I could not tell a word he said, and every time he tried to speak, the blood poured out so I knew it would soon be over. I am not ashamed to say that I was worse than he; for he never shed a tear, and I couldn't help it. His eyes were closing when a gun was fired from the —— to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns which we had taken, and where our mariners were waiting to man the second boat, and then he pointed to the wood, where the enemy was concealed. Poor fellow! he little thought how I had shot him down. I was wondering how I could leave him to die, and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and with a sigh he was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time. I somehow thought of every thing I had heard about the Turks and Russians, and the rest of them; but *all that* seemed so *far off*, and the dead man *so near!*"

Cheese-Making.

A variety of circumstances, such as a distance from calving, breed, climate, food, &c., affect the quality as well as the quantity of milk; so that it is impossible to state what is its average composition. Henry and Chevallier found in the first milk or beistings, 15 per cent. of casein or curd, and only 2 1-2 per cent. of butter. The same chemists give, as the composition of ordinary cows' milk, casein or curd 4.48 per cent. butter 3.13, milk sugar 4.77, saline matter 0.60, water 87.02. The average of five determinations made by Boussingault with milk from a French cow, fed each week on different food for five weeks, was: Casein 3.24 per cent., butter 4.06, sugar 5.38, salts 0.19 water 87.13. The average of four determinations of milk from a Swiss cow, fed each week on different food for four weeks, was: Casein 3.75 per cent., butter 3.75, sugar 4.75, salts 0.28, water 97.47. The average of nine analyses of the milk of a Short-horn cow, made by Dr. Playfair, for the purpose of ascertaining how far the quality of milk was affected by different foods, was: Casein 4.17 per cent., butter 5.00, sugar 4.12, salts 0.54, water 86.17. We do not give the results obtained from the different foods, because from the short period the cows were kept on any one food we do not deem them trustworthy indications of the milk, butter and cheese capacities of the several articles of food used. But we may take the results as indicating, to some extent, the average composition of milk.

In studying the principles of cheese making, it is especially desirable to possess a clear conception of the nature of the sugar of milk and its transformation into lactic acid, &c. Every cheese-maker should make some of this sugar of milk, and study its characteristics. It may readily be obtained by taking a quart or two of sweet whey and heating it slightly, adding at the same time some white of egg. This will precipitate the curd and butter, which must be removed by filtering through a fine cloth. The whey will then be clear and free from all impurities. If it is now poured into an earthern vessel and placed in a cool place, in a few days small crystals will settle on the sides and bottom of the vessel. These are sugar of milk. The Swiss shepherds obtain large quantities of this sugar from milk, and it forms in their country quite an article of commerce. If pure, either dry or in solution, it undergoes no change; but if a small quantity of curd or rennet be added, a chemical action ensues, and the sugar is converted into lactic acid. The same acid is produced by the fermentation of brewers' grains, cabbage (sauer kraut,) and a number of other familiar instances. If the fermentation be allowed to proceed, carbonic acid is given off, and alcohol is formed precisely as in the production of wine, whisky, beer, and all intoxicating liquors.

Casein, or curd, is insoluble in water, but readily soluble in water containing an alkali. When milk is drawn from the cow, it has a slightly alkaline reaction. This is owing to the presence of free soda, which holds the curd in solution. If a little muriatic or acetic acid (vinegar) be added to milk, it instantaneously coagulates. The cause of this is readily perceived. The curd is held in solution by free soda, and on the addition of an acid, the soda is neutralized, and the curd, being insoluble in water, destitute of free alkali, is instantly precipitated or coagulated. When fresh milk is kept at a warm temperature, it gradually loses its alkaline character, and in time coagulates and becomes sour. The change which takes place is simply this: The sugar of milk, by the action of the curd, is transformed into lactic acid. This acid unites with the soda, forming a neutral salt—lactate of soda. The milk or whey being thus deprived of its soda, no longer possesses the power of holding the curd in solution, and so it coagulates, or, in other words, the curd is precipitated.

Two drops of lactic acid will instantaneously coagulate a quarter of a pint of boiling milk, though a much larger quantity added to cold milk produces no change. Thus, when milk is kept for several days at a low temperature, it frequently has a sour taste, but does not coagulate. If, however, the temperature be raised, the curd is immediately precipitated. So, too, milk often appears sweet and clear till poured into hot tea or coffee, when it immediately curdles. It is impossible to have milk too hot for coagulation, when the acid is to be added extraneously, or is already formed in the milk; but no sugar is converted into lactic acid, if the milk is kept at from 150 deg. to the boiling point, and it proceeds very slowly at 60 deg., and, it is believed, not at all from 40 deg. to the freezing point. Freezing or boiling the milk, checks for a time the transforming power of the casein, but it does not destroy it, as is the case with brewer's yeast and many other ferments, for when afterwards brought to the proper temperature, and kept for some time, the milk coagulates.

A Love of a Shawl.

We were in the Crystal Palace last week; and as we passed one of the glass cases in the south-west corner of the lower floor, we were attracted by the earnest exclamation of a lady—apparently an English one—saying to her companion:

"What a love of a shawl."

To her it was so, no doubt; yet we might have looked at it, or rather toward it, a dozen times, without noticing its beauty.

The lady's companion was a fine-looking, dark-skinned gentleman, with a very black mustache and black hair covered with a red cap.

He was a Turkish merchant from Constantinople. Our curiosity was awake now. We had heard of the shawls of Thibet, made by years of patient hand-labor, in the families of princes or the nobility, and that their value was often counted, like gold or diamonds, by weight and fineness, to the amount of thousands of dollars, but we had never seen one of the articles.

"How much," said the lady, "is it worth?"

The Turk gave an uneasy shrug of the shoulders, and a very dissatisfied curl of the lip, before he answered.

"I am told, Madam, that a thing in this country has no regular commercial value—that it is worth what it will fetch. I cannot tell what this is worth. I know its cost."

"How much?"

"Two thousand seven hundred dollars."

It certainly was a love of a shawl. We put on our spectacles, but the view through the glass case was unsatisfactory. Fortunately just then our friend Brevoort, Custom-House Officer at the Palace, came up where we were standing wrapt in—not the shawl—astonishment at what we saw and heard. The lady and the Turk walked away to look at four other shawls of the same character, but not quite so costly. We addressed the officer.

"Mr. Brevoort, is this shawl in bond?" "It is." "What is it invoiced at for duty?"

"Let me see—this is the fine one—$2,700. Would you like to look at it closer? It is a perfect gem."

He unlocked the case, and we actually handled a shawl more valuable than some good farms; more costly than some pretty good country stores well filled with "dry goods and groceries."

This shawl is of the finest fabric and needle-work, known as "India Cashmere," and was made in Thibet by the patient industry of one of the most celebrated artists of India, Hadji Mehemed Hassan, for a prince of the royal blood. Shawls of this class are never made in manufactories, but in private families, generally in the houses of the nobility, for their own use, and are only procurable by special favor, as some favorite piece of needle-work, made under similar circumstances, would be in this country.

Mr. Brevoort assured us that nothing has ever been seen in this country before that was even an approach to this in texture and general excellence of perfect workmanship. A part of the work in the corners tells its history in Turkish characters—that is, the name of the prince for whom it was designed, and when and where made. Its size is over one and a half by three yards within the border. Its value, as the owner said, is what it will fetch. We hope, instead of sending it back to Constantinople, as he intends, after the close of the exhibition, that he will prove that value by offering it to the ladies of New York at auction. We think we can assure him a thousand dollars "on speculation" for the first bid. Certainly, in a city where opera tickets sell for two hundred and fifty dollars apiece, such a shawl as this will find a purchaser at half price.

The other shawls are very beautiful, though valued at only about half as much as the "the jewel of Persia." They have been but but a short time in the exhibition, and perhaps have never been seen by a dozen ladies of the city, who are able to wear such costly articles.

These shawls are owned by V. Chiragy, the Turkish Commissioner to the World's Fair. They were found in a state of progress, during his travels in Thtbet, and engaged to be forwarded to him here for the purpose of exhibition as soon as completed, and have only lately arrived. [Tribune.

The Imperial Canal of China.—One of the most extraordinary works of art in the world is the Imperial Canal of China. This wonderful structure, which was built by the Mogul Emperor, Kublai Khan, extends from the vicinity of Pekin, at which city the Emperor fixed the seat of Government, to the Yang-tse Kiang river, a distance of more than six hundred miles to the southward. The canal is in some places tunneled through heights, and at others it is carried through lakes, and over marshes and low grounds, by means of stupendous embankments. Rivers feed it, and goodly ships sail on its waters. It is used not only as a great commercial highway, but as an irrigater and drain to the country through which it flows, and renders available much land which would otherwise be useless. The canal exhibits sound practical skill, and even genius, on the part of its constructors, and as a work of labor it is gigantic. It is one of the greatest of those great works which are to be met with in China on a larger scale than in any other country in the world.

From the Independent Democrat.

My Grandmother's Loom.

BY AUGUSTA M. CLAPP.

In my father's cot, on the verdant hill,
  In a quiet and lonely room,
Where the sun looks in at the window small,
  And at night the cold, sad moon,
There stands upright, and in dust arrayed,
  My Grandmother's ancient loom.

I have silent stood by its side alone,
  And watered the lathe with tears;
It carries me back, and I'm small again,
  And know not sorrowing fears;
I hurry over the wooded way,
  I run in my childish years.

That road led up to a yellow cot,
  With an apple tree before;
A musical bee-house 'neath its shade,
  With a pure and abundant store,
And Grandfather gazed with dim blue eyes,
  From the close and narrow door.

When I came with a song through the alder trees,
  That trembled in summer air,
My Grandmother came, with her cap blown back
  From her forehead and silvery hair,
To warmly welcome her grandchild then,
  To kiss me and meet me there.

In my childish fear, and with folded hands,
  I've trembling and silently stood,
By the bending form, and silvery head
  Bowed over his simple food,
And heard my Grandfather blessings ask
  Of the Maker and Father of Good.

But when by the ancient, worn hand-loom,
  No longer I stood aloof;
The happiest moments of childhood's morn
  Were under that humble roof,
In viewing my Grandmother, sad and calm,
  At work on the warp and woof.

Full many a day she diligent sat,
  And quietly wove alone;
And the treddles under her weary feet,
  Grew thinly fragile and worn,
And under the slide of her withered hand
  The lathe like a mirror shone.

I know you smile at my memories sad,
  And my words of love sincere;
You laugh with scorn, when over my cheek
  There trembles a bright sad tear;
But I say unto you, more than costly gem
  Is her ancient hand-loom dear.

She never could boast of high descent,
  Or of gentle, or noble blood;
But it matters not, her soul was high,
  As any earthly sod;
For she sought no other happiness here,
  Save in the commands of God.

Stick to some one Pursuit.

There cannot be a greater error than to be frequently changing one's business. If any man will look around and notice who have got rich and who have not, out of those he started in life with, he will find that the successful have generally stuck to some one pursuit.

Two lawyers, for instance, begin to practice at the same time. One devotes his whole mind to his profession, lays in slowly a stock of legal learning, and waits patiently, it may be for years, till he gains an opportunity to show his superiority. The other, tiring of such slow work, dashes into politics. Generally, at the end of twenty years, the latter will not be worth a penny, while the former will have a handsome practice, and count his tens of thousands in bank stock or mortgages.

Two clerks attain the majority simultaneously. One remains with his former employers, or at least in the same line of trade, at first on a small salary, then on a larger, until finally, if he is meritorious, he is taken into partnership. The other thinks it beneath him to fill a subordinate position, now that he has become a man, and accordingly starts in some other business on his own account, or undertakes a new firm in the old line of trade. Where does he end? Often in insolvency, rarely in riches. To this every merchant can testify.

A young man is bred a mechanic. He acquires a distate for his trade, however, thinks it a tedious way to get ahead, and sets out for the West and California. But, in most cases, the same restless, discontended, and speculative spirit, which carried him away at first, renders continuous application at any one place irksome to him; and so he goes wandering about the world, a sort of semi-civilized Arab, really a vagrant in character, and sure to die insolvent. Meantime his fellow apprentice, who has staid at home, practicing economy, and working steadily at his trade, has grown comfortable in his circumstances, and is even perhaps a citizen of mark.

There are men of ability, in every walk of life, who are notorious for never getting along. Usually it is because they never stick to any one business. Just when they have mastered one pursuit, and are on the point of making money, they change it for another, which they do not understand; and in a little while, what little they were worth is lost forever. We know scores of such persons. Go where you will, you will generally find that the men who have failed in life are those who have never stuck to one thing long.

[Philadelphia Ledger.

To Choose a Good Milk Cow.

Select from a good breed. We prefer the Devons—bright bay red. The Durhams are roan, red, white and mixtures of these colors. Ayrshire cows are generally red and white spotted. Herefords, red or darker colored, with white faces. Alderneys, pale red and mixed with white. These are the principal colors of the several breeds, of which the Durhams are the largest and Alderneys the smallest. Different inviduals will contend for each breed being the best and only one that should be selected for their milking qualities. But animals of each breed, and of crosses of them, often prove remarkable milkers, and so do some of the native stock of the country. Two families of cows, one owned by Col. Jaques of Ten Hills Farm, near Charlestown, Mass., and one owned by Maj. John Jones of Wheatland Farm, near Middletown, Delaware, were called native breed.

If we were about selecting a milk cow, we would endeavor to get one out of such a herd of good milkers; one with a soft, velvety feeling skin, slim neck, fine legs, broad stern, with what is called a large escutcheon, that is, the hair of the stern pointing inward; a large udder, slim teats, and large veins, commonly called milk veins, on the belly. Above all things, select your cow of a gentle, pleasant countenance, because a first rate milker may be so vicious as to be worthless. Do not look for flesh, as the best cows are seldom fat; their hip bones are often very prominent, and they have the appearance of being low in flesh. A beefy cow is seldom a good milker.

The next thing is, what is a good milker? That is, how much milk must she yield per day? A cow that will average five quarts of milk a day through the year, making 1,825 quarts, is an extraordinary good cow. One that will yield five quarts a day for ten months is a good cow, and one that will average four quarts during that time is more than average quality. That would make 1,200 quarts a year, which, at three cents a quart, is $36. We believe the Orange County milk dairies average $40 per cow, and the quality of the cows is considerably above the average of the country.

It is as important to keep a cow good as it is to get her good. This can never be done by a careless, lazy milker. Always milk your cow quick and perfectly clean, and never try to counteract nature by taking away her calf. Let it suck, and don't be afraid "it will butt her to death." It will distend the udder, and make room for the secretion of milk. Be gentle with your cow, and you will have a gentle cow. Select well, feed well, house well, milk well, and your cow will yield well. [Tribune.

Agricultural Statistics.

How very humiliating it is to every American farmer, to know that the British government, at the request of the farmers of England, have appropriated, in addition to the usual appropriation for census statistics, &c., the sum of £13,000 for the obtaining of Agricultural Statistics, more than $60,000 of our currency, and at the same time to know, that our government, to whom agriculture is much more important than to England, as our products are many times as great, have made no separate appropriation for this branch of statistics.

How much longer will our farmers rest quiet under this insulting neglect on the part of our Congress? Here we are, almost the only great nation in the world which is not engaged in war, with the power to produce any amount of supplies of the non-perishable grains for the European market, and without the means of knowing the number of acres appropriated to such use, in our own country; while the cotton planter, the merchant, the sugar grower, are all informed accurately as to the product, probable supply and demand, on which to found the basis of their year's business, the farmer alone is compelled to *guess* at probable requirements for his crops.

This state of things cannot long exist. It is either true or false, that the agriculture of the United States is its most important interest; and if true, the spirit of enterprise that actuates all other classes of the community, must find its way among the farmers, and they will demand such government action as will meet requirements.

Our best interests are tossed about as if they were soap bubbles, by our legislators, while points of policy of comparatively little value are trumpeted forth as the exciting topics of the day.

Let every township have its Farmers' Club, and let every farmer feel it a moral duty to attend it; let every State Society receive the reports of these clubs, and publish them for the benefit of the whole; and at an early day the farmers, through town, county, and State societies, will have an organization that can make itself felt even in the marble halls of Washington.

An Indian Ceremony.

Among the many curious ceremonies characteristic of the California Indians, one of the most interesting and imposing is said to be the "Feast of Gypsum,"—which celebrates the introduction of boys to manhood. On the occasion of this ceremony, due notice of the feast having been given, and invitations extended to neighboring friendly villages, all the youths who have attained the requisite age are confined within the dwelling of some chief, and obliged to swallow a decoction of gypsum or stramoum, sufficiently strong to destroy all power of muscular action and sensibility for an entire night. The female choir of the village then assemble around the tent, decorated in their gayest dress, and surrounded by a body guard of old men, one of whom acts as director of the proceedings. The young men and invited guests enter the ring, divested of the greater part of their clothing, profusely ornamented with feathers, and covered with alternate stripes of black and white paint. The director then makes a short speech and commences dancing. The entire choir burst out into a song by no means unmusical, and all the men within the ring proceed to follow the example of their director in a series of steps which set at defiance all conventional rules for the poetry of motion. At the close of the song the old men puff from their mouths a volume of wind towards heaven, and with a loud howl the dancers retire to recover breath.

Three nights are spent in this manner, with the exception that after the first night the youths, who have recovered from their stupor, are allowed to participate in the dancing. On the day after their recovery from the effects of the medicine—which effects are said to resemble somewhat the delightful sensations produced by the haschish of the Arabs—they are presented with water and paint, and after having performed their ablutions and painted themselves, are led into the field and taught the mysteries of planting and harvesting—also how to construct the various kinds of lodges, and how to ensnare the different species of game used by them for food. They are also daily lectured upon the "arts" of war and deception. This instruction continues for three days, at which time they are inducted into a new and higher style of dance. On the third day they are lectured upon religion, the creation of the earth, and the history of the human race, and are then dismissed to the liberties of manhood.

How to make Crayons.

Every school-room has, or should have, blackboards. On these, chalk is almost universally employed. There are many objections to the use of chalk, not the least of which is, that after a problem is performed, the finger and clothing present a "dirty white" appearance. Crayons are far preferable. Could they be generally employed, it would be a favor done to some delicate hands, to say nothing of a large amount of wearing apparel.

White crayons may be made of Paris white, or Spanish white, which is nearly the same, and wheaten flour and water. The correct proportions are five pounds of Paris white, one pound of flour, and sufficient water to make a dough of these materials, hard enough not to crumble, and soft enough to roll. Little balls of this are then rolled out into cylinders about the size of a pipe-stem, and laid away in a warm place, or in the sun, to dry; the drying will generally require from twelve to twenty-four hours.

The process of rolling may be performed upon a table, or any flat board. This process will be expedited somewhat, and the crayons be of a more equal size, if a rolling board be employed; which is simply a strip of board, say a foot in length, and eight or ten inches in width, with a handle on the top, and with the edges upraised about a third of an inch in thickness on the side of the lower surface, on which it may slide back and forth, as the crayons are rolled. With an apparatus simple as this, crayons may be made with great rapidity and cheapness. Every school contains some lad possessing skill enough to manufacture them with ease. The expense is trifling, scarcely greater than that of chalk, while it is far superior.

[Massachusetts Teacher.

Thirst in the Arctic Regions.

The use of snow when persons are thirsty does not by any means allay the insatiable desire for water; on the contrary, it appears to be increased in proportion to the quantity used, and the frequency with which it is put into the mouth. For example, a person walking along feels intensely thirsty, and he looks to his feet with coveting eyes; but his good sense and firm resolution are not to be overcome so easily, and he withdraws the open hand that was to grasp the delicious morsel and convey it into his parching mouth. He has several miles of a journey to accomplish, and his thirst is every moment increasing; he is perspiring profusely, and feels quite hot and oppressed. At length his good resolutions stagger, and he partakes of the smallest particle, which produces a most exhilarating effect; in less than ten minutes he tastes again and again, always increasing the quantity; and in half an hour he has a gum stick of condensed snow, which he masticates with avidity, and replaces with assiduity the moment that it is melted away. But his thirst is not allayed in the slightest degree; he is as hot as ever, and still perspires; his mouth is in flames, and he is driven to the necessity of quenching them with snow, which adds fuel to the fire. The melting snow ceases to please the palate, and it feels like red-hot coals, which, like a fire-eater, he sifts about with his tongue, and swallows without the addition to saliva. He is in despair; but habit has taken the place of his reasoning faculties, and he moves on with languid steps, lamenting the severe fate which forces him to persist in a practice which in an unguarded moment he allowed to begin. I believe the true cause of such intense thirst is the extreme dryness of the air when the temperature is low. [Sutherland's Jour.

The Philosophy of Rain.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts, derived from observation, and a long train of experiments, must be remembered:

1. Were the atmosphere everywhere at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, is proportionally greater in warm than cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmospheve. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapor, though it be invisible, and the sky cloudless, if its temperature is suddenly reduced, by cold currents descending from above, or by the motion of a saturated air to a colder latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain? What but Omniscience could have devised such an admirable arrangement for watering the earth?

Productive Farming.

In a treatise on "Productive Farming," just issued from the press, the following observations occur:—

It is in vegetable as in animal life; a mother crams her child exclusively with arrow-root—it becomes fat, it is true, but, alas, it is rickety, and gets its teeth very slowly, and with difficulty. Mamma is ignorant, or never thinks, that her offspring cannot make bone—or what is the same thing, phosphate of lime, the principal bulk of bone—out of starch. It does its best; and were it not for a little milk and bread, perhaps now and then a little meal and soup, it would have no bones and teeth at all. Farmers keep poultry; and what is true of fowls is true of a cabbage, a turnip, or an ear of wheat. If you mix with the food of fowls a sufficient quantity of egg shells or chalk, which they eat greedily, they will lay many more eggs than before. A well-fed fowl is disposed to lay a vast number of eggs, but cannot do so without materials for the shell, however nourishing in other respects her food may be. A fowl, with the best will in the world, not finding any lime in the soil, nor mortar from walls, nor calcareous matter in her food, is incapacitated from laying any eggs at all. Let farmers lay such facts as these, which are matters of common observation, to heart, and transfer the analogy, as they may do, to the habits of plants, which are as truly alive, and answer as closely to every injudicious treatment, as their own horse."

Argument for the Bow and Arrow.—Bows and arrows, Franklin said, were good weapons, and not wisely laid aside—first, because a man may shoot as truly with a bow as with a common musket; secondly, because he can discharge four arrows in the time of charging and discharging one bullet; thirdly, because his object is not obscured from his view by the smoke of his own comrades; fourthly, because a flight of arrows seen coming upon them terrifies and disturbs the enemy's attention to his business; fifthly, because an arrow sticking in any part of a man disables him until it is extracted; and sixthly, because bows and arrows are more easily provided every where than muskets and ammunition. 30,000 Frenchmen fell at Cresy, mostly pierced by the arrows and bolts of the English and of their Genoese auxiliaries. [Dickens' Household Words.

It is said that the receipts of the New Haven and New London Railroad this season are 45 per cent. in advance of last.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. *Old Bells* taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N.Y.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
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$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

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" " " one year, 10 00

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOL. XI.—NO. 17.

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The Sabbath Recorder.

For the Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Does the Mosaic Account fix the Antiquity of the Earth?

Since science and revelation treat of the same subjects only *incidentally*, we ought only to expect that the facts of science, *rightly understood*, should not contradict the statements of revelation, *correctly interpreted*. If it be urged, that scientific men often put forth contradictory hypotheses, and therefore are to be regarded with distrust, it may be urged with equal truth, that theologians often put forth contradictory *interpretations* of the revealed Word, and hence, by parity of reasoning, their interpretations are to be regarded with distrust. The danger is not all on one side, and I am sure that revelation has been subject to as many false interpretations as nature has.

When science affirms that the sun is stationary with respect to the earth, it affirms what the Bible does not deny, although it represents the sun as rising and setting, and the earth as immovable. In this the inspired writer accommodates his language to the common notion respecting the celestial phenomena to which he incidentally alludes. If he had used the strict language of science, he would have defeated his own object, since he could not have been understood. Science had not yet announced the fact that the motion of the sun is only *apparent*, while the *real* motion is that of the earth.

When science affirms, that the earth is more than six thousand years old, it affirms what the Bible does not deny. When it incidentally refers to the facts of geology, it uses language adapted to the common understanding of those to whom it was addressed, as in the case of astronomy. Such a use of language is not to stand in the way of human progress, because it *appears* to contradict the well-established truths of science. It does not *in truth* contradict them. The *great event* of the Adamic creation was the introduction of man upon the earth; hence the narrative all clusters around this event, and centers in it. By a series of stupendous miracles, the earth was fitted for its new tenant, while the heavenly orbs were appointed rulers of day and night. This fitting up of the earth, and peopling it with its present races of animals, with man at their head, and the subsequent instituting of the Sabbath, is the theme of the first chapter of the Mosaic account. Introductory to so sublime a narrative, it was fitting to announce, that "in the beginning God created the heavens and the earth." My full conviction is, that the verse just quoted was placed by the hand of Inspiration at the opening of the Bible, as a distinct and independent sentence—that it was the Divine intention to affirm by it, that the material universe was primarily originated by God out of nothing—and that this originating act was quite distinct from the acts included in the six natural days of the Adamic creation; and further, that a long period intervened between this originating act and the act of the first of the six days work subsequently described. Now, since the inspired record neither affirms the brevity nor denies the length of this interval, we are at full liberty to predicate our conclusions on such data as we may find elsewhere. But I am not quite sure but that this view may be sustained by considerations connected with the sacred record itself, independent of the teachings of science. I am at least sure, that many leaders of the church, eminent for learning and piety, have adopted this view, long before geology was developed as a science, or claimed to affirm anything on the subject. Among the most ancient of these, I may mention Gregory Nazianzen, Justin Martyr, Basil, Caesarius, Origen, Augustine, Theodoret, Episcopius, and others. In more modern times, but prior to the discoveries of geology, this same view has been maintained by such judicious and learned men as Calvin, Bishop Patrick, and Dr. David Jennings. Now this view of the subject was arrived at by these learned divines, independently of all geological considerations, and in the entire absence of evidence from this quarter. This interpretation was made on biblical grounds alone. This view, then, is not chargeable to geology alone, but, happily, geology illustrates and confirms it.

Now, let us see if this view is entirely groundless, when referred to scripture testimony alone. Certainly, the above-named commentators must have found some evidence of their belief in the sacred record. No one, certainly, will claim that the phrase, "*in the beginning*," fixes the *date* of the creating fiat, for nothing could be more indefinite as to time when. Nor will any one versed in biblical lore attribute any importance to the fact that the conjunction *and* connects the first three verses of the account. They do not therefore identify the event of the first with that of the second and third verses. This word rendered *and* in our text, (Hebrew, *vau*) has great latitude of meaning, and is often translated *but*, as in the next chapter, verse 17. It is the opinion of the most able philologists, that it should be thus rendered at the beginning of the second verse of the first chapter of Genesis. Hence the elder Rosenmuller translates it thus, in connection with the first verse: "In the beginning God created the heavens and the earth; afterwards the earth was desolate," &c. So, also, Dathe, a cautious and judicious critic: "In the beginning God created the heavens and the earth; but afterwards the earth was waste and desolate." If such translations be true—and no good linguist denies their truthfulness—the second verse not only allows, but affirms, that a period intervened between the first act of creation and the first of the six days' work. It is also found, that in some old editions of the English Bible, in which the chapters are not divided into verses, a break occurs at the end of what is now the second verse, and a figure (1) at the beginning of the third verse, denoting that what precedes the third verse is independent of it. It is also to be observed, that with the creating process of the third day, a new formula of expression is adopted, showing its non-identity with the originating act. From such considerations, connected solely with the text itself, such learned fathers of the church as I have referred to, have concluded that the Mosaic account does not fix the antiquity of the earth, and that a period of time elapsed between the first creating fiat, and the first day.

Now, when the light of science is let in upon this interpretation, its truthfulness assumes a certainty, too clear for reasonable doubt.

It will be sufficient to present some of the leading points of evidence which geology affords of the great antiquity of the earth, although, to the student of geology, these evidences present themselves at every stroke of the hammer. To those unacquainted with geological science, these evidences may not appear, and on being presented may not be appreciated, and of course such persons will be cautious of their affirmations.

The first important conclusion at which every careful observer will arrive, is, that the rocks of all sorts which compose the crust of the earth, called stratified rocks, are the result of second causes; in other words, they are not now in the condition in which they were originally created. Some have been melted, and reconsolidated and crowded in between others, or spread over them. Others have been worn into mud, sand, and gravel, by atmospheric and aqueous agencies, and again consolidated, enveloping myriads of animals and plants, which now lie embedded in all states, from the animal or plant scarcely changed at all, to the perfect petrifaction, lying at all depths, from the surface to the bottom of the fossiliferous rocks, a distance of not less than seven miles. Thus it appears, that chemical and mechanical agencies have been at work to bring rocks into their present state, and that an immense period has been required to produce the effects we behold. The stratified rocks extend some three miles below the point at which fossils disappear, thus making a depth of about ten miles of rocks which appear to have been formed by particles worn from the unstratified, by the action of air and water, and conveyed into oceans and lakes, and there deposited, as the same process is now going on. The animals and plants which died in the waters sunk and were embedded in the mud; next, this deposit was hardened into stone, and finally raised out of the water, so as to become dry land. This process of forming rocks is very slow, so that the accumulations at the present time do not exceed a few inches in a century. That this process has been thus slow through all past time, (as the general rule,) is shown by the perfect state of preservation in which the remains of plants and animals are found in most of the formations, and the even and regular manner in which the beds are laid down. Now, when we consider that rocks ten miles in thickness have been thus deposited, who will say that six thousand years is adequate for the work? During the six thousand years which have elapsed since man came upon the earth, not more than one or two hundred feet of earth has thus accumulated, as is clearly shown by the fact that neither the works nor the remains of man are found at a greater depth than that. Below the upper part of the superficial deposit, called alluvium, not one vestige of man's existence has been found. But if man had lived while the deposits below this were being formed, no possible reason can be given why his bones, and the fruit of his labor, should not be found, along with those of other animals, which are so abundant in the rocks below, to the depth of seven miles.

In the second place, during the deposition of these stratified rocks, hundreds of changes occurred in the materials of which they were composed, all of which implied great changes in the water by which they were deposited—such changes, indeed, as must have required different oceans over the same spot. Such events could not occur except by alternate elevations and subsidences of large portions of the earth's crust, nor could these have happened without vast periods of intervening time. That like changes are now taking place, is known to every one at all acquainted with the facts of physical geography. Continents are being laid bare by the retreating ocean, while others are being submerged by the slow approaching element. Most of our vast continents give indubitable evidence of having once been for a long time under the waters of the ocean.

In the third place, numerous races of plants and animals must have occupied the globe, and successively passed away, previous to the present race. Not less than thirty thousand different species of fossil animals and plants have been dug from the earth, of which none, except a few hundred species, mostly of sea shells, in the uppermost rock, correspond with the species now living on the earth. So differently are these different groups of animals constituted, that they could not have been contemporaneous inhabitants of the earth. They must, therefore, have existed and passed away before the creation of the present races. But each of these groups, of which there is not less than ten or twelve, lived on the earth long enough for immense deposits of their remains to accumulate, which sometimes constitute entire mountains. Now, can any reasonable man, acquainted with these well-established facts of science, believe that all these changes have taken place during the six thousand years of man's existence on the earth? If he can believe it, then he is bound to show why the remains of these different groups of animals and plants do not occur in the alluvium, along with those of man and the present races of plants and animals, and that the causes which produced such changes must have operated ten thousand fold more actively at some time since the Adamic creation than similar causes now operate. The difficulty of such a task is insurmountable. But, admit a long period between the "beginning," when God created matter, and the first day, when he began to fit up the earth for man's habitation, and the difficulty all vanishes.

Passing over the other and not less striking evidences of the earth's antiquity, to be found in the stratified rock, I remark, finally, that the unstratified rocks out of which the stratified were formed, give evidence of having passed through numerous changes, effected by the agency of heat, prior to the erosions of their surface by the air and water changes, too, which vast ages alone would be adequate to produce.

Now, with such facts as these before us, can it appear strange, that every man who has candidly and understandingly examined the rocks of the earth's surface, should believe in the antiquity of the earth's origin? It were folly in him to believe otherwise, especially since revelation, rightly interpreted, opposes no obstacles to the belief. To disbelieve it, were to repudiate all the laws of evidence by which men ever arrive at conclusions in science or religion. When one meets a man with bent and wrinkled form, silver locks, trembling hand, faltering voice, and dimmed vision, he feels no hesitancy in affirming that he has met an old man—for the *effects of age* are upon *him*—and there is no *counter evidence*. When the naturalist meets the earth all covered with evidences of age, it is not infidelity to call it old.

A celebrated American divine truly observes, concerning this view of the question, that "this interpretation of Genesis is entirely sufficient to remove all apparent collision between geology and revelation. It gives the geologist full scope for his largest speculations concerning the age of the world. It permits him to maintain, that its first condition was as unlike the present as possible, and allows him time enough for all the changes of mineral constitution and organic life, which its strata reveal. It supposes that all these are passed over in silence, by the sacred writers, because irrelevant to the object of revelation, but full of interest and instruction to men of science, who should afterwards take pleasure in exploring the works of God." It supposes the six days work of creation to have related only to the fitting up of the earth for its present inhabitants. Since such an opinion is proven by the unmistakable foot-prints of antiquity on the earth itself, and does not in the least infringe on the literalities of the Bible, it is not at all strange, that geologists universally, and eminent divines generally, should have adopted it. It will stand the test of the severest criticism; and although the Pope of Rome should thunder an annual bull of excommunication from the Vatican against *geologists*, as he now does against *astronomers*, the eternal truths of science will laugh at the puerile missile, and the Bible be redeemed from false interpretations, as well by the light of geology as by that of astronomy and chemistry.

I hazard nothing in predicting, that Dr. Chalmers, and Dr. John Pye Smith, and Hugh Miller, although they may have enunciated *some incorrect theories*, will hardly be classed with *infidels* and *traitors* and *atheists*, by men who know what infidelity and treason and atheism mean, and who know what these eminent men have done for the Bible and its religion. They are, and always have been, the *giant champions* of revelation and religion. Hugh Miller alone will inherit immortal fame, as the champion of science and religion, when his detractors shall pass from human memory. Infidelity and skepticism have already learned to tremble beneath his well-directed blows. "Honor to whom honor."

D. E. MAXSON.

For the Sabbath Recorder.

LET THE HEART BE BEAUTIFUL.

The mind loves to linger upon scenes of beauty, and the heart forgets its sorrow in contemplating them. Nature has scattered with lavish hand everything that should please the eye, elevate the mind, or rejoice the heart. Art, too, has exerted her skill in imitations of nature, for the same purpose—the enjoyment of man, the noblest work of God—a being possessing faculties for appreciating and enjoying these beauties, capable of deep feeling and generous sympathy—aye, and more beautiful than either the animate or inanimate objects around him—beautiful in form, symmetry, gracefulness, and beautiful in heart, when possessing pure motives, noble principles, and a holy zeal for the right. We are attracted by the brilliant color and faultless form of a flower; and if it is fragrant, too, we value it highly. So we admire the beauty of the human form; but we are shocked by want of sense, or feeling—disgusted by selfishness; and when we find these combined with the most beautiful forms, are indeed saddened. On the other hand, a mind filled with glowing thoughts, a soul warm with sympathy, at once commands our love and respect. What though the individual may be homely in feature, or uncouth in appearance? If he but possess a noble heart, it is enough; he is beautiful. The beauty of form may fade, the eye lose its lustre, the cheek its bloom, but the beauty of the heart can never die. It matters not whether thy neighbor be rich or poor, whether his complexion be black or white, if he only cultivate the nobler part of his nature, and love virtue and truth. For beauty consists in goodness, and a beautiful form without it, is the most disagreeable thing in nature. Yes, let the *heart* be beautiful. Let us lose no opportunity of speaking gentle words, of doing generous deeds; for who can tell the effects they may produce? And let us strive to make ourselves better, to prepare for a heavenly home, where all hearts are beautiful.

M. J. L.

For the Sabbath Recorder.

"I HAVE NO TIME TO PRAY."

"No time to pray?"—no time to thank
The Giver of each good,
For every thing which you receive,
For life, and health, and food?

"No time to pray"—to Him who gave
His precious life for thee;
To purchase thy redemption,
And from sin to set thee free.

"No time to pray"—or ask His aid
To guide thy erring feet,
While in this world beset with cares,
To Jesus' mercy seat?

"No time to pray"—when blessed each day
With all that Heaven can give?
Remember, 'tis God's kindness
That enables thee to live.

"No time to pray?"—will this be heard
When in thy dying day
Thou shalt approach His sight who bids
All mortal beings "pray?"

No! then thy answer will not be,
"I had no time to pray;"
Thou'lt say, "Oh! spare me now, and I
To Thee henceforth will pray."

LIVES OF HOLY WOMEN.

ROSA GOVONA.

The following interesting life of Rosa Govona we take, with a few slight alterations, from Julia Kavanagh's "Women of Christianity:"—

On the Northern side of the Ligurian Apenines, in the basin formed by the Upper Panaro, extends the district of Mondovi, a province of the Sardinian States. Surrounded by a fertile tract of land, rich in corn, vines, mulberry trees, and cattle, rises the chief town, Mondovi. It is built partly on the bank of the Ellero, partly on a hill which rises above the river.

In this quiet place there lived, in the course of the last century, a young orphan girl of the name of Rosa Govona. She excelled in needle-work, her only means of support; she never cared for pleasure, and thought not of marriage; grave, mild, and silent, she lived alone, in the dignity of labor and the honor of womanhood.

Toward the year 1746, Rosa, being then in her thirtieth year, happened to meet a young girl, an orphan like herself, who was destitute, and without the means of earning a livelihood. The sight grieved her compassionate heart, and shocked her feminine delicacy. She took home the young stranger, and addressing her in language of Scriptural simplicity, "Here," said she, pointing to her humble dwelling, "here shalt thou abide with me; thou shalt sleep in my bed; thou shalt drink from my cup, and thou shalt live by the labor of thine own hands." This last clause, comprising independence and self-respect, was one of the most cherished points in the creed of Rosa. Pleased with the docility and industry of her young guest, she conceived the project of a female association, based on the principles of labor and mutual aid. Ere long, the young girl of Mondovi was surrounded by a society of young and unprotected single women, who dwelt beneath the same roof, and labored diligently for their livelihood.

So novel an establishment in Mondovi was at first warmly attacked, but the prudent silence of Rosa and her companions, and above all their blameless life, at length prevailed over calumny, and they were able to live and labor in peace. Nay more, the authorities of Mondovi at length offered Rosa, whose abode had now grown too narrow, a house in the plains of Carcassona. This she readily accepted, and was soon surrounded by seventy young girls. She obtained another and larger house in the plain of Brao; but extending her views with her means, Rosa no longer confined the labors of her friends to the common tasks of needle-work; the house of Brao became a real factory for the manufacture of woolen stuffs. Five years had now passed away since Rosa first took home the orphan girl. She might well have rested satisfied with what she had done; but consulting only her zeal and anxious wish of spreading the good effects of her system, she set off for Turin in the year 1755.

Rosa Govona entered the capital of Piedmont with no other protection than her own strong faith, and no higher accommodation than the two or three young girls who accompanied her. She simply explained her project, and asked for an asylum. The fathers of the oratory of St. Philip gave her a few rooms for the "love of God," and the military posts sent her litters and straw mattresses. Rosa and her companions were quite satisfied, and establishing themselves in their new abode, they cheerfully set to work.

The fact became known, and attracted attention. On the suggestion of his financial minister, Count of Gregory, Charles Emanuel III. assigned to Rosa and her companions huge buildings belonging to a religious brotherhood, recently suppressed. The house was soon filled with forsaken orphan girls. The king read and approved the judicious rules laid down by Rosa, and ordered the factories of the establishment to be organized and registered by the magistrates appointed to superintend commercial matters. From that time the Rosinas, as they were called in honor of their foundress, enjoyed the special protection of the Sardinian government.

Rosa Govona felt deeply grateful for the favor her plans had received from the king. Knowing that the most effectual mode of showing her gratitude would be to continue as she had begun, and to contribute to the commercial and moral prosperity of his dominions, she established in Turin two factories; one of cloth for the army, and another of the best silks and ribbons. Thanks to her three hundred women, without dowry, without any resource, save their own labor, they earned an honest and comfortable livelihood, and provided in youth for the wants of old age. Houses depending on that of Turin were established at Norazza, Fossano, Savigliano, Salusso, Chiéri, and St. Damian of Acti. Over the entrance of every house which she founded, Rosa caused to be engraved the words she had addressed to her first guest: "*Tu mangerai col lavora delle tue mani.*" "Thou shalt live by the labor of thine own hands."

Rosa devoted twenty-one years t[illegible]ask of going over the provinces of Pie[illegible]and founding asylums for the unprotected, and industrious poor of her sex; until, exhausted by her labors, she died at Turin. Her remains were deposited in the [illegible] which covers them may still be read the following epitaph: "Here lies Rosa Govona of Mondovi. From her youth she consecrated herself to God. For his glory she founded in her native place, and in other towns, retreats opened to forsaken young girls, so that they might serve God; she gave them excellent regulations, which attached them to piety and labor. During an administration of thirty years, she gave constant proofs of admirable charity, and of unshaken firmness. She entered on eternal life on the 28th day of February, of the year 1776, the sixtieth of her age. Grateful daughters have raised this monument to their mother and benefactress."

But little is told of Rosa Govona, personally; we know more what she did than what she was. She appears to us through her good works, thoughtful, and ever doing; a serious and beneficent apparition. A plain cap, a white kerchief, a cross in her bosom, and a brown robe, constituted the attire of the foundress of the Rosinas. One of her biographers calls her sister Rosa; but it does not appear that she took any vows, or sought to impose any on her community. The Rosinas are bound by no tie; they can leave their abode, and marry if they wish; but they rarely do so. There will always be a certain number of women whom circumstances or private inclination will cause to remain unmarried. Rosa Govona was one of these; and for them she labored. She wished to shut them from vice, idleness, and poverty; to present to them unsullied the noblest inheritance of human beings—dignity and self-respect.

According to an interesting account published in Paris a few years ago, the Rosinas are still in a prosperous and happy state; they are admitted from thirteen to twenty; they must be wholly destitute, healthy, active, and both able and willing to work. They are patronized by government, but labor is their only income; all work assiduously, save the old, who are supported by the younger companions.

The labors of the Rosinas are varied and complete; whatever they manufacture, they do with their own hands from beginning to end; they buy the cocoons in spring, and perform every one of the delicate operations which silk undergoes, before it is finally woven into gros-de-naples, levantines, and ribbons. Their silks are of the best quality, but plain, in order to avoid the expense and inconvenience of changing their looms with every caprice of fashion. They also fabricate linen; but only a limited number of Rosinas can undergo the fatigue of weaving; their profits are moderate but sufficient. The house in Turin alone spends eighty thousand francs a year; and it holds three hundred women, of whom fifty, who are either old or infirm, and consequently unable to work, are supported by the rest.

One woman, poor, obscure, and unlearned, but strong in her own faith, and, above all, in her love for her orphan sisters, accomplished this.

ACHIEVEMENTS OF MEMORY.

"Paschal knew the whole Bible by heart, and could at any moment cite chapter and verse of any part of it." [Harper's Mag.

An extraordinary attainment in any age! but it is at least more rare, in these days of many books and superficial reading. I remember one instance of it, in the case of a man, who, in the ordinary affairs of life, was regarded as approaching to "a natural," but who yet displayed not only the deepest feeling of religion, but an unusual acquaintance with the truths of revelation. He earned a scanty living for himself and an aged mother by weaving; a living which latterly was eked out to a frugal comfort, by the bounty of the late George Buchan, Esq., of Kelloe.

Jemmy was a punctual attendant on all great religious gatherings, and especially on sacramental occasions, throughout a circle of parishes in the Centre of Berwickshire, Scotland. Those preachers were especial favorites with him, whose discourses were abundantly enriched with scripture quotations; and these, as fast as the preacher uttered them, though without giving any reference, Jemmy would at once turn up with unfailing accuracy, in his well-thumbed Bible. He often tested his memory in conversation, and found that, without any apparent effort, he opened at the passage.

I have known one other instance of a similar attainment, by a person in very different circumstances, and of very different character. The late Ex-Consul Buchanan, during his residence at Niagara Falls, desired to express his high esteem for my friend, the Rev. W. W., then pastor of the Baptist Church at Drummondville, by presenting him with a Bible. He embraced the opportunity of the visit of Alexander Campbell, of Bethany College, Virginia, to invite Mr. W. to meet a few friends, and receive the intended token of friendship. Mr. Campbell presented it in the name of the Ex-Consul, and, in a brief address on the preciousness of the book, and the importance of an accurate study of it, stated that he had been led, in early life, to commit it to memory so perfectly, that he could repeat the whole of the New Testament verbatim; and, if I am not mistaken, could even repeat it backward, from the Revelation to Matthew. He stated, moreover, that he could repeat any verse of any chapter, in any order and at any time. Two military gentlemen, who were of the party, asked leave to test his power; and procuring each a copy of the Scriptures, gave, in rapid succession, references throughout the books of the New Testament, which Mr. C. cited without hesitation and with literal correctness. They varied the test occasionally, by reading a verse or part of a verse, and asking where it was to be found, which Mr. C. always answered with equal readiness. This attainment is the more remarkable, if we consider the life of active labor, and frequent controversy, the multiplied cares of pastoral and editorial charges, of a professorship, a farm, a publishing establishment, and a large family, amid

TOO BIG TO PRAY.

I tarried for the night with an old friend, who had always seemed indifferent on the subject of religion. His wife was pious, and endeavored to impress the minds of her children with proper views of God and eternity. Her little boy, of two or three years, when about to retire to rest, knelt down by his mother, and reverently repeatad a child's prayer. When he rose from his knees he turned to his father, with a seeming consciousness that he had performed a duty, and addressed him: "Father, I have said my prayers, have you said yours? or are you too big to pray?" I thought it was a question that would reach the father's heart, and it might yet be said of him, "Behold, he prayeth."

I have since noticed many, very many, who were too big to pray. I knew a young man, a college student, of brilliant talents and fascinating manners. Yet he would sometimes sneer at piety and pious men. He was considered a model by a certain class around him. In a revival meeting, the Spirit of God reached his heart. He saw his danger and resolved to reform. Then he thought of his companions who had witnessed his past life. They would say he was weak minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his serious impressions passed away, perhaps forever. *He was too big to pray.*

I knew a man who had passed the middle age of life. His children had grown up around him, while he had been careless and unconcerned about their eternal welfare. A change came over him, and he felt that duty called on him to pray in his family. But how could he assume such a task before his household, which would be astonished at such a strange event. He shrank from the effort, and finally relaxed into his former position and indifference. *He was too big to pray.*

I knew a physician who held a high rank in his profession. The urbanity of his deportment, joined with an intelligent mind, made him a pleasant companion. But he was skeptical in the doctrines of the Bible. He witnessed the happy death of one who triumphed in the last trying hour, and his infidel opinions were shaken. "Almost, he was persuaded to become a Christian." But the pride of his heart was not subdued. He could not humble himself at the foot of the cross. *He was too big to pray.*

I knew a man of great learning and great worldly wisdom. He became a disciple of Christ, but he mistook the nature of prayer. Instead of praying in the "simplest form of speech," he often used "great swelling words," and lofty rounded periods. His prayers were not edifying. *He was too big to pray.*

How many thousands there are around us, who have been elevated to high places in our land, who would not dare to be seen upon their knees, supplicating the Majesty of Heaven. *They are too big to pray.*

[N. Y. Observer.

DON'T BE ANXIOUS ABOUT THE FUTURE.

1. Because all the future is in God's hands. An infinitely wise and good being is sovereign over all its events. Not one of them can escape his notice, or elude his control.

2. Because you have no right to put into one day what belongs to another. The future will have its own cares and anxieties—plenty of them, likely—and they will be along in due time. But they have no business among the cares and anxieties of the present time. You must not put them there.

3. Because it is ill-treatment of the best advice. Just read the following advice, and think who was the Adviser: "Wherefore, take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

4. Because it implies want of confidence in God. Has he not hitherto dealt with you? Could you have taken as good care of yourself as he has taken of you? If you can reflect on goodness, can you not anticipate goodness? Has not God laid a noble basis for confidence in all his faithfulness?

5. Because it will needlessly augment present trouble. Are you so well out of trouble now that you need some by way of variety? Or would you like more than you now have? Do you wish a new stroke of the lash on a place already sore? Go into fidgets, then, about the future, and you can get accommodated. But all this is a superfluous addition to present troubles. It makes all present burdens heavier, while Christ and reason bid you do no such thing.

6. Anxiety about the future can do you no possible good. It cannot better fit you to meet it; but contrariwise. It will not change anything that is appointed to overtake you.

Therefore, all these voices in your ears proclaim to you, that it is very poor business to tease and trouble your soul about what the future shall disclose. Do your duty, and trust in God—then, come what may, all will be well.

[Puritan Recorder.

THE LARGEST DIAMOND.—One of the largest diamonds now known in the world, has, within a few months, been deposited in the Bank of England for safe-keeping. Its value is estimated at one million three hundred thousand dollars. It was found in the mines of Brazil, South America, by a negro slave, who received his freedom as a reward. How many who read this will think of that pearl of infinitely greater value, yes, above *all* price, the finding of which releases us from the bondage and burdens of sin, and makes us heirs to a heavenly estate. This pearl is the forgiveness and favor of God through his dear Son Jesus Christ, who died to redeem us.

The Sabbath Recorder.

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A NEW TRACT PROPOSED.

It was resolved by the Tract Society, at its late Anniversary, that the Board issue a Tract on the importance of obeying the dictates ligion." We like this resolution; but would like still better, if there were no necessity for such a publication. The resolution was adopted in view of the well-known fact, that multitudes who profess to be Christians are more ready to follow established custom, than to inquire what is the will of God. Not that they mean to disobey God, deliberately, but it is so pleasant to imagine that to be God's will, which the community have decided to be so, and which has received the sanction of thousands of good men in former times, that they give themselves no trouble to ask whether it has actually the sanction of the Bible, or not. "O, it *must* be sanctioned by the Bible, if *good* men have lived and died in the practice of it," say they; "so many good men cannot have been wrong. Would God have suffered them to continue so long in darkness? Can it be that they have all erred in their interpretation of the Scriptures?" In this, or in a similar manner, are all attempts to expound to them the way of God more perfectly met.

We hope that a good Tract will be prepared on this subject, for certainly it is needed. If the one who writes it would gird himself for the work by a season of fasting and prayer, and would pray earnestly over every page, and over every paragraph, so that it might be seen that the whole thing had been steeped in prayer, it would be all the better. A Tract thus prepared might be expected to produce much good fruit.

O, it is amazing, since life is so short—since the judgment is so near—since nothing but truth can stand in the great day of trial—since the soul was created for the truth, and can be blessed by nothing else—that men will concern themselves so little to know what it is, or when they know it, to give obedience to it. Certainly, there can be no error small enough to do one any good. Were it otherwise, then would that error cease to be an error, and would become a truth. Yet, from the time that the first lie entered into the world, men have been infatuated with the idea, that something worth the sacrifice would be gained by giving up more or less of the truth of God. Would that such infatuation affected only the irreligious portion of the world! But alas! the Church of Christ, that body which claims to be "the pillar and ground of the truth," groans under the evil.

This is the evil which keeps Christians asunder; which fences them off into different persuasions, and renders it impossible for them to coalesce. For there is no cementing power in error; none in anything else but the truth. And facts have abundantly proved, that whenever the experiment has been made of giving up a little truth—no matter how little—for the sake of effecting a closer alliance between different Christian sects, increased disunion has been the result. The first lie uttered to man was the seed of strife and alienation of hearts. Enmity was established between the serpent and the woman—between his seed and her seed—not so much because God arbitrarily ordered it so, as because that great lie necessarily made it so. Cain quarreled with Abel. At a later day, those who were of their father the devil quarreled with Christ. In both instances it was a conflict of error with truth. And at this day, whatever be the profession of men, it is certain that, in striving to uphold their errors, they quarrel with their Saviour, and perpetuate disunion among his followers. Christians will never be united—sectarianism will never cease—the church will never appear as one body, animated by one spirit, confessing "one Lord, one faith, one baptism," till its members learn to obey the dictates of truth and conscience in all matters of religion.

But it is not only in the sectarian aspect of this question that we feel interested. The proposed tract would be defective, if it did not read our own people, as well as those who differ from us, a solemn lesson. Why do not those Seventh-day Baptists who travel about from one place to another, obey truth and their well-enlightened conscience, by refusing to journey on Sabbath days? Why do not Seventh-day Baptist farmers obey truth and conscience, by refraining from cheese-making, and every other business, which violates the sacred rest? Why do not Seventh-day Baptist lumbermen obey truth and conscience, by withholding their hands from the labor of preparing for their shipments and sales on the Sabbath? Why do not Seventh-day Baptist merchants, and manufacturers, stand aloof from those partnerships, which involve themselves and others in the guilt of Sabbath-breaking? Why do not men of business among us, arrange to shut their shops, and reach home by the time that Sabbath commences on Sixth-day evening, instead of clipping an hour or two from this sacred season, every week? Have truth and conscience no voice in regard to such things? There is but one answer to all these questions. Self-interest, or pleasure, is at the bottom of these transgressions. Our own people—people who know God's will, and approve the things that are more excellent, being instructed out of the law—people who know what the Fourth Commandment means, when it says, "the seventh day is the Sabbath, in it thou shalt not do any work," are themselves breakers of the law, choosing to consult self-interest, and get rich, rather than to practice the obedience to truth and conscience, which they are so ready to inculcate to their First-day brethren. Let the Tract be written; we go for it, heart and soul. But it will do no good, till we learn to obey it ourselves. T. B. B.

BRITISH CORRESPONDENCE.

The telegraph intimates to-day the arrival of the Overland Mail. As regards China, the note is brief, but significant: "Great agitation prevails around Canton. The insurgents have taken some places in the neighborhood, and have killed the authorities." As the struggle manifestly approaches to a close, it becomes the more a matter both of interest and importance, how the conquerors shall guide the movement. In the knowledge that they sanctify God's Sabbath, while those to whom their leaders have been indebted for religious instruction on other points do not, we seem to see divine preservation from error, encouraging us to hope that they seek and find the guidance of a gracious Saviour. With thankfulness, therefore, do we learn from Brother Carpenter's communication in the *Sabbath Recorder* last received, that notwithstanding of Ta-ping-wang's invitation to Mr. Roberts, and the desire of the latter to accept it, he did not find his way to Nanking by the Susquehanna. From a letter dated Shanghae, June 25th, and therefore nearly a month later than that of Bro. C., we learn that "they received the American missionaries very scornfully, and bade them 'recognize the new revelation, and bring tribute to the Celestial King.'" We suppose Dr. Bridgman and Mr. Culbertson, who were on board the Susquehanna, to be the missionaries referred to; and with the knowledge of the fact that most of those who take interest in missions, have shown such aversion to the Chinese observing the real Sabbath rather than that which in Christendom has been allowed to usurp its place, we shall not be surprised to learn, that those missionaries had been endeavoring to induce the Chinese to forsake the old and only authentic revelation of God upon the subject, His own inspired word, and that the *scorn* spoken of was the expression of surprise that a *new* and unwritten tradition had been permitted to make that word void! It is stated, that the British steamers Rattler and Styx had also, and, as we suppose, more recently, visited Nanking, with Mr. L. Bowring, on a mission connected with Chinese revenue matters. Mr. Medhurst went, acting as Secretary, so that we may expect some further account of the present views and feelings of the chiefs on spiritual subjects, as well as on those which relate to revenue, to be given shortly. It may not be easy for the missionaries who observe the Sabbath of the Lord to obtain a personal interview with Ta-ping-wang; but we may be assured that by tracts means will be sought to encourage the heart and strengthen the hands of those who have inculcated upon their people a reverence for God's holy day. And if received as more faithful on this point, our brethren may yet be enabled to be serviceable in correcting other errors which Yang, the Eastern King, is more especially supposed to entertain. In none of the more recent accounts is anything said of Pekin, but 40,000 men had lately been sent north from Nanking to aid the army of the north, so that the fall of the capital may shortly be reported.

The family of the celebrated William Wilberforce have disappointed the Protestant expectation of his country. One of them has been for some time a member of the Church of Rome; the wife of another is so also; another, an archdeacon in the Church of England, has just sent in the resignation of his preferments to the Archbishop of York, by whom it was expected he was about to be taken to task for the unscriptural and Romish doctrine contained in a work published above a year ago on the Eucharist. The archdeacon indeed professes to resign on account of difficulties which he feels on the subject of the Queen's supremacy in spiritual things; but however just such a ground would have been for renouncing connection with the establishment, and known as it is, that a number of years ago he took prominent place among the Tractarians who were unwilling to be controlled in their movements Romeward, yet it is generally believed, that the resignation now has been tendered to escape the condemnation he was expected to receive. The fourth son of Wilberforce is the Bishop of Oxford, whose Tractarianism, or leaning towards Rome, is well-known. Consistency demands that he should follow his brother in the resignation of his preferments. How careful ought we to be in the training of our children closely to adhere in all things to the Word of God! J. A. BEGG.

Grand Ligne Mission.—During the first five years of its existence, this mission numbered only one minister and two teachers. Within the second five years, three other ministers engaged in the work, two of whom were fruits of the mission. There are now in service six ordained ministers, two licentiates, ten teachers, and three colporteurs. There are four churches, into which 370 converted Canadians have been received; and notwithstanding the losses occasioned by death, exclusions, and emigrations to the United States, the number embraced in them is now 200. Many others have been brought to a saving knowledge of Christ, and as many as 1,000 have abandoned the errors of popery, and come under the influence of the gospel.

MISSIONARY CORRESPONDENCE.

Since my return from the Anniversary, I have received intelligence from Palestine and China. The letter from Bro. Wardner, though lengthy, is unusually interesting, and will be read with great satisfaction. We give it entire to the readers of the *Recorder* and the friends of the mission.

The letter of Bro. Jones gives but little additional information to what has already been communicated in the *Recorder*. He asks for one thousand dollars to buy a small garden and build a house for himself and family, and also asks for a variety of articles for his own use and to distribute to the poor. The matter of raising money to buy land will be before the Board at its next meeting, and arrangements will be made for securing the necessary funds and all other articles needed for the successful prosecution of the mission. Bro. Jones proposes to inquire still further before making a permanent location. He is spending a portion of his time in learning the Arabic language. He preaches twice on the Sabbath, and on First-day when he can secure a congregation. He writes that Bro. Saunders has been quite ill of a fever, but is now better. J. Bailey, Cor. Sec.

Letter of Mr. Wardner.

Shanghae, June 21st 1854.

To the Am. S. D. B. M. Society:

Dear Brethren: On the 27th of April, I had a short interview with an officer of the Susquehanna, who gave a very flattering account of Japan and its inhabitants. He regards them as much more intelligent and refined than the Chinese, and much more so than he expected to find them. He said they seemed to be theoretically acquainted with all the arts and sciences possessed by civilized nations, which knowledge they obtained chiefly through the Dutch. Education seems to be generally diffused among the common people, and they show no indisposition to learn from others. On seeing the electric telegraph operate, they immediately sent off to Jeddo to have wires made for extending it. The country is rich, productive, and beautiful. The tea shrub is used for hedge fences; and the quality of the tea they drank there was superior to any he had ever tasted in China. But how much the article is cultivated by them, he could not say.

On the 2d and 3d of May, we moved into Dr. Taylor's house, outside the north gate, by invitation from his colleague, Mr. Cunningham, who soon followed suit. The house had been uninhabitable previous to the conflict with foreigners, on account of its proximity to the imperial camps. It now shows 174 ball holes as evidences of Chinese workmanship. Some have struck it since we moved in, and many others have struck near by. There does not seem to be much danger in living here, except when an attack is made upon the city, and we can at such times keep out of their reach. I expect to pay something for the use of the rooms we occupied at Hong-kur.

On the 4th, we (Mr. Cabbings and myself) finished distributing alms publicly outside the city, having used up our portion of the money appropriated for that purpose.

On the 16th, I distributed eleven dollars among some poor families in the city, which had been put into my hands for the purpose. In one house which I visited was a poor soldier, who had been so shockingly burned by the explosion of a bag of powder, that his appearance was really frightful. There have been several serious accidents of the kind, owing to carelessness, to which the Chinese are not a little prone.

The impression which seems to be gaining ground, that the corruptions and oppressions practiced by this government are very much owing to errors in its religious system, will doubtless tend much to hasten its downfall. The common people, who compose the bone and sinew of the nation, have great reason to detest it. The power, and abuse of power, exercised by the police, is sufficient of itself to produce such results, and may serve as a very fair specimen of Chinese politics under the Tartar rule. Whoever has a case to bring before the magistrates, must present it in writing to the police, who guard the first door leading to his office, by whom it is examined, and a demand made for money before it can be allowed to pass to the next. The same takes place at each door, costing the applicant, generally, at least ten dollars. Should the magistrate take notice of his complaint, (which may depend on the value of the bribe offered,) and give orders to seize the person complained of, the police then go and inform the defendant, and propose to sell him off for a specified sum. If he pays it, they then inform plaintiff, and make a new demand. If he refuses to comply, his case is disposed of, and they report to the magistrate that defendant is not to be found. But if he complies, they then repeat the same process again, and continue to repeat it as long as a dollar can be extorted from either of them; and he who pays the last bribe gains the day. In case the accused is brought before the magistrate, the result may still depend upon which pays the largest bribe. Not unfrequently, when prisoners are acquitted or set at liberty by the magistrate, a ransom is demanded by the police, and he is retained in prison till it is paid. When their business is not as brisk as they would like, they hang about tea shops and wine shops, or saunter about in the streets, and if they see any quarreling, or anything that might be construed into disorderly conduct, they seize and put the actors into custody, and then demand a ransom, or perhaps take them before the magistrate, as they think would best suit their interest.

As the magistrate is always from another province, and ignorant of the dialect and people over whom he rules, and as his police are his interpreters, and the only medium between him and the governed, they possess almost absolute power over the people, so far as it can be exercised without producing riots, which is to a surprising extent, owing to the apathy and forbearing temper of the people.

There are two ways in which a person may sometimes get a case before the magistrate independent of them. If a man has courage enough, he may, by watching his opportunity, when the police are off their guard, rush by them, and get to the door of their office first, where, by beating a drum, he may obtain an interview with the officer himself. Or, he may hand in his complaint when his excellency may be riding through the streets in his sedan. But whoever has the presumption to adopt either of these methods, is quite sure to pay dear for it.

Forced confessions, also, are sanctioned by the law. A person suspected or accused of crime, though he may be ever so innocent, may be tortured until he confesses himself guilty. I heard a missionary remark, not long since, that he had seen men at Canton carried to the block to be beheaded, whose legs had been crushed between sticks of timber to make them confess the charges brought against them, which few Chinese would not prefer to do, and die at once, rather than thus to be tortured to death.

These things not only show the corrupt state of their morals, nationally, but also the servile spirit of the people, both of which tend to sink them lower and lower in the scale of humanity. But as the common people are the chief suffers, these developments tend to lessen surprise that the revolutionary movement has been so successful. And as the religion of the country has so intimate a connection with the government, the anxiety to be rid of the one naturally tends to weaken their attachment to the other.

Shanghae is fast ridding herself of her idols, both in and out of the city; and Amoy, as I learned recently from a missionary of that place, is in advance of her. He mentioned, among others, the case of an old lady, who split up her household god to cook her dinner with, and remarked afterward, that her rice tasted unusually sweet and good. There seems but little chance for doubt, that with the fall of the Tartar dynasty, idol worship in China will come to an end. Though the conquering party may be infected with bigotry and many glaring errors, still, their religion is such an approximation towards true Christianity, that every lover of it can but pray for their success, and for Divine interference to thwart the designs of all who would check their progress, or seduce them from any of the truths they have already embraced.

You will see by the *North China Herald*, that the United States steamer Susquehanna has lately visited Nanking and Voo-hoo, about 65 miles beyond. It is said that the insurgents have got possession of nearly 400 miles beyond the latter place.

By the concurrent testimony of all who have visited the insurgents since the fall of Nanking, the fact is established beyond the possibility of a doubt, that they sabbatize on the veritable seventh day of the fourth commandment. The Susquehanna reached Nanking after noon on Sabbath day, when a dispatch was sent off to the officials. But the messenger was sent back with the answer, that it was the Sabbath day, and such business could not be attended to till the next day.

Capt. Dearbon informed me, that he saw stagings built up in different locations about the country, for preaching the gospel, where thousands could listen to one speaker. All who have been connected with them any length of time, can repeat the Ten Commandments and the Lord's Prayer, even down to small children; and when they meet a foreigner who could do the same, (intelligibly to them,) they would take him by the hand, and salute him with the title of brother. The only ground of complaint found against them was their haughty spirit, consequent, most likely, upon their extraordinary success. But what body of men, professing human weaknessess, could, from such beginnings, in so short a time, accomplish what they have, and not be to some extent affected by it? It is, however, much to be lamented, as it will render them less willing to receive instruction from those better acquainted with the Scriptures than themselves. But, on the other hand, it will tend to make them more tenacious for such truths as they have imbibed, and be liable to be influenced by the sophistry of Romanists, or the vague plea of "popular practice." It is much to be feared, that the new Emperor will, if he succeeds, enforce his religion by law, and that persecution will be the result. Still, even this may be for the best, in consequence of the exceeding great apathy which prevails almost universally among the people in regard to every thing like religion, Christian or pagan. It may be the only thing that can arouse them. But Christ is preached, and will be preached, and though it may be done through strife or vain glory, we may well rejoice in that He is preached; knowing that even the stubbornness, pride, and wrath of man will all be turned to the praise of God's glory, and the remainder of it restrained. It is a cheering fact, that they are printing and disseminating the Scriptures, without note or comment.

One of the most mysterious providences concerning their religion, is, that they should have chosen the correct day for their Sabbath, as all their religious instruction, so far as we know, came to them through first-day missionaries, personally, and by the Scriptures, perverted as they seem to have been in many if not all cases to favor Sunday, and some of them accompanied with notes in which great pains has been taken to guard that point, besides the thousands upon thousands, if not millions, of Sunday tracts and calendars, which have been for several tens of years scattered broadcast over the country, which must have found their way as far at least as any portion of the Scriptures has ever traveled. It hardly seems possible, that they should have made such a choice ignorantly. On the contrary, these publications may have had some influence in leading them to adopt the course they have; for there can hardly be a stronger evidence of the erroneousness of a sentiment, than to see its advocates contradicting themselves and each other in their efforts to maintain it. But I am more inclined to think they got it from their ancestors, as reported by the officers of the French steamer, who visited Nanking last winter, which agrees with what Dr. Gutzlaff told me at Hongkong about the evidences of its once having been observed by the ancient Chinese. God, no doubt, has a hand in this matter, and He has encouraged us to hope that the times and laws which should be given into the hand of the beast for a season, shall again be restored. And it is a singular fact, that He is using the same instrumentality, (except in person,) to accomplish the restoration, which the beast did to effect the change.

To say nothing of the correctness or reasonableness of Ta-ping-wang's pretensions to inspiration, the fact that he makes such pretensions, and that his followers believe him to be thus inspired, and that their success is the result; and the fact that he has established his religion and the observance of the Sabbath over the greater portion of the empire, renders it not very probable that he can easily be induced now to change the practices which he has thus established, and by so doing acknowledge to his subjects and the world, that his pretension to supernatural guidance is all a deception. And even if he made no such pretension, it hardly seems probable that he would now set about overthrowing a custom which he himself has made national, so far as he has gained power, simply because some one might tell him, that "it is non-essential which day is observed as the Sabbath, provided it be the popular one;" or that "the fourth commandment only enjoins the observance of a seventh portion of time indefinitely and indifferently," or "the seventh day of *an* hebdomadal cycle;" or that it is *probable* that the Apostles held religious meetings on the first day, notwithstanding it is *certain* that they met habitually on the seventh day for worship, and always called it the Sabbath; or "that it is not best to be squabbling for a day;" or that the earth is round, and that by coming to China from the United States via Cape Horn, a man would lose a day; or that the Sandwich Islanders keep one day, and the Society Islanders another; or that "Sunday is more apt to be pleasant weather than other days;" or any such like doctor of divinity arguments.

But though *these* arguments may fail, *others* of a more *compulsory* kind may succeed. Whether their use is thought of, you may form some idea from the leading article in the last *North China Herald*, (June 17th.) If any man could influence him by the first class of arguments, circumstances seem to have placed Mr. Roberts in the most favorable position of any missionary in China. He was not only his spiritual teacher, but has now under his guardianship an own and an adopted son of the Southern King. This was not known to any except the first-day Baptist mission till recently. The adopted son fought in Tä-ping-wang's army during the first year of the rebellion, during which time he embraced Christianity. After the army had left Quang-see, he was sent back to look after some domestic affairs, which having done, he found his way hedged up so as to prevent his returning again to the army. He then with his brother (by adoption) went to Canton, and learning that Mr. R. was coming up the coast, applied to him, and both came nominally as his servants. Nothing in particular was known of his religious sentiments till some time after his arrival, though he was observed to be very sedate and attentive to his Bible. Happening to be present at one of their communion seasons, he requested the privilege of partaking with them; and being questioned, he was found to be orthodox on most doctrinal points, and had acquired quite an extensive knowledge of the Scriptures. He said he had been baptized and belonged to the Tä-ping wang church. But being told that his baptism was not valid, because not performed by a proper administrator, he requested to be rebaptized, which was granted, and he became a member of their church. He is said to be zealous and bold, and of an uncontrollable will. "*He will have his own way.*" He explains away many of the peculiarities and apparent absurdities found in their books, as merely figurative. The fact of Mr. R.'s befriending these young men, may give him access to the leaders of the new dynasty, and perhaps much influence over them, in addition to what he may have in consideration of his former relation to the leader. The amount of his influence at court, I apprehend, will depend somewhat upon the time that he is permitted to get among them. He has now been detained here nearly a year, waiting and watching for an opportunity to go to Nanking, but without success. No arguments or entreaties could prevail with the officers of the Susquehanna to take him, though they took two other "missionaries," and one of them (Dr. B.) out of the very house in which he lives. God orders all things according to the riches of his own counsel, and says to us, "*Be still, and know that I am God.*" What he has wrought in China is so astonishing, that worldly men will not believe that it is anything but a satanic delusion. No doubt Satan is doing what he can to corrupt them, yet God may be speaking, as declared of old: "Behold, ye despisers, and wonder, and perish; for I accomplish a work in your days, a work which ye will by no means believe, though one declare it to you."

Lovers of truth have no time to be idle. King Jesus seems now to be beating louder for volunteers than ever before, and such as fear neither labor, suffering, nor death; for the world appears to be just reeling into the pit of her final overthrow, while Satan seems making his last and desperate struggle to thwart the purposes of God and ruin souls.

On the morning of the 10th, I went to my house and found (or it was so reported) that a party of imperialists had just been there and broke through a window door and took out a musquito net, and had also stove in the window of my wood room, and wrung off the pad-lock that was on the door. Three of them were sitting just outside my gate when I went in, and I soon saw others lurking around and calling to their comrades. I sent out for coolies to bring away a part of what I had left there, but none could be got. This was so unusual, that I supposed their hesitancy was caused by their fear of the imperialists. So I loaded myself with as much as I could conveniently carry, and returned; and with a guard and eight coolies, went back, thinking that with such protection there would be no difficulty in getting any number desired. But on sending my teacher out, my neighbors returned word, that if I would move back again, they would do my coolying gratis. But, if I was determined to leave them, I must move without their help. They seemed to think that if I lived among them, I could protect them from much of the annoyance to which they were subjected by the imperialist soldiers. We then concluded to load what coolies we had, and send them on to the west gate, and leaving their loads under the protection of a soldier, return for more. Soon after they left, a supply of coolies came in and offered their services. But before we could get started, the imperialists came out by thousands from the various camps and made an attack upon the city. The rebels came out and met them at the west gate, when they approached within a few yards of each other. The soldiers and coolies were completely surrounded by them, and were obliged to shield themselves from their bullets as best they could. No harm, however, happened to them. Large numbers of the imperialists collected around my house, but showed no hostile disposition towards us. There was not much execution done at the west gate, but outside the north gate, quite a number were killed and wounded on both sides.

On the 12th, I went again and got away most of what was left. A neighboring family that live in my out buildings informed me that on the preceding day, the imperialists came and took four bundles of wood and three baskets of charcoal out of my store room. The coal I could not find. But by turning over some rubbish, after they had handed out "*all of the wood*" for the coolies, I found the four bundles, which they had evidently taken some pains to conceal, which very naturally led me to suspect that the imperialists had more credit than they deserved. Since the city has been taken, there has been so little travel on the street where our chapel is located, that we have not made much effort to collect congregations there; and since our charity funds have failed, and we can no longer assemble the poor to preach to, I have felt that my life was becoming too much like a blank, thus to pass along without having some systematic operations in progress. I have therefore opened a school of boys in the chapel, which commenced yesterday, though with a small beginning. If this succeeds, I can have at least a small congregation to talk to and catechize, and having this nucleus, shall be more likely to get adult hearers. Providence has furnished me with the means to begin, and if God is pleased with the effort, I trust He will provide for its continuance.

WHO ARE THE VANDALS?

Not long since, an article went the rounds of all the papers, charging the crime of vandalism upon an American by the name of Jones, who, it was asserted, had defaced the tombs of the Kings in Palestine, and had sold the relics to gratify his pecuniary appetite, &c. Some have been led to suppose the Mr. Jones alluded to was our missionary of that name. It was not, however, Wm. M. Jones, but S. W. Jones, Esq., a correspondent of the American Society for Ameliorating the Condition of the Jews. The article, however, in question, is pretty well known to have proceeded from the pen of the British Consul at Jerusalem, who has not been backward in his efforts to defeat the American agricultural operations in Palestine. The N. Y. *Daily Times* of the 29th of Sept. turns the tables upon Mr. Finn, and shows who are the "*vandals*" in Palestine, not to say any thing of the Elgin robbery of Grecian temples at a former period. T. B. S.

Constantinople, Friday, August 25, 1854.

Permit me to open my communication of this date by referring to an article which appeared in the New York *Observer* of July 20, headed "A Yankee Vandal."

I heartily concur in the remarks made by that paper with regard to the conduct of the British Consul at Jerusalem, in thus maliciously uttering a sweeping and unjust charge of desecrative vandalism against the American nation. The *said individual* is well known for his jealousy of and petty bickerings with those Americans resident within the confines of Syria; and under cover of an attack on the supposed acts of one man, he vents his carefully-gathered spleen in the face of our whole nation.

He has opened an insignificant battery of two or three guns, and has been casting chance shots from time to time; but as this is unpleasant to the passer-by, we think it opportune to bring forward a few heavy guns and demolish his position.

In the first place, the visitor to Jerusalem can say, with honest indignation, that no one has done more to annoy the American traveler, and to render his stay in that city as short and unpleasant as possible, than this incumbent of the British Consulate. His impositions and ill-treatment are so well known to the residents in the East, that complaints have been often presented from various quarters against his conduct. He pretends to decry the mercenary disposition of a Mr. Jones, when it is his daily and hourly desire to feel the pockets of his own countrymen, as well as speculate on the feelings and sympathies of travelers of other lands.

At one time the imposition practiced by this man on Americans journeying to Jerusalem, became so glaring that Mr. Smith, our worthy Consul at Beirüt, (whose unexpected and unjust recall has surprised his countrymen here, and will call for further remarks hereafter,) remonstrated with him strongly, and sent notice of the fact to our Legation at Constantinople, or rather its representatives, making a formal complaint of the unworthy conduct of H. B. Finn, British Consul at Jerusalem. The matter was brought before the British Embassy, and the promise obtained, that the *gentleman's* future behavior would be somewhat humbled.

With these few remark may wes, be allowed to hold up to the scorn and reprobation of the American world, the ignoble and pettifogging representative of Her Britannic Majesty at Jerusalem.

Concerning the supposed vandalism of our countrymen visiting the East, I have never yet seen any approaches to it; and mingling, as I have done, among travelers of all nations, I would just say, that the nation least addicted to the desecration of the remains of antiquity, is that of the United States. If our tourists carried off the quantities of poached curiosities which I have seen in the hands of some others, the whole world would be flinging stones at us. It is necessary that I should make these remarks in behalf of my countrymen, lest, as "silence gives consent," it were thought easy to bring any charges against us.

Am I my Brother's Keeper?—The Rev. Dr. Adams of Boston replies with some vigor to the letter on slavery of Mr. Henry Wise. That gentleman had said that Mr. Adams had no more business to care for another man's slave, than for his ox or his ass; and on this sentiment Dr. A. comments as follows:—

"It seems more like the spirit and feelings of some other order of beings than man. You, Sir, and we, and that race, are hastening to the bar of God, where your question will be answered in behalf of the race of your slaves, by their Redeemer and yours; and if you shall, in any way, have shut up the kingdom of heaven against them, what will you do when God riseth up? and when he visiteth, what shall you answer Him? I beg that you will reflect upon your question, and consent that all your fellow men, who will, should aid the efforts which you and the South are so well able to make, and in very many directions are making, to benefit the race of your slaves. We must not interfere with your private relations to those slaves, but you have acquired no such 'property' in that 'race' as to diminish our obligations and accountableness with regard to the race, as fellow heirs of future, endless retributions."

Proportion of Church-goers.—The editor of the *Congregational Journal*, who has been for many years Secretary of the New Hampshire Home Missionary Society, in referring recently to the religious statistics of the census, gives the following striking facts respecting the small proportion of population, even in church-going New England, who attend habitually upon divine worship. We apprehend that the same sad result would be elicited by the examination of any part of the country. The facts are very suggestive :—

"We have been in every town in the State except a few in Coos county, and in nearly all of them where there are churches of our faith, and in some where there are no such churches, we have preached more or less. From the observations and inquiries we have been able to make the past *seventeen* years, we are fully persuaded that not more than *one-third* of the people of New Hampshire are regular attendants upon public worship on the Sabbath. Could an investigation be made, it would probably appear, that at least one-half of the population are embraced in the regular and occasional attendants upon public worship. But the *habitual* attendants we believe do not amount to more than one-third of the population, after abstracting children under five years of age, and the aged and infirm. There are multitudes in our towns who attend public worship only occasionally. If a man is not seen in the sanctuary oftener than once a month, or not more than a dozen times a year, he cannot with any propriety be considered a regular attendant upon public worship. True, were we to take the *prima facie* evidence of the statistics furnished by the U. S. Census for 1850 as correct, we should believe that nearly three-fourths of the population attended public worship; but nothing can be a more deceptive basis of reasoning than such statistics."

The American Board.—The 45th annual meeting of the American Board of Commissioners for Foreign Missions was held recently at Hartford, Ct. From the report of the Treasurer, presented on the occasion, it appeared that during the past year the entire expenditures of the Board were $322,141 92; and their receipts, $310,099 43; debt $12,042 49; permanent fund, $58,650 32; do. for officers, $39,840. The annual report of the Prudential Committee stated that forty-one missionaries have been sent out during the year. A deputation has been sent out to the mission in India. A society auxiliary to the A. B. C. F. M., especially in respect to missions in Turkey, has been established in England, intended merely to supply funds for the purpose of furthering those missions. The action of the Board on the matter of slavery in the Choctaw churches, was very decisive. The Choctaw Council having passed a law prohibiting the instruction of slaves and their children, the Board resolved to withdraw its teachers and patronage from the Choctaw schools, but to continue its preachers at their posts so long as they give utterance to a pure gospel. Resolutions affirming this action passed by a strong majority, only nineteen voting in the negative.

Baptist Home Mission Society.—The question whether the Baptist Home Mission Society shall accept rooms in the new Bible House is likely to be an important one. A meeting to consider the subject was held in New York on the 14th September, at which numerous petitions and protests against the measure were presented. The President, Dr. Cone, stated that he could never go with the Society to the Bible House. The correspondent of the *Watchman and Reflector* says :—

"One fact, I think, cannot be overlooked, namely, that this wide-spread opposition to removal, if it be wide-spread, is an opinion that has been most industriously manufactured by a few party leaders; and that without these officious and most undesirable efforts, no dissatisfaction would ever have been expressed or felt by the mass of those who now complain, and the Board would have been left to do its own work, without interference, and nearly all would have been satisfied. If a few of those manufacturers of opinion, together with their like in every connection, could be persuaded to go on a mission to Central Africa, they would deserve the thanks of the denomination, and might possibly benefit the world."

Baptist Ministers.—The *Watchman and Reflector* says that Maine has one hundred more churches than ministers; New Hampshire, sixteen; Vermont, thirty-six; while in Massachusetts, Connecticut, and Rhode Island, there are few more ministers than churches. The disparity in New York is small. In the great States of Ohio and Pennsylvania, it is considerably larger, reaching in the former over one hundred and thirty, and in the latter one hundred. In the South-west and the South, the number of the churches, as compared with the ministers, is much greater. Kentucky, North and South Carolina, Georgia, Virginia, even, have but about an average of two churches to one minister.

Another "Band of Freemen" off for Kansas.—One hundred and thirty stalwart sons of the North, from Massachusetts and New York, proceeded westward from Albany, Sept. 27, on their way to Kansas. They will be joined at various points on the route by others, and will enter the Territory two hundred strong. The party which passed through Albany was composed mostly of young men—vigorous, enterprising and determined. They will scatter the seeds of Freedom broadcast over the vast Territory into which they are about to enter. They bear with them the prayers and good wishes of millions of true men. Prosperity attend them! [Albany Evening Journal, Sept. 27.

A farewell missionary meeting of more than ordinary interest was held in the First Presbyterian church, New York, on the 3d September, in connection with the departure of a large company of missionaries about to sail for Northern India, under the direction of the Presbyterian Board of Foreign Missions. Mr. and Mrs. Barnes are from Kentucky, Mr. B. being the son of Rev. Dr. Barnes, minister of the Presbyterian church of that State. Mr. Leavitt is from Ohio, and is the son of Hon. Judge Leavitt, of the District Court of the United States.

RELIGIOUS INTELLIGENCE.

A correspondent of the *Christian Chronicle*, who writes from Enon, Pa., alludes to a revival in that place in connection with the protracted services beginning August 6th and continuing twenty-four days. "Never in my life have I been permitted to witness a clearer manifestation of the Divine presence among any people. The little church, numbering at first only 28 members, was greatly revived, numbers came forward from time to time for religious instruction and the prayers of God's people, conversions followed each other in rapid succession, till no less than 55 souls were made joyful and happy converts in the love of God."

During the year ending May, 1854, the number of ordinations in the Presbyterian Church, in this country, was 83; installations, 160; pastoral relations dissolved, 108; churches organized, 92; ministers received from other denominations, 23; ministers dismissed to other denominations, 11; ministers deceased, 41; churches received from other denominations, 9; churches dissolved, 11; members added, 13,433; whole amount contributed for all purposes, $2,036,723.

Many persons in Tuscany, of both sexes and all ages, have been thrown into dungeons for reading the Bible, or even for being suspected of it, or connected with those who are suspected. Many have been confined among felons, on so slight grounds that the government have been unable to sustain any charge against them. The persecutions are the work of the priests, and are not popular among the mass of the people.

New Mexico, with an area of 210,774 square miles, and a mixed population of barbarous Catholics of 61,547, where Popery has utterly failed, is now open to the labors of Protestant missionaries. Here is a field where many may enter and labor, and there is scarcely any place where there is more need for reformation in respect to morals and intellectual culture.

The *American Congregational Union* is making an effort which, if successful, will do much good, directly and indirectly, for a long time to come. They propose to raise a permanent fund of at least $12,000, the income of which is to be expended in assisting Congregational churches to establish libraries for their pastor.

A thorough-going Freesoil and Maine Law paper will be commenced at St. Anthony's, the 1st of October, called the *Minnesota Republican*. It will start under good auspices, and will undoubtedly make its mark in the Territory. It will be edited by Rev. C. G. Ames, of the Free Baptist Church.

The Bishop of Victoria, describing his late tour in Southern India, says that there is now a Brahmin in the Judge's Court, and educated in the Madras University, who gained the prize for the best essay on the evidences in favor of the Christian religion, and who yet remains a heathen!

A most interesting missionary band, numbering seven in all, sailed from Boston on Tuesday, the 5th Sept., to join the Lodiana station of the Presbyterian Board in Northern India. They were Rev. Messrs. Newton and Barnes, with their wives; Rev. Mr. Leavitt, Miss Newton, and Miss Jamieson.

Dr. Dick, the world-renowned astronomer and philosopher, now nearly four score years, is seriously indisposed. His pecuniary resources are represented to be inadequate to his wants, and an appeal has been put forth that provision be made for him in this respect.

Mr. Donald Maclaren, banker, who died at Callander, on the 6th ult., aged 69 years, was a worthy and generous-hearted man. The Free Church, of which he was a member, has received from him contributions to its various schemes amounting together to upward of $25,000.

It is computed that the Mormons in Great Britain number about 60,000, in Utah 54,000, and that not less than 40,000 are scattered over Iowa, Missouri, Illinois, Wisconsin, and other Western States, making in all 150,000 belonging to this singular sect.

The largest amounts contributed by the different States to the American Mission Board, during the month of July, were, Massachusetts $7,657 85; New York $6,432 57; New Jersey, $1,172 40; Maine, $1,070 93.

Another World's Fair.—Preparations are making for an Industrial Exhibition at Paris, which bids fair to rival the British Exhibition of 1851. The Palais d' Industrie, which is now in course of completion for the Exhibition, covers a space of ten acres. In addition to this, the French Government are erecting a supplementary building, which will occupy a space of about seven acres, and present a frontage on the Seine of about three-quarters of a mile in length. The Government is also at present engaged in completing the Louvre, and the new portion of the building is to be occupied by the works of living artists, consisting of paintings, statuary, drawings, photographs, &c. With respect to the principal building itself, it is not like that erected in London, that at Sydenham, or the one in New York. It is of the Corinthian order, built entirely of stone, and is to be covered in with a glass roof of three circular compartments. A peculiarity in the construction of the building is that all the staircases are formed outside, so that the inside presents the appearance of a great unobstructed square. The building is erected by a joint stock company, who are to have its use for thirty years, when it reverts to the Government. The whole affair is under Government patronage.

Stranger than Fiction.—Forty-two years ago a young man belonging to Salem, Mass., enlisted in the army and marched to the frontiers, leaving a wife, and a child about a year old. No tidings being heard from him, he was given up as dead, and twenty-four years after his disappearance his supposed widow married again. The soldier recently returned from the wars alive and well, having, it is said, been residing in Canada West for many years. His daughter, whom he left an infant, is now married and the mother of a family. His wife and her second husband and his sisters are all living; and how he can explain his absence, or how the respective rights of the parties in this "strange, eventful history," will be adjusted, remains to be determined.

The valuation of Boston, as just given, is **$225,000,000—half as much as that of New York, it is said.**

European News.

London dates to Sept. 16th have been received.

From the seat of war, the most important news is of the departure of the expedition against the Crimea. It sailed from Varna on the 4th Sept., and was composed of 74,000 troops and about 700 ships, which would be before Sevastopol on the 10th.

Prince Menchikoff personally conducts the defense of Sevastopol. He attaches great importance to the fortifications of Oczakoff and Kherson, and some thousand men are occupied in strengthening those places. Continual reënforcements arrive at Odessa and pass on. 60,000 men are said to be in camp, besides a full garrison in the city. A number of ships are being converted into fire-ships.

The total destruction of the forts at Bomarsund and the departure of the French troops for France is confirmed.

Gen. Krusenstern has ordered the inhabitants of Odessa to reduce the city to ashes if the allies should attempt to take it, and then retire to Tiraspol. The proclamation concludes, "Woe to those who remain behind, or attempt to extinguish the fire."

The cholera continued its ravages in London, the deaths from that disease during the three weeks ending on the 8th Sept. reaching four thousand.

At last accounts, there was great confusion at Canton. The Insurgents have taken several places near by, and threaten Canton. Foreigners are placed under the protection of the Factories' ships.

Commerce with Japan.

Under date of Harbor of Hakodadi, Island of Jesso, Japan, May 30, 1854, Commodore Perry writes to the Secretary of the Navy at Washington, as follows :—

I have examined the ports or Simoda and Hakodadi, which are to be opened to the vessels of the United States, and am happy to inform the Department that, with respect to geographical position, convenience of ingress and egress, and commodiousness for all the purposes required, they cannot be surpassed. This is one of the safest and most convenient harbors I have ever seen for vessels of all classes, and it is sufficiently capacious to hold half the navies of the world.

The authorities and people of the towns and their vicinities have manifested much kindness and attention. The ships have been promptly supplied, at reasonable prices, with wood, water, and such other articles as the country could furnish. The singular abstemiousness of the Japanese from animal food has never made it necessary for them to rear and fatten animals for the market, and hence the scarcity of that aliment so necessary to people of the western nations. It is quite probable, however, that they will hereafter be better prepared to meet the demands of the vessels visiting the two parts. Poultry and fish, and, at the proper seasons, fruit and vegetables, may be obtained in reasonable quantities, and one or two ships could always be provided with a sufficiency for their wants.

At both places the officers and those of the crews who have been permitted to leave the ships go freely about in town and country, and on fishing and shooting excursions, visiting the shops, the temples, and other places of interest, without the slightest hindrance or molestation, and are everywhere treated with kindness and respect, and especially by the country people.

SUMMARY.

The Albany *Evening Journal* publishes a careful, and no doubt correct statement, of the terms on which the annexation of the Sandwich Islands has been arranged between Mr. Gregg, the agent of the United States at Honolulu, and the Government of his majesty Kamehameha II. The islands are to come in as a State, with all the public buildings and claims on foreign powers, worth in all some two millions; and in consideration we are to pay some three or four hundred thousand dollars a year in annuities to various chiefs and nobles, including the King and his sons. It is estimated that these annuities will last some forty years.

Books not weighing over four pounds may be sent in the mail, prepaid, at one cent an ounce any distance in the United States under three thousand miles; and at two cents an ounce over three thousand miles, provided they are put up without a cover or wrapper, or in a cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper. If not prepaid, the postage under three thousand miles is one cent and a half, and over three thousand miles in the United States, three cents an ounce.

A correspondent writing from St. Paul's Bay, describes a sad accident that occurred at Isle-aux-Coudres, Canada. It seems that two children of Mr. Bernard Tremblay—the eldest only 8 years of age—were amusing themselves setting off fire-crackers. Near the children were two barrels of powder, which ignited from the sparks and exploded in a fearful manner, killing the children, maiming their mother, and entirely demolishing the building, which was afterward consumed.

The N. Y. *Tribune* of Sept. 27th says: The markets for Breadstuffs are breaking down fast. The arrivals are large, and buyers are only taking lots for immediate consumption. There being no demand for foreign shipment, holders are anxious to realize. Flour has declined $1 per bbl. in two days, State being quoted at $7 50 a $8. Wheat is 10 a 15c. per bush. and Corn 3 to 5c. per bush. lower.

The Washington *Star* of Sept. 26th says: To-day there was issued at the State Department a passport for Young Wing, Esq., who has just graduated at Yale with the highest honors. Mr. Wing is a young Chinese gentleman of fine talents and great learning for his age, and has been eight years among us. He is about returning to China to see his friends for the first time.

The account of the New York Post-Office for the fiscal year ending 30th June, 1854, has been rendered to the Post-Office Department. It embraced receipts and collections for the Post-Office Department, disbursements and payments into the Treasury, which amounted to $1,265,445 18.

From exchanges, and reports of Fairs in various sections, we get favorable accounts of the product of apples. Those offered for sale are superior to the general run of apples last year.

Mr. T P. Shaffner, the agent of the Atlantic and Newfoundland Telegraph Company, has obtained a patent for the construction of a line of telegraph from the coast of North America, via Greenland, Iceland, and the Faroes, to Norway and Denmark. This route, we understand, does not involve the necessity of laying any submarine wire for more than 500 miles in any one section, and on that account will probably supersede the line projected to the coast of Iceland from St. Johns.

The Joliet (Ill.) *Signal* says: During a thunder storm on Friday of last week, near Rockford, a man named Merchant, residing a mile south of Winnebago Station, and four of his children, were instantly killed by a stroke of lightning. The father, mother and five children (comprising the whole family) were lying upon the floor in a bed together, and the mother and one child only remained alive.

A dispatch dated Pittsburgh, Tuesday, Sept. 26, 1854, says: The steam-boiler in Hall & Spear's plow factory at Manchester exploded this morning. The boiler was thrown two hundred yards into an adjoining lot, destroying a stack and passing between two houses, which were slightly injured. The boiler-head was thrown in the opposite direction, unroofing and nearly destroying an engine-house. Four men were hurt, but not seriously.

In Newington, Conn., on Saturday, the 23d ult., Elijah Whiton was brought before Justice Roger Welles, Jr., charged with drunkenness and profanity. He was found guilty on both charges, and refusing to disclose where he obtained the means of intoxication, he was fined $20 and the costs, amounting to $31 74—which he paid.

The over issue of stock by Schuyler, the President of the N. Y. and New Haven Railroad Company, is likely to lead to a thorough investigation of the condition of Railroad Companies, and the introduction of new checks upon fraud. Some of the lawyers think the New Haven Company is not responsible for Schuyler's frauds, and advise repudiation of the fraudulent stock.

J. C. Ivison, Esq., of Auburn, was killed recently by the accidental discharge of his gun, while hunting ducks at Musquito Point, on the Seneca River. His lifeless body was found just outside of his boat, (which was moored,) and partially in the water. The charge entered under the chin, and passed upward, doing the work of destruction so effectually that a friend who was to meet him at that point did not recognize him at first.

The physicians of the New York Hospital give some facts, showing that seven eighths of all persons attacked with the cholera are those who have already been long suffering from organic disease, as of the liver, lungs, etc., and who could not live long under any circumstances. This is shown by post mortem examinations made in almost every instance.

The steamship "Franklin" has been given up as lost. The last storm did the work. A large portion of her machinery will be lost with her; as soon as she breaks up, it will bury in the sand. $30,000 were offered for raising her, and two wrecking companies did their best, but at the last gale, all effort was abandoned.

The screw steamship City of Philadelphia, which sailed from Liverpool on the last day of August, went ashore on the 7th Sept. on Cape Race, New Foundland. Her passengers and crew got safely ashore, and 540 of them reached Halifax. It is thought that the vessel and a good portion of her cargo will be lost.

Madame Ida Pfeiffer, the distinguished traveler, arrived in New York recently, and took lodgings at the house of a friend. This is her first visit to New York, though she is now on her second voyage around the world. She came here from Canada, and after spending a few weeks in this vicinity, will sail for England.

We learn from the Scioto (O.) *Gazette*, that Mr. Seymour of Bainbridge, Ross Co., Ohio, sold a few days ago a quantity of corn in the field at $25 per acre. It was bought by some gentleman from Kentucky. This is doubtless the highest price ever paid for standing corn in Southern Ohio.

The Albany *Atlas* states that the affairs of the Bank of Carthage are in process of arrangement, and the redemption of its notes will probably be resumed next week. The Erie and Kalamazoo Railroad Bank continues to redeem at its counter. The Farmers' and Mechanics' Bank of [illegible]town, Md., will not resume for the present, but the notes are considered to be eventually good.

Forty children, boys and girls, were started from this city, last week, to find homes in the West. They are sent out by the "Children's Aid Society." Most of them are orphans gathered from the street, who can tell strange stories of their old ways of life.

The young State of Wisconsin is represented to be in a highly prosperous condition. With the liberal aid of Congress, the school fund is estimated at five millions of dollars, and the revenue from it alone this year is $150,000. The State debt is limited by the Constitution to $100,000.

The Irish journals state that the poor-law commissioners have received the authority of the treasury to appropriate £10,000 sterling, to assist in the emigration to Canada of young females who are now chargeable to their parishes. 1500 will be dispatched this year.

A day or two since, Messrs. Evans & Arrowsmith, of Bristol, received at their establishment a sheet of paper weighing 3 cwt., and measuring 2784 feet in length, or more than half a mile.

Coal of good quality has recently been discovered at Corunna, Michigan, one hundred miles from Detroit. Ten thousand bushels have already been taken out, and it is now being mined at the rate of five hundred bushels per day, and sold at the rate of ten cents per bushel. This is better than a gold mine for Michigan.

The present wheat crop of Great Britain is being well harvested. It is said to be not only the greatest in extent, but the most productive per acre, that has ever been produced in the United Kingdom.

The steamship Locust Point, Capt. Layfield, at Baltimore, Sept. 20, from Boston, reports having picked up, in lat. 39° 16', lon. 72° 85', a life-preserver, with Glasgow No. 2 on it; probably belonging to the missing steamer.

Mr. Thompson, who has charge of the church at Kaw-Mendi, Africa, reports a deeply interesting work of grace in progress there at the time he wrote. Their meetings for preaching and for prayer were numerously attended. The members of the church appeared much more than usually earnest in their desire to know and do all the will of God, and to secure for others an interest in the great salvation. Many of the impenitent manifested conviction for sin, and quite a number professed conversion, and applied for admission to the mission-church.

The Janesville (Mich.) *Telegraph* says that five slaves passed through that village on Wednesday night last, to Canada. The citizens passed round the hat and got up a good contribution and sent them on their winding way rejoicing on the underground railroad. The slaves were from Kentucky.

Two negroes belonging to Mr. Foit of Pickens, Ala., one evening recently went out to settle a dispute that had long existed between them, and next morning both were found dead, they having killed each other in a fight.

The Grand Jury in New York last week presented true bills against Mayor Westervelt and two other members of the Excise Board for illegal rum-licensing, and against more than eleven hundred persons for selling liquor without license.

A dispatch dated Baltimore, Sept. 23d, says: The up passenger train on the Georgia Railroad ran into the down freight train last night, killing the engineer and fireman of the passenger train, and one of the passengers; three others had their legs broken. The accident occurred near Crawfordville.

A dispatch dated Boston, Saturday, Sept. 23, 1854, says: On Friday morning, the Free-Will Baptist Seminary in North Parsonfield, Maine, was entirely destroyed by fire. No insurance.

During four days of last week, about 8,000 acres of land were sold at the Chillicothe Land-Office, at 12½ cents per acre, under the provisions of the new law of Congress.

The Anti-Nebraska State Convention, adjourned from Saratoga Springs last month, reässembled last week at Auburn. The Whig State Ticket was adopted, not with entire unanimity, but with very general concurrence.

The official statement of the United States Treasury Department shows that there were $25,628,000 in the various Sub-Treasuries subject to draft on the 28th ult.

On Sunday, Sept. 24th, a row boat containing seven persons was capsized in the Hudson River, near New York, and three of the persons were drowned.

Apples are plenty at the West in several States, and if they rule high in this market the hardy varieties will be sent forward.

The capital invested in the hotels of New York is estimated at over $12,000,000.

New York Markets—October 2, 1854.

Ashes—Pearls $6 25; Pots 7 00

Flour and Meal—Flour, $8 00 for Canadian, 7 00 a 7 25 for common to good State, Ohio, and Michigan, 8 00 a 9 25 for extra Genesee. Rye Flour, 5 00 a 5 50 for fine, 5 62 a 6 12 for superfine. Corn Meal 4 37 a 4 50 for Jersey. Buckwheat 4 00 per 100 lbs.

Grain—Wheat, 1 40 for good new white Canadian, 1 68 a 1 70 for good white Southern. Rye 1 18. Barley 1 15 a 1 20. Oats, 46 a 53c for State, 47 a 49 for Jersey. Corn 76c for Western mixed.

Provisions—Pork 11 75 a 11 87 for prime, 13 75 for mess. Beef 11 00 a 11 25 for country mess. Lard 11 a 11½c. Butter 13 a 17½c for Ohio, 18 a 21c for State, 23 a 26c for Orange County. Cheese 9 a 10½c.

Hay—80 a 90c per 100 lbs.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Potatoes—Pink-eyes and Mercers, 2 75 a 3 50 per bbl. Sweets 3 37 a 3 62

Seeds—Clover 11½ a 12c. Flax-seed 1 65 a 167.

MARRIED,

In Petersburg, N. Y., Sept. 25th, by Elder Azor Estee, A. A. Lewis, M. D., of Alfred, N. Y., to Miss Mary C. Saunders, of the former place.

In DeRuyter, Sept. 24, by Charles H. Maxson, Esq., Mr. Joseph Bailey to Miss Mary D. Tripp, all of the above place.

In Adams, N. Y., August 31st, by Elder Alexander Campbell, Mr. Alpheus S. Wakefield, of Smithville, to Miss Ann Elizabeth Bliss, of Adams Center.

In Groton, Ct., Sept. 25, by Elder D. Coon, Mr. Cyrus H. Maxson of Stonington, Ct., to Miss Charlotte G. Coon, of Brookfield, N. Y.

In Alfred, Sept. 26, by Elder J. Kenyon, Mr. Paul C. Witter, of Alfred, Allegany Co., to Miss Susan Adelia Davis, of Wheatville, Genesee Co., N. Y.

DIED,

Whitford, aged 87 years, 11 months, and 29 days.

In Plainfield, N. Y., Sept. 18th, Victor L., son of Clarke and Harriet Whitford, aged 7 months and 1 day.

In Willing, Allegany Co., N. Y., August 13, 1854, of dysentery, Alzina Arminda, daughter of Ira S. and Susan Witter, aged 8 years, 10 months, and 20 days. Also, Sept. 2d, 1854, by scalding, Clara Sardinna, daughter of Ira S. and Susan Witter, aged 2 years, 11 months, and 21 days.

In Verona, N. Y., on the 31st of August, Mrs. Sarah Satterlee, consort of Clark Satterlee, aged 76 years and 9 months. She was a worthy and exemplary member of the 2d Seventh-day Baptist Church of Verona, and has left to her aged companion, her children, and the church, a pattern worthy of imitation, and the cheering hope that she has gone to reap the reward of her virtues, in the land of the blessed. D. P. C.

In Alfred, Allegany Co., N. Y., Sept. 27, 1854, in the 68th year of his age, Paul Witter. Bro. Witter had been afflicted for many years with the lung complaint, of which he died. He was formerly of Brookfield, and there professed religion, and united with the 1st Seventh-day Baptist Church, thence he removed to Alfred, and there united with the 2d Seventh-day Baptist Church, with which he continued until called to exchange his standing from this to the Church in Heaven. He died in the triumph of faith, having waited long for his exit, and rejoiced when it came. J. K.

In Hartsville, Steuben Co., N. Y., Sept. 9, 1854, Sarah Angelia, daughter of Ephraim and Roxanna Emerson, aged 1 year, 4 months, and 4 days. J. K.

LETTERS.

John Parmalee, Daniel Coon, W. B. Maxson, Chas. Rowley, H. W. Clarke, E. D. Spicer, D. E. Maxson, J. Kenyon, D. P. Curtis, L. Allen, H. W. Stillman, P. F. Davis, W. A. Rogers, C. D. McGill, J. Whitford, C. H. Maxson, Alex. Campbell.

RECEIPTS.

FOR THE SABBATH RECORDER:

Betsey Saunders, Berlin,	$2 00	to vol	11	No 52
Catharine Sisson, Leonardsville,	2 00		11	52
Wells Crumb,	" 3 25		11	13

FOR THE SABBATH-SCHOOL VISITOR:

Isaac F. Randolph, Millington, N. J.,	25

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

The quarterly meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on First-day, Oct. 15, commencing at 9 o'clock, A. M.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

New Market Seminary.

THE Academic Year of this Institution, for 1854 and '55, is divided into three terms, each fourteen weeks long.

The Fall Term commences Sept. 5, and closes Dec. 8.
Winter " " Dec. 13, " " Mar. 20.
Spring " " Mar. 28, " " July 4.

The Department of Instruction is in the care of Mrs. R. H. WHITFORD, Preceptress, who will be assisted by competent teachers, as occasion may require.

Instruction.—The Common English Branches, Reading, Writing, Geography, Arithmetic, and Grammar, will be taught each term. The Higher English Branches taught as follows:—In the Fall Term, Chemistry, Geometry, and Book-Keeping; in the Winter, Natural Philosophy, Physiology, and Astronomy; in the Spring, Botany, Geology, and Moral Science. Algebra, Etymology, and Rhetoric taught all terms in the year. Classes in French and the Extras will be taught whenever desired.

Expenses.—*Tuition, per term*—for Common English Branches, $3 50; for Etymology and Book-Keeping, $4 50; for Higher English Branches and French, $5 00; for Incidentals, $ 25.

Extras, per term—Penciling, $1 00; Crayoning, $2 00; Embroidery, $3 00; Oil Painting $7 00; Piano Music, $10 00.

Regulations.—No student is admitted for less than half a term. No deduction in price of tuition made for absence, except in cases of sickness. Nothing sectarian is taught or countenanced in the school.

A new and commodious building will be ready for the school at the opening of the Fall Term.

David Dunn, Pres. of Board of Trus.
Isaac H. Dunn, Sec'y.
New Market, N. J., July 20, 1854.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Norwich Line to Boston,

WORCESTER, Lowell, Fitchburg, Nashua, Concord, Bellows Falls, &c. Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester New London and Willimantic, and Palmer Railroads.

Passengers by this Line leave pier No. 18 North River, foot of Cortlandt-st., every day, at 5 o'clock, P.M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams will leave New York every Tuesday, Thursday, and Saturday.

Steamer WORCESTER, Capt. Wm. Wilcox, will leave New York every Monday, Wednesday, and Friday.

Passengers by this Line arrive in time to take the early trains out of Boston.

Passengers taken at the lowest for New London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New Hampshire and Vermont.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Miscellaneous.

Lowly Pleasures.

BY BARRY CORNWALL.

Methinks I love all common things;
The common air, the common flower;
The dear kind common thought that springs
From hearts that have no other dower,
No other wealth, no other power,
Save love; and will not that repay
For all else fortune tears away?

Methinks I love the horny hand,
That labors until dusk from dawn;
Methinks I love the russet band,
Beyond the band of silk or lawn;
And oh! the lovely laughter drawn
From peasant lips, when sunny May
Leads in some flowery holiday!

What good are fancies fair, that rack
With painful thought the poet's brain?
Alas! they cannot bear us back
Unto our happy years again!
But the white rose without a stain
Bringeth times and thoughts of flowers,
When youth was beauteous as the hours.

E'en now, were I but rich, my hand
Should open like a vernal cloud,
When it casts its beauty on a land
In music sweet but never loud;
But I am of the humble crowd;
And thus am I content to be,
If thou, sweet muse, wilt cherish me.

The Deaf and Dumb.

A Convention was recently held at Hartford, Ct., to celebrate the erection of a monument to the memory of Thomas H. Gallaudet, the distinguished founder of the system of public instruction for the Deaf and Dumb in this country. A writer for the *Tribune* takes the occasion to furnish the following information relative to the institutions of the kind among us:—

We have no account of any attempts in behalf of this class of sufferers prior to the middle of the sixteenth century. The ancients generally thought it impossible to instruct them; and Pliny has mentioned as a remarkable fact of his time, that one of the Cæsar family, who was mute from his birth, became an eminent painter in Rome. Pedro Ponce de Leon, a Spanish monk of noble family, born in 1562 at Valladolid, was the first to successfully instruct deaf mutes; and he was succeeded by Juan P. Bonet, who in 1620 published at Madrid the earliest treatise on the art. But it was reserved for the Abbe de L'Epee to found at Paris, less than a century ago, the first Institution for them; and by devoting to it his life and fortune, to acquire the title of "Father of the Deaf and Dumb." He was succeeded by the Abbe Sicard, who systematized the instruction, and became its most distinguished teacher. The great renown of the Paris Institution led to the foundation of ten or twelve others in Europe during the last century; and their number has since rapidly increased, now amounting, including America, to about 200, having nearly 500 teachers and over 7,000 pupils.

The introduction of Deaf-Mute Education in the United States was brought about in 1817 by Thomas H. Gallaudet, and by Dr. M. F. Cogswell, also of Hartford. The latter had a daughter who at the age of two years, or in 1807, became deaf from spotted fever; and, in 1809, also lost her power of articulation. Mr. Gallaudet had in early life become interested in the Deaf and Dumb, and he endeavored to impart some knowledge to the child, and with such partial success that Dr. Cogswell and several others commissioned him to visit Europe for the purpose of qualifying himself to become a teacher of the Deaf and Dumb in this country. He departed May 25, 1815, studied under Abbe Sicard, and returned Aug. 10, 1816, accompanied by Mr. Laurent Clerc, a deaf mute, Professor and graduate at the Paris Institution. During his absence the friends of the project had been preparing for the establishment of the Asylum, and had obtained its incorporation in May 1816, with a grant of $5,000 for its support in a few months afterward. It was opened for pupils, April 15, 1817, and seven were received during the first week. In December following it had 30 pupils and three instructors; and at the close of its first year 50 pupils, requiring two additional teachers. At its commencement, Mr. Gallaudet became its Principal, and held the office until April, 1830, when he resigned in order to act as Chaplain of the Retreat of the Insane. Mr. Clerc has continued as first assistant teacher to the present time, flourishing in a vigorous old age, having four children all in full possession of their senses, although his wife is also a deaf mute. By act of March 3, 1819, Congress granted to the Asylum a township of land, from the sale of which $278,100 has been realized, and its permanent fund now amounts to $307,000. This endowment induced a change in the corporate name of the Asylum, from Connecticut to American, and for many years it received pupils from all parts of the Union; but it is now patronized only by the New England States. It has lately made additional provisions for the instruction of an advanced class of pupils, and now has a building in preparation for children under ten years of age. Many of its graduates and teachers have gone to act as instructors in other institutions. Its present number of pupils is 193; whole number since opening over 1,100. The present Principal, Mr. W. W. Turner, has been connected with the Asylum as an instructor for thirty-three years.

The New York Institution, now the largest in the Union, was founded in April, 1817, through the exertions of Controller Flagg and others, and was opened in May, 1818, with four pupils in a hired room. The next year the State gave it $10,000; and in 1822 it provided for the support of thirty-two pupils each for three years. On Oct. 19, 1827, the corner-stone of its edifice in Fiftieth-st. was laid, which was opened in 1829. Dr. Peet, previously of the Asylum at Hartford, became its President in the year 1831, and still fills that office. In 1852 the City Corporation opened a street through the grounds, which caused the Trustees to sell them, &c. A new site of 37½ acres having been purchased on Washington Hights, on the banks of the Hudson, nine miles from the City Hall, the corner-stone of the new edifice was laid with due ceremonies on 22d Nov., 1853. The proceeds of the sale will net $324,000, and the new site having cost $115,000, a fund of $169,000 was left for the buildings, which will cost, when finished, $225,000. The main edifice is of ornamental and imposing design, 150 feet front by 55 feet deep; it will accommodate 450 pupils, and is to be opened next summer. The number of pupils on Jan. 1, 1854, was 278; and the whole number from the opening 1,165.

As our space will not admit of an extended notice of each American institution, we will give a list of them, with the dates of their opening:

1. Hartford, Conn.	April 15, 1817.
2. New York, N. Y.	May 1818.
3. Philadelphia, Pa.	November 1820.
4. Danville, Ky.	April 27, 1823.
5. Columbus, Ohio	November 1829.
6. Staunton, Va.	Jan. 1, 1840.
7. Knoxville, Tenn.	— - 1845.
8. Indianapolis, Ind.	November 1848.
9. Jacksonville, Ill.	—— 1849.
10. Raleigh, N. C.	—— 1849.
11. Cedar Spring, S. C.	Jan. 22, 1849.
12. Cave Spring, Ga.	————
13. Fulton, Mo.	Nov. 1, 1851.
14. Delevan, Wis.	July 1852.
15. Robinson's Sp'gs, Ala.	—— 1852.
16. Baton Rouge, La.	Dec. 1, 1852.

We may also reckon in our account the Michigan Asylum established at Kalamazoo, by act of the Legislature, in 1848, but which has not commenced operations. Most of the States which do not have an institution of their own, have made provision for the education of their mutes in that of some neighboring State. By the plan usually adopted, each State supports those mutes who are indigent for a term of years, defraying the average annual charge of $130 for board and tuition. In Indiana and Illinois, however, all mutes of those States are admitted free of any charge. The total number of pupils in the sixteen institutions, is about 1,200, being about one-third of those who are of suitable age for instruction. The majority of the institutions receive pupils between the ages of ten and twenty years, while the average age of twelve years is regarded by experienced instructors as the most favorable for commencing instruction. But it is very desirable that children should be trained from infancy, to awaken their minds and prepare them for instruction, &c. All pupils are taught to labor at trades which will support them in after life.

The number of instructors is about 120, some of whom are mutes. The majority of them have engaged in this profession for life, and several have been teaching for thirty years. They have held several Conventions, though they have not yet formally organized an association. The first was to have been held in New York in 1849, but was postponed to 1850, on account of the epidemic then prevailing; and the third, appointed at Columbus in 1852, was also postponed a year for the same reason. The Conventions actually held have been as follows: The first, at New York, August 28–30, 1850; the second, at Hartford, August 27–29, 1851; and the third, at Columbus, August 10–12, 1853. The fourth is appointed at Staunton, Va., on the last Wednesday in July, 1855. Their proceedings have been published in pamphlets, and in the "American Annals of the Deaf and Dumb," issued at Hartford, and edited by Prof. Luzerne Rae. The edition is of 750 copies, costing about $550, and is distributed among the several Institutions, according to the number of their pupils, &c.

The census statistics of the deaf and dumb, (as well as of kindred subjects,) have been much complained of for their inaccuracy, which is acknowledged by the Census Bureau. This defect arose simply from the carelessness and incompetence of many of the Assistant Marshals, who would frequently return the deaf persons, and combine their aggregate number with that of the deaf and dumb. The Census Bureau, however, has revised the returns, and made the best of them, and they are as follows:—

Census.	Whites.	Colored.	Total.	Population of U. S.
1830	5,363	743	6,106	12,866,020
1840	6,684	981	7,665	17,069,453
1850	9,136	667	9,803	28,191,876.

And for 1850 there are also reported 3,050 as deaf, of which number doubtless a considerable portion are dumb.

Of late years much has been written on the possibility of curing deaf muteness; but the opinion is generally entertained, that this is utterly out of the question, as every experimenter has failed.

"Every Man makes his Mark."

"Every man who comes into the world makes some mark upon it." Yes, every man makes his mark! and a "sorry" mark it is, that many make! Look at that young man whose early youth and helpless years were guarded with the tenderest care, by the angel hand of an affectionate mother, and the kind care of an indulgent father! See him wind his way onward—regardless of virtue's call, and ambitious of vice's applause. See him rush like a heedless, mindless enthusiast, into dissipation, prodigality, and crime. He is making his mark. Ah! what a mark! Trace its dark outlines in the haggard brow and furrowed cheek of his parents. He has written care upon their features, premature old age upon their locks, and sorrow upon their hearts. He has marked out their path of life among thorns, and their grave among the "early dead." And upon himself—what a mark—perhaps of the drunkards age; it may be of Cain. He has made upon himself a mark which can never be erased, which will distinguish him as long as his abused and ruined body will bear him over the earth, and will mark him out when the great day of retribution comes.

Look at that young lady, sporting and flitting like the butterfly, in the bright sunlight of gaiety and fashion. The rose is on her cheek, the diamond in her eyes, music in her voice, and gladness in her heart. She sparkles in the merry crowd, blazes in the hall of revelry, chases with airy fleetness the rainbow-bubble pleasure, casts piercing glances indiscriminately around her upon scores of luckless admirers, and flatters herself that she is making her mark. And she is. She is marking a line of livid palor upon that glowing cheek; she is marking a path for burning tears from those now sparkling eyes. She is marking out an abode for that cankering, fell destroyer, consumption, within that throbbing breast. And soon a marble block will mark the spot where all that she cherished or admired of herself is lain—and the inscription upon it perhaps will be—

"'Tis ever thus! 'tis ever thus, with all that's best below;
The dearest, fairest, loveliest, are always first to go;
The bird that sings the sweetest, the pine that crowns the rock,
The glory of the garden, the flower of the flock."

Again, see that ambitious man marking his course in blood. See that visionary marking his hopes in the sand which are destroyed by the first passing breeze. See the self-important man, who would fain make his mark upon every object in nature, and who has the mortification to see the character he is endeavoring to make mar in the hand, like the clay of the potter, becoming, instead of an honor, an object of dishonor.

But there are fairer marks. The philanthropist makes in society a shining mark. It may be traced in glowing lines through the various windings of society. The good man marks his way with smiles. Light and joy attend it in its various course. The statesman makes his mark upon the records of his country, and it glows in letters of living light, to be read with pleasure and profit by after generations. The student or philosopher makes his mark in the heavens above, in the earth beneath, and on the indestructable tablet of human intellect. And last, though not least, the Christian makes *his* mark upon the "Lamb's Book of Life," there to withstand the "wreck of matter and the crash of worlds," and to shine unceasingly, while the ages of eternity roll their ceaseless round.

[Bordentown Register.

Rubber Shoes.

The New York *Journal of Commerce*, in an interesting article on the manufactures of Connecticut, gives the following account of the manner in which India rubber shoes are made:—

"Contrary to the general impression, India rubber, in the process of manufacturing, is not melted, but is passed through heated iron rollers, the heaviest of which weighs twenty tons, and thus worked or kneaded, as dough is at a bakery. The rubber is nearly all procured from the mouth of the Amazon, in Brazil, to which point it is sent from the interior. Its form, upon arrival, is generally that of a jug or pouch, as the natives use clay moulds of that shape, which they repeatedly dip into the liquid caoutchac, till a coating of the desired thickness accumulates, when the clay is broken and emptied out.

The rubber, after being washed, chopped fine, and rolled to a putty-like consistency, is mixed with a compound of metallic substances, principally white lead and sulphur, to give it body and firmness. Those sheets designed for soles of shoes, are passed under rollers having a diamond figured surface. From these the soles are cut by hand, and the several pieces required to perfect the shoe are put together by females, on a last. The natural adhesion of the rubber joins the seams. The shoes are next varnished and baked in an oven capable of holding about 2,000 pairs, and heated to about 300 degrees, where they remain seven or eight hours. This is called the "vulcanizing" process, by which the rubber is hardened.

"A large quantity of cotton cloth and cotton flannel is used to line shoes, and is applied to the surface of the rubber while it is yet in sheets. Not a particle of any of these materials is lost. The scraps of rubber are remelted, and the bits of cloth are chopped up with a small quantity of rubber, and rolled out into a substance resembling pasteboard, to form the inner sole. The profits of this business have been somewhat curtailed of late, by the high price of rubber, which has varied within a year from twenty to sixty cents per pound. The demand, however, is very large. A species of rubber shoes lined with flannel, is extensively used in some parts of the country as a substitute for the leathern shoe."

Railway Life.

The time was (says an English paper) when the London city merchant lived within the city, and even locked himself up within the walls; and long after the city gates were thrown open, the city mansion of the rich banker and trader was not only a house of business, but a home. Those were the times when city men were perhaps in reality what the caricaturists now describe them; but those days are over, and now perhaps there is no class of men in the world who see more country than the chief citizens of London. They live in the country; they keep their dogs and their horses in the country; they have their fields, their gardens, their sheep, and their oxen, and they know as much about rural affairs as the rustics themselves. The cockney caricatures are no longer a reality. Even the clerks and the shop-keepers' assistant have got beyond the elements of rustic education. The sea-coast town of Brighton is upwards of 50 miles south of London; but that is not at all alarming to a city man; he transacts business within the walls daily, and sleeps at Brighton nightly. There are about 250 season tickets out for London and Brighton alone, at 50 guineas per annum; and express trains run daily, Sundays excepted, for the accommodation of these men of metal. £12,000 per annum for Brighton. And all around about the metropolis there are similar places of resort of various degrees of rusticity in which the families of metropolitan men of business are reared, whilst they themselves daily undertake a journey of from ten to a hundred miles, with as little thought of distance as if they were provided with wings, or with seven-leagued boots.

What can be done in a Garden.

A correspondent of the *New England Farmer* says:—

Thirty years ago I purchased an establishment consisting of a dwelling-house, barn, carriage and wood-house, calculating to make it a permanent residence. There was attached a little land for a garden, on which were just five apple trees, and in front of the house were three trees of the balm of Gilead; the trees were all about six inches in diameter at that time, but two of the apple trees were hollow, and I cut one of them down, after trying to make it do something and finding I could not.

Well, all the apple trees bore something for fruit, but so crabbed and sour they would make a pig squeal. At this time I was engaged as a trader, and had a country store to look after, which occupied about all my time, but as time went on, and stage-coaches and railroad cars succeeded one another, I had more time; for I can now travel as far in four hours as I could then in two entire days with my team. Well, for amusement I grafted all the four apple trees gradually, or year by year, cutting off the old branches and grafting the limbs with Roxbury russets, New York russets, Baldwins, &c., &c., all the best kinds I could find. Now for results: I have had about ten barrels of good apples, annually, to put up for winter for three or four years past, beside all we used in the family of five, and we have used them freely, all we wanted, till time to gather the winter apples.

I have a yard in front of my house about forty feet square, in front of which are two of the balm of Gilead trees before mentioned, which are now large trees, and I have left them outside of the front fence; but inside of the fence I set out, about ten years ago, three pear trees of the common summer pear, which now give us all the pears we want, for they have borne well for about four years. From the pear trees to the house, I filled the space with flower-beds, and have had many varieties, say twenty kinds, of roses, and nearly one hundred kinds of flowers; I have planted on the south side of my buildings, next to the passage to the barn, plums, peaches, and grapes. The peaches have not succeeded well, nor the plums, so I cut the plum trees off, and grafted them with the green and purple gage, only three or four years ago, and now I have plenty of the finest plums I ever saw, so that I have had to prop the small branches. My grapes began to bear last year; I had about a bushel, and I should think I might get double the quantity this year. I have set out some quince trees, but they do not bear yet.

Beside the tree and grape vines, I have annually raised about ten or fifteen bushels of potatoes, six or seven bushels of beets and carrots, some English turnips and ruta-bagas, and a few cabbages and onions, as many as our folks wanted to use. We have also had beans, peas, and corn, what we wanted to use green, and I have annually had about three or four bushels of dry corn, say two bushels common yellow corn, one bushel of pop-corn, and sweet corn enough to plant myself and supply all my neighbors. Also, I have annually raised cucumbers, water and muskmellons, summer and winter squashes, one or two hundred pounds of each; eight hundred or one thousand pounds of pumpkins. All this has been raised on less than half an acre of ground, including buildings and drive-way, and I have had more vegetables for years in my family, than some men that cultivate one hundred acres, and all on poor, gravelly New Hampshire land, without any help but my girls in the flower department. And as Goldsmith says, "We make every rood of ground support its man."

Longevity.

There is now living in the town of Southeast, Putnam Co., N. Y., a family of five generations, as follows: Jerusha Paddock, aged 99; her daughter, Jerusha Smith, aged 79; her grand-daughter, Rebecca Crosby, aged 52; her great-grand-daughter, Eliza Denton, aged 32; and her great-great-grand-daughter, little Miss Denton, aged 6. The lady of 99 appears as though she might considerably overtop 100 in her earthly account of years, and her daughter of 79 looks fully competent to take her tea regularly and enjoy the evening of life a round score of years yet; while the grand-child of 52 has a countenance expressive of true enjoyment of existence. If the latter live as long as her grand-mother, and we see no reason why she should not, she has forty-seven long years left her in which to taste the sweets of earth. She is now, in her pilgrimage, just about where many sink down and give up the hope of traveling further; yet, judging from the hale appearance of her ancestor, she may yet go on as far ahead as she has already come. But skipping over the young mother of thirty-two, what a long, long "road to travel," is before the great-great-grand-daughter of six, should she live to the age of her double-chinned ancestor. Let us see—ninety-three years added to the number that now sit lightly upon that curly head, would carry her into the middle of another century—1946! Verily, a good long life is not such a fleeting thing, after all.

Interesting Discoveries at Naples.

The extraordinary amount of antiquarian treasures constantly brought to light in the classical sites of the modern kingdom of the Two Sicilies, would keep the British archæological world in a state of excitement almost dangerous. The antiquary of the north is a much more excitable animal than his brother of the "sunny south." "Here," writes a correspondent of the *Morning Post*, "you will observe a group of the curious 'assist' at an excavation in Pompeii with as much stoic placidity as if the workmen were digging for potatoes, instead of art-objects 2,000 years old. The finding of a bronze, a terra cotta, or a marble statue, produces no flutter among the lookers-on. They are familiar with such things, and a sort of unexpressed contempt illustrates the old proverb." Within the last few weeks another public bath house has been discovered at Pompeii. Nothing beyond the *frigidarium* is at present cleared; but there is reason to suppose that the building in question is more extensive than that containing the circular bath discovered in 1824, with its six entrances, vestibule, atrium, &c. Signor Abbate, who painted the Roman interior of the Crystal Palace, is employed in making drawings of the portions of this building already laid open. In connection with Pompeii, a glass has been discovered about the size of a crown piece, with a convexity, which leads one to suppose it to be a magnifying lens.

Now, it has been said that the ancients were not aware of this power, and the invention is given to Galileo by some, to a Dutchman in 1621 by others, while the compound microscope is attributed to one Fontana, in the seventeenth century. But, without a magnifying glass, how did the Greeks and Romans work those fine gems which the human eye is unable to read without the assistance of a glass? There is one in the Naples Royal Collection, for example, the legend of which it is impossible to make out, unless by applying a magnifying power. The remarkable fact is, that the glass in question was found with a stone ready cut and polished for engraving thereon, which stone is now also to be seen in the Museum of Naples. It would appear, therefore, that a worker of gems used this instrument.

Making Bread.

The Rhode Island Society for the promotion of Industry gave the first premium on domestic bread to Mrs. Hiram Hill, of Providence. The following is Mrs. Hill's receipt for making the bread exhibited by her:

For two loaves of the ordinary size, take two potatoes, pare them, slice very thin, and boil quick until quite soft, then mash to a fine pulp, and add, little by little, two quarts of boiling water, stirring until a starch is formed; let it cool, and then add one-third of a cup of yeast. This forms a 'sponge,' which should remain in a moderately warm place for ten or twelve hours, or 'over night,' until it becomes very light and frothy, even if a little sour, it is of no consequence. When the 'sponge' is ready, add flour, and work it until you have formed a stiff, firm mass. The longer and more firmly this is kneaded, the better the bread.

Let the kneaded mass remain say from a half to three-quarters of an hour to rise, then divide into pans, where it should remain say fifteen minutes, care being taken that it does not rise too much and crack; then put the loaves into a quick oven and bake, say three-quarters of an hour. If the oven is not hot enough, the bread will rise and crack; if too hot, the surface will harden too rapidly and confine the loaf.

A Fine Orchard.—Moore's New Yorker gives an account of the orchards of Austin Penney, Clarkson, Monroe Co., N. Y., who has for several years past devoted himself to the collection and planting of fine fruit, and more particularly of peaches, for the best varieties of which he has ransacked the whole United States. The editor of the *New Yorker* states that he has 28 acres occupied with fruit trees, of which there are 3000 peach trees, and 2700 dwarf pears. Most of them have been set out about three years. They are stated to be exceedingly thrifty and healthy, many of this year's shoots being four to five feet long. The land was subsoiled before planting, and heavily manured with a compost of yard manure and muck. The soil is kept mellow by cultivation, but no annual crop is admitted, except an occasional crop of beans in the peach orchard. No wonder these orchards should be so widely celebrated for their thriftiness, with such treatment as this.

Onions for Fowls.—Scarcely too much can be said in praise of onions for fowls. They seem to be a preventive and remedy for various diseases to which domestic poultry is liable. Having frequently tested their excellencies, we can speak unhesitatingly. For gapes, and inflammation of the throat, eyes, and head, onions are almost a specific. We would recommend feeding fowls, and especially the young chicks, with as many as they will eat, as often as twice or three times a week. They should be finely chopped. A small addition of corn-meal is an improvement.

[Farming Mirror.

Duration of Life.—If 100,000 children, born at the same time, are followed and numbered at equal intervals on the journey through life, it is found that, according to the present mortality in England, 66,061 pass the age of 20, 53,824 pass 40, 37,998 pass 60, only 9,382 pass 80. Consequently, 33,939 never reach the second age (20–40;) 46,176 never enter the third age (40–60;) 62,002 never attain the fourth age (60–80;) and 99,998 never see the last year of the possible natural life-time of Englishmen.

Opposition.—"A certain amount of opposition," says John Neal, "is a great help to a man. Kites rise *against* and not *with* the wind. Even a head wind is better than none. No man ever worked his passage any where in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for any thing. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the wind, to struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows."

VARIETY.

In recent Parliament papers we have a full exhibit of the workings of the cheap postage system in Great Britain. The penny postage system went into operation in 1840, and it is found that the letters mailed have increased 500 per cent. between 1839 and 1853, viz.: being 82,000,000 in 1839, and 410,000,000 in 1853, and the increase is still going on. The figures for 1853 are as follows: Estimated number of letters, 410,817,489; net revenue after deducting cost of management, £1,173,727; cost of management, £1,400,679. There was a profit in the Money Order Office Department of £14,149.

Remember, you who are tillers of the soil, that your cares and troubles and anxieties are few and far between, compared with those suffered by commercial men. If your chances to become rich are not so inviting and profitable as those of the tradesman, bear in mind that the dangers of being very poor and destitute are far less. Famine and abject poverty seldom overtake the farmer, or haunt him in their ghostly visits.

A live toad, in a torpid state, was recently dug out of "hard pan" at Rutland, Vt., some 15 feet below the surface, where he must have reposed for centuries. On being laid upon the grass, he soon revived, and hopped off to give the worms and bugs of the nineteenth century a specimen of antediluvian skill in "snapping them up."

A correspondent of the Boston *Journal*, writing from Northborough, Mass., says, that a Mr. Vernis Streeter, of that place, has in his garden a cucumber four feet one inch in length, fifteen inches in circumference; also, two others, three feet eleven inches and three-quarters; and another, three feet eleven and a-half inches in length.

Never be ashamed of confessing your ignorance; for the wisest man upon earth is ignorant of many things, inasmuch as that which he knows is a mere nothing in comparison with what he does not know. There cannot be a greater folly in the world, than to suppose we know everything.

The question has been asked, why it is considered impolite for gentlemen to go into the presence of ladies in their shirt-sleeves, while it is considered in every way correct for the ladies themselves to appear before gentlemen without any sleeves at all.

Death, though certain, and the most tremendous event that can ever occur to man, is, notwithstanding, far less thought of by him than are dollars and cents, or fluctuations of the stock market.

The London Diogenes, alluding to the Russian evacuation of the Principalities, uses the following caption:—"The Russians have taken *Themselves off!* The slaughter was very great."

On Tuesday night, Sept. 5, the house of Mr. Baldwin, at Moriah, Essex County, N. Y., was burned down, and himself, wife, and four children, were burned to death.

Ayer's Cherry Pectoral.

"Wisdom shall bow down to it, and the great of the earth, shall kneel before it."

Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

Vermillionville, La., April, 1853.

Mons. le Dr. J. C. Ayer:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

Dr. J. C. Ayer:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists, everywhere.

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal-Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

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" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

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The Sabbath Recorder.

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The Sabbath Recorder.

BE TRUE TO YOURSELVES.

An Address delivered before the Ladies' Literary Society of Alfred Academy, July 3, 1854, by Miss E. E. KENYON.

Another year has flown over as a swift-winged bird, and nestled away amid its companions already past. Though swiftly passed and faintly remembered, it has left an impress upon our souls that time can never efface. Our young spirits have come up here to worship together at the shrine of Knowledge; a few of us have joined hands in that worship, and offered our devotions together. Our intellectual offerings have been laid upon one common altar, and the God of Knowledge has bestowed one common blessing upon us all. Our interests have been one—our aims have been one—our hopes and aspirations one. Why wonder, then, that a tone of sadness is mingled with our rejoicings? We are about to separate. As the autumn wind, sporting in the forest, sweeps together the careless leaves at one time, and at another scatters them forever in its ruthless gaiety, so have we been borne together—so shall *we* be scattered. But though the capricious wind of circumstance shall bear us forever apart, it cannot controll the affections. Our hearts will still beat in unison—the interest of one shall still be the interest of all. Often will we wander back in spirit to this pleasant Association, and suffer our hearts to linger around this hallowed temple. All my hopes and anticipations for your future well-doing center in these few words which I have chosen for my theme this evening—BE TRUE TO YOURSELVES.

You are about to assume new responsibilities—duties will devolve upon you which cannot be faithfully discharged except by the utmost diligence and watch-care. See, therefore, that ye be sufficient unto your task. Do not thoughtlessly assume new responsibilities, but when a duty is required at your hands, come up bravely and discharge that duty. There have been talents given to each of you for improvement—to some two, to others five. Be sure that you have a just estimate of these talents. Wrong not yourselves, nor show ingratitude to the Giver, by undervaluing the gift. Neither injure yourselves nor impose upon others by an over-estimation of your powers. Weigh in the balance, and be content with the weight. Repine not, though others may be entrusted with more. Do you justice even to that which you have? Why then ask for more? Many a fine intellect has remained undeveloped through lack of appreciation on the part of its owner—many an other through supposed lack of inducement to development. Be ye not thus foolish, sisters. You have ability—you have inducement to improve that ability. What though you may never be called upon to become an orator, a statesman, a judge, or to occupy the presidential chair—are these the only motives that should prompt to effort? True, these are great inducements to most minds, and often supply untiring industry and unwearying patience to votaries of worldly fame. But to you, who have not these inducements, the true motive still remains—the motive that should actuate every human being—infinitely higher and purer than worldly honors can offer—it is the full development of our being. "Be ye perfect, even as I am perfect," saith the Holy One—an express command to each of you to develop your intellect, your heart, your whole being; for you cannot be perfect with only an intellect—neither with only a heart. Then falter not from supposed lack of motive. Waste not your youthful hours in idle day-dreams—in sinful repinings; nor seek to satisfy those aspirations of your soul for something it has not by offering to it the hollow attainments of fashion and folly. When it asks for substance, will you give it the shadow? When it pines for sunlight, will you shroud it in darkness?

Were humanity only inspired by the right motive, what a difference would there be in the result of human actions! No longer would we be governed by rulers, ambitious only for power; no longer would orators speak to us for applause, or legislators sell their souls for money; nor would the strongest intellect be coupled with unholy ambition. The good would feel obligated to cultivate the intellect; and as the motive was purer, would not the energy inspired by that motive be more untiring, and the action more effective; and, consequently, would not the improvement be greater, and the intellect brighter? Never be satisfied with anything less than the highest degree of development you may obtain. The gifts of God are never unmeaning, and think you He would have given you an intellect when He intended the heart alone should be cultivated? Would He have given you high and noble aspirations, merely to taunt your ineffectual efforts toward their realization? Never. His justice forbids us to harbor such a thought. Do not be frightened by friends telling you that development is unnecessary, inasmuch as it cannot be made to subserve practical purposes; never fear; there are innumerable situations in which true women are needed—besides, there are doors yet unopened, that but wait for some skillful hands to apply the key; and then, laborers will be needed to explore these unknown places. But suppose you should not make practical application of all your attainments here; remember, there is another life to live, where all these will be requisite, and the greatest thing we can do in this life is to prepare for another. This should be the object to live for. I am aware this is not the prevailing opinion, as a little incident will illustrate. A young lady of one of our Eastern States having received all the advantages of a liberal education, founded upon just principles, and having improved these advantages, and developed under their influence, bade fair for a long life of usefulness and distinction, when suddenly the angel of death snatched her away. What an outburst of grief, that her usefulness was gone! What a deal of lamenting, that so much money had been expended for nought—the result of so much pains-taking lost—as if it was a matter of little consequence to prepare for a higher school—as if, when God had provided them with means for her education, she should have been returned to Him as undeveloped as when entrusted to their care. I tell you, that young lady came nearer fulfilling the design of God, than many, very many, who live their three score years and ten.

If you would develop your intellect, *think for yourselves*. Have not your minds the same capability of thought as others? Then why not make use of this capability, instead of depending upon others to think for you? It is a duty you owe to yourselves, because you are the one responsible for your condition—a duty you owe to others, because no one else has just such a mind as yours, and you also receive the benefit of their thoughts—a duty you owe to God, because He commands you to "prove all things." If you would be original thinkers, when you commence to examine a subject, fix your mind upon that subject, and no other. Take it, and retire into the hidden chamber of your soul, and there sit down, and reason concerning it, candidly, and without prejudice, carefully, and with perseverance. You will be surprised at the power of the mental capacities you have so often insulted by calling them powerless. The reason why we know so little of life's great truths, is because we *think* so little. We are too apt to give credence to other people's beliefs, without knowing the why. This should not be. Because others have thought before us, and have given us the result of those thoughts, is no reason why we should become thoughtless. If they tend to make us think less, they are a detriment rather than an advantage. Their proper office is to improve our judgment, and enable us to think more comprehensively.

Act independently. You were never made to be carried through the world upon the backs of other people. This indeed might do for children and idiots, but you who have grown to the stature of women are (or should be) able to sustain yourselves anywhere. Remember, you are accountable to God for your actions, and not to any member of the human family; and to act a certain way because another does, is no valid reason for such action. Act because it is right—without reference to others' views, even if your convictions compel you to act alone—even if they draw down upon you the contumely of your nearest friends. Can you not endure the sneers and taunts of mortals, when you feel an assurance within, that you have the approval of God? Remember, the present is the time for action. Days are too few, hours too fleeting, to be wasted in useless delays and idle amusements. Think deliberately, act promptly, and every effort will count among the useful. Let right motives rightly acted upon be your guides, and you will not only become noble yourselves, but your influence, your example, will tell for the good of others. In being true to yourselves, you will be true to others; in being true to others, you will be true to God. That you may be thus true to yourselves, to others, to God, is my earnest wish; and should we never again behold each other's faces, or list to familiar voices, may we so have lived in this world of preparation, that we shall be prepared to meet in the world of fruition.

CHRISTIAN COURAGE.

There is something noble and heroic in that disposition which can dare to be singular in the cause of religion and morality, which, with a mind conscious of doing right, can fight single-handed the battle of the Lord against the host of scorners by which it may be surrounded. It is not a part of virtue to be indifferent to the opinion of others, except that opinion be opposed to the principles of truth and holiness; then it is the very height of virtue to act above it, and against it.

Ridicule is not the test of truth, but it is one of the most fiery ordeals of that courage by which the truth is professed and supported. Many have been vanquished by scorn, who were invulnerable to rage; for men in general would much rather have their hearts reproached than their heads, deeming it less disgraceful to be weak in virtue than deficient in intellect. Strange perversion! the effect of that pride which, being injected into our nature by the venom of the serpent in paradise, still continues to infect and destroy us. Let us oppose this working of evil within us, and crucify this affection and lust of the flesh. Let no ridicule deter us from doing what is right, or avoiding what is wrong. Let us emulate the sublime example of the apostle, "We are fools for Christ's sake." This is the noblest effort of human courage, the loftiest achievement of virtue—to be "faithful found among the faithless," and willing to bear any contumely rather than act in opposition to the convictions of our judgment, and the dictates of our conscience. Infinitely to be preferred is it, to be scorned for doing what is right, than applauded for doing what is wrong. From the laughter of the wicked, you may find a refuge in the approbation of your conscience, and the smile of your God; but in what a miserable situation is that poor, cowardly wretch, whose dread of singularity has led him to sacrifice the convictions of his conscience, and who has nothing to comfort him under the frowns of Deity, but the applause of fools!

Neither in little things, nor in great ones, suffer your dread of singularity to turn your feet from the path of integrity. Arm yourselves with this mind, to do what is right, though you can find neither companion nor follower. [Rev. J. A. James.

SYSTEMATIC BENEVOLENCE.

A Report on Charitable Contributions was adopted by the General Association of Massachusetts, at its last meeting; from which the following is an extract:—

There is manifestly in connection with our benevolent institutions a great evil to be corrected.

Some churches contribute almost nothing; others willing to give are overlooked by the collectors of funds, on account of pecuniary feebleness, and in the churches generally, too large a per centage of the collections is required to meet the expense of taking them. There is also too much confusion and inefficiency in the whole matter, resulting from want of system.

A remedy must be provided, or we expose our whole benevolent system to go by the board.

We look for the remedy in the pastors themselves. It can come from no other quarter. Agents and managers of societies may maintain the closest practicable economy, and yet the costs of collection will make disheartening inroads upon the amounts contributed. It is moreover the proper business of pastors to see that the churches under their care are provided with knowledge and with opportunities for wise action on these subjects. Nor is a church ordered aright until its benevolence is brought into system. Reform must be immediately attempted. Are we willing that our benevolent enterprises should be abandoned or crippled? Are we willing that a large per centage of our people's contributions should be expended in collecting? Must we not take a personal responsibility in this matter, and act as agents in our own congregations?

It is the opinion of your committee, that *every church* ought to do something *annually*, or as often as once in two years, for our prominent objects of Christian Benevolence. We do not expect those churches which are assisted by the Home Missionary Society; nor any church which has in it so much as a single poor widow who wishes a partnership in the world's conversion by giving those "two mites which make a farthing."

Among the reasons why every church should contribute something are the following:

1. Every church has a share in the gifts, commands and promises of the gospel.

2. Bringing these subjects before a people for contribution increases their knowledge of the religious state of the world, and deepens their interest in its conversion.

3. It strengthens their faith and gives fervor to their prayers.

4. It cultivates the spirit of benevolence, which is the spirit of Christ.

5. It increases self-respect, making the Christian conscious that he shares with his brethren in the work of the Lord, and thus elevates the feebler churches.

6. It makes it easier to support the gospel at home. If a pastor wishes to starve himself out, let him allow no contributions to be taken among the people for general objects.

RELIGION AND BUSINESS.

It has been a mighty mischief that religion, has so often been divorced from the other modes and ways of men. Men have looked at it as something distinct and peculiar, having its own sphere and its own powers, and not as the fountain and father of all goodness and truth. The man of God has been separated from the man of science, the man of politics, the man of business. The world has helped the separation, and so has the church. An ignorant piety, a strong and shrewd impiety, have done the same work. The general exercises of the intellect, the common charities of the heart, the familiar proceedings of the life, have been too frequently regarded as provinces into which religion has no right to penetrate, or should only come when invited, and be thankful to be treated as a guest, and not expect to be honored as a sovereign. Hence literature, art, social life, wordly engagements, have been treated as things apart from godliness, and not as things which godliness is to possess, and through which it is to act and be seen. To borrow an expressive illustration, the partnership has been dissolved between religion and other business, and thus it has come to a disastrous bankruptcy. That it is so is apparent from the fact, that there is a general disposition to regard immoralities connected with money matters in a different light from other immoralities. The same standard is not applied, the same measure is not meted out. There is more gentle treatment of the pecuniary sinner than of any other sinner. "It is only the way of business," covers a multitude of sins. A man, in many circles, had better defraud his creditors than deny a single article of the popular creed, or violate a single conventionalism of respectable society.

[A. J. Morris' "Religion and Business."

The following beautiful lines from the Dublin University Magazine will remind the reader of the last scene in Bunyan's "Pilgrim's Progress:"

BEYOND THE RIVER.

Time is a river deep and wide;
  And while along its banks we stray,
We see our loved ones o'er its tide
  Sail from our sight away, away.
Where are they sped—they who return
  No more to glad our longing eyes?
They've passed from life's contracted bourne
  To land unseen, unknown, that lies
            Beyond the river.

'Tis hid from view; but we may guess
  How beautiful that realm must be;
For gleamings of its loveliness,
  In visions granted, oft we see.
The very clouds that o'er it throw
  Their veil, unraised for mortal sight,
With gold and purple tintings glow,
  Reflected from the glorious light
            Beyond the river.

And gentle airs, so sweet, so calm,
  Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
  And soothed sorrow dries the tear.
And sometimes list'ning ear may gain
  Entrancing sound that hither floats;
The echo of a distant strain,
  Of harps and voices blended notes,
            Beyond the river.

There are our loved ones in their rest;
  They've crossed Time's River—now no more
They heed the bubbles on its breast,
  Nor feel the storms that sweep its shore.
But *there* pure love can live, can last—
  They look for us their home to share;
When we in turn away have passed,
  What joyful greetings wait us *there*,
            Beyond the river.

BAPTISTS OF ENGLAND.

The following account of the Baptists of England is taken from that part of the late census of England which relates to religious worship. It is a part of the report presented to Sir George Graham, the Registrar General, by Mr. Horace Mann, who is highly praised for the pains-taking and impartiality with which he has performed his task.

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination, viz., (1) the proper subjects, and (2) the proper mode, of Baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider (1) that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the Sacred Writings of all statement or inevitable implication that by any other persons was the ceremony ever shared. Adults being, therefore, held to be the only proper subjects of the ordinance, it is also held that (2) the only proper mode is, not, as generally practiced, by a sprinkling or affusion of the water on the person, but by a total immersion of the party in water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word *baptism*, from the circumstances said to have accompanied the rite whenever its administration is described in Scripture, and from general accordance of the advocated mode with the practice of the ancient church.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have, in consequence, been formed. In England, the following comprise the whole of the various sections which unitedly compose the Baptist denomination:—

1. General (Unitarian) Baptists.
2. General (New Connection) Baptists.
3. Particular Baptists.
4. Seventh-day Baptists.
5. Scotch Baptists.

(1, 2, 3.) The difference between the "General" and the "Particular" Baptists refers to the doctrine of election, as described before. The General (or Arminian) Baptists hold that salvation is designed for men in general, without any preördination of a special number; the Particular (or Calvinistic) Baptists hold that a particular portion of mankind has been from all eternity predestined to be saved. A sort of Synod of the Calvinistic—much the larger—section of the Baptists was convened in London in 1689, at which a Confession of thirty-two articles was adopted, agreeing in all respects (except upon the single point of baptism) with the Confession of the Westminster Assembly, and with the Savoy Declaration. Previous Confessions to the same effect had been put forth by seven London congregations of Particular Baptists in 1643, and by an assembly of ministers and elders, both from London and the country, in 1677. The General Baptists, towards the termination of the seventeenth century, seem to have become impregnated with anti trinitarian sentiments, and these opinions gained considerable influence in that portion of the Baptist body subsequently to the agitation on the subject which commenced throughout the west of England in 1719; so much so, indeed, as to induce the secession of those churches which adhered to the orthodox doctrine of the Trinity. All General Baptist churches, therefore, which are Trinitarian, are now included in the "General Baptist New Connection," which was formed in 1770 for the purpose of maintaining the original tenets of the General Baptists, as received by their earliest English churches in the opening of the seventeenth century. These may now be said to be, respecting doctrine, "Evangelical Arminian." The principal founder of the Connection, in 1770, was the Rev. Dan Taylor. The assembly at which it was originated issued, to explain the grounds of their secession, six articles of Religion, which declare, (1,) the fall and depravity of man; (2,) the perpetual obligation of the moral law; (3,) the divinity of Christ and the universal design of his atonement; (4,) the provision of salvation for all who exercise faith; (5,) the necessity of regeneration by the Holy Spirit; (6,) the propriety of baptism by immersion, on repentance. Upon other doctrines, not embraced by these six articles, the General Baptist New Connection is substantially agreed with other evangelical denominations.

(4.) The "Seventh-day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first day of the week, should be the one still celebrated as the Sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

(5.) The "Scotch" Baptists derive their origin from the Rev. Mr. M'Lean, who, in 1765, established the first Baptist church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love-feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but fifteen congregations of this body.

With respect to church polity and order, there is scarcely any difference between the Baptists and the Independents or Congregationalists. The churches of the former are as independent of each other as the churches of the latter body; and, in their discipline and order, Baptists are to the full as congregational as Congregationalists. Ministers and deacons are appointed by election of the churches, whose exclusive province it is also to decide upon the fitness of the candidates for baptism and communion—submission to the rite invariably preceding, in the major portion of the churches, [illegible] sacrament. The same repudiation, also, is displayed of formal creeds or articles as adequate or proper tests of orthodoxy, and the same rejection of all interference with Christ's spiritual kingdom on the part of any secular power. Like Independents, too, they have their county and other associations, and their aggregate "unions." The union of the Particular Baptist churches was formed in 1812, and consisted, in 1851, of 1080 churches. Each of these churches sends, or may send, representatives, both clerical and lay, to an annual conference upon the general interests of the body; though extreme solicitude to keep intact the fundamental principle of Independency, and apprehension lest a delegated body might, by imperceptible degrees, assume the functions of a synod, have prevailed to hinder many Calvinistic Baptist churches from appointing representatives. The yearly assembly of the New Connection of General Baptists is called an "Association," and is constituted in the same way as the "Union;" it consisted in 1851 of 99 representatives, deputed by 53 churches.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian, (A. D. 150—220,) and Gregory of Nazianzen, (A. D. 328—389,) as supporters of their views, and contend, on their authority, that the immersion of adults was the practice of the Apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome—as the Albigenses and Waldenses, and the other innovating Continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution. In 1533, a fanatical sect, which denied the Trinity, the Incarnation, the authority of magistrates, the lawfulness of oaths, and incidentally the practice of infant baptism, raised a tumult in the city of Munster, and committed great excesses. From their views on Baptism—not the most conspicuous of their doctrines—they were generally spoken of as Anabaptists, or Rebaptizers; and the obloquy which followed their misdeeds at Munster came to be attached to the name itself of Anabaptist, and has scarcely even yet, perhaps, entirely disappeared. The name is, therefore, reasonably objected to, as implying principles which Baptists, equally with other Protestant Churches, hold in detestation.

In England, Baptist doctrines were maintained by the early British churches; and Augustine failed in his endeavors to induce them to conform to the practice of the Church of Rome. It is probable that these opinions never wholly vanished from the country, but were held, in conjunction with their more conspicuous tenets, by many of the religious reformers who from time to time appeared. The Lollards, it is said, were much impregnated; and Wycliffe himself is claimed by the Baptists as an advocate of their ideas. In 1535, fourteen Dutch Anabaptists were put to death; and, in 1575, a congregation of the same people and persuasion were discovered in Aldgate, the whole of whom were either brought to execution, or imprisoned, or exiled. John Smith, the founder, as already mentioned, of the earliest Baptist church in England, (1608,) had been a minister of the Established Church. He embraced Armenian doctrines, and his church, in consequence, consisted of what are now denominated General Baptists. The first Calvanistic (or Particular) Baptist church was formed in London, in 1633, by an offshoot from an independent congregation. The Puritan historian, Neal, conjectures that, in 1644, the number of Baptist congregations in England was 54. The Baptists suffered rigorous persecution in the reigns of the Stuarts; but they were at length relieved from most of their oppressions by the Toleration Act of 1688, and have since considerably increased. In 1716, Neal reports the number of their churches in England alone (excluding Wales) to have been 247. A computation made by one of their ministers in 1772, gives 404 congregations in England, (Wales again excluded.) A calculation for the year 1790 shows the number for the same extent of territory to have been 332; but as this estimate did not apparently include the Arminian Baptists, probably the number should be raised by about 100, or to 432. In 1832, the Calvinistic Baptist churches are reported at 926, which number, by the addition (say of 200) for the General Baptists and the New Connection, would be raised to 1126. In 1839, the Calvinistic Baptist congregations were computed at 1276; and, allowing 250 for the other Baptist churches, the total number would be 1526. These several estimates relate exclusively to England. Wales, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations, (of all kinds of Baptists;) that in 1808 there were 165 congregations (also of all kinds;) while in 1839 there were 244 congregations of Calvinistic Baptists. At the recent census the numbers were:

BAPTIST CONGREGATIONS.

	England.	Wales.	Total.
General Baptists, (Unitarian,)	90	3	93
General Baptists, (N. Connection,)	179	3	182
Particular Baptists, (Calvinistic,)	1574	373	1947
Seventh-Day Baptists,	2		2
Scotch Baptists,	12	3	15
Baptists undefined,	492	58	550

THE PURE HEART.

In a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked, that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from [illegible] It is God that gives to the pure heart this great gift and distinction. It is He who can keep the heart in perfect peace. Suppose a white-robed female were walking along some turnpike road where the mud was flying, and where the horses and wagons, as they hurried and splashed along, at every turn and step increased the confusion, hemmed up the foot-path, and threw the water and dirt. Suppose that white robed female should find at her journey's end her white dress as spotless as when she was first robed—Would not this be a miracle? Most surely it would. But a miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations, and in struggling with the fierce adversary, does not have some stain or mark of conflict on his garments. He cries out, 'Glory to God! free and unspotted too.' It is a miracle of grace—of the grace of our Lord and Saviour Jesus Christ. Praises be unto his precious name!"

FAMILY RELIGION.

If I may divert attention for a moment from the city to the country, it will be to notice a fact touching the question of religion or no religion in the family in the long run. Being on the farm of a good deacon, a few days since, some ten miles out, I asked him, as we were surveying his ample acres and rich harvests, whether his prayerless neighbors did not get as good crops as he, and prosper on the whole about as well. He answered, that they might for a season or two, but not on a long pull, and modestly stated the following facts: His own ancestors, six generations back, settled on that very spot, and bore a decidedly religious character, the male head being deacon of an evangelical church. The father of each succeeding generation had been a deacon of a similar church, and he, the sixth from the first, was a deacon of the orthodox church in that place, and at the head of a fine young family. They had all been families of prayer, firm supporters of public worship, the Sabbath, etc., and had all lived on the same farm, now one of the richest in the State, and consisting of four hundred acres. Now for the other side: In that very neighborhood three other families settled at the same time with his original ancestors, and with an equally good homestead, but without religion, and each succeeding generation had been without religion, and without the voice of prayer in their dwelling. Two of these families had run nearly out, there being but one or two representatives living, and they dispossessed of their inheritance; and of the third some had been in the State Prison, and all were badly off. I was left to make my own inference from these facts, and so are your readers, who, I doubt not, will conclude, that family religion, in one neighborhood at least, had something to do with good farms, good crops, good children, and all the other good things of this life. [Independent.

PRAYER IN THE FAMILY CIRCLE.

Endearments bind together the members of the same household—sharers of the same flesh and blood, which are found of the same kind and degree nowhere else on earth. The dwellers in this common home, too, have a common share in the blessings and trials which befall their habitation. They are fed at the same board, repose under the same roof, and the joys and sorrows of *one* are very much the joys and sorrows of the whole group. What a place these parents hold, too, in this little empire. How their words have power, and their will is law, and their very footsteps are walked into; and how those whom God has given them are prized beyond all earthly things, as the jewels of their casket. Where, where in all this footstool of the dispenser of our mercies, should God be acknowledged, if not here? Shall not the voice of gratitude and praise ascend from that board spread with plenty, and around an altar reared for the morning and the evening's sacrifice of humble and grateful hearts? You may not only burnish your own armor, and find refreshment for your own spirit here, soldier of Christ, but here is a favored spot on which to train recruits to join the sacramental hosts. You should pray in your family. [Leyburn.

The *Baptist Register* learns that Rev. Cephas Bennett, of Burmah, is on his return home to recruit his health. Mrs. Bennett remains at Maulmain.

The Sabbath Recorder.

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THOUGHTS ON MUSIC.

The God of Nature has not bestowed a more charming gift upon man than the faculty of combining and arranging sounds, so as to make what we call Music. Designed for the solace of our sorrows, and the improvement of our joys, its cultivation for these ends is indicated as a duty. And as our earthly pilgrimage alternates with sorrow and joy, those who set their faces against the cultivation of music are justly chargeable with infringing upon the laws of human existence. The world cannot live without it. It is so natural to express the joyous emotions in strains of music, that to forego and restrain the gratification seems like an unwillingness that such emotions should have place in the breast. And who is he that would set himself up as an enemy to the indulgence of such emotions? Is he not to be looked upon with suspicion? It is not to be wondered at, therefore, that the Bard of Avon has said,

> "The man that hath not music in himself,
> And is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems, and spoils;
> The motions of his spirit are dull as night,
> And his affections dark as Erebus:
> Let no such man be trusted."

So much is music in accordance with our nature, that it is cultivated by all classes of men. There is not a nation, or tribe, to be found on the earth, that has no idea of this accomplishment, or that does not cultivate it in greater or less perfection. The savage as well as the civilized portions of the earth resound with its charms. It is heard in the [illegible] huts of the far North, as well as in the tents of the South. The North American Indian, the wandering Tartar of Asia, the African negro, and the untutored Australian, all confess its soothing power; nor can there be found a class of beings having ears, and souls, and human passions, who will not prove themselves to be more or less susceptible of its impressions. God made man musical, and only as he is *un*-made, perverted and depraved, is he rendered unmusical.

If God made man musical, it is not mere poetic fancy, that represents our first parents as singing a hymn of praise to the Creator, in the garden of Eden. No doubt they sang; and though Inspiration has favored us with no particular account of the matter, we may safely aver, that the melody of that song, as well as its harmony and rhythm, has never been equaled by any of their degenerate children. It was the song of those that were holy. The human voice had not then been marred; it was just as it came from the Creator's hand, an organ formed and tuned by God himself. The shepherds of Bethlehem may have heard its equal, when the second man, the Lord from heaven, came down to redeem us. Or the Seer of Patmos, who, rapt in ecstatic vision, heard the song of the redeemed in heaven, may have heard strains that vied with, and even excelled, those of the first holy pair. But surely, among mortals, whose voices are made tremulous by the palsying stroke of age, have never been heard sounds of so sweet a tone. When the redeemed of the Lord shall have gotten the victory over sin and the grave, the rich swelling harmony of paradise may be heard again; but till then, the sweetest cadences of mortal music will be but a faint approximation to the strains that poured from the lips of Adam and Eve.

Theirs was a song that disturbed the Adversary. The holy angels heard it, and were glad. But the fallen angel, *because* he was fallen, resolved that such songs of gladness should cease. His purpose was effected. The bowers of Eden were no longer resonant with the praises of the Creator. Sorrow was appointed to Adam, and greatly multiplied sorrow to Eve; and they sang no more, till the riches of free grace promised the bruising of the serpent's head. Their children were not born musical, as they themselves had been created musical. Cain and Abel could not sing together. And though among Cain's descendants was found one, that was styled "the father of all such as handle the harp and organ," (Gen. 4: 21,) and must, therefore, have possessed some capacity for the heaven-gifted art, yet even in him we recognize only a rude attempt at reviving what had been lost. We believe that Adam and Eve did sing again after the glad news of salvation through a Redeemer was announced to them; but they sang with impaired vocal powers. The instrument was untuned; the harp was unstrung; sin had struck it, and spoiled its melody.

But, thanks be to our Creator, the melody of song is not utterly banished from the earth. Through the timely interposition of a Mediator, the great Restorer, the rigors of the curse pronounced upon our first parents were mitigated. In its original severity, it doomed the very ground to barrenness; but through the mediation of Christ, this barrenness is partly removed, and the rain comes down from heaven, to render the earth so far fruitful as to give seed to the sower, and bread to the eater. (Isa. 55: 10.) So in regard to music, the voice that gave utterance to the songs of paradise, and made the first Sabbath a day of praise and joy, was hushed for a season. The curse which doomed man's body to disease and death, took effect in his blood, and in his bones, and in all his members and vital organs. The instrument which God had fashioned so exquisitely, and tuned so perfectly, and placed in the throat, just where the lungs, like the bellows of an organ, could fill it with richest melody, partook of the general disorder. It was a cracked and broken instrument, and was well nigh being laid aside as forever useless. But through the grace of the Messiah, there is already a partial redemption from this ruin, even as there is of the earth from its sterility. Man's voice yields to cultivation, as the earth does to tillage. And though no cultivation suffices to restore its primitive sonorousness, just as no skill of agriculture restores the earth to its paradisiacal fruitfulness, the extraordinary attainments of some, in this department, may be regarded as suggestive, in some degree, of what the voices of our first parents were originally, and as faintly foreshadowing what the human voice will again become, when the ransomed shall sing the song of Moses and the Lamb. The carols of the Sweedish Philomel, so rich, so ravishing, that thousands "stood entranced, and had no room for thought," have shown what one of Eve's daughters can do. But richer, and more ravishing, must have been the strains that waked Eden's bowers to praise, when the Mother of Mankind lifted up her voice in song. T. B. B.

BRITISH CORRESPONDENCE.

GLASGOW, September 22d, 1854.

Cholera, spread more universally, more speedy in its issue, and in a much larger proportion of cases fatal, than on any former occasion, proclaims still, that the Lord is displeased with the nations. War, also, with all its dread accompaniments and melancholy consequences, is testifying the same solemn truth. But into the aims and prospects of those immediately engaged, we enter not here. We do not doubt, however, that the incidents attending the conflict are having an influence on the great question of the Sabbath of the Lord. The development of this may yet be made matter of record; meanwhile we note the more obvious evidences of progress in the restoration of Sunday to its rightful place.

Yesterday week, a deputation of the citizens of Dublin, headed, by the Rev. Dr. Gregg and the Rev. Mr. Minchin, waited on the Police Commissioners in the Castle, on the subject of Sunday observance in that city. After hearing the statements of the deputation, Colonel Brown said, "The object of this deputation, which is composed of very respectable persons, appears to be to impress upon us the necessity of *putting in force an old Act of Parliament*; but we will require some time to consider before we give an answer, in order to see if matters can be made better without *the great difficulties* which must ensue from putting so ancient an act in force." Yes, our Sunday friends may rest assured, that the difficulties standing in the way of putting old Acts of Parliament in force are increasing year by year, and the sooner they return to the duty of giving obedience to God's law the better.

The telegraph announces the result of the Half-Yearly Meeting of the Shareholders of the Caledonian Railway Company, held yesterday in London. There was much difference of opinion as to the general policy of the Directors; but when Mr. Colquhoun of Luss moved the resolution, "that the servants of the Company be rested on Sunday, and that no systematic, predetermined work be required from them on that day, (seconded by Mr. Clark,) only eight hands were held up for it, and the motion was negatived." The same motion had been moved by the same gentleman at the meeting in March last, with similar result. A Linlithgow correspondent of the *Scotsman*, dating the 9th instant, says that on the Edinburgh and Glasgow Railway—the Directors of which refuse to carry Sunday passengers—on the preceding Sunday, as occasionally on the Sunday for the last two or three years, a train of from 15 to 20 empty carriages was seen on the line, passing Linlithgow as people were going to church, about half past 11 o'clock. On nearly all the other Railway lines, there are regular Sunday trains, which have ceased to excite much attention. On some of the English lines, Sunday is one of the great excursion days; and in July, it was stated, there were on the Windsor Railway alone 93 trains on a Sunday—51 running in the one direction, and 42 in the other. Surely, in such circumstances, the argument from universal observance of a day of human adoption, to the exclusion of that sanctified by God's word, loses much of the force given, even illogically, unto it. It would not be easy, perhaps, to ascertain correctly the amount of our Railway Sunday observance, but the extent of this and similar desecrations of the church's day ought to narrow much the controversy, by making the question more exclusively to be, "What saith the Scriptures?" Kew Gardens were visited, on the Sundays of the Summer of 1853, by 120,469 persons. Other places of pleasure had their proportions, and such observance of Sunday, if it be not soon universal, is at least likely to be soon more general. The Select Committee of the House of Commons, arguing for the Sunday opening of the Crystal Palace, in the Report which we formerly noticed, consider it "less excusable," that the National Gallery, the British Museum, the Geological Museum, the Exhibition at Marlsborough and Gore-House, are shut throughout the Sunday, than even the Crystal Palace. As was to have been expected, that Report has excited much apprehension on the part of those who would maintain the present Sabbath apostacy. The *British Banner* (edited by a Congregationalist minister,) thinks the proposals of the Select Committee much worse than the Book of Sports ordered by James and Charles to be allowed on Sundays after evening service. The Tractarian newspaper, the *London Guardian*, on the other hand, has been advocating Sunday evening sports; and sees no harm in the clergyman, as well as the Squire of a parish, countenancing by their presence the Sunday recreations of the people, as the game of cricket, after having been at church. And the *Times* not only sees no harm in Sunday sights, but it continues directly and indirectly to advocate the opening of the Crystal Palace on that day. As one of the principal grounds on which that advocacy rests, is, the few other opportunities which the working men have for such sights, the Rev. Dr. Cumming of London proposes that, in order to prevent Sunday being interfered with, thirteen other days be set apart as holidays, and that during summer large provision be made for afternoon recreation during the week.

The Overland Mail brings intelligence from China that leaves little room to doubt that Canton will soon be in the hands of those who still continue to be called "the insurgents." Some of the chief towns on the Canton river, including Fat-shau (Fah-shau,) the key to the trade, a wealthy and populous city, by water about 20 miles from Canton, and by land half that distance, was taken on the 8th July. The imperialists have done little towards regaining the city; maintaining a feeble and apparently an ineffectually blockade. The country all around is rising, and the authorities and inhabitants are in great alarm. At the back of the White Cloud Hills, and at other places north of the city, assemblages of disaffected collect, who have communications open in the direction of the head quarters of the rebellion, which occasion much anxiety. On the 18th July, the insurgents surprised a detachment of 1000 men, and killed some hundreds of them, near the very gates of Canton, carrying off tents, matchlocks, and ammunition. On the 20th July, some skirmishing again took place, when two or three mandarins were killed, and many of their troops, the latter retreating into the city of Canton only time enough to escape their pursuers. At the latest of these advices, fighting was again expected. "The plans for capturing Canton," says the *Overland Mail*, "appear to have been laid with much foresight and skill."

But there seems some ground for apprehension, and great reason for prayer, in behalf of the leaders of this mighty movement—apprehension increased by the fact that, beyond question, it is the Seventh Day they observe as the Sabbath. We formerly mentioned that the British vessels, the Rattler and Styx, with Sir John Bowring, had gone up the river for Nankin after the Susquehanna had returned. The visit was most unsatisfactory, the British having been treated with more contempt than the Americans had been. They were denied admission to Nankin, where they remained ten days, and refused coal, although there were large supplies on shore. It is not this, however, at which we are either grieved greatly or surprised. Remembering that even when the Hermes was most kindly entertained, they were expressly told that, until affairs were in a settled state, such visits would be inconvenient; and with the knowledge of the fact that the patriots were not ignorant that both Americans and British were in communication with the imperialists; we need be under no surprise that an indifferent reception should be given. But those vessels have brought down some additional books, one of which has been translated by Mr. Medhurst, and three columns of the *Times* are filled with extracts. From these, there is reason to fear that the Eastern King has less respect for the pure word of God, and that he is arrogating titles, or receiving them, which truly belong only in their proper sense to the Holy Spirit. May that Spirit's guidance be vouchsafed. J. A. BEGG.

THE SECOND COMING OF CHRIST—NO. 1.

BY B. CLARKE.

"Unto them that look for him shall he appear the second time, without sin unto salvation."

That the doctrine of the *second personal coming of Christ*, so frequently taught by the Apostles, is now too much neglected by the watchmen of the church, I have not the least doubt; especially, as the day is fast approaching. In briefly presenting this subject, I would respectfully call attention to the *certainty* of his second personal coming; to the *manner* of his coming; and to some things which he *will do* at his coming.

It is said that when "he was taken up, and a cloud received him out of their sight; and while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9, 11. It is also said, that, "in the mouth of two or three witnesses, every word shall be established." This then is an established truth, that the same Jesus which was crucified for our sins, and was raised again for our justification—all that constituted the person of Jesus that was then taken up into heaven—shall come again, in like manner as he was seen then to go into heaven. This evidence we should think would be sufficient to convince any reasonable Christian, that Jesus will personally come again to this earth. But if any want further proof, we will look at a few more scriptures.

Mat. 25: 30—"And they shall *see the Son of man* coming in the clouds of heaven, with power and great glory." Rev. 1: 7—"Behold, he cometh with clouds, and *every eye shall see him*." Here we are taught that all shall see him come again.

Cor. 11: 26—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come." This testimony clearly proves that the *same person who died* will come again.

Acts 3: 20, 21—"And he shall *send Jesus Christ*, which before was preached unto you; whom the heavens must receive *until* the times of restitution of all things spoken by the mouth of all his holy prophets, since the world began." Here we learn that the heaven must receive him *until* a given time or times, and then that God will send him again.

1 Thes. 4: 15, 18—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the *coming of the Lord* shall not prevent them which are asleep. For the *Lord himself shall descend from heaven*, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the *clouds, to meet the Lord* in the air; and so shall we ever be with the Lord. Wherefore, comfort [*exhort*, in the margin] one another with these words." Surely, these are words of great comfort to the believing Christian—this "*lively hope*" of immortality, at the second coming of our glorious Redeemer. Well did the apostle call it a *blessed hope*. Tit. 2: 15, 16—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and *purify unto himself a peculiar people, zealous of good works*."

It is our faith, that these, and other like scriptures, are sufficient to establish the *certainty* of the second personal coming of our Lord Jesus Christ.

And now, dear brethren and sisters, permit me to add one word more: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints*." 1 Thes. 3: 12.

THE PUBLISHING SOCIETY.

The Seventh-day Baptist Publishing Society held its fifth Anniversary at Genesee, N. Y., on the afternoon of Sixth-day and the morning of First-day, Sept. 15th and 17th.

After the usual introductory exercises, reading the Constitution, appointing Committees, &c., the Treasurer's Annual Report was presented. It showed that the receipts of the Society during the year ending June 8, 1854, were $4,501 16; of which $3215 31 was for *Sabbath Recorder*, $189 28 for *Sabbath-School Visitor*, $402 87 for *Seventh-day Baptist Memorial*, $63 05 for advertising, $305 65 for job printing, $20 for office room, $5 for membership, and $300 bequest of B. W. Rogers. The expenses (including a balance against the treasury at last report of $335 10) were $4,500 26, leaving a balance of 90 cents in the treasury at the close of the financial year.

The Annual Report of the Board was then read. It gave a succinct account of the doings of the Board and the condition of the Society's publications. The patronage of the *Sabbath Recorder* had steadily increased during the year, and was at its close larger than at any other time since the paper was established. The *Sabbath-School Visitor* had a patronage barely adequate to meet the expenses of its publication. The *Seventh day Baptist Memorial* had 440 subscribers, a number not sufficient to meet the expenses of issuing the work; but it is hoped that the deficiency will be made up by the sale of bound volumes, of which a goodly number are on hand. The report stated that a volume of Hymns and Music for Sabbath-Schools was being stereotyped, which would soon be issued; and that other works were in contemplation, which would be issued as fast as the Board see occasion and are furnished with facilities. In the matter of securing a building in the city of New York for the accommodation of the Society's business, but little progress had been made, the Board having rather waived it for a time on account of the extra effert required to establish the Palestine Mission; but the object is not lost sight of, and the present is regarded as a favorable time to accomplish it. In conclusion, the Report stated that the financial condition of the Society at the close of the fifth year of its operations, on the 8th of June, was very encouraging, as at that time it "owed no man any thing," while it had accounts and property necessary for the transaction of its business estimated to be worth between two and three thousand dollars.

The following officers were elected for the ensuing year:—

President—Lucius Crandall.
Vice Presidents:
N. V. Hull,
Wm. B. Maxson,
John A. Langworthy,
Charles Potter,
James Bailey,
David Dunn,
Isaac D. Titsworth,
A. B. Burdick,
Stillman Coon,
William Dunn.
Recording Secretary—T. B. Stillman.
Corresponding Secretary—Geo. B. Utter.
Treasurer—Wm. M. Rogers.
Auditors—T. S. Alberti, H. H. Baker, and I. H. Dunn.
Managers—John D. Titsworth, Randolph Dunham, Jonathan Maxson, Wm. M. Fahnestock.

In looking over the official records we find only two other items of business transacted,

1. On Sixth-day afternoon, Bro. David Dunn proposed the appointment of an appraising committee, to report to the Society the condition and value of its property. Bro. Geo. B. Utter proposed as an amendment, that the duties and powers of the Committee be enlarged, so that they shall, "before the first day of April, 1855, meet in the city of New York, and examine thoroughly the financial operations of the Society since its organization, and appraise all its property, with full power to receive the same from the General Agent, and grant him a discharge from all farther obligation in the premises." Bro. A. B. Burdick proposed to amend by striking out all after the word "property," and inserting, "and report the result to the Board of the Society." The proposition thus amended was lost on a final vote. On First-day, after the election of officers, the subject was brought up again, and on motion of Bro. Jas. R. Irish, a committee was appointed, in compliance with the request of the General Agent, "to meet in the city of New York, and examine thoroughly the financial operations of the Society since its organization, and the General Agent's position in relation thereto, and give to the General Agent and the Board certificates of the result of their investigations, and make a full report of the same to the Society at its next anniversary." George Greenman, David Dunn, and Perry B. Maxson, were appointed said Committee.

2. The Auditing Committee were by vote instructed to take an inventory at cash value of all of the assets of the Society annually, and let the same form a part of their annual report.

THE MISSIONARY SOCIETY.

In our notice, three weeks ago, of the meeting of the Seventh-day Baptist Missionary Society, we printed the resolutions adopted in relation to the estate of the late Benedict W. Rogers. It has since been suggested to us, that those resolutions will be better understood if read in connection with the letter to which they refer. Accordingly we this week print the letter, and reprint the resolutions.

Letter to the Society.

To the Seventh-day Baptist Missionary Society:

BRETHREN,—When my late husband, Benedict W. Rogers, in prospect of an early death, made a disposition of his property by will, he wished, in addition to what he bequeathed directly to benevolent objects, that in case of certain changes which might take place in his family, one-third of his estate should go to promote the benevolent operations of the Seventh-day Baptist denomination; and as he considered the Missionary Society quite as likely as any other body to use the property wisely, he made that Society the conditional legatee.

Subsequently, the proposition to have a building in New York for the accommodation of all of the Societies of the Seventh-day Baptist Denomination, was brought to his attention, and was the subject of consultation. It appeared to him a very desirable object—one to which a bequest of considerable amount might well be appropriated, inasmuch as it would furnish forever facilities to conduct benevolent operations, and would allow the small and regular contributions of the people to go directly to the sustaining of current expenses—a result alike favorable to the piety of the contributors and the prosperity of the cause. In view of these considerations, he had some thought of changing his last will and testament so as to make *that* object the conditional legatee. But the uncertainty when, if ever, the contemplated changes might take place, and the possibility that before that time a building might be secured, led him to leave the matter as at first written.

Since my husband's death, it has seemed to me desirable that the portion of his estate to which I have alluded should at once, without reference to those conditions, be made available for benevolence; and the object of this communication is to express to the Society my willingness—indeed, my *wish*—to waive my personal claim to the use of it, in order at once to secure the object which my husband so highly approved.

If the Missionary Society views these suggestions with favor, and should see fit to appoint a Committee, or Board of Trustees, with power to receive one third of the estate of Benedict W. Rogers, grant the necessary discharges to his executors and legatees, and invest the proceeds in a building in the city of New York which should furnish forever a home to the benevolent operations of the Denomination, I would cheerfully second the measure. Yours, &c., ANN M. ROGERS.

Resolutions of the Society.

Whereas, the late Benedict W. Rogers, of Williamsburg, did in his last will and testament leave his entire estate to his wife Ann M. Rogers, subject to a condition, that in case of certain changes which might take place, one third of said estate should be paid over to the Seventh-day Baptist Missionary Society, to be used under its direction; and *whereas*, the said Ann M. Rogers has by letter to this Society proposed to waive her claim to the farther use of said one third of the estate of Benedict W. Rogers, on condition of its being invested in a building in the city of New York, which shall furnish forever a home for the Benevolent Societies of the Seventh-day Baptist Denomination; therefore—

Resolved, That this Society thankfully accepts the generous offer of Mrs. Rogers.

Resolved, That this Society appoint a Committee of five to inquire into all legal questions connected with the proposition of Mrs. Rogers; and if they find that there is no legal obstacle to the carrying out of said proposition, to take charge of all business growing out of it; and that this Society hereby clothes said Committee with full power to receive from Mrs Rogers, or the executors of the estate, the property alluded to, to sign on behalf of the Society all such papers as may be necessary to discharge her from future obligation in the premises, and to invest the proceeds in a building in the city of New York for the free use forever of the Benevolent Societies of the Seventh-day Baptist Denomination, taking the deed so as to hold the same in trust for that object.

The Committee appointed in accordance with the above resolution consists of Thomas B. Brown, James Bailey, Thomas S. Greenman, Wm. M. Rogers, and Geo. B. Utter.

BOARD MEETINGS.—By reference to the advertisement in another column, it will be seen that the time of holding the next quarterly meetings of the Executive Boards of our Missionary, Tract, and Publishing Societies, has been changed to Fourth-day, 18th inst., at 10 o'clock.

PEOPLE OF COLOR.

At the meeting last year of the Cincinnati Conference of the Methodist Episcopal Church, a Committee was appointed "to inquire and report what can best be done to promote the welfare of the Colored People among us." That Committee reported at a recent meeting of the Conference, and their report "gives no countenance to anything which goes to deprive the black man of his full share in our common humanity, but hails him as a man and a brother, in accordance with that grand affirmation of the Bible, which must forever settle the unity of the human race, that God 'hath made of one blood all nations of men for to dwell on all the face of the earth.'" With their report, (which was unanimously adopted,) the Committee submitted to the Conference the following resolutions:—

Resolved, That it is of the greatest importance, both to the colored and white races in the free States, that all the colored people should receive at least a good common shool education, and that for this purpose well qualified teachers are indispensable.

2. That the religious instruction of the colored people is necessary to their elevation as well as to their salvation.

3. That we recommend the establishment of a Literary Institution of a high order for the education of the colored people generally, and for the purpose of preparing teachers of all grades to labor in the work of educating the colored people in our country and elsewhere.

4. That we recommend that an attempt be made on the part of the Methodist Episcopal Church to coöperate with the African M. E. Church in promoting the intellectual and religious improvement of the colored people.

5. That we commend as soon as practicable the appointment of a general agent to carry out the objects proposed in the preceding resolutions, and to labor otherwise for the improvement of the people of color.

ADAMS CENTRE, Oct. 5th, 1854.

To the Editors of the Sabbath Recorder:—

The following is a copy of a communication to the Corresponding Secretary of the Seventh-day Baptist Central Association, which we expected to have seen published in the *Recorder* some weeks past, agreeable to the proposition of said Association. But since the above-named communication has not appeared, the church has requested me to forward a copy of the same to you for publication if you think proper.

Copy.

ADAMS CENTER, Aug. 27, 1854.

The Independent Seventh-day Baptist Church at Adams Center to James C. Rogers, Corresponding Secretary of the Seventh-day Baptist Central Association:

DEAR BROTHER—This is to inform you, that this Church has taken into consideration the action and recommendation of the Association in reference to the existing difficulties among us in this county, and at a special church meeting held August 20, 1854,

Resolved, unanimously, That we will acquiesce in and will coöperate with the recommendation of the Association in reference to the proposed efforts for the settlement of our unhappy difficulties; and further, that we will bear our proportion of the expense.

Resolved, That A. Campbell, Wm. Greene, and J. Saunders, be a committee to communicate the above to the Corresponding Secretary of the Association.

A. CAMPBELL,
WM. GREENE, } Committee.
J. SAUNDERS,

THE BIBLE UNION.—The fifth anniversary of the American Bible Union was held at the First Baptist Church in New York, on the 5th and 6th insts. From the report of the Treasurer, presented on the occasion, it appears that the receipts of the Union during the financial year just closed were $40,538 19, all of which has been expended except a balance now in the Treasury of $5,159 39. The Annual Report of the Board represented the Union as being in a highly prosperous condition. In the course of the anniversary exercises, addresses were delivered by the President, Spencer H. Cone, Rev. H. J. Eddy, Rev. Dr. Baker, Rev. Mr. Pendleton of Kentucky, Rev. J. A. Smith of London, and Rev. Messrs. Huntley, Bates, and Burnett. Before adjourning, it was agreed to hold a semi-annual meeting at Chicago, Illinois, in the month of May next, under the direction of the Board of Managers, at which all the exercises of an anniversary shall be provided for, excepting those proceedings especially confined by the Constitution to the annual meeting.

HONORARY DEGREES.—We learn from the Schenectady *Cabinet*, that at the annual meeting of the Board of Trustees of Union College, on the 26th July last, the following sensible preamble and resolutions were adopted and ordered to be published:—

Whereas, The present method of conferring honorary Degrees is not calculated to promote high scholarship and eminent professional merit in so great a degree as is desirable; and *whereas*, it may be hoped that by corresponding with the authorities of other colleges, some general principles can be agreed upon, which shall hereafter govern action in such cases; therefore,

Resolved, That this Board will confer no honorary degrees higher than that of Master of Arts during the next three years.

Resolved, That the Rev. Alonzo Potter, the Rev. J. Trumbull Backus, and the Rev. Ebenezer Halley, be a committee to open a correspondence with the faculty and trustees of other institutions, with a view of securing the general adoption of principles applicable to these cases.

EPISCOPAL BISHOPS.—On Fourth-day of week before last, Rev. Dr. Thomas M. Clarke was elected Bishop of the Protestant Episcopal Church for the diocese of Rhode Island. On Sixth day, Rev. Horatio Potter, D. D., was elected Provisional Bishop of the diocese of New York, in place of the late Rev. Dr. Wainwright.

General Intelligence.

European News.

The steamer Canada, with European dates to Sept. 23d, arrived at New York on the 6th inst.

The Russian War has at last assumed a phase of profound interest. An allied army, 58,000 strong, has landed in the Crimea, unobstructed, and is marching on Sevastopol; while 14,000 men are on the way from Varna to swell the invading force to above 70,000.

There is a report from Constantinople, that conditions of peace have been agreed upon, but it is a hoax.

Not a Russian remained in Wallachia on the 8th Sept. The Russians destroyed all the bridges after they crossed the Sereth.

On the 12th ult., a powder magazine exploded at Perekop, killing a great many Russians, and damaging two of the allies' ships. A Turkish magazine containing 36 loads of powder was willfully fired by a dervish at Erzeroum.

The Turkish Government has promulgated a hatti-scheriff reprobating the corrupt practices of certain officials, and ordering a purer administration of the laws. The execution of the "tawzimat" is placed under the surveillance of a special council, composed of five Moslems, four Greeks or Armenians, three Roman Catholics, and one Jew.

The Minister of Marine had received accounts from the rear-admiral commanding the French naval division in the Chinese seas. The dispatch is dated July 18. It mentions an attack by a united French, Portuguese and American force on 16 piratical junks, two of which were taken and the rest dispersed.

The steamer Petrel, Capt. Tims, with 111 passengers from Glasgow for New York, had put back to the Clyde, where she arrived on the 18th, having met with severe weather; her masts carried away, decks swept, bulwarks driven in, and leaky. Five passengers had died.

A disgraceful outrage, having its origin in the wretched Irish Catholic against Protestant feuds, has caused much indignation and horror. An excursion train, with 900 passengers, including most of the Protestant gentry of the county, had been on a visit from Enniskellin to Londonderry, and on returning at night the train was thrown off the track by huge blocks of stone placed so as to throw the cars over a precipitous embankment. Owing to the caution of Lord Enniskellin, who placed himself on the engine with the driver, the train was proceeding at a very slow pace, otherwise the consequences must have been fearful. As it was, several persons were killed and wounded.

We have no reliable intelligence about the rebel movements in China. The *North China Herald* of July 15 publishes extracts from the *Pekin Gazette* up to June 11, from which we gather that the insurgents had certainly made no advance northward, nor had they gained any advantages in the few skirmishes that had taken place. Reports had reached Nganhwny of the capture by them of Kemum, and the murder in cold blood of the district magistrate and the chief military officer, but the placewas retaken within a few weeks.

State Fair.

The New York State Agricultural Fair, held in New York City last week, wasa very good show, and tolerably well attended. From one of the daily papers, we clip the following paragraphs in relation to it:—

The horned cattle upon the ground are numerous and very superior. The different breeds may be known by the following description: They are Durhams, or Short-Horns, Devons, Herefords, Ayrshires, Alderneys, and their grades; native stock are also represented. The first are generally roan colored, white or red. The Devons always red. The Herefords dark brown or black, with white faces. The Ayrshires are red and white; these are all large-sized animals. The Alderneys are smaller cattle, colored generally pale red white. An excellent breed of cattle, common in Westchester County, are "Dutch and Durham." The standard color of the Dutch cattle is black and white. The crosses with the Durhams are variously colored. The favorite color of our native cattle is a dark red or blood bay.

Swine are very numerous, and just as handsome as hogs can be. The black ones are called Essex or Berkshire, and most of the white ones, particularly those without hair, Suffolks. We have never seen a display of better hogs at any show. The improvement in this race of domestic animals has nearly reached perfection.

The number of Sheep is very large, and the quality excellent. There are French Merino, the largest of fine wool breed; Spanish Merino, medium size; and Saxony and Silesian Merino, some of which are very small. The fine wool Sheep all have a dirty black appearance, owing to the gum on the wool. The South Down Sheep all have smooth black faces and black legs. These are medium wool Sheep, very smooth and handsomely formed, and afford the best mutton in the world. The long wool Sheep are very large; some of them weigh 300 lbs each, and have been fatted to 260 lbs of mutton. They are known as Bakewell, Leicester, Lincolnshire, Oxfordshire, and New Oxfordshire.

The world is coming to its senses, and the paroxysms of the hen fever are not as prevalent this fall as usual. There is room in the building appropriated to fowls for more, but for all practical purposes, there is enough. All the varieties, from Bantam to Shanghai, may be seen, and a patent hen's nest for them to lay in, so contrived that it takes the eggs away and puts them in the closet, or perhaps frying-pan, as fast as they are dropped.

Of Farm Implements and Agricultural Products, there is not a good show. Of the former, the Wind Mill for farm purposes attracts ten times as much attention as all the rest. It is conceded to be just the machine most wanted upon a farm in such a drouth as that of the present season.

There is among the great show of mowing machines, a new one invented by A. M. Russel, of Massachusetts, which we believe is the seventieth one patented, and have not the least doubt is superior to all its predecessors. The cutting bar is attached to the frame of a pair of small cart wheels, and the motion given to the cutters by a cam driven by cogs on the driving wheel, working into a small pinion, so that the machinery has the smallest possible amount of friction. The cutting is different from any other without crank motion, the bar that holds the knives only sliding $2\frac{1}{4}$ inches, and yet the knives each have a drawing cut of $1\frac{1}{4}$ inch, and are so fixed that when one end is dull, they can be changed end for end in five minutes. They never clog, never require to be backed out of heavy grass to start. In going a-field, or from farm to farm, the cutting by can be taken off and carried upon the machine. It has no dragging side-draft. It is a decided improvement, for efficiency, ease of draft, cheapness, and durability.

The National Baby Show.

A dispatch dated Cincinnati, Thursday, Oct. 5, 1854, says that the National Baby Show took place at Springfield, (Ohio,) to-day, and one hundred and twenty entries of babies were made. The first premium for the finest baby of two years old or under was a tea sett with a salver, valued at three hundred dollars. The second premium for the next best baby, was a tea sett valued at two hundred dollars. The third premium was two hundred dollars for the finest child under one year of age. The fourth premium was a Parian marble group. The first premium was awarded to Mrs. Romner of Vienna, Ohio; the second to Mrs. McDowell of Cincinnati; the third to Mrs. Arthur of Philadelphia; the fourth to Mrs. Henry Howe of Cincinnati. A letter was received from "Fanny Fern" and read to the edification of all concerned. Letters were also received from Mrs. Swisshelm, Mrs. Crittenden, Mrs. Mott and Horace Greeley, Esq. Mr. Greeley thought that much attention should be given to the development of the human constitution in a country where able-bodied men sold for \$500 to \$1,500 a-piece. Mrs. Mott thought that black babies should have been admitted to this exhibition and had an equal chance with the whites. Among the exhibitors was an old woman who came with her seventeenth child. She claimed a premium on that ground.

Money in Dead Letters.

A correspondent of the Baltimore *Sun*, writes from Washington, under date of Oct. 3, that—

"The operations of the Finance Bureau of the General Post Office Department for the current year disclose the fact of a rapid increase in the business and importance of the dead letter office. In the first quarter of 1852, the number of dead letters found by the openers, which contained money, was 1,701—amount \$10,238; second quarter, 1,736 letters, and \$11,176; third quarter, 1,781 letters, and \$10,869; fourth quarter, 1,842 letters, and \$11,713.

"In the quarter ending 31st March, 1854—two years afterward—the number of valuable dead letters reached 2,323, containing \$14,401. The second quarter yielded 2,487 letters, and \$14,325 in money. We have from the third quarter—ended 30th September last—2,354 letters, in which were found \$14,088 in cash. When it is recollected that these do not embrace the dead letters from foreign countries—which are all returned unopened—the progress of this branch of Governmental service is more apparent."

The same correspondent states that seven-eighths of the lost money is safely returned to its legal owners.

American Justice.—The N. Y. *Tribune* says that there is now confined in a Southern prison, in one of the more moderate and less fanatical slave States, a free native citizen of a Northern State, under the following circumstances:—

"A poor, forlorn, sick colored woman, fleeing from outrageous cruelty and despotism, applied to him for shelter, food and medicine. Her afflicted and desolate condition so wrought upon his smypathies that he granted her request, admitting her as an inmate of his family. He cured her of a violent and dangerous fever. About this time, her legal owner learned where she was, came after her, and took her home, neither paying nor thanking the good Samaritan who had saved her life. Her cruel treatment was renewed, and became so intolerable that she fled again, and was again treated with humanity by her former preserver. The master pursued her, now knowing exactly where to look for her, and, as soon as he came within reach of her, leveled his pistol and shot her dead where she stood. From this deed the murderer went about his business as coolly as if he had only shot a thieving dog, nobody seeming to think any judicial inquiry necessary or proper; but the good Samaritan was thereupon arrested and imprisoned in a dungeon, to take his trial on a charge of "harboring a fugitive slave." He will probably be convicted and set to hard labor in a State Prison for ten or fifteen years, as Torrey and other such *criminals* have been before him.

Has a School-Teacher the Right to Flog a Pupil?—A case involving this question was tried at our September Circuit. Hiram Wood, during, the last winter, taught a District School in the town of Stanford, in this county. Frances Germond, a girl of 17, was among his scholars. For some alledged disobedience, the teacher, with a whip about four feet long, and nearly a half inch in diameter, flogged her so severely that black and blue marks were left on her person for weeks after the occurrence. The defense was, that the teacher had a right to resort to this kind of punishment to preserve order. Judge Dean charged the Jury that the teacher stood in the place of a parent, *and had a right to correct a pupil, but in doing it he must exhibit a parent's feelings*—that he had no right to use this privilege to gratify his own feelings of resentment—and if he exceeded what was necessary to preserve order, he was liable for assault and battery. He further charged, that the means used to preserve order should be adapted to the sex, age, and habits of the pupil—that what might be necessary and proper in case of a large boy, would be very improper and excessive in the case of a female—and left it to the Jury to say whether any possible circumstances would warrant a man, whether a teacher or not, in laying his hands in violence or anger on a grown-up girl. The Jury found a verdict against the teacher for the sum of \$365, which we think meets with approval in the whole community.

[Poughkeepsie Tel.

A disastrous explosion occurred at the Mountour Iron Rolling Mill, at Dansville, Pa., Oct. 6th, killing several persons and injuring many others.

Postmasters' Compensation.—Postmasters should remember, in making up their quarterly returns for the quarter to end on the 30th inst., (says the *Washington Star*,) that their percentage or compensation is to be different for that quarter from what they received for the last quarter. Thus they are to have hereafter as follows, viz.:—

On any sum not exceeding one hundred dollars, sixty per cent.; but any Postmaster at whose office the mail is to arrive regularly, between the hours of nine o'clock at night and five o'clock in the morning, may be allowed seventy per cent. on the first hundred dollars.

On any sum over and above one hundred dollars, and not exceeding four hundred dollars, fifty per cent.

On any sum over and above four hundred dollars, but not exceeding twenty-four hundred dollars, forty per cent.

And on all sums over twenty-four hundred dollars, fifteen per cent.

Beer in St. Louis.—The St. Louis *Republican* says there are 24 Breweries in that city, every one of which stored nearly twice the quantity of "Ale" for the past summer that has been made in any preceding one. The manufacture reached sixty thousand barrels—40,000 of "Lager," and 20,000 of ordinary Beer. On an average count, one barrel of thirty gallons gives about three hundred glasses; thus we have about twelve millions of glasses of Lager Beer, and about six millions of common Beer, in all, eighteen million glasses of Beer drank in St. Louis, from the 1st of March last up to the 17th of September, the time the Lager Beer gave out. Common Beer is sold at five dollars per barrel, and Lager Beer at seven dollars; that is, at wholesale; this will make the amount received by the Brewers for Lager Beer \$290,000, and for common \$100,000—together, say, \$390,000. The retailers, at five cents a glass, took in \$600,000 for Lager Beer, and \$300,000 for the common article. Just think of it. Nearly a million of dollars (\$900,000) spent in St. Louis, during one summer, for Beer! And that chiefly among the Germans themselves.

Emigration into Kansas.—The *Washington Star* says: We learn from a gentleman who has just returned from Kansas, where he has been ever since the passage of the Territorial Government bill, that, so far, no slaves have been carried into the Territory, though many Arkansas and Missouri slaveholders and other southern State citizens have taken up "claims" there. Up to a very recent period, the southern settlers greatly outnumbered those from northern States who were going in there. Now, however, the tide seems to have changed. According to the views of this intelligent and usually well informed gentleman, ere the next Presidential election comes off, Kansas will have formed her State Constitution, and will be knocking at the door of Congress for admission into the Union as a State.

Sad Fatalities.—We hear of two fatalities occurring lately in Canada, of an unusually melancholy character. In the vicinity of Sherbrooke, two ladies were riding in a chaise, when the approach of a railway train frightened the horse, which backed off a precipice. One of the ladies, whose name we did not learn, fell underneath the horse, and was crushed to death. The other, when taken up, was alive, and was conveyed to her home. Her mother, upon seeing the condition of her daughter, from fright and excitement, was seized with a fit and died. The other case occurred some distance above Sherbrooke. A boy engaged in fishing fell from a building into the rapids of the river. A Frenchman near by saw the accident and forthwith plunged in after him. The current was very swift, but he reached the boy, whom he placed under one arm, and with the other struck out for the shore. He had accomplished in this way over half a mile, when his arm struck a rock, which palsied his efforts, and both man and boy sank to the bottom and were drowned. [Boston Traveler, 4th.

Sunday-keeping in Boston.—One of the Boston papers gives a doleful account of the way in which Sunday is kept in that city. The following paragraph will serve as an illustration:—

"It is a fact—perhaps not generally known—that the new theater is being finished under auspices that reflect severely upon the character of those who are supposed to be the moral and conscientious portion of an order-loving, virtuous community. During a few Sabbaths past, workmen have been busily employed in fitting up the interior of the theater building, without regard to the sanctity of the day, or the laws of God and man, enacted to enforce obedience to the requirements imposed by it, upon all. Last Sunday there were fifty men at work, some of whom were engaged in the quiet labors of putting down carpets. At night the work continued until the midnight hour announced the dawn of Monday morning, that should free the workmen within the Tower of Babel from the imputation of sin. Every effort has been made that could be, to have the theater finished early; skill, talent, money, energy, and strength, have been lavished upon what is to be the idol of the *liberal* citizens of Boston; and more than this, holy time—that of the Sabbath day."

Corruption in High Places.—In February, 1853, the Grand Jury found a presentment indicating that members of the Common Council of New York had been receiving large bribes for procuring railroad grants, ferry leases, &c. Since that, Recorder Tillou has taken testimony on the subject from some two hundred witnesses. The substance of this testimony has been made public, and shows an extent of corruption which is calculated to astonish the most orthodox believers in human depravity. As most of the persons implicated have been turned out of office, it is doubtful whether the matter will go any further.

Jewish Hospital in Jerusalem.—We learn from the *Occident*, that after mature deliberation, it has been decided that the bequest of the late Judah Touro for the benefit of the Palestine Jews shall be devoted to the foundation of a Hospital and Synagogue in Jerusalem.

SUMMARY.

Pope Pius IX. has summoned a grand conclave of the chief dignitaries of the Roman Catholic Church, to meet at Rome during the month of October, to settle the question whether the Virgin Mary was herself conceived without sin, and thus free by birth from every taint of human impurity and imperfection, and thus a divinity who may properly be made an object of human adoration. Hitherto this dogma has not formed an authoritative part of the Roman creed, and has been stoutly disputed within the bosom of the Church itself; but it is expected by the more zealous adherents of the doctrine, that it will now be finally adopted and made obligatory on all the faithful.

The Mormons continue to make great progress in Europe. All over England they are making converts, and the London *Times* thinks their religious services ought not to be protected by the laws. The British army in Turkey contains several branches of the Church. At Hamburg the authorities have prohibited their meetings. The Mormon emigration of next year to the United States will be large.

Some of the southern papers argue that Slavery is better than Freedom, because they say there are more paupers and insane in the Free States than in the Slave. On this ground a native village in Africa or among the Apaches, must be the most perfect thing in the world, for there neither paupers nor crazy folks exist. According to the reasoning of these journals, a tribe of South Sea cannibals offers a better state of society than can be found in South Carolina or Mississippi.

One of the steam-frigates ordered by Congress, and to be built at the Brooklyn Navy Yard, is called the Niagara, and will be the largest vessel ever built in this country. Her extreme length will be 345 feet; depth of hold, 31 feet; breadth of beam, 55 feet; draft when loaded, 22 feet 9 inches; displacement 5,500 tuns. Mr. Steers, the Superintendent, has contracted to give her a speed of 17 nautical miles per hour under sail alone, and a velocity of 16 nautical miles per hour under steam alone.

The "Emigrant Aid Association" of New England, about which so much has been said in the papers, have purchased the principal hotel in the town of Kansas, Jackson County, Mo., at a cost of \$10,000, and they have also bought other property in Kansas needed in their colonizing operations. The "Association" are opening an important road from Kansas out west, bridging the streams at the cost of hundreds of dollars, and doing much valuable work toward improving the Territory of Kansas.

A meeting of Superintendents of Indiana Railroads, centering at Indianapolis, was held in that city on the 27th ultimo, at which the fares were fixed on through and Eastern tickets at about $2\frac{3}{4}$ cents per mile, and short and local fares at 3 cents per mile, all competing routes agreeing to the same fares over all the lines. The tariff of freights was advanced about 20 per cent. This arrangement took effect last Monday. All runners are dispensed with, and after the 1st of December, all free tickets and half tickets are to cease entirely, even to railroad officers.

There was a large Railroad Convention at Columbus, O., on the 21st and 22d of September, at which resolutions were adopted in regard to charges for mail service, express freight, &c., doing away the system of free passes and half fares, excepting to the officers and employés of the various roads over their own roads; to discharge all runners after the 1st of November, placing through fares at not less than $2\frac{1}{2}$ cents per mile, and local fares at 3 cents per mile; freight charges at not less than 2 cents per tun per mile.

The Emperor of Russia has presented to Chas. H. Haswell, Esq., the well-known Engineer, a magnificent diamond ring, worth some \$1,500, in consideration of his professional labors in the furnishing of drawings of steam machinery, including the engines of the steamer Powhatan, which Mr. Haswell had designed for the U. S. Navy. The drawings were made at the instance of the late Mr. Bodisco, former Russian Minister to the United States.

The steamship City of Manchester sailed from Philadelphia recently with 30 cabin and 150 steerage passengers; and the packet-ship Tonawanda, for Liverpool, sailed the same day with 204 steerage passengers. We have noticed of late frequent departures of large companies of emigrants from this port, on their return to the Old World. These occurrences seem to indicate that a reäction to the excessive emigration of past years has commenced.

The drouth is still prevailing in Pennsylvania. The *Miner's Journal* of Sept. 29, says: "We have had no rains since early in August, and none to wet the ground since May. The springs and streams are all dried up, and large patches of timber on the mountain sides are killed and present a yellow and seared appearance. The equinoctial season has come and gone, and still no rain, nor any appearance of it."

A gentleman of the City of Philadelphia, who anonymously contributed the sum of \$900 for the missionary service of the American Sunday-School Union, received a letter of acknowledgment from Mr. A. W. Carey, their agent at St. Louis, from which it appears that the Society have organized five hundred Sunday-Schools since last February, and four thousand in the last nine years, in his District, including Missouri, and parts of Illinois and Iowa.

We learn from the Philadelphia *Ledger*, that Mr. X. Bazin, perfumer of that city, has libeled the steamship City of Manchester for a claim of \$10,000, the value of certain goods on board the wrecked steamship City of Philadelphia. The goods were intended for the City of Manchester, and insured as upon that vessel, but being placed on board the City of Philadelphia instead, the underwriters refuse to pay the amount of the policy.

The Catawissa, Williamsport and Erie Railroad Company had an excursion on the 6th inst., from Philadelphia to Milton. The route is from Philadelphia by the Reading Road to Port Clinton, 78 miles, thence over Little Schuylkill Road to the junction, 28 1-4 miles, thence over Catawissa Road to Milton, 63 1-4 miles. Total 169 1-2 miles.

Thompson's Bank Note Reporter announces that the notes of the Ellsworth Bank, Maine, are thrown out at the Suffolk Bank, and that the Erie and Kalamazoo Bank at Adrian, Michigan, was enjoined on the 4th inst.

The coast of Texas was visited by a most disastrous gale, commencing on Sunday, Sept. 18th, and lasting until Thursday night, the 21st. It would be almost a matter of impossibility to imagine even a greater destruction of life and property by such an occurrence.

We have before us the first number of the *Herald of Freedom*—a large, well-executed sheet issued at Wakarusa, in the Territory of Kansas. It is conducted by G. W. Brown, late of the Conneautville (Pa.) *Courier*, and filled with interesting matter, mostly original, relative to the new Territory.

An English geologist named G. J. Phillips, now on a tour of mineralogical research in Berks County, Pa., is said to have discovered gold in a vein of quartz near Reading. The *Gazette* of the latter place, which has seen several of the specimens, speaks of the gold as remarkably pure.

The receipts of the Milwaukee and Mississippi Railroad in September were \$60,233, and for the past nine months \$304,527. The Janevilles branch, eight miles, has added \$35,139 to its revenue since June.

The ladies of Rochester, including the wives of fourteen clergymen, twenty physicians, and some 150 citizens, have addressed a scorching letter to Gov. Seymour on the subject of his veto of the Maine Law.

Movements are on foot to establish a "stake" for Mormon settlers in the Territory of Kansas, about 100 miles interior from the town of Kansas.

The schooner Ontario, of Rockland, went ashore recently on the "Devil's Rock," about three miles from Long Island, and four lives were lost.

Considerable anxiety is felt in regard to the steamer Arctic, which sailed from Liverpool Sept. 20th, and had not been heard from up to Oct. 9th. She had on board about 200 passengers.

The Eighth Avenue Bank in New York failed last week, and its bills are selling at 10 per cent. discount.

A Baptist Historical Society was organized in New York on the 2d inst. The meeting was held in the Bible House.

New York Markets—October 9, 1854.

Ashes—Pearls \$6 12. Pots 7 00.

Flour and Meal—Flour 6 87 a 7 37 for State; 7 25 a 7 50 for Ohio, Michigan, and Upper Lake; 8 12 a 9 25 for extra Genesee. Rye Flour 5 25 a 6 00 for fine and superfine. Corn Meal 4 25 a 4 31. Buckwheat 4 00 a 4 25 per 100 lbs.

Grain—Wheat 1 40 a 1 50 for Western Red, 1 50 a 1 62 for Ohio, 1 78 for white Genesee. Rye 1 17. Barley 1 14 a 1 18. Oats 45 a 53c for State and Western. Corn 77c for Western mixed. White Beans 1 25 for new Northern.

Provisions—Pork 11 62 for prime, 12 87 for mess. Beef 11 00 for country mess. Dressed Hogs 6 a $6\frac{1}{2}$c. Lard $11\frac{3}{4}$ a 12c for new. Butter, 13 a 17c for Ohio, 18 a 21c for State, 22 a 25c for Orange County.

Hay—80 a 85c per 100 lbs.

Potatoes—2 25 a 3 00 per bbl for Mercers and Pinkeyes.

Seeds—Clover $10\frac{1}{2}$ a $11\frac{1}{4}$c. Timothy 3 62 a 3 75 per bush. for reaped. Flax-seed 1 65 a 1 70 for 56 lbs.

MARRIED,

In Milwaukie, Wis., Sept. 4th, by Rev. J. J. Miter, Ormanzo Allen, of Plainfield, N. J., to Eliza A. Alexander, of Howard, N. Y.

At the Irving House, New York, Oct. 4th, by the Rev. Mr. Smith, of New York, Mr. John Ellis, of Schenectady, to Mrs. Arminda Cochran, of Plainfield, N. J.

At Marlboro, N. J., on the 5th inst., by Eld. D. Clawson, Mr. Albert Davis, of Shiloh, to Miss Hannah B. Keen, of Columbia.

DIED,

At Adams Center, N. Y., Sept. 10th, 1854, Mrs. Charlotte Crosby, widow of Dea. Daniel Crosby, in the 68th year of her age. Sister Crosby died very suddenly, of disease of the heart. A few brief hours of sickness, and she experienced the agonies of dissolving nature. For a great many years she had been a member of the Methodist Episcopal Church, but had worshiped principally with the Seventh-day Baptist Church of Adams. Her life was eminently that of a Christian. A step-mother, she was known only as a mother indeed, enjoying the confidence of all. On Sabbath, the 8th of Sept., we heard her voice in prayer in the public congregation; on the following Second-day we followed her remains to the grave. Truly, "there is but a step between me and death." J. S.

In Franklin township, Shelby Co., O., Sept. 27th, of a long-standing disease, Moses H. Ailes. He was born in New Jersey, and in early life removed to the State of Virginia. He there embraced the Sabbath, and united with the Lost Creek Church, and for the last twelve years he has lived in Ohio. He has gone to rest, and leaves many friends to mourn their loss. E. F.

At Berlin, N. Y., Sept. 13th, Horace H., son of Jared B. Green, of Cincinnati, Ohio, aged 2 years and 3 months. His remains were taken by his father to Dayton, O., for interment.

Sept. 28th, at his residence in North Brookfield, N. Y., of erysipelas in the head, Mr. Alanson Marsh, aged 28 years. Brother Marsh was a worthy and much esteemed member of the Baptist Church in that place. He proved the genuineness of his attachment to Christ and his word by his faithful research after all his truth, and his cheerful obedience to it, regardless of consequences. He embraced, four weeks before his death, the Sabbath of the fourth commandment. He died as he lived, in hope of immortality, leaving a wife, one child, and a large circle of friends, to mourn their loss. J. C.

In Hopkinton, R. I., September 25, Adelia Holdridge, widow of the late George W. Holdridge, Esq., aged 45 years.

LETTERS.

Joshua Clarke, David Dunn, V C Chapman, Benjamin Vincent, P C Burdick, David Clawson, O D Green, J M Allen, C A Burdick, Eli Forsythe, G W Maxson, O Stillman, W B Maxson, P S Cottrell (sent regularly,) Ira Hall, John Whitford.

RECEIPTS.

FOR THE SABBATH RECORDER:

D B Rogers, Plainfield, N J	\$2 00	to vol. 11	No. 52
Peter Wooden "	2 00	11	52
Edgar Ayars "	2 00	11	52
V F Randolph "	2 00	11	52
Dudley Hughes, Montra, O	2 00	11	20
John Forsythe "	2 00	11	52
Eli Forsythe "	2 00	11	52
C A Burdick, Springboro, O	1 00	11	42
D C Richmond, Albion, Wis	2 00	11	52
Abel Maxson "	2 00	11	52
John Carey, Oshkosh, Wis	2 00	11	32
V C Chapman, Fond du Lac, Wis	2 00	10	52
B Randolph, Berlin	1 00	11	43
S Greenman "	2 00	10	52
B C Maxson, DeRuyter	2 00	11	52
L H Babcock "	2 00	11	52
J H L Jones "	2 00	11	52
H J Wood, Stowell's Corners	2 00	11	52
E R Saunders, Alfred Center	2 00	11	52
Luke Green "	2 00	11	52
Benj. Vincent, Hamlet	4 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel B Rogers, Plainfield, N J	\$1 00
O D Green. Adams Center	1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

The quarterly meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on Fourth-day, Oct. 18, commencing at 10 o'clock, A. M.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth \$2 50; half roan \$2 75; half calf \$2 87; half morocco \$3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together, in cloth; price \$1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at \$2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

To Persons out of Employment.

BOOK AGENTS WANTED, to Sell Pictorial and Useful Works for the Year 1855.

WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best Books issued in the Country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as will enable them to make from \$3 to \$5 a day profit.

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☞ *Send for One Copy.*—Just published, "*The Guide to Health and Long Life*, or What to Eat, Drink and Avoid," 125 pp., the best work on these subjects ever published. Sold at a price to suit every person. Single copies $37\frac{1}{2}$ cts., or four for one dollar. ☞ Sent by mail, free of postage, to any part of the United States. Address as above.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice; commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M.; and 4 and $5\frac{1}{2}$ P. M.

Leave Plainfield for New York at 6.55 and 8.30 A. M., 12.20 and 5.10 P. M., passenger, and 7.30 P. M., freight.

Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M. freight; and for Somerville at 7.30 P. M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at $8\frac{1}{4}$ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at $5\frac{1}{2}$ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Supreme Court.

IN the matter of the taking of lands for a new RESERVOIR, between 86th and 96th-sts. and the 5th and 7th-avs., in the City of New York. To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto, or interested in the lands and premises above mentioned, or any part thereof: Notice is hereby given, that you are required to appear before the Commissioners of Appraisal in the above entitled proceeding, at their office, No. 293 Broadway, third story, front room, at 10 o'clock A. M., on any day, (Sundays excepted,) on or prior to the 21st day of October next; and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known to the said Commissioners, or be fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. Dated New York, Sept. 1, 1854.

EDWARD C. WEST,
ABRAHAM TURNURE, } Commissioners.
DANIEL DODGE,

Robert J. Dillon, Counsel to the Corporation.

N. B.—All papers published in the City of New York are requested to publish the preceding notice until the 21st day of October next, once in each week, and to send their bills, with affidavits of publication, to the office of the Counsel to the Corporation, to be paid on the final taxation of the proceedings. 2t

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Miscellaneous.

The Canada Beaver.

The following sketch of the habits and instincts of this remarkable animal, is from an interesting episode in Thomas C. Keefer's recent lecture on "the Ottawa:"—

One cannot fail to be struck with admiration and astonishment on visiting the haunts of the beaver, nor can we wonder that the red men should place him at the head of the animal creation, or make a Manitou of him, when Egypt—the mother of the Arts—worshiped such stupid and disgusting deities. Whether you call it instinct, or whether it is to be called reason, one thing is certain, that if half of humanity were as intelligent, as provident, as laborious, and as harmless as the beaver, ours would be a very different world from what it is.

The beaver is the original lumberman, and the first of hydraulic-engineers. Simple and unostentatious, his food is the bark of trees, and his dwelling a mud-cabin, the door of which is always open, but under water—conditions which secure retirement, and are favorable to cool contemplation. The single object of his existence being to secure bark enough for himself and family, one would suppose there would not be much difficulty in that; but as neither beaver nor any other animals, except man, are addicted to works of supererogation, we may be sure that the former, in all his laborious arrangements—and those, too, which alter the face of nature to such an important degree—does no more than is absolutely necessary for him to do. Cast in an inhospitable climate, nearly the whole of his labor is for the purpose of laying in his necessary winter supplies, and water is the only medium by which he can procure and preserve these. Too highly civilized for a nomadic life, he builds permanently, and does not quit his habitation till driven from it, like other respectable emigrants, by stern necessity.

We cannot better illustrate the habits of this interesting animal, than by accompanying a beaver family on some fine evening in May, in search of a new home. The papa beaver, with his sons and sons-in-law, wife, daughters, and daughters-in-law, and, it may be, grandchildren, sallies forth, "prospecting" the country for a good location; that is, a stream of easy navigation, and having an abundant supply of their favorite food, the silver birch and poplar, growing as near the river as possible. Having selected these "limits," the next step is to place their dwelling so as to command the greatest amount of food. For this purpose they go as far below the supplies as the character of the stream will permit. A pond of deep, still water being an indispensable adjunct to their dwelling, this is obtained by the construction of a dam, and few engineers could select a site to produce the required result so efficiently and economically. The dam and dwelling are forthwith commenced, the materials employed in both being sticks, roots, mud, and stones, the two former being dragged by the teeth, the latter carried between the fore paws and the chin.

If the dam is extensive, whole trees are gnawed down, the largest of which are of the diameter of an ordinary stove-pipe, the stump being left standing about eighteen inches above the ground, and pointed like a crayon. Those trees which stand upon the bank of the stream they contrive to fell into the water as cleverly as the most experienced woodman; those which are more distant are cut up by their teeth into pieces which can be dragged to the water. These trees and branches are floated down to the site of the dam, where they are dragged ashore and placed so that the tops shall be borne down by the current, and thus arrest the descending *detritus*, and form a strong and tight dam. Critical parts are built up "by hand," the sticks and mud, when placed, receiving a smart blow from the beaver's tail, just as a bricklayer settles his work with the handle of his trowel. The habitation or hut of the beaver is almost bomb proof; rising like a dome from the ground on the margin of the pond, and sometimes six or eight feet in thickness in the crown. The only entrance is from a level of three or four feet under the water of the pond. These precautions are necessary, because, like all enterprising animals, the beaver is not without enemies.

The wolverine, who is as fond of beaver tail as an old Nor'wester, would walk into his hut if he could only get there; but having the same distaste for water as the cat, he must forego the luxury. It is not, however, for safety that the beaver adopts the submarine communication with his dwelling, although it is for that he restricts himself to it. The same necessity which compels him to build a dam, and thus create a pond of water, obliges him to maintain communication with that pond when the ice is three feet thick upon its surface. Living upon the bark of trees, he is obliged to provide a comparatively great bulk for his winter's consumption; and he must secure it at the season when the new bark is formed, and before it commences to dry; he must also store it up where it will not become frozen or dried up. He could not reasonably be expected to build a frost-proof house large enough to contain his family supply; but if he did, it would wither, and lose its nutriment; therefore, he preserves it in water.

But the most remarkable evidence of his instinct, sagacity, or reason, is one which I have not seen mentioned by naturalists. His pond we have seen must be deep, so that it will not freeze to the bottom, and so that he can communicate with his food and his dam, in case of any accidents to the latter requiring repairs. But how does he keep his food, which has been floated down to his pond, from floating when in it, and thus becoming frozen in with the ice? I said that in gnawing down a tree the top of the stump was left pointed like a crayon. The fallen tree has the same form; for the beaver cuts like a woodman—wide at the surface, and meeting in an angle in the center—with this distinction, the four-legged animal does his work more uniformly, cutting equally all around the log, while the two-legged one cuts only from two opposite sides. Thus every stick of provender cut by the animal is pointed at both ends, and when brought opposite his dwelling, he thrust the pointed ends into the mud bottom of his pond sufficiently firm to prevent their being floated out, at the same time placing them in a position in which the water has the least lift upon them, while he carefully apportions his different lengths of timber to the different depths of water in his pond, so that the upper point of none of them shall approach near enough to the surface to be caught by the winter ice.

When the family are in comfortable circumstances, the winter supply nicely cut and stored away, the dam tight, and no indications of a wolverine in the neighborhood, the patriarch of the hut takes out the youthful greenhorns to give them lessons in topographical engineering; and, in order to try the strength of their tails, encourages them to indulge in amateur damming. The beaver works always by night, and to "work like a beaver" is a significant term for a man who not only works earnestly and understandingly, but one who works late and early.

From what has been said, it will be readily seen, that the maintenance of the dam is a matter of vital importance to the beaver. Some say that the pilot beaver sleeps with his tail in the water, in order to be warned of the first mishap to the dam; but as there is no foundation for such a cool assertion, it may be set down as a very improbable tale. The Indians avail themselves of this well-known solicitude to catch them; having broken the dam, the risk is immediately perceived by the lowering of the water in the hut, and the beaver, sallying forth to repair the breach, are slaughtered in the trenches.

As the supply of food in the vicinity of the dam becomes diminished, the beaver is obliged to go higher up the stream, and more distant from its banks, to procure his winter stores; and this necessity gives rise to fresh displays of his lumbering and engineering resources. In consequence of the distance, and the limited duration of the high water period favorable to transport, the wood is collected into a sort of raft, which, a lumberman asserts, is manned by the beaver, and steered by their tails, in the same manner as Norway rats are known to cross streams of water. When the raft grounds, forthwith a temporary dam is thrown across the stream below the 'jam,' by which the waters are raised, and the raft floated off, and brought down to the dam, which is then torn suddenly away, and the small raft thereby floated over the adjoining shallows.

Slavery as it is.

Our readers will remember that some time since, Mrs. Douglass was arrested and imprisoned at Norfolk, Va., for the great crime of teaching colored children to read and write. The circumstances connected with her arrest, will doubtless be interesting to all. Here they are:—

All was going on as peaceably as usual, and I had taken my seat to commence my daily toil, when a loud knock was made at my front door. I answered it myself, when the face of an officer presented itself, who inquired who lived up stairs. I replied that I alone occupied the house. He then asked if Mrs. Douglass lived here. I told him that I was Mrs. Douglass. He said, 'You keep a school.' 'Yes sir,' was the reply. "A school for colored children?" I answered 'Yes.' "I must see those children," said he. I then demanded what business he had with them, or any thing in my house. He replied that he had been sent by the Mayor. "Very good, sir," said I, "walk in, and you shall see them;" and, without giving my daughter or the children any notice, I invited him up stairs into the school-room. Never will I forget the frightened state of those children, and the countenance of their young teacher. My daughter sat paralyzed, covering her face with her hands; and it was some time before I could restore order in the room. Some were crying, some exclaiming, "Oh my! oh my!" and some clinging around me in their terror; but during the excitement, I never lost my presence of mind.

As soon as I had restored quiet in the room, I inquired of Mr. Cherry, the City Constable, what he wanted with those children. He replied that he must take them before the Mayor. "Very well sir," said I "my daughter and myself will accompany them." To my astonishment, he went to the head of the stairs and gave a loud rap with his club, when another officer made his appearance, entering from my back door. For the moment I thought that my house was surrounded with officers, who perhaps fancied that they had found a nest of thieves. They then noted down the names of the children, as well as those of their parents. When they had finished, I politely informed Mr. Cherry that they were all free children, and all, or nearly all, members of the Christ's Church Sunday School. "It makes no difference, madam," he replied, "it is a violation of the law to teach any colored person to read or write, slave or free, and an act punishable by imprisonment in the penitentiary." "Very well," I replied, "if they send me to the penitentiary it will be in a good cause, and not in a disgraceful one." Even this information, which was the most profound news to me, did not unnerve me at all; for I remembered that our Saviour was persecuted for doing good, and why should not I be? This thought strengthened me to bear my own persecutions for ten long months afterwards."

The Manufacture of Paper.

The New York *Times* contains an interesting article of some length on the manufacture of paper in the United States. That paper says:—

We have prepared from authentic sources, and from a careful comparison of data, the following statistics relative to the manufacture of paper in the United States.

We find that there are in the United States 750 paper mills in actual operation. Allowing 4 engines to each mill, and calculating that each engine will make 400 pounds of paper a day, the quantity of paper made in a year will be as follows:

Number of mills, 750.

Number of engines, 3,000.

Number of pounds of paper per day, 900,000.

Number of pounds of paper in the year, allowing 300 days to the year, 270,000,000.

Value of this paper at ten cents a pound, $27,000,000.

It is estimated that one and a half pounds of rags are required to make one pound of paper. Adopting these data, we find that 402,000,000 pounds of rags are consumed in one year; their value at 4 cents a pound being $16,200,000.

The cost of labor is one and a quarter cents upon each pound of paper manufactured, and is therefore $3,375,000 a year; and the cost of labor and rags united is $19,575,000 a year.

The cost of manufacturing, aside from rags and labor, estimated from adding together the cost of felts, wire cloth, bleaching powders, fuel, machinery, interest and fixed capital, insurance expenses, &c., we find to be $4,050,000. Adding this to the cost of rags and labor, we find that $23,625,000 is the total cost of manufacturing paper worth $27,000,000, a measure of profit by no means unreasonable; and which might be considered small, were not the manufacture comparatively free from those sudden changes that affect the manufacture of cloth and metals.

Wood Gas.

In 1851, Professors Pettenkofer and Ruland of Bavaria invented and patented a process for the manufacture of illuminative gas from wood. Since that time the new gas has been introduced and brought into general use in the cities of Basle, Ulm, Darmstadt, Cobourg, Baireuth, Altenburg, and Heilbronn. Mr. Emil Breisach, Chemist, of Bavaria, has recently introduced the process into the United States, and has demonstrated its utility and practicability by extensive and successful experiments at the Gas Works in Philadelphia, and also at the Manhattan Gas Works in New York. The process is exceedingly simple, differing from the method employed in the manufacture of coal gas only in the means used for the disintegration of the gas from the other properties of the vapor evolved from the wood; the former being achieved within the retort at a slight increase of temperature; the latter passing from the retort into a long shallow chamber above, where it becomes more heated, and passing thence into a similar but shallower and wider chamber beneath the retort, where its heat becomes still more intense. From this chamber it is conducted through a large tube into a hydraulic main, where, being cooled, it leaves much of its tar and pyroligenous acid behind, and passes through another tube into a vessel through which fresh water is constantly flowing, where it is cleansed still further, and thence through a long tube into the purifier. There, by being brought into contact with lime, the gas is freed from its remaining tar, acid, vapor and other non-luminous properties, and is forced into the gasometer, ready for use.

By this process a single retort produces from 8,000 to 9,000 cubic feet of gas per 24 hours, at an expenditure of no more fuel than is required for the same time in the production of coal gas, while the product of the latter is only 3,200 cubic feet. This new gas burns freely, with a clear, sharp, steady flame, brighter than coal gas, and produces but little if any soot. Its smell resembles ether, or old and mellow cider, is by no means unpleasant, and possesses not a particle of affinity to that of coal gas. With gas from coal it readily assimilates, and is said to improve the light of the latter.

That it will ever come into general use in cities of any magnitude is unlikely, owing to the greater bulk of wood compared with coal, and the difficulty attending the getting of such quantities as would be required to supply a city like New York with light, though as an accessory it would be valuable; but for country towns, where wood may be had almost for the asking, this invention must prove valuable.

The heating process chars but does not consume the wood, leaving an excellent article of charcoal, while the tar is worth more than double that which is obtained from coal, and the pyroligneous acid is for many purposes in itself of great value.

The Steamer City of Glasgow.

The *Jersey Blue* has the following affecting story connected with the probable loss of this noble ship:—

During the latter part of our career in the Philadelphia post office, we became acquainted, among the mass of human beings whose faces appeared daily at the "general delivery window," where we were stationed, with an intelligent, happy-looking Englishman, of about forty-five years of age, who came frequently to inquire for letters from home. He was a man of pleasing manners, and evidently had been well educated and accustomed to the refinements and elegancies of really good society. Being a stranger on our shores, he was glad to avail himself of an opportunity of conversing with us and spoke freely of his past and of his hoped-for future. He had come over to Philadelphia, bringing with him a little son apparently about twelve years of age, to select a residence for the rest of his family which he had left in England, and to make all the arrangements necessary to their comfort when they should arrive. He had accomplished this—had taken and furnished a house in Philadelphia, and was expecting letters from his wife informing him of her sailing with their children in the steamer City of Manchester.

We handed him a letter—it spoke of her expectation to sail in that steamer, and he went away with such glad anticipations as might be supposed to fill the heart of a husband and father long absent from the wife and children whom he soon expected to meet and embrace again. A few days passed, and another foreign mail arrived, and with it a letter to our friend from his wife, saying that she had not been able to make her arrangements in time to sail in the Manchester, but that she should certainly sail in the Glasgow. Some time after this, letters came, which she had mailed at the time of embarking in this ship, and now he was unspeakably happy with the almost certainty of seeing his wife and children in a few days, for the New York mail steamers generally make the passage but a few days sooner than our screw steamers. Soon he with many others, commenced going down every day to Queen street wharf to look for the in-coming steamer.

But who shall speak of the horrors to come? Day after day did he with many others on that sad walk, go down to the wharf and strain his vision to descry among the numerous vessels down the river, the anxiously expected steamer. We saw him when the vessel had been some thirty days out, and were startled at his appearance. The plump, happy-seeming face of one month before, was haggard as the face of Death, the eyes that so shortly before we had seen dance in the light of inward joy, were blood-shot, wild and glaring upon us with a maniac expression. He walked mopingly away, but his face haunted us still. A few days after this, a steamer arrived bringing the report that a vessel somewhat resembling the Glasgow had been seen off the Bahamas; this report brought him to us again. Oh, how that false hope had brightened his countenance! His eyes had gained their expression of intelligence, and he clung to this baseless hope, as a drowning man to a straw.

We left the Post Office a few days after this.* Yesterday we enquired concerning this wretched man, and were told that he had been for some time in the Lunatic Asylum, a raving maniac. May God reward him in eternity!

Experiments with the Electric Telegraph.

Some experiments have within the past fortnight been made at Portsmouth, with regard to this science, of a most important and remarkable character, and which would appear to open up and promise to lead to further triumphs in electricity, equal in importance to any that have already been achieved. The experiments in question were for the purpose of ascertaining the possibility of sending electric telegraph communications across a body of water without the aid of electric wires. The space selected for the experiment was the Mill-dam (a piece of water forming a portion of the fortifications,) at its widest part, where it is something near 500 feet across. The operating battery was placed on one side of the dam, and the corresponding dial on the other side. An electric wire from each was submerged on their respective sides of the water, and terminating in a plate constructed for the purpose, and several messages were accurately conveyed across the entire width of the mill-dam, with accuracy and instantaneous rapidity. The apparatus employed in the experiments is not pretended to be here explained in even a cursory manner; this is of course the exclusive secret of the inventor. But there is no doubt of the fact, that communications were actually sent a distance of nearly 500 feet through the water without the aid of wires, or other conductors, and that there appeared every possibility that this could be done as easily with regard to the British Channel as with the mill-dam. The inventor is a gentleman of great scientific attainments, residing in Edinburgh, and lays claim—and we believe with some justice—to being the original inventor of the electric telegraph; but, from circumstances, he was unable to carry out the invention to his own advantage. The experiments at the mill-dam were of a strictly private character, although they were carried out by Capt. Beatty and other engineering officers belonging to the garrison.

[English Paper.

Farms Improved by Agriculture.

Citizens of wool growing districts, are familiar with the rapid improvement of "Sheep farms," by sheep grazing alone. It is the belief of many whose opinions have been formed by observations and experience, that by placing as large a flock of sheep on a farm as the land will sustain, and in five years, without any other means, it will be comparatively rich. Were this fact more generally known, it might change the husbandry of considerable portions of this State, the lands of which are better adapted to wool growing, to say nothing of the remoteness from produce markets. The following quotations from the Transactions of the Norfolk Agricultural Society, which we find in the Wool Grower, are worthy of consideration:—

"A man having a small farm, formerly kept forty sheep, four cows and one horse, and had food enough for them the year round. The price of wool falling, he sold his sheep, and for a number of years he kept other stock altogether. He now keeps but three cows, and one horse the year round, and pastures two cows extra through the summer, sells but very little hay—not half enough to keep another cow; he has the same amount of pasture and mowing land as when he kept the forty sheep in addition to his other stock, and yet his farm does not look as well as then. He used to raise turnips among the corn for his sheep to eat in winter, and gave them besides, a few bushels of grain. The lambs, however, more than paid for his extra feed.

"Another farmer for a great number of years kept about sixty sheep, eight or nine cows, (or other stock equal,) one pair of oxen and one horse. After keeping the sheep for a number of years, he found he could then keep as large a stock on his farm with the sixty sheep, as he could keep before; showing that they had improved the farm to furnish their own support. To stock a farm entirely with sheep, would not be so profitable as to keep a limited number—yet it would pay as well as other stock. The object is to keep enough to consume that part of vegetation peculiary fitted to sheep, and which other stock will not eat, adding to the same time enriching elements to the pastures and yards by their manures. It is the opinion of many farmers, that pastures for other stock may be improved by keeping a small flock of sheep upon them a portion of the time, and the opinion seems fairly supported by reason and experiment." [Farm Journal.

Autumnal Fevers.

It has been observed that autumnal fevers do not prevail with us to such an extent now, as they did some years since; and those cases which do occur are of a milder type, and therefore more easily managed. We believe the exemption from these fevers, as well as from much other disease, can be attributed in part to the healthful and abundant supply of pure water which is furnished our citizens. As has been before ramarked in this journal, the water "runs through our sewers as clear as a brook;" and so long as it continues to do so, we can have no miasmas generating under ground, and producing disease and death. In many cities and large towns, no perfect system of sewarage has been adopted, and some of them are deficiently supplied with water, and that not of the best quality. It is not strange that in such places sickness to a considerable extent should prevail; and at this season of the year especially, that continued fevers should be of a malignant type. Our city continues healthy; there is comparatively but little acute disease prevailing, and it can with truth be said that Boston is one of the healthiest cities in the world.

[Boston Medical and Surgical Journal.

Remarkable Coincidence.—A correspondent of the Petersburg *Express*, at Charleston, Va., communicates to that paper the following series of incidents, which, if true, are certainly very singular: Washington was accustomed to wear on his watch two seals, one gold and the other silver. Upon one of them the letters G. W. were engraved, or rather cut. The seals he wore as early as 1754, and they were about his person the terrible day of Braddock's defeat. On that day he lost the silver seal. The gold one remained with the General until the day of his death, and was then given by him to his nephew, a gentleman of Virginia, who carefully preserved it until about seventeen years ago, when riding over his farm he dropped it. The other day the gold seal, lost seventeen years ago, was "plowed up," reecognized from the letters "G. W." on it, and restored to the son of the gentleman to whom Washington had presented it. At almost the same time the silver seal lost in 1754, just one hundred years ago, was plowed up on the site in which Braddock was defeated and in like manner recognized from the letters "G. W." So that in a very short time the companions will be again united. I have this whole statement from the most reliable source possible, namely, from the gentleman himself, who has thus restored to him these precious mementoes of his great ancestor.

Mulching.

This term is so frequently used by horticulturists, that it would seem to need no explanation. Yet we question if there are not many who read the word, without knowing its true import. *Mulch* from the Hebrew, (to dissolve) Webster says, half-rotted straw. But we apply the term to any thing that shades the ground around plants, whether it be straw, leaves, tanbark, rocks, chips or planks. A plant removed in the summer should be mulched; it may sometimes be mulched with rocks, or plank to better advantage than with straw or leaves, as the rocks or plank will keep the ground around the plant moist longer than fresh applied leaves or straw. Cuttings of any plant will strike root and grow freely in the summer months, if properly mulched with rocks, bricks or planks. The advantage of mulching with straw or leaves is, that the ground is not only shaded but enriched by the decaying vegetable matter. By judicious mulching, almost every vegetable, fruit or flower may be grown in perfection throughout our hottest, dryest summers. We had occasion last month to remove a new variety of strawberry; the plants were in bloom and fruit, we carefully mulched each plant and have not lost a plant. The literal meaning of mulching is, to apply straw or leaves around, or among plants. But plants may be mulched with anything that will shade the ground without taking nourishment from it, and this is mulching too. [Soil of the South.

Time to Cut Buckwheat.—It is hard to give a precise rule for the best time to cut buckwheat. The grain continues to ripen successively, and while most of the stalks remain green or succulent, the grain will not drop off. It is therefore best to let the crop remain so long as the amount continues to increase by successively ripening portions. But as soon as the plant loses its fresh appearance, and the first ripened portions are found to separate easily, no time should be lost in cutting. The rule with some farmers in the north, is to allow the crop to stand till the first night frost, and then to cut as quickly as possible, before the shelling process commences. But when frosts do not come early, it is cut before. As soon as the stalks are dead or dry, buckwheat threshes with great ease, but not before; hence the reason that when but partly dried, it is often found so difficult to thresh. At the north, it is usually sown during the early part of summer, sometimes nearly as late as midsummer; if sown too early, the grain does not set so well.

[Albany Cultivator.

Culture of Strawberries.—The New York Horticultural Society, at a recent conversational meeting, arrived at the following conclusions in regard to the best method of cultivating strawberries:—

"The best soil for the strawberry was stated to be a gravelly loam. The land should be well drained, and to every acre applied twenty bushels of unbleached ashes, ten bushels of lime, and two or three pounds of salt. The ground should be well broken up; animal manures should be eschewed; leafmould is the best, and this should be carefully spaded in. About the first of July is the best time to set out the plants. In doing this, pains should be taken to have them firmly rooted. The rows should be eighteen inches apart, and the plants a foot apart.

Geological.—In Scotland, an important geological discovery has lately been made. Zore-More, a large mountain near Apple Cross, on the west coast, on being accidentally excavated, presented a substratum of pure lime, within five feet of the surface; and on prosecuting the discovery by a further excavation, it was ascertained that the whole mountain, except an average surface of twenty feet, consists of lime fit for burning or agricultural purposes. The hill appears to have been at one time a stupendous limestone rock, which has been submitted to the action of intense heat. On the summit of the mountain volcanic remains, vitrified stone, and lava, have been found.

It was stated by Professor Mapes, at a recent meeting of the Farmer's Club at Louisville, that "the value of live stock of the United States at this time is not less than $600,000,000, and this will be increased by any increase of the grass and grain crops. More than 120,000,000 bushels of wheat are annually grown, 14,000,000 bushels of rye, 150,000,000 bushels of oats, 5,000,000 bushels of barley, 9,000,000 bushels of buckwheat, 20,000,000 pounds of butter are made, 105,000,000 pounds of cheese, and 14,000,000 tons of hay." These estimates do not include Indian corn, potatoes, beans, fruit, tobacco, and various other products, equaling in value those above named.

The Executive Committee of the Home Missionary Society state in the last number of the *Home Missionary*, that it is their desire and purpose to occupy Kansas and Nebraska, as missionary fields, as soon as possible, and arrangements are being made by the Society with that end in view.

It seems that a wrong impression has obtained in regard to the physical condition of Mr. N. P. Willis. In the *Home Journal* of Saturday, he says: "I am in some danger of recovery, I believe, here and there a doctor thinking it not impossible."

Of all the deaths in New York last year, only 30 per cent. were between the ages of 20 and 60; while nearly 65 per cent. were under 20. During the month of July just closed, there were 3632 deaths, of which no less than 1273, or 35 per cent. were under one year of age.

A rich citizen of Cologne has given to that town some $70,000 to build a public gallery of the Fine Arts. A good example—which might be followed in New York, with great advantage to the public.

Ayer's Cherry Pectoral.

"Wisdom shall bow down to it, and the great of the earth, shall kneel before it."

Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

Vermillionville, La., April, 1853.

Mons. le Dr. J. C. Ayer:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

Dr. J. C. Ayer:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists, everywhere.

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.

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The Sabbath Recorder.

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The Sabbath Recorder.

PROPHECY—NO. 1.

BY ELD. ELIAS BURDICK.

Having read several articles in the *Recorder* of late on the prophecies, with your permission, I have thought of showing, like Elihu, my opinion of some of them. And if I should darken counsel with words without knowledge, I should only do as I think many others have done before me. While, in these late articles, some true light has undoubtedly been shed on some of the prophecies, there has yet been, in my opinion, a strange mixing up and blending together of things far removed from each other. Prophecies which have had their exact fulfillment in events long past and gone, are brought down and applied to an imaginary something yet to come; as, in the *Recorder* of May 25th, it is said of the Russian empire, "Its head will be of gold, its breast and arms of silver," &c., while every student in the prophecies ought to know, that that image represented the Chaldean, Medo-Persian, Grecian, and Roman empires. But what seems to me to be the greatest error of many modern writers is, that they mix and blend together prophecies which point out events which are to terminate the reign of the man of sin—the reign of wickedness, in both church and state—with prophecies concerning the second advent of Christ and the final end of all things. Whoever will carefully read Matt. 25: 31—46, 2 Pet. 3: 7, and John 5: 28, 29, and allow these Scriptures to mean what they say, *must see* that the second advent, the general resurrection of both righteous and wicked, the burning of this present earth, and the final judgment, will *all* take place at one and the same time. That there will be a breaking down of all oppressive powers, and war made to cease from under heaven, and a long reign of righteousness and peace established and sustained in the earth, before the final judgment, are also among the plainest things revealed in the Bible. And those who undertake to explain and apply any of the prophecies, ought to be exceedingly careful not to cross such plain land-marks of divine truth. And readers should know better than to follow them, if they do. But there are certain prominent features of unfulfilled prophecy, which may be understood, if studied with sufficient care. And it is only to some of these that we wish now to invite attention.

First, to some of the prophecies by which the fall of the Turkish Empire is put beyond dispute. An angel was sent to the prophet Daniel, *to show him the things noted in the scriptures of truth;* that is, (as what follows distinctly shows,) to drop all figures, and relate, with the precision of a narrative, in consecutive order, a general outline of all the revolutions which should take place in that region of country, from that day to the final restoration of the Israelites to their own land. The only thing that seems to be wanting to turn it into a history of those nations, so far as the prophecy is fulfilled, is the names by which they are known in history. And even that is not wanting, at the beginning of the series. So, if any difficulty exists about reading the doom of the Turkish Empire, it is only in knowing when we get to it in this connected chain of prophecy. There are, however, two ways of gaining this point. One is the consecutive order of the rise and fall of empires, as recorded in history; the other is the manner of conquest by which this empire arose—its extent and limitations, and all the peculiarities of its character. Mr. Keith says, "The observations of Sir Isaac Newton on this prophecy contain a circumstantial detail of the historical events, and of their application to the prediction." And he gives us what he calls *a succinct and general view of it* in his work. Either of these would be too lengthy to be copied in a newspaper article. Most readers may have access to one or both of these works.

According to the order of events thus followed out in history, and applied to what is here predicted, we find the Turkish Empire introduced under the title of "the King of the North," in the 40th verse of the 11th chapter of Daniel. Then the historical accounts of the rise of the Turkish Empire—its manner of conquest—its extent and limitations of territory—their entrance into the glorious land [Palestine]—their spoiling of the Egyptians; and every minute circumstance answers exactly to the prophecy, if these researches of history are to be relied upon, of which there can be no rational doubt. Therefore it is almost as certain as mathematical demonstration, that we have the Turk under consideration, from the expression, "the King of the North," in the 40th verse, to the end of the chapter. And the prophecy is all fulfilled up to the 44th verse, where we begin to read his doom. "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury, to destroy, and utterly to make away many." We would not say, it is certain that the present war will bring in the fulfillment of this prophecy. But it so far agrees with it exactly. Tidings out of the east and out of the north have troubled him. And he has begun to go forth with great fury, utterly to destroy and to make away many. According to this prophecy, we should expect success to mark his movements for a while. And still further, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This seems to mark an appearance of triumph for a while. But for its particular application, we must wait to see the event. And then, if what follows is to come as the result of the present war, we may naturally expect it will be a long one. "*Yet he shall come to his end, and none shall help him.*" There is no necessity of understanding this, that none shall *try* to help him. It is enough, if none shall succeed in helping him, so as to prevent his fall. And when the time comes, his fall is certain. And let it be particularly observed, that so much as is not already fulfilled, which is contained in these two verses, (44, 45,) which terminates in the winding up of this empire, *is the next event*, in this exact consecutive order, which is seen throughout this chain of prophecy.

The next events, after the fall of the Turkish empire, are brought to view in the first verse of the 12th chapter. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be "delivered, every one that shall be found written in the book." Who is Michael, the great prince, he who stands for—*is surety for*—God's chosen people, but the Lord Jesus Christ? He is also styled the arch-angel, the chief, or lord of the angels. He shall *stand up*—arise—in his might, to put his hand to a great work. Though we are not to understand that he will make a visible and personal appearance at that time; but that he will take the wicked and oppressive nations in hand, as declared in the second Psalm, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There will then be a time of trouble, such as never was since there was a nation. Some have tried to connect this with the time of trouble which our Saviour foretold concerning the destruction of Jerusalem. That was the greatest that ever was or ever should be, in any one particular place or city. But this will be such a general time of trouble among the nations of the earth, as never was. And yet, of course, in no one place be as great as the former. But this time of trouble must be of long continuance, and this breaking of the nations a progressive work; for *at that time*, the angel says to Daniel, *thy people shall be delivered, every one*, &c. All the Israelites are then to be brought home to their own land, *in the former part* of this time of trouble, it would appear. And many other great events are to follow, *after their return*, before this work of breaking the nations is finished.

We shall now turn our attention to some other prophecies which point out some of these things more in detail. And, *first*, to the return of the Israelites, and the overthrow of a mighty army attempting to reconquer them after their return; in which it will incidentally appear, that Russia, or the Emperor who will then rule over that people, whoever he may be, will yet exercise a mighty sway over a great part of the old world. To follow it out in detail would require a volume rather than a newspaper article. But whoever will carefully read the 36th chapter of Ezekiel, will see that the whole chapter is on the return of the Israelites to their own land, and their conversion. And it is in plain language, abounding with positive statements; as verse 8th, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield fruit to my people of Israel; for they are at hand to come." And all sorts of temporal, as well as spiritual blessings, are promised them; from which they are never again to be removed; which shows that it cannot be applied to any past event. The 37th chapter illustrates the same things, in part, in the figure of the valley of dry bones; in which also the figure is interpreted and applied; as verse 11th, "Then he said unto me, Son of man, these bones are the whole house of Israel." And in the miracle of joining two sticks into one, in the hand of the prophet, is shown that the two kingdoms, anciently called Judah and Israel, are ever after to be one. In applying it, the Lord says, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel." (Verses 21, 22.) Again, he says, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, *and their children's children*, FOR EVER." (Verse 25.)

The 38th and 39th chapters contain a prophecy of an immense army, under a leader called Gog, which shall attempt to spoil the Israelites, after this happy settlement. And this army is to be overthrown, and buried in the land. The people over whom Gog is to be the chief prince are called Magog, Meshech, and Tubal. Mr. Brown says, Magog was the second son of Japheth, and gave name to his seed. He says, Meshech was the sixth son of Japheth, and Tubal the fifth. And he makes it appear, that the descendants of these men make up the greatest part of the people of Russia. Therefore it appears that this Gog must be the then reigning Emperor of Russia, whoever he may be; also, Persia, Ethiopia, Libia, Gomer, and the house of Togarmah, with all their bands, are to help make up his army, together with many people not named. Here, then, is seen great reason to think it will be by the hand of Russia that Turkey will fall, and that the Russian Emperor will have almost unbounded sway in the old world, till he brings his immense army upon the land of Israel, to be slain and buried in the valley of Hamon-gog. But whether it will be the present Emperor, or one of his successors, or whether that government will first be revolutionized, and a new dynasty established, before this prophecy is fulfilled, we pretend not to say.

After giving a lengthy and somewhat circumstantial detail of these events in these two chapters, the Lord says at the close, "So the house of Israel shall know that I am the LORD their God, from that day and forwards." "And the heathen shall know that the house of Israel went into captivity for their iniquity." Again, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." And finally, he says, "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them into their own land, *and have left none of them any more there.* Neither *will* I hide my face *any more* from them; for I have poured out my spirit upon the house of Israel, saith the LORD GOD."

Here we pause to observe, that not only in this prophecy, but in all the predictions concerning this time of trouble, from the fall of Turkey to the millennium, there is a *dark side* to the enemies of God and religion, and a *light side* to the people and cause of God—like the cloud which stood all night between the Israelites and the Egyptians, till the scene ended in the deliverance of the former and the destruction of the latter. And this time of trouble will surely end in the destruction of all the hostile opposers of Christ's kingdom, and in the deliverance of his people from every yoke of bondage. [Remainder next week.

THE HOME MOTHER.

Some one, writing for the *Masonic Mirror*, has drawn a charming picture of a home-loving, child-loving mother:—

We must draw a line—aye, a broad line, between her and the frivolous butterfly of fashion, who flirts from ball to opera and party, decked in rich robes, and followed by a train as hollow and as heartless as herself—she who, forgetful of the task assigned her, neglects those who have been given unto her charge, and leaves them to the care of hirelings, while she pursues the giddy round of her amusements.

Not so our home-mother—blessings be on her head! The heart warms to see her in her daily routine of pleasant duties. How patiently she sits, day after day, shaping and sewing some article for use or adornment of her little flock! And how proud and pleased is each little recipient of her kindness! How the little face dimples with pleasure, and the bright eyes grow still brighter, as mamma decks them with her own hands in the new dress she has made! How much warmer and more comfortable they feel if mamma wraps them up before they go to school! No one but her can warm the mitts and overshoes, or tie the tippits around the necks!

There is a special charm about all she does—the precious mother! They could not sleep—nay, for that matter, she could not, if she failed to visit their chamber, and, with her soft hands, arrange them comfortably before she slept. Her heart thrills with gratitude to her Creator as she looks on those sweet, blooming faces; and when their prayers are done, she imprints a "good night" kiss on each rosy little mouth. It may be, too, a tear will start for one little nestling laid in its chill, narrow bed, for whom her maternal care is no longer needed. It sleeps, though the sleet and snow descend, and the wild winter winds howl around its head. It needs no longer her tender care. A mightier arm enfolds it. It is at rest! She feels and knows that it is right, and bends meekly to the Hand that sped the shaft, and turns with a warmer love, if it is possible, to those little ones who are left her to love. How tenderly she guards them from every danger, and with a strong, untiring love, she watches by their bedside when they are ill! Angels must look with love upon her acts. Her children shall rise up and call her blessed, and the memory of her kindly deeds will enfold her as a garment.

PREPARATION FOR THE PULPIT.

There is much truth in the suggestions which we append from an unknown source:

After all, godly simplicity and sincerity of purpose will prove the best guide to the young student in his necessary preparation for his ministerial labors. This will preserve him from all ostentatious display of talents, real or imaginary; from all undue self-reliance on the one hand, and all undue appropriation of other men's labors on the other; from all wish to appear great rather than to be really useful, and from all danger of thinking more highly of himself than he ought to think, or of acting under the influence of any of those mean and sordid motives which, sooner or later, ruin the brightest hopes, and falsify the most promising anticipations of ministerial success.

The man who borrows from others for the purpose of enlarging his own mind, or of bringing some known truth home in a new and more powerful method to the hearts of his flock, is in a very different position from him who borrows because he is too indolent to think, and who then retails what he has read with the indifference of a school-boy going through his task.

Above all things, prayer must blend itself with all ministerial labors. Nothing, indeed, makes a thought derived from others more certainly our own, than the attempt to make it a subject of serious and earnest petition. This gives a new and somewhat original cast to the thought itself, and it flows from the mind and from the tongue with a mild yet winning force which few hearts are able to resist. To a preacher who thus combines study and devotion, though he may give no signs of extraordinary genius, the hearers listen—they know not why—and are impressed by his preaching in a manner they can scarcely understand. The secret of his influence is, that God is with him and makes whatever he does prosper.

[Presbyterian Advocate.

"Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh—a stunted, dwarfish, miserable shrub."

"BEHOLD, I COME!"

BY GRACE DE LA VERITE.

Lonely and weary one,
On whom affection's sun,
Hath not its brightness for a moment thrown,
Behold, I come!

Wretched, neglected thing,
On whom disease doth fling
Its loathsome, bitter, and deep-rooted sting,
Behold, I come!

Ye who life's pleasures have,
Nor see the yawning grave,
Nor yet have deigned to call on me to save,
Behold, I come!

Ye who 'neath tyranny,
Faithful have been to me,
Your cross upraised ever courageously,
Behold, I come!

Courage, ye loving few!
Be to your Master true!
In darkest hours striving his will to do!
Behold, I come!

When 'mid life's bitterness,
Dark thoughts your souls oppress,
Know ye are not forsook in your distress!
Behold, I come!

Fear not that certain day,
When life shall ebb away;
Look then to me, nor bid the spirit stay!
Behold, I come!

Lift up your heads on high!
Soon *must* cease ev'ry sigh!
The harvest *now* doth speedily draw nigh!
Behold, I come!

SOLOMON'S KNOWLEDGE OF GOOD AND EVIL.

The knowledge of good and evil denotes, in Scripture parlance, the discrimination of truth and error. This attribute of the divine mind, and of minds endowed by him with eminent wisdom, is illustrated in the history of Solomon.

Comparatively a child, under age, he had remained in obscurity while David swayed the scepter. Now, a new crisis arrives. His father is dead. The government is thrown into his hands. His mind must energize in public affairs. Questions great and small, of all opposing interests, must come to him for settlement. To him the great game of mingling good and evil, truth and falsehood, which forms the sum of human existence, must come as to an arbiter, and his must be the arduous task of sundering between confused and conflicting semblances of truth; laying the true on this side, and the false on that. And in the rush and riot of human passion, under the complex movements of new-born empire, and the maddening whirl of fast developing manifest destiny, and in the presence of unseen, many-sided evil, alluring, beguiling, deceiving, this was no trivial undertaking.

At this crisis the Lord appeared to the youthful prince in a dream by night, saying, "Ask, what shall I give thee?"

And instantly the state of the young man's heart disclosed itself in a deep sense of need and of helplessness.

"O Lord, thou hast made thy servant king in the place of David, my father, *and I am but a little child;* I know not how to go out, nor come in, in the midst of a great people that cannot be counted for multitude. Give, therefore, thy servant an understanding heart, to judge thy people, *that I may discern between good and bad*, for who is able to judge thy so great people?"

Ah! were this the prayer of all rulers, happy were it for the world! For "the speech pleased Jehovah, that he had asked this thing." He granted his request. He gave him a wise and understanding heart, so that there was none like him before him—nor after him should any arise like unto him. And he added also that which he did not ask, both riches and honor.

Thus did the Divine Being disclose his own tastes and congenialities. Infinite in knowledge, he likes nothing better in us than ardent aspirations after wisdom, which he may abundantly gratify.

As if to exemplify that singular sagacity conferred on the young prince, several instances are immediately recorded of scenes in high life and in low life. Interests the most remote, involving the most unlike criteria of judgment, are sprung upon him, like unexpected moves upon the chess-board.

Now, from the dregs of human squalor and degradation, come two wrangling harlots.

"Oh! my Lord," cries one, "I and this woman dwell in one house; and I was delivered of a child, with her in the house, and the third day after she also was delivered; and we were together, there was no stranger with us, save we two in the house. And this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid the dead child in my bosom. And when I arose in the morning to give my child suck, behold, it was dead! But when I had considered it in the morning, behold it was not my son which I did bear!"

"Nay, nay," exclaims the other, "but the living is my son, and the dead is thy son!"

To the supercilious inhabitants of the saloons of Zion, this was a miserable wrangling of creatures too vile to be noticed. What cares the state, what care the good and pure of the upper classes, how the vermin down below may be preying upon each other? Away with the pestiferous carrion from the eye of day! Let them not pollute the atmosphere of royalty by their disreputable presence!

Not so, however, thinks justice. True justice is benevolent. The extreme depths of society merit the attention of wisdom. Nor can human beings sink so low, as that there shall not be room for divine law to administer between them. And in the due disposal of one such case, a thrill will be sent through all the nether realms of human existence.

But how decide a case so unpromising? No witnesses. No evidence. The word of neither party of a straw's weight. And cross-examination can but prolong before the throne a jargon of low-lived, vulgar contradiction.

An air of assumed impatience and haughty contempt clothes the brow of the king. In the style of genuine oriental despotism, he cries imperiously, "The one saith, This is my son that liveth, and thy son is the dead; and the other saith, Nay, but thy son is the dead, and mine is the living; *bring me a sword!*"

As much as to say, he could not stoop to be umpire between them; he would find a summary method of disposing of the whole matter, so that he should never be troubled by such cases in future.

A keen scimetar, curved and glistening, flashes in the hand of the ready executioner. "Divide the living child in two," cries the monarch sternly, "and give half to the one and half to the other."

Nothing could betray that the king was acting a part. It was an arbitrary proceeding eminently congenial to oriental despotism. Even the executioner never for a moment doubted the reality of the sentence, and prepared himself with alacrity for the fatal stroke.

Of course, there was nothing to weaken the impression of the danger upon the maternal instincts. It seemed to them real. They expected nothing but the instant edge of the pitiless steel; the effect was instantaneous and decisive.

"Oh! my lord the king?" shrieks one of the twain with a wild gesture of entreaty, "give her the living child, and in no wise slay it!"

"Nay," cried the other in a hardened tone, unconscious of the revelation she was making, "let it be neither mine nor thine, but divide it."

That moment the king's countenance changed. The grim sternness melted into a half smile. Pointing to the first woman, "Give *her* the living child, and in no wise slay it, she is the mother thereof!"

There was something in the suddenness of this judgment—there was a rapidity, a complete grasp of possibilities, a lightning insight of the heart, that sent a thrill of wonder to every breast.

The infamous notoriety of the parties only added to the impression. The story took wing. Nothing was talked of in market or bazar, but the wonderful shrewdness with which the young king had settled a dispute between two harlots.

"And all Israel heard of the judgment which the king had judged, and they feared the king, for they saw that the wisdom of God was in him to judgment."

The popular mind is quick to see and appreciate such sagacity in a ruler. The peculiar power of lightning divination by which truth is struck out vividly like an electric spark in the darkness, people instinctively recognize as a trait worthy of homage. A single instance of the sort will go further to enthrone a ruler securely in their affections than hours of high-sounding harangues.

Even the lower stratum of society—turning a clear eye up from its benightedness toward the empyrean of good behavior—will say, "Well, for a king, that is not so bad. Here is a body now, on the throne, that can understand even our affairs, and do good to us, evil and unthankful that we are."

Almost immediately upon the heels of this incident follows another in an opposite stratum of society.

Adonijah, brother of Absalom, unsatisfied with one fruitless attempt at a *coup d'état*, must needs plan another—Joab and Abiathar secretly urging him on.

Joab did not relish the new *regime.* The old general had had his own way too long not to be restive under a tight rein. He would oust Solomon from his seat. Cautious, however, and wily, the old campaigner concocted his measures in secret with Abiathar, and Adonijah was to be the active agent.

Coming to Bathsheba, mother of Solomon, with an air of humility, Adonijah begs her to obtain for him the hand of a certain beautiful Shunamite, who had cherished the declining years of King David. This, he urged, would be a kind of compensation for the loss of his birthright—he being older than Solomon, and set aside for him. In her simplicity, the queen dowager, supposing that all was right—and possibly thinking it an excellent match—proceeded forthwith to her son.

And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and she sat at his right hand.

"I desire one small petition of thee; say me not nay."

"Say on, my mother."

"Let Abishag, the Shunamite, be given to Adonijah, thy brother, to wife."

Dark lightning flashed from the king's eye. He saw the skillfully-concealed plot through and through, even to the filmiest web and the black spider that spun it. To unite in marriage with his elder brother, dangerous as he was, a person like the fascinating Shunamite, who had sustained a relation so near and peculiar to the person of the late king, would be equivalent to placing the game of ambition in his power. Another than Solomon might think that disappointed ambition was seeking to console itself in the smiles of beauty, forgetful of its sinister projects. But Solomon saw that ambition would use that precious boon as the stepping-stone to power. By her means he would presently form a party in the royal household, among the old friends of David, fatal to the new authority. The beautiful Shunamite would become the focus of a Davidian party; the old *regime* as against the party of Solomon, the new *regime*. And to that focus, every malcontent, every man that remembered David's easy, good-natured way of getting along, with a not too strict discipline, as contrasted with Solomon's more rigorous rule, would be drawn. Hence, she was a talisman of power, a beautiful embodiment of partisan intrigue and cabal.

All this darted through Solomon's mind at a glance, so that he responded instantly:

"And why dost thou ask Abishag the Shunamite for Adonijah? Ask for him the kingdom also, even for him, and for Abiathar the high-priest, and for Joab the son of Zeruiah." Then lifting his hand to heaven, the king sware by Jehovah, "God do so to me, and more also, if Adonijah have not spoken this against his own life!"

Here was a mind piercing to the dividing asunder of soul and spirit. With resistless edge it sundered and sheared off the hypocritical mask of humility, and left the black reality of treason and fratricide alone in view. And the minister of justice went forth, and in that same hour Adonijah breathed his last.

And where were the confederates? Summoned unexpectedly, the astounded Abiathar heard the sentence, "Get thee to Anathoth unto thine own fields. Thou art worthy of death; but I will not at this time put thee to death, because thou hast shared the afflictions of my father!" And leaving his forfeited miter, Abiathar disappeared from the ken of history.

But what thought Joab, when the tidings reached his ears?

Times were changed since that relentless man could insult justice with impunity. The mild hand of gentle David no longer held the scepter. A hand of iron grasped now an iron rod. The veteran, hoary in crime, trembled as he saw his hour of reckoning had come. Red on his hand was the blood of the murdered Abner, the assassinated Amasa, and the slaughtered Absalom. And conscience told him to prepare to meet inevitable fate. Retribution gathered dark and lowering. Pale and haggard he fled. Yea, the bronzed warrior, whom not all the storms of battle could daunt, fled before enthroned justice! It was for him a day of the revelation of righteous judgment. And although he fled to the tabernacle, and laid hold on the very horns of the altar, it availeth not; even there inflexible justice followed him, and the sword drank his blood.

All Israel felt the salutary sensation. They felt that none were too low or too high to escape the unerring judgment of that mind. They felt that there was enthroned a power among them that was divine, and that God had, indeed, raised up a mind of extraordinary capacities, "to sit upon the throne of Jehovah over Israel." [Independent.

From the Congregational Journal.

POSITION AND INFLUENCE OF THE JEWS.

The existence of the Jews is the living miracle of the world. They are scattered and down-trodden, and yet, according to the most accurate statistics, are as numerous as they were when they left the land of Egypt; the returns made to Bonaparte giving about three millions. Expatriated, they become citizens of the world; and wherever tolerated, they commence traffic and become thrifty. Everywhere they are at home. They may be banished, but cannot be expelled; be trodden down, yet cannot be crushed. Only in the United States, France, Holland, and Prussia, are they fully citizens; but in spite of British statutes, the Russian ukase, and Turkish curse, they prosper still. The great nations of antiquity, the Egyptians and Assyrians, the Romans and Saracens, as well as the modern Turks and Christians, have attempted to destroy them, but in vain; while penal laws and cruel tortures have only served to increase their number and reinforce their obstinacy.

But the Jews exist not only as a monument and a miracle; Jewish mind has exerted a powerful influence on the world. Favored by Napoleon, the Hebrew race at once developed power which had never been suspected. Soult, Ney, and Massena, (who thus altered his name from Mannassah, to escape the odium of being an Israelite,) were all Marshals of France under the eye of the greatest warrior of his age. In politics, the Jews have Metternich in Austria, D'Israeli in England, a convert to the Christian faith, while the Autocrat of Russia has had a Jew for his confidential counsellor, and Spain a Prime Minister of the same race, and Russia her Minister of Finance. In the United States, Jews begin to figure in our national councils; Mr. Yulee, late member of the House, and Mr. Soule, recently Senator from Louisiana, being of the Hebrew stock. Mr. Cremieux, one of the most eminent lawyers of France, was what we should call the Attorney General upon the flight of Louis Philippe.

In money power, the Jews hold in their hands the destiny of kingdoms and empires, whose governments become bankrupt, and their sovereigns turn beggars, at a Hebrew's nod. Half a dozen Jews can do more to preserve the peace of Europe, by sitting behind their desks, and persistently saying No! to the royal applicants for money, than all the Peace Congresses and Conventions in Christendom. The Rothschilds, the Barings, and Sir John Montefiere, are all Jews, and with their banking establishments scattered over Europe and Asia, wield a sceptre more powerful than monarchs can hold.

Coming to the literary profession, and inquiring into the lineage of many of the most distinguished scholars and men of science, we find the Jews prominent here as well as in active life. The most renowned in Astronomy have been Jews, as the Herschels in England, and Arago in France, the Astronomer under Louis Phillippe, and who has filled the world with his fame. Those German works which are deluging the world, are for the most part the production of Christianized Jews, as those of Hengstenberg, Tholuck, Schleirmacher, Gesenius, Neander, Niebuhr, and others, whose learned treatises, Biblical criticisms, didactic theology, and general sacred literature, are found in the library of every Theological Seminary, and in the hands of every Theological student. Spinoza the famous infidel, was a Jew, and so are Ronge and Czerski, who took the lead of a new religious reformation in Germany in our day.

Such have been and are the Jews. Mysterious nation! Inexplicable enigma! A living, perpetually omnipresent miracle! A race so indomitable, so imperishable, must have been raised up and preserved for some grand purpose.

Bad thoughts are worse enemies that lions and tigers; for we can keep out of the way of wild beasts; but bad thought win their way everywhere. The cup that is full will hold no more; keep your heart full of good thoughts, that bad thoughts may find no room to enter.

The Sabbath Recorder.

New York, October 19, 1854.

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THE MUSIC OF THE HEBREWS.

Except the allusion to harp and organ, as invented by Jubal the son of Lamech, (Gen. 4 : 31,) and the mention of songs, and tabret, and harp, by Laban, when he berated Jacob, (Gen. 31 : 27,) we find no particular reference to music, in the sacred sciptures, till the deliverance of the Israelites from Egyptian bondage. Standing upon the shore of the Red Sea, after Pharaoh and his host had been destroyed, Moses and the Israelites celebrated the victory which Jehovah had accomplished for them in a song. What the style of the music was, we are not informed; but the fact itself, that they sang, shows that, notwithstanding the hard servitude to which they had been subjected, they had found some opportunity to cultivate the fine arts.

After this period, we find copious allusions to music as an important branch of divine worship among the Hebrews. And it appears, that the ancient music of the Hebrews was very complete, and had in it great variety of tunes. The Psalms of David were of various meters, demanding, of course, various kinds of tunes. They had, also, many kinds of musical instruments, such as the psaltery, the harp, the timbrel, the trumpet, the cymbal, the organ. King David, who had great taste for music, seeing that the Levites were numerous, and not employed, as formerly, in carrying the fixtures of the Tabernacle, appointed a great part of them to sing and to play on instruments, in the Temple. He organized twenty-four bands of musicians, over each of which was placed a skillful leader. These bands served in the temple by turns, and were ranged in order about the altar of burnt sacrifices. As the whole business of their lives was to learn and to practice music, it must be supposed that they understood it well, whether it were vocal or instrumental.

As to the nature of the Hebrew music, we can only conjecture, because it has long been lost. But if we may draw any conclusion from its effects, we must accord to it great excellence. David, by his skill on the harp, dispelled the melancholy vapors of Saul. And the prophet Elisha, finding himself agitated, when Jehoshaphat consulted him to know what his success would be against the king of Moab, called for a minstrel to play before him; and when he played, it is said that *the hand of the Lord came upon him.* (2 Kings 3 : 15.) The meaning of which is, not that the gift of prophecy was the natural effect of music, but that the music calmed the prophet's spirits into a temper fit to receive the divine afflatus. On the whole, it may be safely averred, that the science of music was brought to greater perfection, among the Hebrews, than in any other nation of antiquity.

But music, among the Hebrews, was not a part of worship peculiar to the Levitical dispensation. The song of Moses, at the Red Sea, was before the institution of Levitical rites. In many of the Psalms, David exhorts the nations of the earth to sing the praises of God. "*Make a joyful noise unto God, all ye lands. All the earth shall sing unto thee; they shall sing to thy name. Let the nations be glad, and sing for joy. Let the people praise thee, O God, let all the people praise thee.* (Psalm 66 : 1, 4 ; 67 : 4, 5.) But if singing was of ceremonial institution, the nations of the earth would have had no concern in it; it would not have been obligatory upon them. Besides, when the Ceremonial Law was in its greatest glory, in legal sacrifices in highest esteem, singing of psalms and spiritual songs was regarded as more acceptable to God than the offering of an ox, or bullock. (Ps. 69 : 30, 21.) What other reason for this preference can be given, except that the sacrifice of an ox was of ceremonial institution, whereas singing the praises of God was a part of moral worship, which might be performed in a spiritual and evangelical manner? Moreover, when the Ceremonial Law, with all its rites, was abolished, this duty of singing the praises of God remained in full force; for at the same time that the Apostle tells the churches that the law of commandments was abolished, and they were no more to be judged with respect to meats, and drinks, and holy-days, these shadows being gone, he exhorts them to sing psalms, and hymns, and spiritual songs. (Col. 2 : 16, and 3 : 16.)

The truth is, singing is a dictate of nature. If men, dictated by natural conscience, pray to God when in distress, or for mercies they want, so, guided by the same principle, they sing the praises of God for mercies received. Guided by nature, the Hebrews could do no less than sing the praises of the God who had been their refuge, their strength, and their very present help in trouble. T. B. B.

The Minister's Prospects.—One of our exchanges notices the provision which a Boston church has made for its pastor's family, by purchasing a policy of insurance on his life; and accompanies the statement with the following sensible suggestions:—

The clergyman, in entering upon the sacred office, deliberately gives up for the benefit of his people all thoughts of worldly wealth, and can not from his salary—no matter how liberal it may be—lay by a proper provision for his family, in case of his decease. His capital, if he have any, is expended in the long course of training necessary to prepare him for his future career. His time, so valuable, if he have or have not capital, is taken up in the same preparatory study, and, at the present day, when splendid fortunes are in the grasp of men of energy and foresight, this voluntary poverty requires no ordinary self-denial; as the thinned ranks of the ministry too surely testify. If the people to whom the clergy ministers be poor, his salary requires economy to procure even the necessaries of life. If his talents make him sought for by a wealthy congregation, they require his living to be commensurate with the means of the church, and charges of worldliness are not sparing when the minister looks coldly on appeals to charity. In any case, the prospect of a provision for the widow and the fatherless in case of death, must be dark and uncertain, unless by kindness and thoughtfulness, the people of a faithful pastor, 'convey peace to his heart during his life, by providing for his family after his death.'"

BRITISH CORRESPONDENCE.

Glasgow, September 29th, 1854.

The Trieste telegraphic announcement of the arrival of the Overland Mail yesterday, in anticipation of its intelligence, says under date Canton, Aug. 5th, that all the surrounding country was in firm possession of the insurgents, that the city itself was closely invested, and was expected in a few days to be in their hands. The promise of their speedy possession of the entire empire renders it a matter of the highest importance that the rulers may be guided aright in what concerns the spiritual welfare of the vast population subjected to their sway. Their observance of God's own Sabbath, when others who have long enjoyed God's instructing word reject it, lays this people more upon our spirit, and leads us the more earnestly to pray that they may be kept from dishonoring God in any other form. Now the danger of this at present seems to be not little. The movement is under the direction of more than one individual, each of whom has high consideration and influence, and it has been repeatedly supposed, that while Tae-ping-wang himself was much under the influence of a love to divine truth, that an unfavorable intermixture of error arose from one of the other Princes. This view is substantiated by the official statement referred to in our last, in which the Eastern Prince claims to have revelations from above, of such a nature as to occasion us considerable apprehension that he may do great injury. It is a pamphlet recently brought from Nankin, commencing with a narration of certain circumstances which occurred "on the morning of the 25th of December, 1853, *being the day of worship.*" To this sentence Mr. W. H. Medhurst, the translator, has appended as a note, "*This is kept on Saturday*, by an error in the calculations of the insurgents;" which we hope will be found to have been done rather from obedience to the divine command. The document intimates that "the Heavenly Father came down into the world," giving many commands, not about doctrinal matters indeed, but as to the management and ceremonies of the Court and the general administration of the Government. And as the result of this, Tae ping-wang, who bears the title of the Celestial King, is represented as saying that "when our Celestial elder brother Jesus, in obedience to the commands of our Heavenly Father, came down into the world, in the country of Judea, he addressed his disciples, saying, 'At some future day the Comforter will come into the world.' Now I, your second elder brother, considering what you, brother Tsing, have reported to me, and observing what you have done, must conclude that the Comforter, even the Holy Ghost spoken of by our Celestial elder brother, is none other than yourself." Accordingly, this Eastern Prince, Yang-Law-Tsing, has since assumed this title, and appends it to his name in all his proclamations, and even requires his name to be included in the doxology which is addressed to the Heavenly Father, which is chanted every morning and evening.

This we may indeed be ready to regard in a light more unfavorable than we ought in the circumstances of those directly concerned. We know that Tae-ping-wang, at the very beginning of his power, and while claiming the Kingdom as his right, rejected the titles which the Emperors have usually received; and, even by the latest communications, he continues to do so. He has erred in interpreting the promise of our Lord; but he does not absolutely pronounce its application, although he says he "must conclude" as he had done. And the Bishop of Victoria, in a long letter, (the postscript to which is dated July 22,) defending in measure, and apologizing in measure for the patriots, says even concerning the assumption of a divine title by the Eastern Prince, that "the terms Shing-ling, the Holy Spirit or Intelligence, applied by some of the early Protestant translators, and found also in the insurgents' books, in the same application as Shing shin fung, to the third person of the Trinity—*are a title not uncommonly applied in Chinese writings to Chinese monarchs.*" The Bishop has evidence of this in two Government proclamations which he has seen; and on his communicating with the Rev. Dr. Legge in Hong Kong, he learned that it is a phrase very commonly applied to deceased emperors in the sense of "sacred efficacy," or "sacred intelligence," while the Doctor has seen it applied even to a living emperor.

With these explanations, the Bishop concludes that we ought not to judge prematurely or harshly; but with the fear he entertains, hopes that missionaries may be sent who shall, with the Scriptures which the patriots themselves put in circulation, help to preserve them from error and correct what is already amiss. Even the Times, (Sept. 20th,) thinks "there is no necessity for hastily despairing of Chinese Christianity, or concluding that the divine doctrines of the Gospel have been deliberately depraved for any purposes of men." Let us not forget, in the presence of our Heavenly Father, those who as Sabbath observers may be in His hand instruments of peculiar blessing, but who on this very account are not only exposed to Satan's greatest malice, but also to the church's misrepresentation.

Rome has lost the vantage gained by miracle in behalf of Sunday observance. The wondrous vision of the virgins to the shepherds at Salette, near Grenoble, about eight years ago, and chronicled by us in the *Sabbath Recorder*, threatening with the vengeance of her son those who kept not Sunday holy, is now confessed by one of those shepherds to have been a pure invention. Yet miraculous efficacy remained in the waters of a neighboring spring, and the priests were enriched by the imposture—and they are not in the least likely to return the money which has been received through the wretched imposture, nor will the Pope renounce the infallibility he assumes, though he sanctioned that imposture.

Rome has lost one of her really learued and useful men—Cardinal Mai, who recently was appointed Librarian to the Vatican. He obtained distinction and did good service by the discovery of numerous *palimpsests*, or rewritten MS.; especially copies of Virgil, Cicero, and Livy, over which, after having been partially obliterated, monkish legends had been written.

The Sultan of Turkey has forwarded to the French Embassy a vizirial letter, which prescribes to the Pasha of Jerusalem that he give ground gratuitously for the construction of a Latin church in the village of Beit-Djala. The Sultan has also denounced the venal conduct of certain functionaries, and seems desirous of promoting a more faithful administration. Thus his necessities, and the war which Russia waged because of the Sultan's necessities, may be the means of giving greater security to life and property, and of thus leading to a readier settlement in Jerusalem's land those of whom the prophet speaks as "at hand to come." J. A. BEGG.

EDUCATIONAL.

The Educational Committee appointed by the last General Conference, "to take such measures as they may deem proper in regard to our educational interests," held several sessions during the Society meetings at Little Genesee. The following Constitution was adopted as the basis of a Society organization:—

Constitution.

Art. 1. This association shall be known by the name of the Seventh-day Baptist Education Society.

Art. 2. The object of this Society shall be the promotion of Education in the Denomination, in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary.

Art. 3. Any person by contributing two dollars may become a member of this Society for one year, which membership may be renewed, for a year, by the payment of one dollar. Each subscriber of twenty-five dollars, which may be met by two payments, shall be a member for life. Societies, churches, or associations, may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars contributed.

Art. 4. The officers of this Society shall consist of a President, Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and ten Directors, whose respective duties shall be the same as those of like officers of similar associations, and shall be elected annually.

Art. 5. *Sec.* 1—The Society shall proceed, as soon as practicable, to establish a Literary Institution and Theological Seminary. The Professors in the Theological Seminary shall be Seventh-day Baptists—the Presidency of the Literary Institution shall always be filled by a Seventh-day Baptist—the other Professors and Teachers to be such as the Trustees of the Institution, acting in conjunction with the Society, shall see fit to elect. *Sec.* 2—Three-fourths of the Trustees of the Institution shall, at all times, be Seventh-day Baptists. *Sec.* 3—Any person contributing the sum of one hundred dollars, or more, towards the endowment of Literary Professorships, or securing its future payment to the Society, with the interest being paid thereon yearly, shall have the privilege of perpetually receiving in return, towards the education of a scholar, at the rate of ten per cent. per annum, for the time of actual attendance, on the amount paid or secured to the Society. All tuition in the Theological Department shall be free. *Sec.* 4—All contributions designated by their donors for a particular object, shall be accordingly appropriated. Contributions not thus designated, shall be disposed of according to the pleasure of the Society. All subscriptions for the endowment of Professorships shall constitute a permanent fund, and only the interest accruing thereon, shall be used for the objects specified.

Art. 6. The Society shall hold its annual session at such time and place as shall have been agreed upon at a previous meeting.

Art. 7. The officers of the Society shall constitute a Board for the transaction of business. The Board shall hold meetings, as often as once in three months, and special meetings as occasion may require, at the call of any two of its members, through the Recording Secretary. Five members shall constitute a quorum, and shall have power to transact all business pertaining to the interests of the Society, except locating the Institution.

Art. 8. This Constitution may be amended at any regular meeting, by a majority vote of the members present, provided such amendment shall have been recommended by the Board, or by a vote of two thirds without such recommendation.

The following resolutions were also adopted:—

Resolved, That we appoint a General Agent, whose duty it shall be to visit the entire Denomination, and secure subscriptions in accordance with the provisions of the Constitution, and that we also appoint an Assistan Agent in each Association, to assist the General Agent as he may require.

The following individuals were thus appointed: J. M. Allen, General Agent; J. R. Irish, alternate; A. B. Burdick, Assistant Agent for Eastern Association; W. B. Maxson, Assistant Agent for Central Association; N. V. Hull, Assistant Agent for Western Association; O. P. Hull, Assistant Agent for North-Western Association; Wm. F. Randolph, Assistant Agent for Virginia Association; Simeon Babcock, Assistant Agent for Ohio Association.

Resolved, That we request the friends of the enterprise, either individually or by church action, as they may deem proper, to send to the Secretary of the Committee, before the next Conference, their choice of the location for the Institution.

The method of taking this vote may doubtless be something like this: Where it is taken by churches, it may be done by ballot, each individual expressing his preference in regard to the location, and the clerk or some other one thus authorized sending the result to the Secretary. Where individuals do not thus vote, they can express their choice by letter directly to the Secretary.

Please direct all communications upon this subject, to the undersigned, Alfred Center, Allegany Co., N. Y. J. M. Allen,
Sec. of the Committee.

CENTRAL ASSOCIATION MATTERS.

DeRuyter, Oct. 9th, 1854.

To the Editors of the Sabbath Recorder:—

At the last session of the Central Association, held with the 2d Brookfield Church, some action was taken relative to certain difficulties said to exist with the churches in Jefferson County, and a Committee or Council of settlement was nominated to visit said churches, and to stand appointed, on acceptance of the churches referred to, and meet with the church at Adams on the first Fourth-day of January, 1855. It will be seen by the perusal of the following communications, that said Committee are accepted, and therefore appointed.

Forwarded as per order of Association.
J. C. Rogers, Cor. Secretary.

The Seventh-day Baptist Church of Adams, N. Y., to the Corresponding Secretary of the Seventh-day Baptist Central Association:

Dear Sir—By the minutes of our last Association, we discover that the letters of the 1st, 2d, and 3d Brookfield Churches, and also the Lincklaen Church, represented that certain difficulties existed among the churches of Jefferson County, they "asking the Association to devise some measures whereby said difficulties may be settled;" and that the Association, in accordance with their request, appointed a "council of reference and settlement;" and "entreat the brethren of Jefferson County to accept this council, and cooperate with them, in the settlement of the difficulties referred to;" and also that the churches inform you of their action with reference to the matter.

As the Church of Adams is one of the churches referred to, we would respectfully state, that we have no difficulty with any church of Jefferson County, belonging to this Association, or with any other church.

If reference be had to our position in relation to the Independent Church, we would say, as that church is composed of members, many of whom have been excluded from our church and fellowship, it is hardly to be expected that we can have that confidence in and fellowship for them, at present, that we could desire; yet we have no unkind feelings towards them, and shall be glad to fellowship them, as soon as we can have the evidence that they are in fellowship with God, and for this we shall continue to pray.

As to the council appointed by the Association, we most cordially accept them, in accordance with the rules of the Association; and shall be glad to coöperate with them in any reasonable measures for the good of our beloved Zion.

Adopted unanimously, Sept. 17th, 1854.
[A Copy.] A. M. Whitford, Clerk.

Hounsfield, Sept. 29th, 1854.

To the Corresponding Secretary of the Seventh-day Baptist Central Association:

Dear Brother—We received your official communication, in which you refer us to a resolution passed, (which was printed in the Minutes of the session of the Central Association,) relative to a difficulty of long-standing among the churches of Jefferson Co., and ask, whether we accept of the proposition for a Committee (appointed by the Association) to visit us in reference to said difficulty. In answer, we would say, there are no difficulties among our churches in this County, that we know of. On the contrary, they are enjoying an unusual degree of union, and have steadily joint communion seasons with each other. We should be very happy to have the Committee visit us, and we will refer our records to them for examination and advice, as to what has transpired since the session of the Central Association, held at DeRuyter in June, 1851, at which time the Association entertained a complaint against us, made by certain disaffected persons, charging us with corrupt discipline, which was referred to a select committee of nine (of whom Deacon Silas Spencer was chairman, and Gurdon Evans, clerk,) to whom our church records (by copy) were exhibited, and their report is as follows:—

"The Special Committee who have had in consideration the communication of the Hounsfield Church, presented their report, which was received and adopted: The Committee to whom was referred a petition from aggrieved members of the Hounsfield Church, would respectfully report, that after a careful investigation of the complaint and evidence therewith submitted, they have come to the following conclusion, that the complaint, together with the evidence adduced, are not sufficient to warrant the Association in entertaining an action against the Hounsfield Church for corrupt discipline. But in view of the circumstances which have come under the notice of your committee, they respectfully suggest, that the Association advise all concerned in the difficulty presented, prayerfully to examine themselves, and exercise due Christian charity toward each other, and that love without which, Christ has so often taught us, no man is an acceptable follower of him.
Silas Spencer, Chairman.
Gurdon Evans, Committee's Clerk.
Central Association, DeRuyter, Fifth-day, morning session, June 15, 1851.
Wm. C. Whitford, Association Clerk."

We repeat, that we have full confidence in the ability and integrity of the committee, and shall be happy to receive them as above; but we decline any trial or investigation before them, with any person or persons who have been expelled from our fellowship.

Your obedient servant,
Benjamin Maxson, Clerk.
By order of the Church.

[The letter of the Independent Seventh-day Baptist Church of Adams was printed in the *Recorder* of last week, and we therefore omit it here.]

SABBATH AND SUNDAY-SCHOOL CELEBRATION.

The Sabbath and Sunday-Schools connected with the Seventh-day and First-day Churches at Adams Centre, united in a very interesting celebration, on Tuesday, September 12th, 1854.

The scholars, with their parents, teachers and friends, assembled at their respective meeting-houses at 9 o'clock A. M., and thence went in a procession of some sixty-five carriages to a beautiful grove about one mile from the village.

After a large congregation was seated, and arrangements completed, the exercises were opened by prayer offered by Rev. J. J. Teeple; followed by nineteen addresses and dialogues by the scholars, and songs by the Sabbath and Sunday-School Choirs.

Adjourned at 12 o'clock for refreshments and recreation, during which time a bountiful repast was supplied to the whole company, and the grove resounded with the merry shouts of happy children.

After an intermission of one hour, the afternoon exercises were opened with a song, "*Again we're met,*" by the Sunday-School choir; followed by twenty-five pieces; after which Manford I. Dewey, (a Sunday-School scholar,) read the following resolutions:—

Whereas, there is a plain difference between right and wrong—a difference which seriously affects the welfare of the world—therefore, *Resolved,* That the common use of and traffic in ardent spirits is only calculated to make fools, paupers, and madmen, of some, while of others it makes knaves and nabobs, thus filling our land with poverty and crime.

Resolved, That we appeal to our fathers, and all voters, to give us the Maine Law and a Temperance Governor.

Resolved, That tobacco and rum ought to go together, and that we will forego the use of both, reserving our mouths for purposes more cleanly and respectable.

Resolved, That if we never grow to be men till we smoke or chew, we hope *ever* to remain *boys*.

Resolved, That the common use of tea and coffee is unnecessary and injurious.

Resolved, That the Bible and humanity cry out against human slavery; and that we are opposed to the fugitive slave law and the Nebraska bill, because slavery itself is wrong.

Resolved, That we are glad to see so many of our friends on this happy occasion, but feel sorry to think so many of them would have been absent from the house of God and the Sabbath-School, if this had been the Sabbath.

After these resolutions were adopted, the exercises were concluded with singing the "doxology," and benediction by Rev. J. J. Teeple. H. L. M.

LOSS OF THE "ARCTIC."

It is questionable whether any event in the last ten years has produced such thoughtfulness and solemnity in the city of New York as the loss of the "Arctic." The large number of well-known and influential persons on board, and the suddenness with which a certainty of their awful fate was announced, thoroughly aroused men to a sense of the danger which every where surrounds them. Some relief is found in the reports received from time to time of parties saved from the general catastrophe. Still a feeling of insecurity rests with oppressive weight upon the public mind—a feeling which is well expressed in the following paragraph from the *Independent:*

The possibilities of such a catastrophe are much greater than is commonly supposed. Let no one hastily censure the captain for running thirteen knots in a dense fog, or the "look-out" for any supposed delinquency. It is impossible to provide effectually against collisions at sea. Our blood runs cold to-day at the remembrance of a steamer crossing the bows of the sailing-vessel that bore us to Liverpool, so near that three minutes later a collision would have been inevitable; and yet she passed like a grim phantom in the fog, a black hull and a red pipe faintly looming athwart our bows at a distance of only twice the ship's length, while to her watch our vessel was probably invisible. We heard her paddles, and the roar of the sea as it parted before her ponderous bulk; we heard the tolling of her bell as from a phantom-ship; her direction and her progress could only be guessed by sound; but we *felt* that invisible power that might in an instant crush and overwhelm us, drawing nearer and nearer,—while the tolling of our bell, scarcely audible above the noise of her own motion, could hardly convey to her a warning of our presence. At length she passed in the fog—no longer a phantom—but a thing of life, urging her resistless way through the dense vapors with a fearful precision. We never knew her name or destiny. How easily might both ships, each to the other unknown, have sank into the depths of the sea by unavoidable collision! But here we are, by God's mercy, to record our near escape from that which has befallen six hundred of our fellows. These possibilities are fearful to contemplate while sitting quietly in our own study; but *how* fearful while lying wakeful in one's berth at sea, or groping the deck in a dripping fog. And yet, with all the possibilities of calamity by collisions, by storm, by iceberg, or by fire, that are inseparable from the navigation of the ocean by steam, that navigation is *safer* than railroad travel in the United States.

But we had come to count too much upon its safety; to regard our steamers as masters of the sea; and to talk of their achievements with a confidence almost presumptuous. How terrible the lesson of our dependence upon Divine protection taught us by this calamity! And yet, how needful and how salutary! Only such great calamities can startle the eager multitudes of this metropolis of commerce into the recognition of a Power on the land and on the sea, that is above all the calculations of gain, and all the guarantees of insurance. Only such great calamities can make the city thoughtful, sad, and solemn, as in the presence of God, or can cause the current of human sympathies to overflow the dykes that Mammon and Conventionality have heaped up all around us. There is not a heart in this great community that does not beat with sympathy for all whom this calamity has bereaved of kindred and friends. There is not a Christian altar from which prayer does not go up for these unknown mourners. There is not a countenance that is not saddened by this sudden apparition of Death in so many houses. There is not a mind but is for a moment awe-struck with the sense of the Invisible and the Almighty. The confluence of sorrows from Lake Erie and the Atlantic has made the heart of this metropolis reel under the thought of a Providence so vast and so terrible in the reach of its visitations. Oh! may that heart be aroused to the recognition of a Grace as omnipresent and omnipotent for our salvation!

JEWS IN TURKEY.

One of our exchanges says that Dr. Cohn, the president of the Israelite Consistorial Committee of Paris, had an audience of the Sultan, in the Palace of Cheragan, in which his Majesty declared that all privileges and immunities hitherto granted to the Christians were to be extended also to the Jews of Turkey, "for that the paternal heart of his Majesty would never suffer the slightest difference to exist between the rajahs (non-Mussulman subjects) of his empire." The Sultan added, "My heart is vast, and comprises in its love all my subjects equally." M. Cohn was afterward requested to explain to the Sultan the nature of the establishments of public instruction he had founded at Jerusalem. When he spoke of the Israelite school that was to be opened at Jerusalem, the Sultan interrupted him, saying, "You have the welfare of my subjects in view." The Sultan afterward consented to raise the number of Jewish pupils at the military school of Kumbar Chanah to forty, two of whom to be sent annually to Paris, or to some other capital of Europe, to complete their studies. When Dr. Cohn pronounced the Jewish benediction prescribed in the presence of monarchs, the Sultan's eyes were seen to fill with tears. He thanked M. Cohn, and said, "When you return to Constantinople you shall find your brethren in a better condition, I promise you." Ferid Effendi, who had introduced Dr. Cohn, said to him afterward, "I am happy I have been present at this audience; I never saw the Sultan so affected before." Dr. Cohn was on the same day received by Said Pacha, who likewise conceded all his requests in favor of the Jews of Egypt.

The following poetry was written for the late Anniversary of the Missionary Society, but did not arrive in season. The sentiments it contains are in agreement with the other intelligence we have received from China. It will be read with interest by all who are hoping and praying for the overthrow of paganism and the establishment of the religion of the Bible in that land. J. B.

A Voice from China.

To prayer! for while thou 'rt crying,
  Goes the commandment forth
To lands in darkness lying;
  And lo! the tribes of earth,
From their long slumber breaking,
  Send up a cry of woe;
O! by that sign they're waking,
  No after sleep to know.

A strange, deep voice is calling
  From Sinim's troubled heart—
Her Babel towers are falling—
  Their glory doth depart;
The shrines of Boodh are crumbled,
  The idol is thrown down—
How are the haughty humbled,
  Beneath the avenger's frown!

Hast thou beheld a nation
  Scattered, and peeled, and slain,
Amidst war's devastation
  Spring into life again?
Lo! where the death-cloud hovers,
  A radiant bow appears;
And hope's bright mantle covers
  A realm dissolved in tears.

Where gifts profane were proffered,
  Jehovah's name is praised;
Where incense rite was offered,
  The Sabbath hymn is raised!
O, shall the promised morning
  Be lost again in night?
Go pray thou, till its dawning
  Is merged in perfect light. L. M.

Shanghae, June 26, 1854.

Bible-Burning.—A man has lately been tried at the Londonderry assizes for burning a copy of the Scriptures, and received his just desert. It appears that a Scotch clergyman of the Secession Church, gave a copy of the Bible to a man named Dillon, a Roman Catholic, and that the latter, going to a public house, showed the book to the traverser, who said it was an adulterated version, and threw it into the fire. The jury found him guilty of burning the authorized version, but acquitted him on the counts charging an intention to bring the principles of Christianity into disrepute. He was sentenced to six months' imprisonment.

The Chinese.—The London Missionary Society have for a long time been active in missionary labors in China, and they are now seeing the result of those labors, not only in China, but in portions of our own country. In Amoy and Hong Kong many have professed Christianity and become members of the Church. It will be remembered, that a short time since a church was built at San Francisco for the sole use of the Chinese, the pastor of which is Rev. Mr. Speer. It seems that the leading members of that church were converts under the ministry of the missionaries of the London Society at Hong Kong or Amoy.

General Intelligence.

European News.

One week later news from Europe has been received since our last, of which we give the substance.

There are rumors, which seem to be tolerably well founded, of important successes of the allies in the Crimea. The 25th of September was the day fixed for the bombardment of Sevastopol. On the 14th, the main army of the allies landed, without opposition, the Russians retiring in good order.

From the White Sea, Capt. Lyons officially announces to the British Admiralty, the destruction of the town of Kola, which he burned to the ground without losing a man.

An official bulletin communicated to the Embassadors at Constantinople, and dated from the bivouac at Old Fort on the 16th, announces that the allies had intended the next day to attack an intrenched camp of 10,000 Russians posted in the direction of Sevastopol, but that the camp had been raised in the night, and the Russians fell back upon the town.

On the 13th, a Tuscan ship at Constantinople reported that an army of 30,000 was at Taganro ready to be conveyed in pontoons and gun boats to Yenikale or Kaffa. The *Journal* of Constantinople states that this force had put to sea, was overtaken by a tempest, and two hundred men drowned. This is considered doubtful.

Canton dates to Aug. 5, state that the city was in a state of seige, and would soon be in the hands of the insurgents. Business was entirely suspended.

The clipper ship Red Jacket had arrived at Melbourne, Australia, in 71 days passage from Liverpool, which port she left on the 4th of May last.

Renewed disturbances are feared at Madrid, but as yet there has been no open outbreak.

The Marquis of Ormond, and Mrs. Warner the actress, are dead.

California News.

California news to Sept. 16th was received in New York on the 8th inst. It is not important, but such as it is we give it below.

News from the mines continues to be of a very encouraging description; and the interior papers talk as if the miners in their different localities were satisfied with their average gains. In the southern mines the season is represented as being one of the most favorable for river and bar digging that had perhaps ever been known there.

The annual emigration across the plains continues to pour into this country. Moderate numbers have already arrived, who mention that many others are behind on the way. It is not, however, likely that the total number of immigrants by land will be very great this year.

By sea, the chief immigrants have been Chinese. Every ten days or so somewhere between 500 and 1,000 of these people arrive at San Francisco. The late clamor against the race has almost died away in our city. In the interior, however, it is still occasionally heard, pretty loudly repeated. Of the 40,000 Chinamen supposed to be among us, about 35,000 are said to be in the condition virtually of slaves, or peons to their more wealthy countrymen. Their employers, or rather masters, are five great companies organized to import laborers from China.

On the night of the 14th Sept. Peter Veeder, formerly of Albany, N. Y., shot and killed James Campbell, of New York. Both parties came to California with Stevenson's regiment in 1847.

At Monterey, an affray occurred in a dance-house, when three men—one an American, and the other two Spaniards—were killed. An officer who had attempted to arrest the rioters was shot by a Californian, and died almost immediately. The shooter was himself dangerously wounded by another shot, and it was believed that his wound would prove mortal. The mob, however, could not wait for their revenge. They burst into the murderer's house, hauled him from his bed, tried, convicted, condemned and hanged him, all under the advice of Judge Lynch, within an hour or two.

The interior papers every day report some murderous transaction as occurring in the different districts of the State.

From the Sandwich Islands, we have received full confirmation of the facts concerning the Annexation Treaty. Overtures were originally made to the United States Government to accept the cession of the Islands. This was thrown out as a feeler. It was received favorably, and a special messenger from Washington left San Francisco some months ago on the Flying Dart to bear the response to Mr. Gregg, our Commissioner. It was submitted to the Council, in which body it was approved by all the members except Prince Alexander, the heir apparent, and Paki, a high chief. The majority, however, decided in favor of annexation, and the treaty to that effect was brought over to San Francisco in the Restless in time to be dispatched to Washington on the steamer of Aug. 1.

"MEMORIAL" TO BISHOP WAINWRIGHT.—The Convention of the Episcopal Diocese over which the late Bishop Wainwright presided, having appointed a Committee to determine upon a suitable memorial to the deceased Bishop, they report the following suggestions:—

1. That some *visible* memorial of personal love and reverence, in form either of a monumental tablet or a memorial window, be erected, with the approbation of Trinity Church Corporation, in its new and beautiful Chapel.

2. That in addition to the above, speaking to the outward eye, there should be erected to his memory, within the Church at large, another and more spiritual memorial, viz: the creation of a Church endowment, directed to some special end, known to have been approved by Bishop Wainwright, and thus not only perpetuating his memory by bearing his name, but serving also to carry out, beyond the brief limit of his Episcopate, his own unfinished labors—so that "being dead" he may "yet speak" to us. Now, as a form of such endowment, both appropriate and greatly needed, as well as singularly pointed out to us by the touching fact that the maturing it was the last of his labors of love, even on his dying couch, so that its completion may now be regarded as a sacred debt—for such form the Committee would now name the furtherance by an adequate endowment of the cause of Church Education through the medium of the press—and, for its specific end—*the providing Church Schools with approved school books, under the supervision of the acting Bishop of the Diocese*, and to be forever known as the BISHOP WAINWRIGHT CHURCH SCHOOL BOOK FUND.

Loss of the U. S. M. Steamer Arctic.

The most terrible of the series of calamities by which this year will long be distinguished, is the loss of the Collins steamer "Arctic," with about three hundred of her passengers and crew. She left Liverpool on the 20th September, and on the 27th, at 12 o'clock M., 65 miles off Cape Race, while going at 13 knots, was run into by the bark-rigged iron propeller Vesta, bound eastward under full sail, with a strong, fair wind. The scene, and what followed, is thus described by Mr. Baahlam, second officer of the Arctic:—

On Wednesday, 27th, at noon, Cape Race bearing N. W. 65 miles distant, while running in a very thick fog, were struck on the starboard bow about 60 feet abaft the cutwater by an iron steamer, which made three large holes in the ship, two below the water, one of which was about 5½ feet in length and 1 or 1½ feet wide, leaving the whole cutwater and stem of the iron steamer clean through the Arctic's side. So dense was the fog that the vessel could not be seen a minute before the collision.

The wheel was put hard to starboard; the engine stopped instantly, and backed at full speed until clear of the other steamer, which occupied a couple of minutes. The French steamer seemed to be sinking, bow first.

Capt. Luce immediately gave orders to clear away the quarter-boats, which was done, and Mr. Gourley, Chief Officer, left the Arctic, in charge of the starboard boat.

On lowering the port boat, the Captain exclaimed, "Hoist up that boat again, Mr. Baahlam;" and beckoned me to go to him. Upon doing so he ordered me to go over the bow to ascertain, if possible, what damage had been done.

I then found the holes above mentioned. Upon informing him of the facts, he gave orders to get sails up, and try and get them round the bow to endeavor to stop the leak, which was promptly done, but to no advantage whatever, so much of the bow and iron broken off from the other steamer projecting that the sails could not be brought close to the vessel's side.

The carpenter was then lowered down over the vessel's side, and pillows and mattresses passed down to him, to try if possible to force them in, but the leak was found to be so far below the water that they could not be got in, and every exertion to stop the leak proved unavailing.

Capt. Luce then ordered the ship's head to be kept for land, which bore N. W. by W. By this time we had lost sight of the chief officer's boat and the other steamer, which we supposed had sunk.

We had not been on our course more than four or five minutes before she ran over a boat and crew belonging to the other vessel, all of whom perished with the exception of one who caught hold of a rope hanging over the bow. Directly after the boat was seen, orders were given to stop the engine, which the chief engineer said could not be done, as the ship was fast sinking. In about 30 minutes all the lower fires were out, and at least three feet water in the ship, fore and aft.

By this time the confusion among the passengers was very great, but they used all efforts to assist the crew in keeping the deck pumps going, and in lightening the ship forward for the purpose of endeavoring to get at the leak from the inside, which was found to be useless.

In forty-five minutes after the collision, I came up from the fore-hold and informed the captain that the water was on a level with the lower deck beams, and that it was impossible to get at the leak. I then asked him what he thought would be the fate of the ship, when he stated his belief to me that there was no hope of saving her. He then told me to see to my boats.

On going to those on the port side, I found them completely filled with men, women and children, and no possibility of getting near them. I immediately went to the starboard side and ordered two of the crew to lower the guard boat, and asked the captain what were his intentions. He replied that "the ship's fate should be his." I then asked him if he would not allow his son to go, as I intended to take a boat, but he returned me the answer, that "he should share his fate."

It was soon discovered that there was no hope of saving the Arctic, and the lady, daughter and son of Mr. E. K. Collins, with several ladies, were put on board a boat, in the act of lowering when one of the tackels gave way and all except one lady who clung to a sailor holding fast to the boat were precipitated into the sea and lost.

I then jumped into a boat, and was ordered by the captain to cut away the tackle falls and drop under the stern. I did so, and at the same time about 20 persons, I suppose, jumped overboard, of whom 17 or 18 were picked up.

We fell in with another boat which had been lowered from the other side, and lightened her of part of her complement, leaving 19 in her and 26 in my boat. The last sight we had of the ship, her guards were level with the water, and the surface of the sea was strewn with human beings, who had jumped or fallen overboard, to whom, however, it was impossible to render any assistance, and we soon lost sight of all, as the fog continued to be very dense.

I then asked the boat's crew whether they were willing to be governed by me, which was unanimously assented to, and I was put in complete command of both boats. We were then about sixty miles south-east of Cape Race. After pulling for 40 hours with nothing to guide us but the run of the sea, which I took to be heaving from the southward, and in a thick fog, which lasted all the time, we reached Broad Cove, some 12 miles north of Cape Race.

The passengers in another boat were picked up by the bark Huron, and reached New York Oct. 11th. One of them gives an account of the sinking of the ship. He was on the raft, and spoke to the Captain when the sea was flush with the dead-lights. In less than three minutes from the time he spoke, the stern sunk—the foam went boiling over the tumbling heap of human beings—many were dashed forward against the pipe. "I heard one wild yell, (still ringing in my ears,) and saw the 'Arctic' and the struggling mass rapidly engulfed. Numbers yet clung to the imperfectly constructed raft; but, alas! we could render them no aid. Our own situation was no less precarious; and, cruel as it seemed, we were forced to abandon them to their fate. Heaven forbid that I should ever witness such another scene.

We clip from different papers the following paragraphs in relation to this sad affair:—

The vessel which came in collision with the *Arctic* is ascertained to have been the French steam propeller *Vesta*. She arrived at St. John's (Newfoundland) on the 30th September, three days after the collision, in a shattered condition. Her bows and foremast were damaged to a very great extent.

Among the passengers supposed to be lost, are the wife, son, and daughter of Mr. E. K. Collins, proprietor of the Collins steamers; six members of the family of Mr. James Brown, of the leading house of Brown, Brothers & Co.; the Duke de Grammont, of the French embassy; the wife and son of Mr. George Howland, of Brooklyn; Edward Sanford, Esq., New York; R. S. Williams, a brother of Mrs. H., and son of the late Rev. S. S. Williams, of Newburyport, Abner Benedict, Esq., and lady.

It was about 12 o'clock when the collision took place, and about twenty minutes past 4 o'clock when the last boat left. The engines worked about two hours after the collision.

One of the passengers taken up by the *Huron* says: While pulling for the *Huron* we discovered a man on a raft, and after putting the remainder of our boat's crew on board of the *Huron*, the captain of that vessel gave us a boat's crew, and Mr. Dorian and myself pulled to the raft and took him off. We found him to have been one of the steward's gang, named Peter McCabe, who stated that he was the only one left of 72 men and 4 women, who were on the raft the night before.

The Arctic was built in New York in 1850, by William H. Brown, and was considered as staunch a vessel as was ever constructed. She measured 3,500 tuns register, and cost $700,000. She was insured in England for £60,000, and in this country for $310,000—making a total of $600,000—the valuation of the ship. She was provided with boats sufficient for 500 persons.

[Since the above was given to the printer, intelligence has been received of the safety of Capt. Luce, Geo. F. Allen, and an another passenger, who were on deck when the Arctic sunk, but who caught on pieces of the wreck, from which they were taken by a passing ship. Up to Second-day morning, Oct. 16th, only 75 passengers were known to have been saved from the Arctic, leaving over 300 missing.]

DOUBLE MURDER AND SUICIDE.—A horrible double murder and suicide was recently committed near Green, Chenango Co., N. Y. It appears that one David D. Davis, a returned Californian, (the murderer and suicide,) had had a misunderstanding with his wife and lately separated, they the past summer living apart, and both parties had commenced actions for divorce. The immediate cause of the whole difficulty was jealousy. Oct. 5, Davis met his brother-in-law, Buel Hotchkiss, (at whose house his wife had been boarding,) at the house of a Mr. Gilmore, a near neighbor, and after conversation, Hotchkiss withdrew into the yard, followed by Davis, who drew a revolver and shot him, killing him instantly. He then ran to his brother-in-law's house and shot his wife, mortally wounding her, and then shot himself through the heart.

SUMMARY.

Died, at Lafayette, Indiana, September 10, Rev. Eli Noyes, D. D., aged forty, formerly a missionary at Orissa, India, and since his return classed as one of the finest Hebrew scholars in the country. He published a Hebrew Grammar, and several other exegetical works, which were distinguished for their sound judgment and learning. After his return from India, he was editor of the *Morning Star* newspaper, was pastor of a Free-Will Baptist church in Boston five or six years, and of the Roger Williams Church in Providence some years, until his health failed. He left Providence some two years ago for the West, hoping to find a climate better adapted to his health, but disease had fastened upon him too strongly to be removed.

A correspondent of the *Cambridge* (England) *Press* says: "I hear that some dozen youths from the wealthier portions of the dissenting party are about to enter Oxford, and that inquiries are being made by the head of a highly respectable family of Jews. At University College, Cambridge, Jewish youths, who have been successful, have, I believe, lodged and boarded at an establishment intended more especially, at all events, for youths of a Protestant sect."

The Drouth of this summer covered a strip of country 300 miles wide, from Nova Scotia to New Mexico—of course, with favored spots here and there; but in many places the greenest fields dried up so that they would burn like dry stubble; and streams and springs disappeared, and in many places have not yet recovered. Water sold in Illinois for 25 cents a pail full, in some of the dry places.

The Rev. Josiah W. Canning, of Gill, Mass., for many years the respected and useful pastor of the Congregational Church in that place, committed suicide on Wednesday morning by drowning himself in a small stream in that village. He was in a state of mental derangement. His age was above 70, and he was the father of Josiah P. Canning of Gill, "the peasant bard," and of E. W. B. Canning of Stockbridge.

The Mormon community at St. Benardino, in Southern California, has received an accession of fifty converts, the first fruits of missionary teaching in Australia. Among them are four men who left their wives and families, believing their salvation depended upon their joining this peculiar religious body.

A sad calamity happened at Troy, N. Y., on Sixth-day, Oct. 13th. A skiff, which was crossing the river with seventeen persons on board, was capsized by a swell of a passing steamer, and eleven persons were drowned.

Officer Reed, of the Chief's Office, who some time since was dispatched in quest of one Kissane, a notorious character who is suspected of having been concerned in the late heavy fraud upon the Chemical Bank, succeeded in capturing him in the West, and was on his way to New York with the prisoner, when the latter, while on a train of Erie Railroad cars, which at the time was going at the rate of 30 miles an hour, gave his captor the slip, jumped out a window of one of the cars, and though the train was immediately stopped and the officer and an assistant went in search of him and continued the search for several days, he made good his escape.

A most remarkable suicide occurred near the Sweet Springs in September last. A lad became displeased with his father for denying him some request, and declared that he would put an end to his own existence. Those who heard the threat paid but little attention to it, supposing that it was merely an idle outburst of temper. But the boy was resolute in his purpose; and after procuring a hoe and spade and digging himself a grave, he got a rope, attached it to a tree, and actually hung himself until he was dead.

The venerable William Darby died in Washington on Monday morning, Oct. 9th, at the age of nearly eighty years. He was for half a century the most eminent statician and geographer in this country. One of his earlier works described a journey from New York to Lake Erie, for the most part through an uninhabited wilderness. Darby's "Louisiana," and some fifteen or twenty other geographical and statistical volumes, have been regarded as high authority, in their time, but have been superseded by more recent publications.

New England is becoming a "land of Ophir," an Elderado, and may yet ravish the laurels from the brows of the young State of California. The Vermont *Mercury* says that during the past week gold has been washed from the sand of a stream in Plymouth, and the yield of the washings has been so considerable as to render it probable that a profitable business may be made out of it.

A grand national Cattle Show, under the patronage of the United States Agricultural Society, Col. Wilder, of Boston, President, will take place at Sprinfield, Clark County, Ohio, Oct. 25 and 27. It will undoubtedly be the greatest show of improved breeds of cattle ever made in America. The premium list amounts to $6,000, and will attract exhibitors from a dozen States.

The support of the New York police department for the last year cost the city $720,000—$2,000 per day for law and order. One appropriation of public charity, that to the Alms House, amounted during the last year to $490,000; nearly one dollar for each inhabitant of the city, men, women, and children. Street-begging is not a necessity in New York. Street-cleaning has set against it on the books over $234,000.

Two specimens of the American Ostrich—male and female—were recently killed near Fort des Moines, Iowa, and prepared by W. E. Moore for the Fort des Moines Museum. They are described by Mr. M. as four and a half feet long, and five feet in hight, with bills six inches long, straight and very sharp. They resemble in most points the Ostrich of Africa.

A dreadful disaster occurred on the Detroit River, near Malden, on Sunday night, Oct. 8th. The steamer E. K. Collins, bound for Cleveland, with passengers from Sault Ste Marie, was destroyed by fire, and twenty-three persons were lost by the flames or by drowning.

The Receivers of the Cochituate Bank (failed) have given notice that the claimants who proved their claims previous to Aug. 1 will receive 50 per cent. on the same, to be paid at the Webster Bank on and after Monday next.

The *Springfield Republican* says that good "peach-blow" potatoes are being delivered at the depots in that vicinity for 67 cents a bushel, and "Carters" for $1. Apples are abundant. Good fall and winter apples are sold in that vicinity by contract for $1 a bbl.

From Sept. 13 to Sept. 25, inclusive, (13 days) there were seven hundred and nine deaths from Cholera in Pittsburgh and neighborhood. Of this great number, 650 died in Pittsburgh proper, a city not larger than Albany.

On Saturday, October 7, there were eight hundred and twenty-five vessels lying in New York harbor, namely, 38 steamships, 186 ships, 118 barks, 100 brigs, and 383 schooners, besides a fleet of coal, lumbermen, etc., numbering some 300 more.

A son of Jacob Berringer, the Postmaster at Cape Vincent, was arrested on Saturday night, by Col. North, Special Mail Agent, on a charge of being engaged in robbing the mail between Rome and Cape Vincent. He was held to bail to answer the charge.

From a tabular statement in the Hong Kong *Gazette*, it appears that the emigration of Chinese passengers from Hong Kong from the 1st of January to the 30th of June, 1854, was to Australia, 5,376; California, 13,120—total, 18,496.

Last week, the Rev. C. F. Martin and wife and Mr. L. S. Murad, Missionaries under the care of the American Missionary Association, sailed for their mission among the Copts in Egypt, in the Southampton, viâ London.

Two weeks' later news from Fort Laramie, received at the War Department, says that 31 troops were killed by the Indians in the late fight, and that no subsequent attack had been made on the fort.

A dispatch dated New Orleans, Monday, Oct., 9, 1854, says: The steamer Princess, belonging to this city, was destroyed by fire near Natchez yesterday, and several persons perished in the flames, including two ladies.

Another New York Bank—the Knickerbocker Bank—suspended last week. Its circulation amonnted to $90,000, which is well secured in the Bank Department.

The loss of life by the burning of the steamer Princess, near Natchez, on Sunday, Oct. 2d, is supposed to have been 12 or 14 persons.

Dr. Graham, the man who killed Loring at the St. Nicholas Hotel a few months ago, was tried in New York last week, and found guilty of manslaughter in the second degree.

In the Hudson County (N. J.) Court, recently, a verdict of $13,000 was given in a case of seduction and breach of promise to marry.

The anthracite coal-fields of Pennsylvania will show a total product this season of 5,700,000 tons. This has not cheapened the price to the city consumer, but will yield nearly a million and a half of money to the lordly owners of coal lands.

It is reported that during the three months ending September 30th, the four coroners in this city held 851 inquests, for which they received $5,466 50, being about $1,366 62½ each. At this rate, the annual income of each coroner will exceed $5,000.

The Assay Office in New York has commenced operations. Deposits of gold and silver are now received, for which stamped bars, coin, or certificates, are given.

New York Markets—October 16, 1854.

Ashes—Pearls $6 25; Pots 7 00.

Flour and Meal—Flour 7 87 a 8 25 for common to good State, 9 75 a 10 25 for extra Genesee. Rye Flour 5 75 a 6 50 for fine and superfine. Corn Meal 4 37 for Jersey. Buckwheat Flour 3 50 a 4 00 per 100 lbs.

Grain—Wheat 1 55 for ordinary Wisconsin, 2 10 for fair white Genesee. Rye 1 12. Barley 1 12 a 1 17. Oats 47 a 55c. for State and Western. Corn 80 a 81c. for Western mixed.

Provisions—Pork 12 25 for mess, 13 50 for prime mess. Beef 6 00 for new country prime, 11 50 for new country mess. Lard 11c. Butter 12 a 17c. for for Ohio, 17 a 20c. for State. Cheese 9 a 10½c.

Hay—75 a 80c. per 100 lbs.

MARRIED.

In Albion, Dane Co., Wis., Sept. 21st, by Eld. Z. Campbell, Mr. EDWIN E. WILLIAMS to Miss NANCY M. LAWTON, all of Albion.

In Alfred, Oct. 1st, by Eld. D. E. Maxson, Mr. M. A. TELLER, of Hartsville, to Miss O. STEVENS, of Hornellsville.

In Alfred, by the same, Oct. 5th, Mr. D. C. BURDICK, of Alfred, to Miss HENRIETTA DOTY, of the same place.

In Wirt, N. Y., Sept. 20th, 1854, by Eld. T. E. Babcock, Mr. HENRY L. KINNEAR to Miss AMANDA WOODARD, both of Wirt.

DIED.

In Independence, N. Y., Oct. 6th, 1854, Mr. WILLIAM REYNOLDS, in the 79th year of his age. He was a native of East Greenwich, R. I. He had been a professor of religion many years. His first connection with the people of God was in the first Seventh-day Baptist Church of Brookfield, N. Y. At the time of his death he was a member of the Church in Independence of the same faith. It is no dictate of that spirit of accommodation with which words of eulogy for the dead are so cheap, to record for the encouragement, especially, of every aged Christian, the fact that during the latter years of his life, while the "outward man" was sinking in decay, the "inward man" was achieving new and signal victories over sin, and approximating nearer and nearer the image of Christ. T. E. B.

In Hopkinton, R. I., Sept. 24th, of typhus fever, Mrs. LYDIA EDWARDS, wife of Thomas Edwards, aged 50 years. Sister Edwards had been for over forty years a faithful and worthy member of the 3d Hopkinton Church. "Be thou faithful until death, and I will give thee a crown of life." P. S. C.

In North Stonington, Ct., on the 4th of Sept. 1854, Miss FANNY ALLEN, aged 32 years.

In Hopkinton, R. I., of pulmonary consumption, Sept. 25th, 1854, Mrs. EUNICE ADELIA HOLDREDGE, widow of the late George W. Holdredge, Esq., aged 46 years. Though she had indulged hope in Christ for several years, yet she did not openly profess religion until within some three years since. Subsequently she united with the 1st Hopkinton Church, and there remained a faithful member until death.

In Westerly, R. I., 6th of Oct., 1854, Mrs. JUDITH BURDICK, wife of John H. Burdick, aged 72 years. For more than fifty years she was a faithful follower of Christ, and a member of the 1st Seventh-day Baptist Church of Hopkinton. As might be expected, she died with a strong hope of entering that rest which remains for the people of God. C. M. L.

LETTERS.

J M Allen, T B White, S S Griswold, H V Dunham, Wm M Fahnestock, Albert M Clarke, J W Davis, W B Gillett, C M Lewis, A B Hutchins, A R Cornwell, O Champlin, Phebe Soper, J C Rogers, H G Hawley.

RECEIPTS.

FOR THE SABBATH RECORDER:

Luke Crandall, Potter Hill, R I	$2 00 to vol.	11	No. 52
P F Randolph, Plainfield, N J	2 00	11	52
D W F Randolph, N Market, N J	2 00	11	52
Geo Dunham "	2 00	11	52
Cornelius Blackford "	2 00	11	52
John Smalley "	2 00	11	52
B D Randolph "	2 00	11	52
John Pope "	2 00	11	52
Jacob Titsworth "	2 00	11	52
James C Ayres "	2 00	11	52
A B Babcock "	60	11	52
Phebe Soper, Johnson, Iowa	2 00	11	39
Squire Dunn, Albion, Wis	5 00	8	52
M & E Hawley, Broadalbin	2 00	11	52
A R Cornwell, DeRuyter	2 00	12	17
Morris Langworthy, N London	2 00	11	52
Albert M Clarke "	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Luke Crandall, Potter Hill, R I, vol. 3	$1 00
Phineas F Randolph, Plainfield, N J	1 00
Jacob Titsworth, New Market, N J	1 00
John Pope "	1 00
D W F Randolph "	1 00
James C Ayres "	1 00
D D Burdick, Scott	1 00

WILLIAM M. ROGERS, Treasurer.

"The Pearl or Scripture Library."

THE following are the opinions of a few who have spoken in reference to this work:

The work entitled "The Pearl or Scripture Library," in my judgment, is a most valuable publication, embodying all the Scripture with the parallel passages on a given subject in one small volume. It must prove an important aid to all who desire to know what God has revealed. I cordially recommend it.

GEO. C. BALDWIN,
Pastor of First Baptist Church, Troy, N. Y.

"The Pearl or Scripture Library," is a work of general utility; the subjects are important, and references good.

JOHN A. WATSON,
Pastor of M. E. Church, New Hope, Pa.

I have examined the summary of scripture texts called the "Pearl," and are pleased with the plan and general arrangement of the work, as giving an impressive view of the leading doctrines and duties of religion in the very language of inspiration.

P. O. STUDDIFORD,
Pastor of First Pres. Church, Lambertville, N. J.

I have cursorily examined the work entitled, "The Pearl," and have been pleased with the general arrangement and selection of texts.

E. R. CRAVEN,
Pastor of Dutch Ref. Church, Somerville, N. J.

This work embraces sixteen volumes neatly bound and enclosed in a beautiful case.

Agents wanted to sell these libraries.

Please address H. H. BAKER, New Market, N. J.

Alden Seminary.

THIS institution is pleasantly located in the village of Alden, Erie Co., N. Y., twenty miles east of the city of Buffalo, on the B. & N. Y. C. R. R., and is under the supervision of G. W. MAXSON and F. BABCOCK, assisted by competent and efficient teachers; and parents may confide children to their care with full assurance that no pains will be spared to promote their physical, intellectual, and moral welfare. The second term of this Seminary will commence Nov. 14th, and close Jan. 24th. The third term Jan. 31st, and close April 18th. The fourth April 25th, and close July 11th.

Expenses per Term.

Primary Department,	$3 00
Common English Branches,	4 00
Higher Mathematics and Ancient Languages,	5 00
Extras.	
French and German (each,)	$4 00
Music on Piano Forte or Melodeon,	10 00
Monochromatic Painting and Drawing (each,)	1 50

All bills must be paid by the middle of each term. For further information, address, either of the Principals, at Alden, Erie Co., N. Y.

ALDEN, October 1st, 1854.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

To Persons out of Employment.

BOOK AGENTS WANTED, to Sell Pictorial and Useful Works for the Year 1855.

WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best Books issued in the Country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as will enable them to make from $3 to $5 a day profit.

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Central Railroad Company of New Jersey.

THE cars will run as follows until further notice commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 5½ P. M.

Leave Plainfield for New York at 6.55 and 8.30 A. M., 12.20 and 5.10 P. M., passenger, and 7.30 P. M., freight.

Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M. freight; and for Somerville at 7.30 P. M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c.

D. C. McCALLUM, General Sup't.

Supreme Court.

IN the matter of the taking of lands for a new RESERVOIR, between 86th and 96th-sts. and the 5th and 7th-avs., in the City of New York. To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto, or interested in the lands and premises above mentioned, or any part thereof: Notice is hereby given, that you are required to appear before the Commissioners of Appraisal in the above entitled proceeding, at their office, No. 293 Broadway, third story, front room, at 10 o'clock A. M., on any day, (Sundays excepted,) on or prior to the 21st day of October next; and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known to the said Commissioners, or be fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. Dated New York, Sept. 1, 1854.

EDWARD C. WEST,
ABRAHAM TURNURE,
DANIEL DODGE,
} Commissioners.

ROBERT J. DILLON, Counsel to the Corporation.

N. B.—All papers published in the City of New York are requested to publish the preceding notice until the 21st day of October next, once in each week, and to send their bills, with affidavits of publication, to the office of the Counsel to the Corporation, to be paid on the final taxation of the proceedings. 2t

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings, comprising* many recent and valuable *improvements, consist of* Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS, West Troy, N. Y.

Miscellaneous.

About Apple Trees.

The season of Autumn, in New England, has come to be highly favorable to the operations of husbandry. Most of the three autumnal months afford delightful weather for plowing and reclaiming, for building stone walls, ditching and transplanting; the month of November, even, affording weather suitable for hauling manure and preparing the earth for the most of the crops of the coming year. The spring time for preparing the soil and getting in the various crops, on the other hand, has come to be unusually inclement and short—April being too wet and cold, frequently, either to plow, sow or plant. It is, therefore, well to accomplish as much of the farm work as possible in the fall, leaving more time in the spring to perform the important labors then before us, more considerately and thoroughly.

We know of no substantial reason why apple trees should not be transplated in the fall, and there are several reasons which, to our mind, make it *the proper* time. The first we have already adduced—there is a less demand upon our time by other things waiting to be done. We can visit the nurseries and make a more thorough examination of trees in the pleasant autumn days, than through the snows or mud of March and April. Another reason is, that trees well set in October, after having cast their leaves, "will gain fibres enough to support them before winter, and will shoot well the next spring, and better than those planted in the spring." But, in fall transplanting, care must be taken that no water remains standing about the tree through the winter; and Bradley says—in his Treatise on Husbandary and Gardening—"we must never fail to plant the same side towards the south which stood so before." The tree being set, it is a good plan to throw the soil about it to the height of a foot or more, which will steady it through the winter and keep its roots in place; in the spring it should be leveled.

Having the tree now set and finely growing, it will not do to let nature sport with it in her freest modes, nor on the other hand to be perpetually at work upon it with the pruning knife. Continual pruning makes the tree shoot into false wood and miscarry of its buds designed for fruit; and the reason of it is this—the root had filled itself with juices proportionable to the nourishment its standing branches required, and when these are taken away, the effort that nature makes is to supply new shoots to receive the sap which the root has stored up. This will be made evident to any one who will observe the great number of *suckers* or new *shoots* on an apple tree after it has been severely trimmed for grafting in the spring—the root had laid up the sap, and there not being sufficient outlet for it, it had to supply such outlet by making new wood.

It is often said, that the shaping of trees and the training of vines is entirely a matter of taste; but we cannot think the opinion a correct one, any more than it would be applied to the ox, the horse or the cow. Symmetry in shape in the latter pleases the eye and at the same time gives large muscles and corresponding strength and weight, and thus utility is combined with good taste. So it is of the tree and the vine. We believe that as much *good taste* is yet to be manifested in the management of trees, as there has already been in the improvement of our animals, and that the development of this good taste will also increase *the profit* of the fruit crops. A great many of the apple, peach, apricot, and plum trees in New England, are neither in a state of nature, nor managed according to the rules of art. They are budded or grafted trees, and are thus not according to nature; then they are hacked with axes, lacerated with dull saws, and gouged with hobnailed boots. A limb is smote off here which ought to have remained, and another left there which outrages every rule of proportion. In forming the young tree, we would start the limbs about five feet from the ground, and should allow no center perpendicular stem above them. Three or four branches coming out at opposite sides of the stem will give a round full head, in shape somewhat like an umbrella reversed, and as the tree increases, will throw out numerous lateral branches, which will fill up and form a head of beautiful symmetry, and one which is, we think, the best calculated to produce the greatest money value of fruit—perhaps not the largest quantity, but of the most value. None of these lateral limbs should be allowed to cross the tree—that is, to start from one side and grow *across* the inside of the tree. When shaped in this form, a person may walk pretty much over the top of an apple tree which has been growing twenty years; the light and air is freely admitted, the limbs do not obstruct and chafe each other, and room is left below for the comfortable cultivation of the land. Trees once formed in this manner will scarcely need the knife or saw for years in succession, unless in cases of accidents, provided the cultivator uses his thumb and finger judiciously when the shoots are young and tender.

Apple trees, however, producing different kinds of fruit, have different habits of growth—some inclining to shoot upward in a prim and slender form, others in compact, thick heads, with strong, lateral branches, while others, again, assume a pendent form. Most of the sweet apple trees have long, slender, whiplash-like branches; the Rhode Island Greening has a compact and pendulous head, the ends of the limbs often touching the ground when loaded with fruit, although leaving the main stem at a distance of five or even six feet from the ground. The branches of the Baldwin usually assume a position the most convenient to come at, either for working among or for gathering their fruit, as they seldom take a vertical or true horizontal direction. So the Blue Pearmain and the Sopsavine have forms peculiar to themselves.

Now, it will be apparent to any observer, that the same kind of pruning will not answer for all these varieties—and that, in order to prune judiciously, there must first be some knowledge of the habit of the tree operated upon. Lacking this knowledge, many trees receive precisely the kind of treatment which they ought not to get.

A word of caution may be given with regard to the depth at which a transplated tree ought to be set. If too deep, especially if the soil be cold and springy, the fibres and small roots are apt to mould and decay, and thus affect the larger roots; the tree will also frequently throw out a new set of roots just at the point which was originally the crown of the root. But if not set deep enough, the tree is too easily shaken by the wind, and the roots are so near the surface that the proper cultivation cannot be carried on without constant danger of injuring the roots. The rule should be to set the tree as nearly as possible as it stod before it was removed, varying a little, perhaps, if the soil is different from that from which it was taken.

It is essential to the thrifty growth, and even the health of trees, that the ground upon which they are set should be cultivated; and we have long observed, that where hoed crops are planted, the trees flourish the best. Digging about them for the space of 3 or 4 feet will not answer. They feel cramped and confined in such a position, and will not freely extend their roots; they shun a compact grass ground, and will shoot in any direction to avoid it. We once removed a row of apple trees, which were four years old, on one side of which was an old mowing field, and on the other a well-cultivated garden; on lifting them we found that on the side of the tree next to the grass ground there had not a root extended to the length of six inches, although the sward itself was not within two feet of the tree. Some roots had started on this side, but had all turned to the lighter earth of the garden. In this mould they had free range and pasturage and many of the roots were three feet long.

Some persons practice digging a space about the trees, and keeping it free from weeds and grass, and then plow a strip through the center of about half the whole width at which the trees are set apart; this, they say, makes a rich and mellow bed, which the roots from each side will seek, and the trees will flourish finely. We have had no experience of this kind, and cannot say how such treatment will succeed. To expect trees to thrive well on grass ground, is almost as absurd as to expect them to do so if they were annually defoliated in June.

We will suggest to the experienced, also, the importance of protecting the young trees against the effects of the droughts which prevail in our climate. It is important that the tree should be kept generously growing through the month of August. Forest trees are, probably, seldom affected by drought. The leaves which they cast, fall upon their roots and soon accumulate to such a depth that the sun's rays are excluded, and evaporation greatly impeded. The cultivator must imitate nature in this respect, and cover the ground for several feet about the tree with straw, refuse hay, saw dust, chip dirt, or anything that will have the effect of the fallen leaves. We have seen fine brush, mostly white birch, answer the purpose admirably.

With one other caution we will leave the subject for the present, and that is, to keep all cattle, horses and swine from young trees. The apple is not a difficult tree to raise; with a little but constant care almost any garden will produce enough for the wants of a common family. They can have

> "The pippin, burnished o'er with gold, the moyle
> Of sweetest honied taste; the fair pearmain,
> Tempered, like comeliest nymph, with white and red,"

together with the Baldwin, Porter, Russet, Sweeting, and a dozen other varieties.

[New England Farmer.

Remarkable Spring Discovery.

The *Tribune* have been allowed to make the following interesting extracts from the unpublished journal of Mr. S. N. Carvalho, artist, of his journey from Great Salt Lake to Los Angelos, through the Cajon Pass:—

MUDDY RIVER CAMP, May 28, 1854.

At about 3 o'clock P. M. the order was given to fill up the water cans, as we were about to commence our journey over the dreaded Jornado, of sixty miles, without water or grass. Immediately all hands were employed in supplying themselves with water—every vessel that could possibly contain liquid being used for that purpose—canteens, bottles, cans, kegs, &c. At 4 o'clock, having harnessed up our horses, and saddled our mules, we were on the road, which led through a loose sandy and stony ravine. It was very heavy, and tried the mettle of our already wearied animals. We traveled thus for eleven miles, and then gradually ascended the table land on a harder and better road; a cool north wind tempered the heat of the atmosphere, and we continued our journey through this sterile country until midnight, when we halted and refreshed our animals with water from our reservoirs.

After rest of three hours we resumed our journey, and by 10 o'clock A. M. we had crossed this dreaded desert, without any accident to our wagons or animals. We camped on a narrow stream of deliciously cool water, about twelve to eighteen inches wide, which distributes itself above half a mile lower down in a meadow covered with luxuriant grasses. This camp ground is called by the Spaniards "Las Vegas." Once more we had plenty of grass for our fatigued animals, and we determined to rest here for the day. During our journey we passed a number of deserted wagons, chairs, tables, &c. An ox-train from Little Salt Lake had preceded us about ten days; and it was not difficult to follow their trail, for in the space of one hour I counted the putrid carcasses of nineteen oxen and horses—what a lesson to those who venture on such a journey unadvisedly and unprepared! The strong north wind which blew all day raised a cloud of dust which almost blinded me, although I had goggles and a green veil to protect my eyes; however, the delightful and refreshing water of this oasis soon purified me; and I feel now, having crossed the desert, breakfasted and bathed, much more comfortable, both mentally and physically. The acacia is the only tree on this stream.

May 30.—We remained at camp all day yesterday, and at 10 this morning we were on the road to Cotton-wood Springs, some twenty miles distant, where we will find water and grass; and then will commence a journey over another desert of fifty-five miles. We followed up this little stream for about three miles, when the road turned a little to the right; but I was anxious to see the head of the stream—for, from the appearance of the surrounding country, I judged it to be very near. Parley Pratt, several other gentlemen and myself continued up the stream, and, after a ride of half a mile we came to a large spring, thirty-five feet wide and forty long, surrounded by acacias in full bloom. We approached through an opening, and found it to contain the clearest and most delicious water I ever tasted; the bottom appeared to be not more than two feet from the surface, and to consist of white sand. Parley Pratt prepared himself for a bath, and soon his body divided the crystal waters. While I was considering whether I should go in, I heard Mr. Pratt calling to me that it was impossible to sink, the water was so buoyant. I hardly believed it, and to be able to speak certainly, I also undressed and jumped in.

What were my delight and astonishment to find that all my efforts to sink were futile. I raised my body out of the water, and suddenly lowered himself, but I bounded upward as if I had struck a springing board; I walked about the water up to my armpits, just the same as if I had been walking on dry land. The water, instead of being about two feet deep, was over fifteen—the length of the longest tent-pole we had along. It is impossible for a man to sink over his head in it; the sand on the banks is very fine and white; the temperature is 78° Fahrenheit. I can form no idea as to the cause of this singular phenomenon. Great Salt Lake also posseses this quality, but this water is perfectly sweet. In the absence of any other name I have called it Buoyant Spring. I have never heard of it as possessing this quality, and should like some one of the savans to explain the cause of buoyancy. We lingered in the spring for fifteen minutes, when we dressed and resumed our ride, highly delighted and gratified by our exploration. I made drawings of this spot and surrounding mountains.

A Tale of Sorrow.

From the Anti-Slavery Bugle.

MARTINSVILLE, Belmont Co., (O.,) July 14, 1854.

Yesterday, we visited an aged colored woman, living here, who has bitterly experienced the inflictions of slavery, in all its "damned sacraments of sorrow." Raised in London County, Virginia, she was early married, as slavery understands this institution, and for some years lived with her husband, until the interest of the master required a separation; when the husband was sold for the southern market, and from the time he was started in the slave gang she has never heard from him. For weary years she mourned for him, and sorrowed as those who have no hope, wondering why such miseries were visited upon her who had labored so long and earnestly to do all that was just and right, while her tormenters lived in idleness and ease, safe and saved from those dreaded evils that rankle deepest in the life and heart of a slave.

At the command of her master, she was again married, and with her husband lived on the same plantation, until they were sold and removed to Western Virginia, where for many years they lived and raised a large family of children, that were torn from them, one after another, sold and driven far away, where there could be no interchange of affection, or kindly sympathy for mutual sorrow.

Falling into kind hands, when far advanced in years, they succeeded in purchasing themselves, and, by a course of rigid economy and arduous toil, were enabled to pay the full sum demanded by their claimant. Thus, after being robbed of a long life of labor, of nine children, whom tenderest love and bitterest sorrow had endeared to them, with intellects crushed and bodies enfeebled by fifty years' hard labor, such as is known only in slavery, they procured the acknowledgment in this Christian land that they had the right in themselves to their own labor, their own bodies and souls—that they were free *niggers*. Immediately they set about earning money to purchase some of their children, whom they hoped were still within their reach, and formed bright anticipations of some day living with them in a home purchased by their own industry, where at last they might safely live and quietly die.

Animated by these hopes, they commenced life anew, in comparative happiness, free at last, as they supposed, from any new and further infliction of slavery. But, alas, for them! their happiness was only a transitory dream, from which they soon awoke to most painful consciousness. Scarcely had they commenced to prosecute the plans they formed, when the husband was kidnapped from one of the river boats on which he was employed, and for twelve long and bitter years he has been subjected to all the horrors of slavery. Just as he passed the cup of liberty to his lips, it was stricken from his hand, and in its stead he has been compelled to drink the bitterest chalice that human sense can suffer.

With more than a widow's sorrow has this wife mourned for him, toiling on through a dreary life, vainly hoping for his return, to join her in carrying out their fondly cherished hope of a home and happiness with their children; but no tidings ever came to cheer her, and through these long years she has been left

> "Alone to bear
> The rush and pressure of dark thoughts, that came
> As a strong billow in their weight of care:
> And in silence, and in secret, and in night,
> Her noble heart hath wrested with despair,
> And rose more strong than death from its unwitnessed prayer."

Finally, she has at last heard that away in south-west, fast sinking beneath the weight of years, and heavy sorrow, her husband lives and toils a suffering, heart-broken, hopeless slave, somewhere on the Red River in Arkansas. But now, indeed, has despair settled quite down upon her. She has not influential friends to interest in his behalf; the journey to find him would be difficult and dangerous, and the proof of his identity difficult to establish, and she has no hope of meeting him again on earth. While she had hope, by almost superhuman exertion, amid difficulties that would have discouraged a heart unused to deepest disappointment, she secured herself a little home, where now, in poverty and sorrow, she is waiting until her change shall come, and she shall have a reünion with her long lost husband in that other land, where the servant is freed from his master and where all tears are forever wiped from their eyes.

There she lives, a monument of the curse and crime of American Slavery. Oh! when will this vile system be removed from among us, and good men

> "Rear another alter here,
> To truth, and love, and mercy dear."

C. S. S. GRIFFING.

HOT AIR VS. STEAM.—We understand that the Ohio and Mississippi Railroad Company have ordered a locomotive to be constructed, which shall be propelled by hot air, on an entirely new principle. Should this experiment meet with success, the use of the tender will be entirely dispensed with, and coal sufficient to take the machine to Cincinnati can be carried in a single barrel. We cannot too highly commend this Company for enterprise which induces them to make the experiment. Railroad Companies have heretofore very strangely rejected all improvements which have been brought up and proposed for the greater perfection of the locomotive, and thus the engine now in use is the very same, with a few inconsiderable exceptions, as that first made by Stephenson years and years ago. If this experiment of this influential and enterprising Company should meet with success, it will create a revolution in propulsion such as must astonish the world, and entitle the Ohio and Mississippi stockholders to the greatest honors.

[St. Louis Democrat.

I'll do it Well.

Everybody believes the old adage, "Whatever is worth doing at all, is worth doing well," yet how few practice it. The farmer sees a hole in the fence, but instead of thoroughly mending it, tinkers it up saying to himself that "it will last a while any how." Or he farms his land as his forefathers farmed it, or as most of his neighbors continue to farm it, regardless of the fact that scientific agriculture will enable him to cultivate it far better. A mechanic is called in to do a bit of work, in four cases out of five, he hurries over, caring only to make it good enough to pass, but having no ambition that it should be the best he can do. We might extend our illustrations through every walk of life. Few men say to themselves, "I'll do it well." Haste is preferred to thoroughness, the reputation of a quick workmen to that of a good one. Lawyers, ministers, and other public speakers, even make a pride of extemporaneous oratory; as if any truly sensible man could be ambitious of an impromptu speech, when with careful thought he might make his address incalculably better. The few however, who adopt for their motto, "I'll do it well," always succeed in life. The lad at school who follows this rule, rises to the head of his class. The lawyer who makes thorough work, gets the best and most lucrative practice, for people know that his opinion can be depended on, and that he makes no mistakes. The hard student in medicine has the most practice, as soon as his proficiency is discovered, which inevitably happens sooner or later. The mechanic, who turns out first rate work, obtains first rate prices and a first rate run of business. Whoever would go through life well, let him adopt for his motto at the outset, "Whatever I do, I'll do it well."

Three New Territories.

The Fort Smith (Ark.) *Herald* says: We learn from Major Doru, U. S. Agent, that he has concluded treaties with the Senecas of Sandusky, and the mixed band of Senecas and Shawnees, and the Quapaws—three small bands of Indians residing on Grand River, immediately west of the south-west corner of Missouri and south of Kansas Territory. Major D. was appointed by the President, Commissioner to negotiate treaties with these Indians, to obtain from them all of their surplus lands, and to settle up their annuities permanently. We learn from him that the Sandusky Senecas reserve 160 acres for every soul of that band, to be located in one body, and the balance of the lands to be surveyed by the United States Government and sold; the proceeds of which are to be paid to the Indians, after deducting the expenses of surveying and selling. They are to receive $16,000 for their annuities, and also something for other benefits. The Senecas and Shawnees reserve 80 acres for each member of the tribe, for which the United States is to issue patents, and they also reserve 16 sections to be held as common property, the residue of the lands to be surveyed and sold on like terms with the Senecas; their annuities to be put into one fund, and paid in four installments. The Quapaws have made a treaty in almost every respect like the Senecas and Shawnees.

The Charter Oak.

All of our citizens, says the Hartford *Times*, venerate the Charter Oak, the grand old tree that so completely shielded the written Charter, which continued to be our organic law until 1818. In song and story the old Oak is made famous, and thousands of strangers from abroad annually visit it. The tree stands upon the Wyllys place, now owned and occupied by the Hon. I. W. Stuart, who has kindly cared for it. A few years since some boys kindled a fire within its trunk, which burnt out most of the rotten parts of it. Mr. S. soon discovered the fire, and at once had it put out. He then, at considerable expense, had the hollow inclosed by a door, with lock and key. He also had the stumps of branches that had been broken off covered with tin and painted. The tree, from this time, seemed to be imbued with new life—each succeeding Spring dressing itself in a richer and denser foliage. On the 22d Sept., the New Haven Fire Companies, who came up to join their brethren in Hartford on the occasion of their annual muster, visited the famous Oak. They were of course kindly received by Mr. Stuart. To show them the capacity of the tree, he invited the firemen to enter the hollow trunk, when twenty-four of the men belonging to Capt. McGregor's Company, (Neptune No. 6,) entered together. They came out, and twenty-eight of Capt. Thomas's Company, (Washington No. 6,) then entered. By placing twenty-eight full-grown men in an ordinary room of a dwelling, one may judge of the great size of the famous old Charter Oak.

OBLIQUE RAILROAD WHEELS.—The Paris correspondent of the *New York Daily Times* says:

"One of the most interesting sights in Paris, and one that no American ever thinks of visiting, as he probably never heard of it, is the railroad from the Barrier d'Enfer to Sceaux. It is but seven miles long, and was built as an experiment upon a new system of wheels. The engine, tender, and hindermost car of the train are furnished with oblique wheels, under the ordinary upright ones. Where the track is straight, these do not touch the rails; but at the curves they come into play, rattling along the inner edge of the rails, and preventing the train from running off the track. The road was therefore made purposely tortuous, and the most sudden and seemingly dangerous bends were introduced at frequent intervals. The two stations are circular, and the train, as it receives its passengers, is doubled up into a ring of 50 feet radius. The smallest curve upon the road is 68 feet radius, and over this the train goes at full speed. The corners of the cars are cut off, so that the vehicles, in following the curves, do not infringe upon each other. Sceaux is upon an eminene, which the road ascends spirally, with something like a mile of track—it only going, in advance, a hundred feet. The invention—which, by the way, is ten years old—has proved practically very successful; but it has never been applied to any extent."

THE CULTURE OF STRAWBERRIES.—The New York Horticultural Society, at a recent conversational meeting, arrived at the following conclusions in regard to the best method of cultivating strawberries:

"The best soil for the strawberry was stated to be a gravelly loam. The land should be well drained, and to every acre applied twenty bushels of unbleached ashes, ten bushels of lime, and two or three pounds of salt. The ground should be well broken up; animal manures should be eschewed; leaf-mould is the best, and this should be carefully spaded in. About the first of July is the best time to set out the plants. In doing this, pains should be taken to have them firmly rooted. The rows should be eighteen inches apart, and the plants a foot apart. Sometimes it will be well to allow greater interval, in which case the interstices can be filled up from the growth of the runners. After setting out the plants, throw on a covering of tan-bark an inch or an inch and a half in depth, then water them plentifully, and the moisture will be retained a long time. After cold weather comes on, cover the strawberry-beds and the walks with clean straw, throwing over a little brush, or something to keep the straw in its place. In the spring remove the straw and make use of some fertiling agent to give the plants vigor, as sulphate of soda, sulphate of ammonia, or nitrate of potash. Keep the roots out, see that the plants are bountifully watered, and let nothing intervene to disturb or retard their growth till you gather the fruit. The beds should be made over as often as every three years."

PENNSYLVANIA RAILROAD TUNNEL.—The tunnel which has just been completed on the line of the Pennsylvania Central Railroad passes through the summit of the Allegany Mountains at a point known as Sugar-Run Gap. It lies in the counties of Blair and Cambria—the summit being the dividing line. It is 3612 feet long, 2685 feet of which is arched, containing 7700 perches of cut stone and 6400 perches of brick masonry, and 927 feet is cut through the solid rock where arching is unnecessary. Eight feet of the arch on each side is built of cut stone 22½ inches thick, resting on abutments of rock-range work of the same thickness, and the crown consists of five courses of hard-burnt brick—the whole laid with hydraulic cement. At grade, the width of the tunnel in the clear is 21 feet—ten feet above the grade, 24 feet. The height above the grade is 23 feet. The greatest elevation above tide is at the west end of the tunnel, where the height is 2161 feet. The grade ascending the eastern slope commence at Altona, and in a distance of 12 miles, where the west end of the tunnel commences, the height overcome is 993 feet, or 82¾ to the mile.

TESTING MARBLES.—A Washington letter-writer states that in the basement of the Smithsonian Institute there is a room where marbles are scientifically tested. Specimens from all parts of the world may be seen there, cut into squares and cubes. To prove their strength they are tested in a crushing machine. That which is brought from Lee, Mass., is said to be the strongest and best in the country for building purposes. But the marble is not tested by pressure alone. They try it also by acids, by water, by drying, etc. They have scales to weigh the crystals in, which are so delicate that ten thousand of its smallest weights are required to make an ounce. The index-tablet, for telling the weight is so fine that its movement has to be examined by a very powerful microscope, to discover the variations.

A NEW MOWING MACHINE.—Mr. Fisk Russel, of Boston, a practical mechanic of large experience, has invented a mowing machine which differs in several particulars, both in principle and construction, from those now in successful operation, and decided advantages are claimed for it. The driving-wheel is the same as in Ketchum's; but the vibratory motion is obtained from a wheel consisting of a series of cams, by the undulating rim of which a lever is made to move the knives. The knives are each separate, and play upon a steel pivot, acting as they vibrate like a pair of shears. The frame of the machine is supported by a second wheel of the same size and attached to the driving-wheel, which renders the movement of the machine more steady, and obviates, in a great measure, the side draught.

DUTCH SLAVERY.—Discussions have taken place, in the lower house of the Dutch Parliament, respecting emancipation in the Dutch Colonies. Numerous petitions have come in for that purpose. The number of slaves in the Dutch Colonies is about 53,000, namely, 39,000 in Surinam, 10,400 in Curacoa and other West India Islands, and the remaining 3,600 in the East India Colonies. The emancipation of the latter does not appear to present any great difficulty, the number of slaves being small; but in respect of the slave population of the Dutch West India possessions, the question is less easy of solution, the principle of compensation to the slave-owners having been admitted, and there appearing to be no source whence the compensation fund is to be derived.

LIGHT IN DYEING.—An English artisan proposes to employ the chemical agency of light in dyeing or staining textile fabrics; the cloth, whether wool, silk, flax, or cotton, being first steeped in a suitable solution, then dried in the dark, and subsequently exposed to the action of light, those parts which are to form the pattern being protected by pieces of darkened paper, or some other suitable material, fastened to a piece of glass. When the desired effect is produced, the time for which varies from two to twenty minutes, the fabric has to be removed, in order to undergo a fixing operation, while a fresh portion of it is exposed to light.

NEW PRINTING PRESS.—Mr. Stephen Brown, of Syracuse, has invented an ingenious press for printing four different colors simultaneously. The Syracuse *Journal* says of it: "The inking apparatus, and the principles of the machine, are so arranged, that four different colors can be printed at one impression, at the rate of about five hundred impressions an hour. And not only can different lines and letters be printed in various hues, but so perfect is the invention, that one letter may be printed in two, three, or four colors, or be printed in one color and shaded by another, all with the same impression."

C. S. Hulett, of Pittsfield, Mass., grew 592 lbs. pumpkins upon one vine; 19 ripe ones weighed 393 lbs., 15 green ones 199 lbs.

Ayer's Cherry Pectoral.

"Wisdom shall bow down to it, and the great of the earth, shall kneel before it."

Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

VERMILLIONVILLE, La., April, 1853.

Mons. le DR. J. C. AYER:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

DR. J. C. AYER—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

DR. J. C. AYER:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, ALBANY, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Assembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

SHERIFF'S OFFICE, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c. is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

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" " " each subsequent insertion, 50
" " " six months, 5 00
" " " one year, 10 0

For each additional square, two-thirds the above rate

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. XI.—NO. 20. NEW YORK, FIFTH-DAY, OCTOBER 26, 1854. WHOLE NO. 540.

The Sabbath Recorder.

PROPHECY—NO. 2.

BY ELD. ELIAS BURDICK.

We shall now turn our attention to some other prophecies concerning this time of trouble and its happy results, terminating in millennial glory.

Isaiah 2: 1—5, "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O, house of Jacob, come ye, and let us walk in the light of the Lord."

This looks directly forward to *the last days*—the last state of the world—the days of millennial glory. This not only shows that the religion of Christ will cease to be despised, and be established above everything else in the world, as it ought to be, *and all nations flow unto it*, to share its blessings as freely as the flowing of a stream, but also, that God's ancient people, the Israelites, at home in their own land, will become the most eminent teachers of religion. And the reason why all nations shall go up to them for instruction is declared to be, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This cannot be confined to the first going forth of the word of the Lord from Jerusalem; for at this time is to be the finishing up of the work of that time of trouble, in that the Lord will judge among the nations, and rebuke many people, till "nation shall not lift up sword against nation, neither shall they learn war any more." That wicked multitude which will be raised up under Satan's influence, when let loose for a season, after the millennium, will not be permitted to learn war; for when they come to contemplate it, they will be consumed. And then the final judgment will wind up the scene.

In the rest of the chapter, the prophet goes on to show them what they, and other wicked nations, must suffer for their wickedness before the coming of that happy day; much of which refers to events long past and gone. But some passages reach down to the present and the future. The expression is twice repeated, "When he ariseth to shake terribly the earth." At that time idols are to be utterly abolished. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty." This arising to shake terribly the earth, and Michael's standing up, at the time when Turkey is to fall, look as if they might mean the same thing. And the movements in China look as if they might be a kind of forerunner—an example to lead the way for that universal casting away of idols which must be accomplished in that time of trouble, if not before.

We now turn to Isaiah 34: 1—5, "Come near, ye nations, to hear; and hearken, ye people: *let the earth hear, and all that is therein; the world*, and all things that come forth of it. For the indignation of the Lord is upon *all nations*, and his fury upon *all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter.* Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Here is *first*, a universal call—to all nations—all the world—*all the people of the earth.* And why is this universal call? Because "the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them; he hath given them to the slaughter." This mode of expression shows that it is a fixed decree, which cannot be revoked, that all national governments that draw the sword of war shall be overturned, and all their armies slain—not disbanded, but "delivered to the slaughter." No one can pretend that this has been fulfilled, to any considerable extent. But it must have its complete fulfillment in that time of trouble. It must be observed, that in these verses, the fearful events foretold are first stated in plain language, without figure. And then a highly wrought figure is introduced to give them a striking illustration. The kings and princes of the earth, claiming a divine right to hold the destinies of the common people in their hands, and aiming to make everything bend to their (so called) high national honor, crushing the lives and fortunes of their subjects, and even their religious principles, in the dust, whenever their notions of honor, their interest, or ambition, seem to them to demand it, are fitly represented as though they were moving in the region of the sun, moon, and stars. But they will be shaken down, as the leaf from the vine, or as the falling fig from the fig tree; and all their organizations will be dissolved; and all become a matter of history—rolled up as a scroll and laid aside. Then the way will be prepared for the saints to take the kingdom—the government of the earth. How could the saints ever get the rule of the earth, to exercise a peaceable reign of righteousness, unless these wicked, warlike powers, were first cast down, to rise no more! This political heaven, then, shall be a field of slaughter for the sword of the Lord. And, as Idumea had already been devoted to destruction, the Lord calls upon the world to look on—behold, in the overthrow of Idumea, what all the wicked governments of the earth may expect, when they have filled up the cup of their iniquity.

We have the same events foretold in Jeremiah 25: 31—33. "A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations; he will plead with all flesh; *he will give them that are wicked to the sword*, saith the Lord. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be *at that day* from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Here we have the dark side of this cloud frowning upon the wicked. But in Zeph. 3: 8—9, we have both the dark side and the light side held up for our observation. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, *to serve him with one consent.*" Here we are instructed to wait upon the Lord, till he casts down and destroys the wicked powers of the earth; and then he will turn to all the people that are left a pure language. The *shibboloth* and *sibboloth* of party will then forever cease; and all serve the Lord with one consent. *And who shall live when the Lord doeth this?* That will be a happy day to them that survive; for there will come what is predicted in Daniel 7: 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

But Daniel wished to know a little more about this last wicked kingdom (the Roman,) and particularly of the last horn which sprung up, (the Papal power;) for he beheld that this powar made war with the saints, and prevailed against them, "*until* the Ancient of days came, and judgment was given to the saints of the Most High; and THE TIME CAME that the saints possessed the kingdom." And he was informed that the saints should be given into his hand "*until a time, and times, and the dividing of time.*" At the end of this period, he was informed that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, *whose* kingdom is an everlasting kingdom, and all *dominions* shall serve and obey HIM." That is, that they shall serve and obey Jesus Christ, the Most High, while the saints administer the laws of the King; for whose *visible presence* we must wait till the day of final judgment. So, it will not do to admit that this coming of the *Ancient of Days* means the *personal advent* of Christ; for when that takes place, there will be no plurality of nations, or dominions, to serve and obey him. But there will then be one kingdom, and all the saints will be *subjects*, and not *ministers* of that government; and all the scriptures can never be fulfilled, without a long period of universal peace, while *nations* shall be ruled by righteous men—*saints*, and the *higher law* of God universally respected.

But one principal object here is to inquire and search into the question, when this 1260 years will terminate, as noted in this connection. For then, or very soon after that time, comes this universal reign of righteousness, as the above quotations distinctly show. Concerning the 70 years of the captivity of the Jews in Babylon, Andrew Fuller has clearly shown, from scripture records, that there are three points, at some distance of time from each other, from which to reckon the 70 years, to three corresponding points, equally distant from each other, in the events of their deliverance. And there is nothing more reasonable than to suppose, that future generations will be able to point out a variety of times, at each one of which a certain characteristic of the Papal power commenced, and 1260 years from which it ended. And it would seem to be a rational conclusion, that the particular characteristic of that power, which is under consideration in this connection, is the temporal reign of the Pope. For certainly, the powers described in that prophetic vision, at every preceding step, were secular powers. And knowing that the Papacy *has* sustained the character of a secular power, is it reasonable to suppose that the spirit of prophecy would represent it by a horn growing out of the head of the same beast, with a look *more stout* than his fellows, among other horns representing secular powers, with any other object than to represent it in its secular character? Whether this conclusion may be regarded as a certainty or not, there is surely too much appearance of evidence in its favor to allow us to pass it lightly over. In Mr. Jones' Church History, we are informed that the Pope exercised all the power of a temporal prince, A. D. 732. Add to this 1260 years, and it extends to 1992—138 years yet in the future. If any one can find evidence that the temporal reign of the Pope commenced sooner than 732, we should be glad to see it presented in the *Recorder*. But when we consider the vast amount of work to be done in order to usher in that glorious day—the sinking of every oppressive power—the return of the Israelites to their own land, which is to be so well cultivated that they will become rich in "cattle and goods," even before the coming of that vast army to perish in their land, when attempting to rob and spoil them—when they will "rob those that robbed them, and spoil those that spoiled them," during their long dispersion—idolatry is also to be driven from the earth—the healing streams of the water of life are also to find their way to the darkest and remotest corners of the earth; all this, and much more, must be accomplished, that the vast amount of prophecy converging to that point may be fulfilled, so "that they (who then live on the earth) may all call upon the name of the Lord, to serve him with one consent."—I say, when we consider all this, can we reasonably expect it will all be accomplished much short of the time above suggested? Surely, to expect it as soon as that, we must expect to see greater displays of the power of divine grace than have been seen since the day of Pentecost; and also, many interpositions of providence, as wonderful as that by which Haman was hanged on the gallows which he built for Mordecai, must be expected; and that, too, on an extended scale, to overthrow the powers of darkness, and break the oppressor's rod; or how could we expect every yoke to be broken, and every chain to fall off from the human mind, of those who are sunk the lowest in moral darkness and degradation, even in that length of time?

This, then, is no time for idle speculations. Every Christian should be stripped for the race, and harnessed for the battle. We are already in a mighty contest; and the battle will grow hotter and hotter, till the victory is won. Though the view here taken of the subject would seem to our narrow minds to present a very long struggle before the world's jubilee can come; yet, in the great scale of divine counsels, it is a very short period. God has always moved in a large circle (if we may so speak) when he would bring about a great event. And the latter-day glory, together with the events by which it will be ushered in, is the greatest of all events, between the creation and the judgment. This is the theme which always kindled up the hallowed fire in the souls of the prophets, whenever the Spirit poured its light into their minds, over the dark waves of sin and human woe, which rolled between them and that auspicious day. And we too, of this generation, must content ourselves with the observations of the eye of faith; and follow the example of them who endured as seeing Him who is invisible. Our portion of the labor may bear comparison with the conflicts and victories of David, who thus prepared the way for the peaceable reign of Solomon. And, if we act well our part in these mighty conflicts with sin and error, may we not expect as glorious a reward, in the world to come, as if we were permitted to share here in the fullness of the latter day glory. O! that Christians would awake to a sense of the position they occupy, and to the prospects of the victories to be won, by the blood of the Lamb, and by the word of his testimony. Then let us unite the patience of hope, and the labor of love, that we may have the happiness of seeing some of the fruits of our labors while we live, and leave much good seed sown by the labor of our hands, for others to reap after we are gone, so that at last, "he that soweth and he that reapeth may rejoice together," when the full harvest shall be gathered in.

TRUXTON, N. Y., June 21, 1854.

MORAL CAUSES OF CHOLERA.

The London *Christian Times* suggests that moral causes have much to do in engendering cholera; and that moral remedies may go far to alleviate or cure it. It says:—

"The filthy, low-lying regions, where the disease presents itself with most inveteracy, are also the regions of coarse, imbruted vice. Self-indulgence in sordid and unwholesome luxuries undermines the constitution. Perseverance in such indulgence for a series of generations debilitates a race. The harass and anxiety attendant upon precarious and dishonest means of obtaining a livelihood, shake terribly such enfeebled constitutions. Vicious indulgence and sordid habits, by demoralizing a large proportion of the lower classes, are the real cause of the predisposition to a new and awful form of disease. The filth and squalor are merely the external indications of this internal rottenness. When a large portion of any community has been thus predisposed, disease catches around it like wildfire, and even those who have kept themselves above the general degradation are not exempted from its visitations. The honest poor are by their poverty brought into contagious proximity to the class prepared for sickness. The wealthy are brought into contact with the infected stratum of society by business relations. Let the whole truth be told; the vicious and the unreflecting of the wealthier class expose themselves to contagion by visiting infected dens in search of illicit pleasure. Nay, more; the anxious, mammon-hunting, voluptuous habits of the wealthy predispose them to contagion.

Moral causes of disease can only be combated by counter agents. It is not meant that physical remedies and lenitives for cholera are to be dispensed with, but that moral remedies and lenitives are to be superadded."

HOW IT STRIKES A STRANGER.

Dr. Duff, the distinguished Scotch missionary, who visited this country a few months ago, on his return home made a speech four hours long before the General Assembly of the Free Church in Scotland, telling the people what he saw in the United States. Among other things, he says, "In all the Northern States, what have been called common schools have been got up at the public expense. They voluntarily tax themselves for these, and children are here taught free; and in every new State they set apart millions of acres to be devoted some day to education. In every district of sixteen miles square, they set apart one square mile, or the sixteenth part, as a fund for common education when that district is planted with human beings. Why, it is astonishing to see the edifices they get up there for educational purposes. They say that they will have nothing to do with small, paltry, close, confined, ill-ventilated school-houses. Their common school-houses in New York and elsewhere are like palaces, three or four stories high; and they get some 1,500 or 2,000 children to attend. They are really furnished up and replenished most tastefully and handsomely, and the rooms are remarkably healthy and airy. Go into one of these crowded rooms, containing 500 children, and as far as fresh air is concerned, you may almost as well go into the airiest drawing-room or saloon in Edinburgh. And the training of the children in these schools is admirable. Why, every little boy in any of them has the idea that he may some day be the President of the United States; and why should he not endeavor to become a great man? The whole training is well fitted to develop not only the mental faculties, but to inculcate the duties of citizenship. There is an energy and vigor, and an apparently precocious thoughtfulness and free outspokenness, in even a boy of the age of twelve, that makes him appear already a little man. This is the training which these children are receiving for American citizenship."

SERMON ON THE GREAT CALAMITY.

Several clergymen in New York have discoursed on the loss of the steamer Arctic, and the lessons it teaches. From the sermon by H. W. Beecher, we take the following extract:—

There is no reading person in the community, I suppose, who has not with painful eagerness watched the melancholy progress of news in the daily papers respecting the ill-fated Arctic and her precious freight of human lives. The ship itself, with its fellow ships, was connected with popular regard by patriotic feelings. Without one unkind feeling toward Old England, with sincere kindness and good wishes, it was yet natural and proper that we should rejoice in the success of any fair competition upon so grand a field as the ocean; and by an instrument that stands at the top of all human endeavor—an ocean steamer propelled by a marine engine. There is no skill and no art, yet, nobler than such a vessel as rests now upon the bottom-sands of Newfoundland waters. But all this feeling, which would still have lamented the disaster, even if every soul had been rescued, for the mere ship's sake, that had so often carried our flag through night and storm, reading her way across the deep by that mysterious eye in the binnacle, is intensified a thousand fold by the dreadful and needless destruction of precious human life. And in the gloom of this terrific disaster, there are but these consolations only—the heroism of a few, to whom honor and duty were more precious than life, and the Christian cheer of many, we may hope, who, in the direst surprise of that evil hour, found in God "a very present help in time of trouble;" who sat serene, though the sea roared and the waves thereof, and gave up their trusting souls with sweet resignation to the convoy of Christ's angels that waited around the spot to give them swift deliverance and instant passage heavenward. They fondly thought—these Christian hearts—that they were but *three days* from home. Indeed, they were but three hours from Home. Many of them said to themselves, "Once more among familiar places, and there we will abide; we will never wander again, pilgrims in strange lands; we will never tempt again the perils of the deep." And God said, "Verily, ye never shall." This Christian faith, and its irradiation in the dying hour, even when that hour comes like a bolt, is in such contrast with other horrors of the scene, that we love to hover over this thought. We turn from every other view appalled, and quiet our agitation and bitter sympathy in the radiance and soft glory of the Divine presence and benediction, which snatched, we may hope, slaves from the hands of terror, and wrapped them in the bosom of peace and serene resignation.

It was autumn. Hundreds had wended their way from pilgrimages; from Rome and its treasures of dead art, and its glory of living nature; from the sides of the Switzer's mountains; from the capitals of various nations; all of them saying in their hearts, we will wait for the September gales to have done, with their equinoctial fury, and then we will embark; we will slide across the appeased ocean, and in the gorgeous month of October we will greet our longed-for native land, and our heart-loved homes. And so the throng streamed along from Berlin, from Paris, from the Orient, converging upon London, still hastening toward the welcome ship, and narrowing every day the circle of engagements and preparations. They crowded aboard. Never had the Arctic borne such a host of passengers, nor passengers so nearly related to so many among us. The hour was come. The signal ball fell at Greenwich. It was noon also at Liverpool. The anchors were weighed; the great hull swayed to the current; the national colors streamed abroad, as if themselves instinct with life and national sympathy. The bell strikes; the wheels revolve; the signal gun beats its echoes in upon every structure along the shore, and the Arctic glides joyfully forth from the Mersey, and turns her prow to the winding channel and begins her homeward run. The pilot stood at the wheel, and men saw him. Death sat upon the prow, and no eye beheld him. Whoever stood at the wheel in all the voyage, *Death was the pilot* that steered the craft, and none knew it. He neither revealed his presence nor whispered his errand. And so hope was effulgent, and lithe gayety disported itself, and joy was with every guest. Amid all the inconveniences of the voyage, there was still that which hushed every murmur—*home is not far away.* And every morning it was still one night nearer *home*, and at evening one day nearer home! Eight days had passed. They beheld that distant bank of mist which forever haunts the vast shallows of Newfoundland. Boldly they made at it, and plunging in, its pliant wreaths wrapped them about. They shall never emerge. The last sunlight has flased from that deck. The last voyage is done to ship and passengers. At noon there came noiselessly stealing from the North that fated instrument of destruction. In that mysterious shroud, that vast atmosphere of mist, both steamers were holding their way with rushing prow and roaring wheels, but invisible. At a league's distance, unconscious, and at nearer approach unwarned, within hail and bearing right toward each other, unseen, unfelt, till in a moment more, emerging from the gray mists, the ill-omened Vesta dealt her deadly stroke to the Arctic. The death-blow was scarcely felt along the mighty hull. She neither reeled nor shivered. Neither commander nor officers deemed that they had suffered harm. Prompt upon humanity, the brave Luce (let his name be ever spoken with admiration and respect) ordered away his boat with the first officer to inquire if the stranger had suffered harm. As Gourlay went over the ship's side, O that some good angel had called to the brave commander in the words of Paul on a like occasion, "*Except these abide in the ship, ye cannot be saved.*" They departed, and with them the hope of the ship—for now, the waters gaining upon the hold and rising up upon the fires, revealed the mortal blow. O, had now that stern brave mate, Gourlay, been on deck, whom the sailors were wont to mind—had he stood to execute efficiently the commander's will—we may believe that we should not have to blush for the cowardice and recreancy of the crew, nor weep for the entirely dead. But, apparently, each subordinate officer lost all presence of mind, then courage, and so honor. In a wild scramble, that ignoble mob of firemen, engineers, waiters, and crew, rushed for the boats, and abandoned the helpless women, children, and men, to the mercy of the deep! Four hours there were from the catastrophe of the collision to the catastrophe of SINKING. In that time near two hundred able-bodied men, well directed, might have built an ample raft, stored it for present necessity, filled the boats with discretion, and put off from the sinking ship with a flotilla, that ere many hours would have been hailed by some of the many craft that pass and repass that ill-fated spot. It was not so to be. All command was lost. The men heeded but one impulse, and that the desperate selfishness of an aroused and concentrated *love of life.* They abandoned their post. They deserted their duty. They betrayed their commander. They yielded up to death more than two hundred helpless souls committed to their trust. And yet, even for these let there be some thought of charity. Let us not forget the weakness of the flesh. The absence of the first mate, whom they were wont to obey, the terrible force of panic, even upon brave men, the sense of the hopelessness of effort to save many, and the instinctive desire of self-preservation; all this is but a little. But so much extenuation as there may be, let them have its benefit, who certainly need every cover of charity to save them from the indignation of a grieved and outraged community. Let it be remembered, also, that *individuals* among them acted most nobly, and because the multitude were loose, let not the exceptional ones be forgotten. Let that single officer, who did cling to the last manfully to his duty—the third mate, Dorian—be remembered; and that man set to fire the signal gun of distress, who stood by his post till the ship sunk, and was in the very act of firing as the last plunge was made; and that engineer, who had a boy under his care, but refused to leave in the boat when a place was offered him, because he could not find his ward and would not go without him. Let us charitably hope that many more such individual acts occurred, unnoticed or unreported, to redeem the crew and engineers from such disgrace as weighs heavily upon them. Many a poor fellow lies beneath the waves, unable to defend himself, who may have lost his life because he *was* faithful to the last; and his heroism may be without a witness, his name without a defender. How nobly, in the midst of weakness and terror, stood that worthy man, Luce, in this terrible scene—calm, self-sacrificing, and firm to the end. Of all the witnesses, but *one* has disparaged his exertions. *He* says that this noble commander "*seemed like a man whose judgment was paralyzed.*" Yet this man says that when *he* was rushing desperately for the boat, Capt. Luce withstood him and tore the very raiment from his back, exclaiming, "*Let the passengers go in the boat;*" and with disgraceful naiveté says, "*No more attention was paid to the Captain than to any other man on board. Life was as sweet to us as to others.*" Without doubt such a man would think *his* judgment paralyzed who would not run; whose life was not so sweet as his duty; who could die, but could not abandon a trust as sacred as was ever committed to human hands. Nor do I remember, in all my reading, any Roman heroism that can compare with one incident recorded by our witness. When Capt. Luce was urged to enter one of the boats, he declined utterly. He was urged to let his son go in—that son whom, sinking, he carried in his arms—that son who, rising from the wave afterward, was slain in his arms by the stroke of a piece of the wreck. But should a man give precedence to anything that belonged to him, over the hundred helpless creatures that clung to him? His thrice heroic reply was, "My son shall share his father's fate." Now all over the deck was there displayed every frantic form of fear, of anguish, of bitter imploration, of transfixed despair. Some with insane industry strove at the pumps, others rushed headlong over the sides of the ship; the raft was over-burdened, the sea was covered with men struggling for a little time against their fate.

But let us remember, that there were other scenes than these. There were scores there who had long known that by death heaven was to be entered. There were those who had rested the burden of their sin upon Him who came to take away the sin of the world. Not in vain had they prayed every day for years, that they might be ready whenever the Son of man should come. There were mothers there, who, when the first shock was over, settled their face to die, as if it were to dream in peaceful sleep. Maidens were there, who looked up in that tremendous hour as the bride for her bridegroom. Oh, in the dread crisis, upon that mournful sea, which mists covered, that the tragedy of the waters might not be seen of the sun, how many were there that could say, "*God is our refuge and strength, a very present help in trouble.*" There, friends exchanged their last embraces; they determined to die holding in their arms those best beloved, and to yield up together their lives to the hand of God. Oh, noble loves! that in such an hour triumph over all fear, and [illegible]own the life with true grandeur! Oh, noble trust, that in the shock of such sudden death, could mount up above the waves, and behold the Redeemer, and *rest* in him, to the taking away of all fear! In such an hour, every one was tried by infallible tests. *Then* the timid became heroic, and the heroic became timid. Then it was neither wealth, nor honors, nor station, nor pretense, that could give help. Strength, and skill, and foresight, were all useless. Nothing was of worth except a clear eyed piety, that could behold the Invisible—a faith that could rest the very soul in the hands of its Creator, and a hope that could behold so much in heaven that it willingly let go its hold upon the earth. I will not doubt that in those state-rooms many a prayer was uttered which attending angels wafted to heaven; in that cabin there were men and women who waited calmly for the event, as one waits for the morning. At length the time was ended. That great ship, treacherously stabbed, and drinking in the ocean at its wounds, gave her last plunge. With one last outcry the devoted company were whelmed; and high above all other sounds there came a roaring from the chimney, as if the collected pains of all were mingled with the last groans of the ship itself.

Oh, what a burial was here! Not as when one is borne from his home, among weeping throngs, and gently carried to the green fields and laid peacefully beneath the turf-covered flowers. No priest stood to pronounce a burial service. It was an ocean grave. The mists alone shrouded the burial-place. No spade prepared the grave, nor sexton filled up the hollowed earth. Down, down they sank, and the quick returning waters smoothed out every ripple, and left the sea as if it had not been.

THEOLOGY OF THE CHINESE INSURGENTS.

The following extract is from a translation for the *London Times* of an official statement relative to a religious feast among the Chinese Insurgents. It shows a strange blending of carnal and spiritual things:—

"On the morning of the 25th of December, 1853, being the day of worship, the Northern Prince, accompanied by the Marquis Tingtheen, the Minister of State, and other officers, came to the palace of the Eastern Prince, to pay their compliments and to deliberate on the affairs of Government. When the deliberations were completed, the Northern Prince, with all the officers, knelt down and exclaimed, 'May your highness, the Eastern Prince, enjoy felicity and repose!' The Eastern Prince then commanded the Northern Prince to return to his palace, and all the officers to repair to their official residences, after which the Eastern Prince retired to his inner palace. In a short time the Heavenly Father came down into the world, and summoned Yang-shway-keaou, Hoo-kan-keaou, Tan-wan-mei, and Sang-wan-mei, saying, 'Do all you young women come forward and listen to the commands of me, the Heavenly Father.' Yang-shway-keaou, together with the female chamberlains, then approached into the presence of the Heavenly Father, and, kneeling down, inquired, saying, 'Since the Heavenly Father has taken the trouble to come down into the world, we young women have all come forward reverently to listen to the Heavenly Father's sacred commands, and to solicit his instructions.' The Heavenly Father then manifested considerable displeasure, and for some time would not speak. The female officers implored, saying, 'The moving of our Heavenly Father to take the trouble to come down into our world is to be ascribed to the faults of his sons and daughters, whose transgressions are multiplied. We, therefore, earnestly beseech our Heavenly Father's forgiveness, and entreat the removal of his displeasure, for which we pray, and pray again, with all imaginable earnestness.' The Heavenly Father then said, 'Since you little ones are sensible of your faults, do you immediately call your Northern Prince to come hither and listen to my commands.' The female chamberlains then replied, 'We will obey the Heavenly Father's sacred commands.' The female chamberlains then hastened out of the door of the second palace and sounded the drum, announcing the descent of the Heavenly Father, and informing the male chamberlains that the Northern Prince had been summoned into his presence. The male chamberlains, in obedience to the orders given, went immediately to the Northern Palace to make this announcement. The Northern Prince then came to the Eastern Palace to listen to the sacred commands of the Heavenly Father, who had come down into the world," etc., etc.

A BAD BOOK.

About twenty-five years ago I formed a most intimate acquaintance with a young man of fine education and commanding talents, and we soon became bosom friends. One morning after school, at a street-corner, he handed me a book, which he said he could loan me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him and never saw it again; but the poison took effect, "the sin left its mark." I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile boo[illegible]dged in my heart, and which, may God forgive me, I harbored there. I can and do pray against the sin, and trust by God's grace yet to conquer it; but it is a thorn in my flesh, and still causes me great bitterness and anguish.

My early friend, after well nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth, take heed lest he fall."

[American Messenger.

The Sabbath Recorder.

New York, October 26, 1854.

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British Correspondent—JAMES A. BEGG.

SINGING UNDER THE GOSPEL.

As we have already shown, to sing the praises of the Deity is a dictate of the religion of nature. Now, Christianity sanctions the duties of natural religion. Hence, singing praises to God is a part of religious worship under the Gospel. The express precepts and directions given to gospel churches, as well as the prophecies of the Old Testament, show that believers were to sing, have sung, and ought to sing the praises of God vocally. The testimony of ecclesiastical history, also, shows that this practice obatined in the earliest times of Christianity, and has continued to the present time. And in the book of Revelation, where the service of the churches of Christ on earth, as well as their state, condition, and sufferings, and their deliverance from sufferings, in the several periods of time till his second coming, is set forth, we find frequent accounts of their being concerned in this work of singing; particularly at the fall of Babylon, or Anti-christ, at which time, *"from the uttermost ends of the earth* will be *heard songs, even glory to the righteous."* (Isa. 24: 16.)

Christianity sanctions the use of song as a part of divine worship, in order that *all* the faculties with which man is gifted may be exercised. The *whole* man is to be consecrated to God, *body, soul,* and *spirit.* The Christian religion never seeks to destroy any purely natural faculty, with which we are endowed; it simply requires it to be properly regulated, and to be employed in God's service. And since God has created man musical, or with a propensity to express himself in musical strains, Christianity ordains, that this gift of our nature shall be employed to the praise of the Creator, as well as every other gift which we possess. And so, when Christianity shall have accomplished all its work upon the human race, music, in its most exalted and perfect form, will constitute no small part of our employment. Heaven itself will not be complete, till the redeemed shall fill its courts with songs of praise.

As Christianity sanctions the use of song in the worship of God, it might be supposed that the New Testament would contain some general directions respecting the manner of employing it. Accordingly, we find that it does contain such directions. They are, however, only *general,* no very minute specifications being made as to how often we shall sing, what shall be the words of our songs, or what sort of tunes they shall be set to. We find nothing more minute than the following: "*In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.*" (Col. 3: 16.)

The precise meaning of each of these terms may not be easily defined. According to some, the *psalm* is such a song as is usually sung with other instruments besides the tongue. *Hymns,* such as are made only to express the praises, and set out the excellencies of God. *Songs,* such as contain not only praises, but exhortations, prophecies, thanksgivings; and these only sung with the voice. It is certain, however, that the word translated psalm is used in several places in the New Testament, where we cannot suppose that instruments of music are alluded to; also the word for song is used in the Apocalypse, where harps are joined with voices in the emblematical prophecy. Perhaps the New Testament signification of these terms is something like this: A psalm is a general name for anything that is sung in divine worship, whatever be the particular theme or matter; a hymn intends a song, whose matter or design is praise; and a song denotes any theme or subject, of a religious nature, composed into a form suitable for singing.

So far does the New Testament go, in giving direction as to the matter of our singing. But we do not suppose, that this is to be regarded as a command to sing only what are called the Psalms of David. For though it be true that all these varieties, (namely, psalms, hymns, and spiritual songs,) are embraced in the Book of Psalms, it by no means follows, that other religious compositions may not be thus designated with perfect propriety. And unless there is strong evidence, that the Apostle referred to the Book of Psalms particularly, and to nothing else—which evidence we have never yet seen presented—we are at liberty to suppose, that he intended to say that Christians should praise God with such compositions, inspired or uninspired, as either or all of the above terms might be properly applied to.

In regard to the frequency of our praises, the Scripture gives no direction. We have only this general rule: "*Is any merry? let him sing psalms.*" (James 5: 13.) Whether the Christian, in his individual capacity, shall lift up a song to his Maker once, twice, or thrice-a-day; or whether the assembled church shall, at each meeting, employ one or several hymns of praise, is nowhere set forth. But it seems to be taken for granted, that Christians will have their thoughts much upon Him who loved them, and washed them from their sins in his own blood, and that they will, therefore, find reason to be "merry" very frequently. Indeed, the Apostle says that Christians should *always* rejoice in the Lord. (Phil. 4: 4.) And it seems reasonable to argue that, if the Jewish Church found occasion for abundant song, though they saw the way of salvation but "through a glass, darkly," the songs of the Christian Church ought to be exceedingly abundant in praise of Him who has rent the vail, and made the way into the Holiest of All manifest. Let the Christian, then, sing often, and by much meditation upon the love of Christ, keep his heart in a suitable frame for singing. T. B. B.

THE NORTH-WESTERN ASSOCIATION.

The North-Western Seventh-day Baptist Association convened with the Seventh-day Baptist Church at Milton, Rock Co., Wis., Sept. 20th, 1854. The introductory discourse was preached by Eld. O. P. Hull, of Walworth, Wis., from Matthew 13: 25.

The Association was organized by appointing Eld. STILLMAN COON, of Milton, Moderator, and H. M. COON and E. M. CRANDALL, Clerks.

The letters showed the following as the statistics:—

Milton—V. Hull, Pastor; D. Babcock, R. C. Bond, Elders; L. H. Bond, Nathan Maxson, Jonathan Bond, Deacons; A. D. Bond, Clerk; members, 181.

Albion—A. W. Coon, Elder; James Weed, licentiate; James Weed, Joseph A. Potter, Samuel P. Burdick, Luke Coon, Norman Palmer, deacons; J. H. Potter, clerk; members, 137.

Walworth—O. P. Hull, pastor; Wm. H. Redfield, J. M. Lanphear, licentiates; Alfred Maxson, Wm. S. Clarke, deacons; E. Maxson, clerk; members, 64.

Christiana—Z. Campbell, pastor; T. C. Maxson, licentiate; Zina Gilbert, deacon; Wm. H. H. Coon, clerk; members, 60.

Berlin—J. M. Todd, pastor; C. Clarke, C. Hubbell, deacons; D. E. Lewis, clerk; members, 58.

Dakota—G. C. Babcock, H. Hull, licentiates; G. C. Babcock, R. I. Crandall, deacons; C. Thorngate, G. C. Babcock, clerks; members, 28.

Farmington and Southampton, Ill.—No returns.

Eld. N. V. Hull, delegate from the Western Association, was present during the latter part of the session, (being detained on his journey until Fifth-day evening,) and took part in the deliberations of the Association. Eld. C. M. Lewis, delegate from the Eastern Association, was taken sick in Genesee, and could come no farther. His providential detention was regretted by the Association.

Eld. J. M. Todd was appointed a delegate to represent this Association at the Eastern, Central, and Western Associations, at their next sessions. Eld. O. P. Hull was appointed a delegate to the next session of the General Conference.

The next session of this Association will be held with the church at Berlin, Marquette Co., Wis., on the fifth day of the week before the fourth Sabbath in Sept. 1855. Eld. Z. Campbell was appointed to preach the introductory discourse; Eld. J. M. Tood, alternate. Eld. S. Coon was appointed to write an essay on the subject of Missions, Hamilton Hull an essay on Church Discipline, and H. B. Lewis an essay on Sabbath-Schools, all to be presented at the next session of the Association.

Report of the Committee on the State of Religion.

Your Committee would respectfully report, that the past year has been one in which the long-suffering and forbearance of God have been signally manifested to us as a denomination, in preserving our churches during the prevailing apathy from the disorganizing and dividing influences surrounding them. The reports of the churches show a general union existing among them, and a freedom from the divisions which sometimes afflict the church of God, but the letters indicate a want of faithful, earnest devotion to the service of God. Our churches are not making the progress in divine things that is desirable. But while there is much to be regretted, and to cause us to humble ourselves before God, we find much to encourage us to renewed energy and effort. There is manifested a strong determination to maintain the order and ordinances of God's house, and a desire for more of the manifestations of Divine grace. May God in his mercy grant them this desire, and make them truly the light of the world, is the prayer of your Committee.

Report of the Committee on Education.

Your Committee, to whom was referred the general interests of education within the bounds of this Association, would respectfully report the following as the result of their deliberations. In looking over the field of education, we are gratified and encouraged to see a wide-spread and growing interest in the cause of general education. Commodious buildings are being erected in different parts of the country, and parents are feeling more and more the necessity of at least putting their children on a level with others in obtaining an education. We look forward with fond expectation to the growing prospect of our interest in this important department of Christian labor, and are gratified to see the prevailing desire on the part of the young to avail themselves of the benefits of an advanced education, which manifests itself in the attendance of a goodly number at the school at Milton, under the superintendence of Bro. A. C. Spicer, where a building is now in process of erection. In accordance with the direction of the Association held at Albion, in 1852, under the direction of the Educational Board appointed by that body, a building is now erected, which will be completed by the middle of October, at a cost of about $3000, when a school will be opened under the superintendence of Bro. Thomas Williams, and commends itself to the patronage of this Association and community at large.

Resolutions.

The following were presented and adopted:

Resolved, That we hail with joy the establishment of a mission in Palestine by our Missionary Board, and pledge to its support our prayers, our sympathies, and our contributions.

Resolved, That we recommend the cause of Sabbath-Schools and Bible Classes to the favorable consideration of our churches.

Resolved, That the action of the present administration of the government of the United States, in the passage of acts promoting and extending the system of slavery, is unworthy of the support of liberty-loving voters, and that any person supporting this administration, or any one not pledged against slavery, by his vote, commits an act which ought to exclude him from membership in that body which is styled the light of the world.

Resolved, That as Secret Societies are in their nature and effect inconsistent with the principles of Christianity, this Association recommends that the several churches composing it discountenance all connection of church members with such Societies.

Resolved, That this Association, in view of the low state of religion in the church, now repeats its past recommendations, to *all,* daily practice of fervent *family* and *secret* prayer, and a more careful reading of the sacred Scriptures.

Other resolutions were presented, and laid on the table. The first resolution was sustained by S. Coon, N. V. Hull, J. M. Todd, and H. Hull. The second passed without discussion. The fifth was sustained by A. C. Spicer, H. Hull, V. Hull, and others.

Preaching on Fourth-day evening by a Presbyterian clergyman from New York State; on Fifth-day evening by J. M. Todd; on Sixth-day evening by N. V. Hull; on Sabbath morning by N. V. Hull at the church, and H. Hull at the Academy; in the afternoon by O. P. Hull at the church, and J. M. Todd at the Academy; in the evening by N. V. Hull; First-day morning by N. V. Hull; afternoon by V. Hull; in the evening by N. V. Hull. We trust the seed sown will produce an hundred fold to the glory of God and the upbuilding of his cause among us.

H. B. LEWIS, Rec. Sec.

ALBION, Oct. 12th, 1854.

THE VIRGINIA ASSOCIATION.

The Seventh-day Baptist Virginia Association met with the church on the South Fork of Hughes' River, Ritchie Co., Va., Sept 21st, 1854, at 11 o'clock A. M. The brethren appointed at our last meeting to preach the opening discourse not being present, by request Eld. H. W. Babcock preached it, from Romans 12: 1. After sermon, Eld. S. D. Davis called the meeting to order, and O. P. Zinn and M. H. Davis were appointed a Committee to nominate brethren for Moderator and Clerks. Adjourned for 1 1-2 hours.

Met according to adjournment; prayer by Eld. A. Bee. The report of the Committee was called for, received, and adopted. The nomination was, Eld. S. D. DAVIS, Moderator, and J. F. RANDOLPH and ASA BEE, Jr., Clerks.

Eld. H. W. Babcock, from the Western Association, being present, was cordially received, and invited to participate in our deliberations. The brethren present from sister churches were also invited to act with us in our investigations.

The letters from the churches were called for and read, from which the following statistics were taken:—

Lost Creek—S. D. Davis, elder; P. S. Davis, licentiate; Wm. Kennedy, deacon; L. Bond, Jr., clerk. Added 1, deceased 3, total 81. Constituted 1805. Delegates, S. D. Davis and M. H. Davis. Communion second Sabbath in June, and once in three months.

Hughes' River—A. Bee, elder; J. M. Lowther and Asa Bee, Jr., clerks. Added 1, total 33. Communion once in twelve months, on the evening of the Passover. Delegates, A. Bee, J. Meredith, J. M. Lowther, O. P. Zinn, Z. Davis, L. Davis, L. Bee, J. H. Davis, and A. Bee, Jr.

Middle Island—E. Bee, elder; J. Bee, deacon. Members 23. Delegates, E. Bee, S. T. Davis, A. N. Davis, J. D. Bee, and N. D. Jeffrey. Communion first Sabbath in May, and once in three months. Constituted 1832.

New Salem—P. Davis and S. D. Davis, elders; L. H. Davis, deacon; Wm. B. Davis, clerk. Members about 90. Delegates, G. P. Davis and J. F. Randolph.

Committees were then appointed. 1st. *On Petitions*—Z. Davis, M. H. Davis, and S. T. Davis. 2d. *On Finance*—M. H. Davis, J. Meredith, and J. F. Randolph. 3d. *On Arrangements for Worship*—O. P. Zinn, A. Bee, Sen., and J. F. Randolph. 4th. *On the State of Religion*—H. W. Babcock, S. D. Davis, and E. Bee. 5th. *On Resolutions*—H. W. Babcock, S. D. Davis, E. Bee, G. J. Davis, and J. Meredith.

The Treasurer reported 35 cents in his hands. The Corresponding Secretary reported no correspondence. J. F. Randolph was appointed Corresponding Secretary for the ensuing year, and E. Bee, Treasurer.

The Constitution of this body was then read.

The Lost Creek Church requested that the next Association should be held with them. It was referred to the Committee on Petitions.

Adjourned until 9 o'clock to-morrow morning.

Met Sixth-day morning, at 9 o'clock. Prayer by H. W. Babcock.

Reports of Committees were called for and received.

On Resolutions.

1st. *Resolved,* That this Association disapproves of the use of and traffic in alcoholic liquors as a beverage.

2d. *Resolved,* That this Association heartily approves of the Missions of the Seventh-day Baptist Missionary Society, and commends them to the support of the churches of this Association.

3d. *Resolved,* That we regard American Slavery as a sin of great magnitude in the sight of God, and a flagrant violation of the rights of our fellow men, and that it is our duty to use all our influence against it.

4th. *Resolved,* That we commend to the patronage of the people of this Association the publications of the American Sabbath Tract Society, and of the Seventh-day Baptist Publishing Society.

5th. *Resolved,* That we tender our thanks to the Western Association for the help and encouragement they have given us by sending a delegate to sit with us in our deliberations, and to join with us in our devotional exercises, and earnestly solicit a continuance of their co-operation.

6th. *Resolved,* That we commend the School at West Union to the confidence of the people within the bounds of this Association, and earnestly recommend that they endeavor to give it an enlarged support.

The above resolutions were discussed and unanimously adopted. Adjourned until 2 o'clock P. M.

Met according to adjournment; prayer by O. P. Zinn.

The Committee on Finance reported no business.

The Report on the State of Religion was read and accepted, as follows:—

The Church at Lost Creek complains of too much apathy, but acknowledges refreshing showers of grace during the past year, and is in a state of union. The communication from the Church at the South Fork of Hughes' River represents that a number there are willing to learn and suffer God's will, that the Church is in fellowship, has a Sabbath-School, Bible-Class, and investigation meetings. Middle Island Church is wading through serious difficulties, and is apprehensive of disastrous results, and desires the friendly counsel of her brethren of sister churches. The Church at New Salem is in a somewhat cold and languid state, but still keeps up its public meetings, and a number of the brethren and sisters appear anxious for a revival of religion. In conclusion, your Committee would earnestly recommend to the churches composing this body a more thorough consecration to the service of the blessed Redeemer.

Corresponding Letter.

The Seventh-day Baptist Virginia Association, to her sister Associations and brethren:—

DEAR BRETHREN IN CHRIST,—By the kindness of our Heavenly Father, we have been permitted to hold another Anniversary. We were cheered to meet kind friends, who we trust are trying to walk in obedience to all of God's commandments, and in the faith of Christ. Our business has all been done in harmony. We have passed resolutions which, if carried out by us, will be of great interest to us as a denomination. We very much need increased facilities for education, that our youth may be instructed, and qualified to fill any calling that the Lord may call them to. We also need to be freed from the use of and traffic in ardent spirits as a beverage, for they lead to evil and everlasting punishment, for it is written, "that no drunkard shall inherit the kingdom of God." Our Association is small, and we have much to obstruct our path, and though the horizon does sometimes look dark, we will hope on, knowing that truth alone will stand the trying test, and be as gold seven times tried in the fire. We were much pleased to meet Eld. H. W. Babcock as a delegate from the Western Association. We were much cheered by his presence and encouraged by his faithful labors, which may be as bread cast upon the waters. We regret very much that his stay with us could not have been of longer duration. We feel grateful for such favors, and hope that they may be more frequently enjoyed by us. Brethren, remember us at the throne of grace, that we may not only profess to love God, but honor that profession by walking in all of his commandments and in the faith of Jesus Christ.

The Secretaries were instructed to revise the minutes, forward them to the editors of the *Sabbath Recorder,* and request their publication.

E. Bee was appointed to preach the introductory discourse at our next session; A. Bee, alternate.

The Committee on Petitions recommended that our next Association be held with the Church at Lost Creek, Harrison Co., Va. The Association adopted the recommendation, and adjourned to meet at that place on the fifth day of the week before the fourth Sabbath in September, 1855, at 10 o'clock A. M.

S. D. DAVIS, Moderator.

J. F. RANDOLPH,
A. BEE, Jr., } Secretaries.

LETTERS FROM PALESTINE—NO. 5.

JAFFA, 7 mo. 1, 1854.

There has been some sickness the past two months, both among our little colony and the people of the country. A great many have called for medicine, or sent for me to visit them and try to relieve their sufferings. Much of my time has been taken up in this way, and very cheerfully on my part, when I found I could make acquaintances which in the end may lead to the introduction of the gospel. It is now more healthy. The climate on the whole is healthy; the summer has been quite warm, but not so much so as we found the summers of the West Indies. The thermometer for July averaged 73° 2' in the morning, 84° at noon, and 79° 2' at sunset. For August 71° 2', 84°, and 80° 2'. The dry season is upon us, with all its rigors. The day of our arrival in the harbor of Jaffa, (May 17,) we had several little showers of rain. We were then some fifteen miles from land. The 21st ult., we had a little sprinkle and a beautiful rainbow—two items worthy of remembrance. A day or two after landing here, I recollect a slight sprinkle of rain. Excepting these few drops, we have had no rain since our arrival; indeed, none at all to water the earth, and we do not expect any for two months.

The country appears very quiet. I do not see that the war affects the business of the people, except perhaps to raise the price of provisions. Some time ago an edict was issued from Constantinople, forbidding the exportation of grain, since which prices have fallen a little. We hear but little from the war, except by way of the States.

On the Fourth of July, the Americans in this vicinity were invited to the American Consul's house in the city, where they spent a couple of hours very pleasantly. They were treated to coffee, lemonade, apple preserve, sweet cake, apples, oranges, mulberries, &c. We were offered, but refused, pipes, cigars, and sherbet. Probably a hundred called at his house during the day. To us it was a pleasant Fourth.

The same week a company of fourteen or fifteen of us, our Consul and his family included, visited Crooked River, the Mills, and went some three miles above where we had been before. There is a splendid valley of land in that section of the country, out of which might be made many good farms. Since then I have been shown a number of gardens and patches of land which are for sale. I am inclined to think the neighborhood of Jaffa a very good place to locate our mission, but time and acquaintance with the country will determine that.

Not long since, a Jew from Jerusalem called at my house, and informed me that he had met with Christians a few days' journey south of Cairo, who kept the Sabbath. He called the name of the country or city Habath. I hope I may yet find others who have visited the same people, and learn something that will interest our denomination.

The Sabbath question receives now and then a little attention. With one I have several times dtscussed the subject, (and also the subject of Baptism;) to another I gave a copy of the book of Sabbath Tracts, which was acknowledged to have been the means of removing some doubts and of confirmation in the Sabbath of the Lord; and to another I gave a parcel of English, French, and German Sabbath Tracts in Constantinople. May the little messengers of truth find their way to the hearts of many, who are now ignorant of the blessed rest of Jehovah.

We have meetings as usual on the Sabbath—preaching in the forenoon, and Bible-class in the afternoon. On Sabbath, the 22d July, we held meeting in French, and also on the 23d, which was First-day; since which they have been held every First-day afternoon. After a short discourse in French, the substance of it is repeated in English, and once a gentleman present explained a little of the same in Arabic. This I requested for the benefit of those who understood neither French nor English. From ten to twenty-five persons have been in attendance.

In closing this letter, I would ask an interest in the prayers of God's people for success to attend our humble efforts. WM. M. JONES.

DEDICATING CHILDREN TO MISSIONS.

During the recent meeting of the American Board of Commissioners for Foreign Missions, one evening session was devoted to a consideration of the prospects of a supply of missionaries, and the inducements to devote children to that work. The following sketch of the remarks of several of the speakers is worthy of serious consideration:—

The Rev. Mr. Graves of New York spoke feelingly of the interest which had been awakened in his mind, in the cause of Missions, by the dedication of his two sons to this work, and called upon parents and educators of youth to train young men for this work.

Rev. Dr. Matthews of New York portrayed the present exigencies of the missionary work, as demanding a great increase of laborers. Here are two of the largest and most populous empires of the world, China and India, opened to the gospel, and the only way in which laborers can be furnished for these opened fields is by Christian parents consecrating their children to the work. We must look especially to our Christian mothers to raise up a generation of godly and devoted ministers. Said Napoleon to a noble lady, in response to her question, What does France most need? "Good mothers, madam!" So the Church at this day needs good mothers to train up their children for the great work of Missions.

The Rev. Dr. Adams thought it too late to talk of self-denial in giving the children of Christian parents to the missionary work. The great question is, Who shall have the honor and privilege of giving their children? Dr. Scudder, with his *five* sons either with him or about to join him in the missionary work, was the most honored man connected with this Board.

The Rev. Dr. Tyler of East Windsor had six children, who were all a comfort to him, but the missionary in Africa was his greatest delight; and so far from considering it an act of self-denial to part with him, if God please to order it so, he not did care to see him till he met him in Heaven.

The feeling of the audience at this time was evidently greatly elevated, and Dr. Adams led in prayer.

Dr. Baird thought the church needed prayer at this time more than any other gift. There was power in prayer. He related a remarkable instance of the power of prayer, which had come to his knowledge. In 1830, at the anniversary of the French Missionary Society at Paris, it was announced that there was but one person studying under their care anticipating the missionary work. This statement awakened prayer to God to raise up laborers, and the next day *five* young men offered themselves, and in a little time they had *nine* young men preparing for the foreign field. It is important that men should feel, when called to *preach* the Gospel, they are called to *preach it* every where.

The Rev. Mr. Thompson of New York gave an interesting account of President Edwards' dedicating the son bearing his name to the work of Missions—and detailed interesting incidents connected with his own conversion, and that of a classmate, through maternal influence and the power of prayer.

Dr. Pomroy could state from personal knowledge, derived from visitation of Colleges and Seminaries, that more than one hundred young men in New England were looking forward to the foreign field—a greater number than had been known at any previous time.

The Rev. Mr. Harding confirmed Dr. Tyler's statement. He had four children, and rejoiced more in her who was a missionary in Turkey than in all the others.

Dr. Hawes' experience differed from that of these brethren. He found it very hard to part with his daughter, but rejoiced that she had gone to Turkey, and believed she had been more useful in her death than she would have been had she lived.

THE GIRARD ESTATE.—The Philadelphia *Ledger* says the annual rental of the Girard property belonging to the city, and comprising lots, dwellings, stores, warehouses, wharves, bridges, &c., amounts to $98,542. There are also in the hands of the Treasurer of the Girard Fund, held by the Mayor, &c., in trust, under the will of Stephen Girard, stocks and loans to the amount of $1,033,116 22, divided as follows:—

Trust fund for the imp. of Delaware-av.	$514.480 86
Trust fund to purchase fuel	9,262 05
Trust fund for the residuary	509,273 31
Total	$1,033,116 22

GEOLOGY AND THE BIBLE.—We have received from Dr. Fahnestock an article on Geology, in reply to D. E. Maxson, which we are compelled to defer until next week.

PRAYER IN PUBLIC SCHOOLS.

The following letter from the State Superintendent of Public Instruction in Wisconsin, is in reply to this question: "Is it a part of the duty of the Teacher in conducting the Public School to open it mornings with Prayer?"

OFFICE OF STATE SUPERINTENDENT,
MADISON, Wis., Sept. 13, 1854.

DEAR SIR: Yours of yesterday has just come to hand, and I hasten to reply, that it is no part of the duties of the teacher in our public schools to open or close his school with prayer, nor can he require any scholar under his charge to listen to that exercise. Neither can a school committee or town superintendent, whose duty it may be to examine applicants for teaching and grant certificates of qualifications, require that such applicants shall conduct such exercise in school or acknowledge belief in any particular religious tenets, before they will grant a certificate. Such a proceeding would be in direct violation of the Constitution and laws of the State, and would be an assumption on the part of school officers to have that done in schools which the law says shall not be done; else, why should such a test be imposed?

Our present free school system, endowed by public funds and adopted by the people, was founded for the purpose of securing to all classes of persons, without reference to their religious, political, or other opinions, a common English education—distinctly repudiating the idea of aiding, even in the most indirect manner, the propagation of the doctrines of any religious sect.

This is a wide departure from the school systems in other countries; but is regarded by the great body of our people as the wisest principle in our government. In our schools no sectarian instruction can be allowed; and, as there is no medium between sectarian instruction and the broadest toleration, in our schools the scholars should not be compelled to listen to an exercise which their consciences tell them is repugnant to the doctrines of their church; for prayer, as well as any other religious exercise, may be and often is sectarian. Neither should the time of the teacher be thus occupied, which should be devoted to giving instruction in the branches required to be taught in our public schools. It may be a matter of regret to some, that our laws have banished from the school-room religious instruction; but in my view, such instruction is properly consigned to the family circle, the Sabbath-school and the church; leaving the school house neutral ground where instruction should be limited to that ordinarily included under the head of intellectual culture, and to inculcating those principles of morality and virtue, in which all sects, and good men belonging to no sect, can equally agree.

Yours, respectfully,

H. A. WRIGHT, State Superintendent.

COVENANTER MISSION.—The failure of the Covenanter Mission in Hayti, consequent upon Mr. Morton's embracing the Sabbath, seems not to have entirely discouraged that people. A new mission is now proposed by them, and the *Covenanter* for October recommends Cambodia, in South-eastern Asia, as the field. That paper says:—

"Cambodia is a much smaller region than either China or Hindostan, but it has peculiar claims. It lies south-east of Siam. It touches upon some important states bordering upon China on the north west. It is accessible. The Papists are there already, but there has been no effort by any Protestant on its behalf. Lying on the way from Hindostan to China, it has been overlooked; and the missionaries to Siam have had enough to do in their own locations, and consequently have not been able to work Cambodia. It would be a great work to go into the thick darkness of that peninsula—give them the Bible in their own tongue—counteract the Man of Sin—and do something toward turning a nation to Christ. The language is difficult, but could be learned in Siam of some of the thousands of Cambodians in that country."

ILLNESS OF DR. DUFF.—An English correspondent of one of our exchanges says that Dr. Alexander Duff, the missionary, who recently visited this country, is now lying seriously ill at Leamington, a salubrious watering place, whither he had gone with a view to recruit his health previous to his departure for Calcutta. The result of a thorough medical examination has been the detection of very serious ailments. Congestion of the brain, inflammation in some of the membranes, and other affections, have been detected—the result of long continued and exhausting labors, and rendering it unsafe for Dr. Duff to return to India in less than 12 or 18 months. In the mean time, his medical advisers gave it as their opinion that he must seek a more genial climate than England for the approaching winter; and it is intended that in the course of a few weeks at farthest he should proceed to some mild, sanitary station abroad. Every expedient must be resorted to in order if possible to prolong so valuable a life.

OFF-HAND TAKINGS; or, Crayon Sketches of the Noticeable Men of our Age. By GEO. W. BUNGAY. Embellished with twenty Portraits on Steel. New York: Dewitt & Davenport, publishers, 160 and 162 Nassau-st.

Every body is interested in personal gossip; and of course a book like this, which tells all about the men whom we hear talked of daily, will not lack for readers. In this volume we have sketches, with portraits, of Edwin H. Chapin, Wm. H. Seward, Edward Everett, John P. Hale, Henry Ward Beecher, John Van Buren, G. C. Hebbe, Solon Robinson, P. T. Barnum, Sam'l Houston, Horace Greeley, Neal Dow, Ogden Hoffmam, Wm. Cullen Bryant, Gerrit Smith, T. H. Benton, George Law, S. A. Douglas, and John Mitchell; also sketches, without portraits, of Dan'l Webster, Henry Clay, J. C. Fremont, G. P. Morris and N. P. Willis, Father Taylor, J. C. Calhoun, L. Cass, C. C. Burleigh, Albert Lawrence, R. W. Emerson, J. G. Whittier, Washington Irving, G. W. Bethune, E. P. Whipple, Rufus Choate, Horace Mann, Dr. Boardman, John Ross Dix, Dr. E. Kane, Nathaniel Hawthorne, S. F. B. Morse, G. W. Kendall, Pierre Soule, W. Thackery, and about thirty others.

Progress in India.—Rev. R. W. Hume, missionary at Bombay, states that a large part of the more influential native young men of British India, have acquired and are acquiring a knowledge of the English; and there is a passion for English education among all the better classes in the large towns; and means are devised, by circulating libraries and other methods, to furnish a supply of good English reading. He adds:—

"A magnificent system of electric telegraphs is rapidly progressing here, which will bring all the distant cities of this great country into close neighborhood. Soon, by its means, we shall have instantaneous communication with Madras, Calcutta, Delhi, Agra, Lahor, Benares, etc. A grand system of railways is also in progress. Education is advancing, superstition is on the wane; God is carrying on his work in many ways, and hastening on the day when the idols shall be abolished, and the kingdom of his Son fully established in this dark land. The number of converts is still small; it is in many respects the day of small things; but our hearts are cheered by many encouraging indications of progress. And more than all, we are strengthened by the assurance that God will fulfill his great promises in due time, and that idolatrous, benighted India shall yet be full of the knowledge and the glory of God. Slow as it may seem to us, God is, I am persuaded, hastening on the fulfillment of these promises with lightning speed. Let us be remembered in your prayers. Would that there were more of a spirit of prayer among the churches on our behalf."

Wesleyan Reformers.—The "*News of the Churches*" says it is pretty generally known, that for some years back a feeling of dissatisfaction has prevailed among a portion of the Wesleyan body with the constitution and proceedings of the Conference. This dissatisfaction professes to be based chiefly on the fact of the Conference consisting solely of the preachers of the body, and its proceedings being conducted in private. The body of "Wesleyan Reformers," which has sprung into existence since 1849, is now said to possess

Chapels or preaching places	1,458
Preachers	2,963
Circuit agents	77
Class leaders	3,160
Members	49,082
On trial	1,293
Sunday schools	779
Sunday school teachers	13,573
Sunday school scholars	80,000
Tract societies	167
Tract distributors	1,401
Benevolent societies.	171

The sixth annual meeting of the delegates of this body, amounting to 300, was recently held at Birmingham. The conference was occupied for three days in the discussion of matters bearing on the interests of the "Reform cause," and especially in the consideration of the expediency of forming a League for the prosecution of the objects contemplated by the body. It appeared from various statements by different speakers, that the interest connected with the Reform movement is on the decline.

Sir John Franklin.—It is generally believed that the remains of Sir John Franklin's party have been discovered. Dr. Rae, after more than a years' absence, has returned to York Factory, whence he has sent letters to Sir George Simson, Governor of the Hudson Bay Territory, announcing the discovery of the remains of the party, and adding that they were starved to death in the spring of 1850, to the north-west of Fox River. This information came through the Esquimaux, among whom were found various articles of European manufacture, and several silver spoons and forks, one of which was marked with Franklin's name.

Doctorates in Germany.—The *Congregational Herald*, in an article on doctorates, says that in Germany there is one substantial advantage in being dubbed D. D., for one who possesses this distinction there, when he is called to undertake the pastoral office, is ordained without the examination which others must undergo. Degrees there are academical, and not ecclesiastical, and that of Doctor of Divinity is often held by distinguished Biblical scholars and professors, who are not clergymen. Thus the degree of D.D. was lately conferred on Chevalier Bunsen, who had previously been Doctor of Philosophy (Ph.D.,) which is equivalent to the English Master of Arts. Thus, also, Tholuck was Doctor of Divinity and Professor of Theology before he was ordained to the ministry, which latter consequently took place without the usual examinations.

Scotch Free Church.—This Church is engaged in a project which throws into the shade our American projects for raising our fifty thousands and our hundred thousands for church buildings. They have three objects combined in one: The manse scheme, which is to complete the building of parsonages for the ministers; the church building scheme, which is to secure the building of the church edifices yet needed; and the scheme for paying debts on the existing edifices. For all these schemes two hundred and fifty thousand dollars are needed. And limited as the Free Church is, compared with some of the larger church organizations of this country, they have commenced with a serious purpose to raise this large amount.

Anti-Slavery Lectures.—A course of lectures on Slavery is announced to commence in Boston on the 16th of November, by Hon. Chas. Sumner, with a poem by Rev. John Pierpont; and these to be followed at intervals of a fortnight, by Salmon P. Chase, Anson Burlingame, N. P. Banks, Cassius M. Clay, Horace Greeley, Henry Ward Beecher, John P. Hale, R. W. Emerson, Lewis D. Campbell, David Wilmot, Charles W. Upham, and Thomas D. Eliot.

Rev. Peter Donon, a member of the Presbytery of South Alabama, located at Pensacola, Florida, lately removed to Missouri, and united with the Campbellites.

RELIGIOUS INTELLIGENCE.

A letter from Mrs. Buel, of the Greek Missions gives many deeply interesting particulars of the influence of the Holy Scriptures in Corinth, whtch she visited early in the past summer. The desire to read them and the confidence in their authority are increasing in a remarkable degree. Mrs. B. describes in graphic language the satisfaction she experienced in reading the epistles of Paul to the Corinthians in the very city of Corinth, and the repeated confirmations she met at every step of the appositeness and unerring truthfulness of the apostle's allusions and illustrations.

The Richmond *Enquirer* says that the oldest church now existing in the United States is one near Smithfield, Isle of Wight County, Va. It was built in the reign of Charles I, between the years 1630 and 1635. The brick, lime and timber were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The morter has become so hardened that it will strike fire in collision with steel.

A premium of six hundred dollars will be awarded for the best Tract on Systematic Beneficence, with particular reference to the peculiarities of the M. E. Church, to be given at the discretion of the adjudicators in one sum, or, should three essays be selected, in sums of three hundred, two hundred, and one hundred dollars respectively. All manuscripts to be directed (post-paid) to "The Committee on the Prize Tract Essay, No. 200 Mulberry-street, New York City."

The Hawaiian Missionary Society, has appropriated $1,000, and placed it at the disposal of the American Board, for the purpose of sending a missionary to Japan. The immediate cause of this action was the arrival at Honolulu of the United States ship of Saratoga, with the news that Commodore Perry had concluded a treaty of amity and friendship with Japan, thus affording the hope that the way is preparing for the spread of the gospel in those islands.

The *Shepherd of the Valley*, the Roman Catholic journal published at St. Louis, being defunct, the materials have been purchased by the members of the order of "Know-Nothings," who now issue therewith a paper called the "True Shepherd of the Valley, or St. Louis Know-Nothing." It is edited by a Protestant clergyman.

We learn from the *Christian Index* of Aug. 31, that Rev. James P. Boyce, of Columbia, S. C., has given ten thousand dollars to the Furman University. B. C. Pressly, Esq., has also just given two thousand dollars. Including these two donations, nineteen thousand were subscribed by a few gentlemen of the Board at the recent meeting of the Trustees.

The first annual report of the Executive Committee of the Central University of Iowa has just been issued. The institution is located in Marion County, in the village of Polla, and is under the control of the Baptist denomination.

Rev. Dr. Ives, late Episcopal Bishop of North Carolina, but latterly a convert to Catholicism, is now sojourning in New York with his brother-in-law, Rev. Dr. Hobart, he having recently returned from Europe.

His Excellency T. Watkins Ligon, Governor of Maryland, has appointed Thursday, November 23, as "a day of Thanksgiving to Almighty God, to be kept and observed by the people of Maryland."

The Rev. D. D. Lore and family, late of the Methodist Mission to South America, arrived in New York, Oct. 9th, from Buenos Ayres, in the bark Hugh Burckhead.

The *Baptist Memorial* for October reports 2,686 baptisms, in its "monthly record." This number includes 381 baptisms at foreign missionary stations, which were reported in this country during the month. These statistics are for the month of August.

Rev. Dr. Brinsmade, pastor of the Congregational Church in Beloit, Wis., and Prof. J. Bushnell, have endowed the Professorship of Mathematics in Beloit College, by a donation of $5,000 each.

At Raratonga, in the South Sea Islands, there is a Christian college, for the education of native men and their wives, which, since its establishment, has sent out more than 130 missionaries.

The "Quarterly Journal of the American Unitarian Association," for October, contains a "circular" of the Association on the effort to raise $50,000 as a publishing fund.

A correspondent of the *Independent* says that John Ronge, the German Reformer, is now preaching to a small congregation of Germans in London. His wife supports and teaches a "Children's Garden."

According to the Rev. R. Bickersteth, there were, about 6 years ago, upwards of 5,000 priests in Ireland; last year, as appeared from a return, there were only 2,366.

An Illustration of Slavery.

A Mr. Thomas K. Knowland, of Warrenton, Miss., has written to the editor of the New York *Tribune* a letter from which the following is an extract. It is instructive, not only as showing in what a cool and business-like way slaveholders can set forth the particulars of their traffic in human flesh, but as showing what an honorable pedigree some of the slaves can boast, and how intelligent and capable some of them manage to become. Mr. Knowland says to Mr. Greeley:—

"My object in addressing you these lines is this: I own a negro girl named Catharine, a bright mulatto, aged between 28 and 30 years, who is intelligent and beautiful. The girl wishes to obtain her freedom and reside in either Ohio or New York State; and, to gratify her desire, I am willing to take the sum of $1,000, which the friends of Liberty will no doubt make up. Catharine, as she tells me, was born near Savannah, Ga., and was a daughter of a Judge Hopkins, and at the age of 7 years, accompanied her young mistress (who was a legitimate daughter of the Judge's) on a visit to New Orleans, where she (the legitimate) died. Catharine was then seized and sold by the Sheriff of New Orleans, under attachment, to pay the debts contracted in the city by her young mistress, and was purchased by a Dutchman named Shinoski. Shinoski, being pleased with the young girl's looks, placed her [illegible] a quadroon school and gave her a good education. The girl can read and write as well or better than myself, and speaks the Dutch and French languages almost to perfection. When the girl attained the age of 18, Shinoski died, and she was again sold, and fell into a trader's hands, by the name of John Valentine, a native of your State. Valentine brought her up to Warrenton, where I purchased her, in 1844, for the sum of $1,150. Catharine is considered the best seamstress and cook in this county, (Warren,) and I could to-morrow sell her for $1,600, but I prefer letting her go for $1,000, so that she may obtain her freedom. She has had opportunities to get to a free State and obtain her freedom, but she says that she will never run away to do it. Her father, she says, promised to free her, and so did Shinoski. If I was able, I would free her without any compensation, but losing $15,000 on the last Presidential election has taken very near my all."

European News.

The steamer Baltic, with London dates to Oct. 4th, arrived in New York on the 16th.

She brought very important and exciting reports from the seat of war in the East, to the effect that Sevastopol had been taken, 18,000 Russians killed, 22,000 made prisoners, Fort Constantine destroyed, the other forts with 800 guns captured, six Russian ships-of-war sunk, and Prince Menchikoff retired to the head of the bay, with the remainder of the squadron, declaring that he would blow them up rather than make an unconditional surrender. But there is reason to doubt the literal truth of this statement, although there is no doubt that sanguinary fighting has taken place.

The news from other points is not important. From Hong Hong, China, under date of Aug. 6, we have the following:—

A sad state of anarchy and disorder prevails not only at Canton but throughout the entire Province of Quang-tung. Since the departure of the last mail every day has brought the most ugly rumors of the condition of the beseiged city—for such Canton must now be considered. Unable to drive the rebels from Fat-shan, the imperialists have centralized themselves in Canton City, and disaffection, plunder and rapine do their work all around. The insurgents are now casting guns at Fat-shan for the purpose of attacking Canton in earnest; and when they commence, the end is already anticipated—the fall of the place. In this belief almost every thing of value has been removed from the city to the interior, or conveyed hither and to Macao. The city gates, except one, remain closed. Nothing of a serioos nature is likely to happen to the foreign factories, which are well protected by British and American ships of war.

Three Days Later.

The steamer Africa, with three days later news from Europe, arrived at New York on the 20th. The foreign papers are principally occupied in discussing the *hoax* of the downfall of Sevastopol. That stronghold was not at last accounts in possession of the allies, nor was it certain soon to be. There had been some fighting in the vicinity, however, which resulted favorably to the allies. From other points the news is quite unimportant.

Dead-Heads.—On the New York and Erie Railroad, according to very careful computations, the dead-heads would produce, if they paid regular fare, $160,000 a year—equal to 20,000 through-passengers, or nearly 60 per day. The records of "dead-heads" show that the free class consists mainly of men engaged in the freighting business, hotel-keepers and their clerks, members of the Legislature, and State-officers, City Councilmen and officers, Judges of Courts, clergymen, officers and employés of other roads, and favorites of superintendents and directors. The free passes to the press, about which there is so much noise and grumbling, amounted to less than one per cent. of the "dead-heads." On the New York and New Haven Road, there were 8174 free passes issued during the year, of which the press received 75! The whole investigation proved that the great cry of the press riding the roads to death was all moonshine, and that the real "dead-heads" were a class of people who had no business, by courtesy or interest, or *quid pro quo*, to a pass. [Tribune.

Missionary Murdered by Indians.—We find the following sad story in the St. Paul *Minnesotian*: "A lady from the neighborhood of Fort Ripley, now in St. Paul, brings information that the wife of Rev. Mr. Spencer, missionary at Red Lake, was murdered a short time since by a war party of Sioux Indians. Mrs. Spencer was sitting in her apartment after dark, when she was fired upon and killed instantly. She was an estimable lady, who had resided several years with her husband as a missionary among the Chippewas. Red Lake is entirely within the Chippewa country, and the murderers were no doubt a war party of Sioux, who were out in quest of Chippewa scalps."

The Liquor Law in Connecticut.—In Stonington, Conn., on the 17th ult. a town meeting was held, for the purpose of considering a petition from twenty-five enemies of the prohibitory liquor law, asking that no money be appropriated by the town for the sale of liquors for mechanical and other purposes. The petition was voted down by the friends of the law, who then adopted this resolution: "*Resolved*, That it is the sense of this meeting, that the sole object of the petitioners, at whose instance this meeting was called, is to defeat the ends of the law, and that we regard it as one of a series of concerted plans to bring the law into dispute, by misrepresentations and other dishonorable means."

Arnold Douglas having forced upon the country his plan for getting Slavery into Kansas, Mr. Frederick Douglas announces his plan for keeping Slavery out of it. This plan is simply the settlement in Kansas, at the earliest possible period, of a large and well-disciplined body of free Colored people from the Northern States. "There is nothing," says Mr. Douglas, "confessedly, which the slaveholder more dreads than the presence of a numerous population of industrious, enlightened, and orderly colored men. Where they are to be, he will be careful not to come."

Uncurrent Money.—*Thompson's Bank Note Reporter* says: The smoke of the panic has cleared away sufficiently to enable us to fix on rational quotations:

All Wisconsin	1¾ dis.
All Ill. except Chicago	1¾ dis.
All Chicago Banks	1 dis.
All Ind. Free Banks	2¼ dis.
Indiana State Bank	1¾ dis.
Kentucky and Missouri	1¾ dis.
Ohio	1½ dis.
Tennessee	2½ dis.
Virginia	1 dis.
North Carolina	1⅜ dis.
S. Carolina and Georgia	1½ dis.
Mobile and New Orleans	1¾ dis.
New England and Philadelphia	¼ dis.
Albany and Troy, &c.	¼ dis.
New York State	⅜ dis.
Canada	1¼ dis.
Michagan except Washtenaw	1¼ dis.
Honesdale, Penn.	½ dis.
Erie, Penn.	1¼ dis.
South Royalton, Vt.	1 dis.
BROKEN BANKS.	
Drovers', St. Lawrence Co., N. Y.	12½ discount.
Carthage, N. Y.	12½ discount.
Farmers' and Mechanics', Kent Co., Md.	25 discount.
Cochituate, Boston	40 discount.

SUMMARY.

A number of citizens of Eden Valley, Erie Co., N. Y., were endeavoring to remove an old bridge, over Eighteen-mile Creek, for the purpose of substituting a new one, on the 16th inst., when the timbers gave way, and all the persons engaged on the bridge, with the bridge, were thrown into the creek. There were forty persons on and under the bridge when it gave way. Of these, two, Deacon John Carter and Curtis Hubbell, two of the most prominent and estimable citizens of that town, were so fatally injured that they lived only a few hours, and five were badly wounded.

The Syracuse and Binghampton Railroad is opened throughout. The new road is eighty miles long, crosses no large streams, and has little or no rock-cutting, but rises by a pretty heavy grade from Syracuse some twenty miles to Tully, on the south line of Onondaga County, where it strikes the head waters of a branch of the Chenango, thence following the course of that stream and descending by easy grades through Cortland, Chenango and Broome Counties to the Susquehanna River and Erie Railroad at Binghamton.

A Utah correspondent of the St. Louis *Republican* says that Lieut. Beckwith has succeeded in finding a new route from Great Salt Lake City to Carson Valley, which, in addition to being as good or better than the old northern routes for grass and water, &c., shortens the distance to California at least one hundred and fifty miles. The road is considered good, and on many accounts it will doubtless be far preferable to the old one.

We learn from the Rockford (Ill.) *Democrat* of the 3d, that in the town of Howard, Winnebago County, on Saturday, Sept. 24th, five out of one family—father, mother-in-law and three children—were in the space of a few hours hurried into eternity. They were all well in the morning and ate a hearty breakfast, but ere night five had ceased to exist. It is thought by some that poison was the cause—by others that it was cholera.

The total loss of life by the burning of the steamer Princess on the Mississippi, a few days since, was as follows: Mrs. Wise and child, Miss Wilson, a little boy, Andy Thompson, Jr., the pilot, George Barritt, the first engineer, two negro women, and fifteen hands and slaves belonging to the boat. The boat was entirely destroyed, with her cargo of 3,000 bales of cotton.

The Grand Jury of Richland District, S. C., among its presentments, has recommended the reöpening of the African slave-trade! They set forth its supposed advantages, and even necessity, to the South, and justify its humanity and morality! All this is in entire keeping with the ridiculousness of the application which they propose to make to the General Government to remove the present restrictions on that trade.

A dispatch dated Halifax, Tuesday, Oct. 17, 1854, says: The screw-steamship Osprey, from St. Johns, N. F., the 11th inst., contrary to general expectation, brought no other tidings relative to the passengers of the ill-fated Arctic. The only remaining hope, therefore, is that some of the missing passengers may have been rescued from pieces of the wreck by passing vessels which have not reached any port.

The parties already sent out by the New York Kansas League have amounted altogether to about 600 or 700 persons, and among them have been a number of families. 1,000 or more are preparing to follow this month, many of whom belong to the American Settlement Company, whose leaders went about three weeks since to choose a location, occupy a large tract, and lay out a city.

Kissane, the supposed forger, was arrested a few days since at Cuba, on the New York and Erie Railroad. When he leaped off at Hornellsville, a freight train was standing on the switch. He managed to secrete himself between two freight-cars, and when they moved on he was carried along with them. He was arrested by the same officer who had him in charge.

In the United States Circuit Court for the Northern District of New York, the Jury have returned a verdict of $700 for the plaintiff in the case of Nathaniel B. Powers vs. John Wait, Leaverett Moore and Lebbens Booth, for infringement of letters patent for improvements in the method of setting blocks for printing oil-cloths.

The Harrisburgh *Herald* states that on the 3d inst. a drover undertook to drive about nine hundred sheep across the Susquehanna River near Liverpool, Pa., and lost seven hundred of them. The citizens went to the rescue with boats, and with a great deal of difficulty succeeded in rescuing about two hundred.

Turkeys are selling in New York at 14 and 15 cts. per lb., live weight. This is equal to 17 cts. as ordinarily dressed, or 20 cts. drawn and ready for the spit. It will pay to fat turkeys at that.

The ground was covered with snow to the depth of two inches in Montreal on Monday morning, Oct. 16th. The hills of Vermont were likewise white with snow on the same day.

The snow storm on Monday, Oct. 16th, seems to have been somewhat extensive through Canada East, Maine, New Hampshire, Vermont, and the north part of Massachusetts.

The Syracuse *Standard* understands that Nelson, who is charged with robbing the Post Office at Keesville, and escaped from the Troy jail, a few nights since, passed through Syracuse, on his way to Canada by way of Oswego. He is a son of the celebrated Canadian patriot, Wolfred Nelson, and has probably escaped to Canada.

A regular manufacture of Egyptian antiquities goes on at Birmingham. They are exported to the banks of the Nile, and sold at a profit by the Arabs to incautious travelers. Malay Kreeses are also manufactured, which are sold as the "genuine article" to the unwary voyager at Pinang, Malacca, and Singapore.

A letter from Samuel C. Pomeroy, now in Kansas, speaks of the country as very beautiful, "and no humbug," and thinks the contest there between freedom and slavery by no means certain to result immediately in victory to the former. It will, he says, be long and hotly contested.

The Chicago Times says: Visiting the Michigan Southern Railroad depot a few days since, we heard by accident that a contract had been made with that road for the delivery of flour from St. Louis to New York at $1 70 per barrel, and that already over thirteen thousand barrels had been carried.

The Syracuse and Binghamton Railroad was formally opened on Thursday last by excursion trains over the track, and a dinner and speeches at Syracuse, at which much enthusiasm prevailed, and the highest anticipations of the value and prospects of the enterprise, were indulged in.

Capt. Inglefield sends dispatches to the Admiralty from the Arctic regions, reporting the discovery of extensive mines of good anthracite coal on the coast of Greenland in about latitude 71°. This coal will prove valuable should screw ships be sent there for whaling, as is very likely to be done.

A Bangor correspondent of the Boston *Post*, writing Oct. 9, states that much excitement had pervaded the commercial community in that city for the past two days, in consequence of the failure of Charles Cooper & Co, of Bangor, and the suspension of the Ellsworth Bank.

The celebrated Warm Springs, in Bath County, Va., were sold at auction on the 1st inst., for the sum of $50,000—Messrs. Mays, Francisco, and a gentleman residing in the neighborhood, were the purchasers. There are about 3,000 acres of grazing land attached to the Springs.

Under the law and regulations of the Post-Office Department, it is held that postage can not be prepaid on regular newspapers or periodicals for less time than one quarter; and in all cases postage must be paid on such matter at the commencement of a quarter.

In New York, on the 20th inst., sixty-two persons were arrested by the Sixteenth Ward Police, under command of Capt. Stephenson, for selling liquor without license. The prisoners were taken before Justice Stuart at Jefferson Market, and held to bail in the sum of $300 each to answer the charge.

Indiana Free Bank Bills are now at a great discount, and are not used in trade. The Chicago *Journal* states that a number of the banking houses there refuse the notes of all the Indiana free banks. The same decision has been agreed upon by the management of the Railroads entering that city.

The brig Sierra Leone, formerly the Lyra Ann, cleared from New York on Wednesday of last week, for the west coast of Africa, and was seized by the authorities on the ground of being intended for slave trading. The District-Attorney and several revenue officers were on board of her during the day.

There is a man in Southwick who has a collection of 250 dozen live pigeons, which he is fattening for market. They consume fifteen bushels of corn in one week. Others in the same town have smaller quantities on hand.

The Pawtucket *Gazette* learns that the old stone-mill lot in Newport, R. I., has been secured for a public park. The citizens have subscribed $5,000, which, with the $10,000 legacy from the late Judah Touro, for that object, makes up the requisite sum.

On Sunday, Oct, 15, snow fell at Watertown, Jefferson County, N. Y., so that the boys took their first bout at snow-balling. On Monday morning the mud was frozen quite stiff.

New York Markets—October 23, 1854.

Ashes—Pearls $6 25; Pots 7 00.

Flour and Meal—Flour 8 12 a 8 44 for common to good State, 8 43 a 8 75 for common to good Ohio, 10 00 a 10 50 for extra Genesee. Rye Flour 6 00 a 7 00. Corn Meal 4 37 for Jersey, Buckwheat Flour 4 00 a 4 18 for 100 lbs.

Grain—Wheat has advanced slightly, and is selling at 2 00 for prime white Canadian, 2 25 for good white Genesee. Rye 1 15 a 1 17. Barley 1 20 a 1 25. Oats 50 a 52c. for State, 54 a 56c. for Western. Corn 79 a 80c. for Western mixed, 82 a 83c. for round yellow.

Provisions—Pork 11 31 for prime, 12 37 for mess. Beef 6 00 for new country prime, 11 00 for new country mess. Lard 9¾ a 10½c. Butter 13 a 18c. for Ohio, 18 a 22c. for State. Cheese 9 a 10½c.

Hay—65 a 75c. per 100 lbs. for shipping.

Potatoes—2 00 a 2 50 per bbl. for Pinkeyes, 2 50 a 3 00 for Mercers.

Seeds—Clover 11 a 11½c. Timothy 3 00 for mowed, 3 75 for reaped. Flaxseed 1 65 a 1 75.

Tallow—12½c. for Butchers' Association.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

DIED.

In Leonardsville, N. Y., Oct. 20th, Mr. George O. Clarke, in the 25th year of his age. In the death of Mr. C. our community has suffered the loss of a very amiable and much-loved young man. He has been married one year and one month, and has left a widow and parents to lament his loss—which is, however, greatly relieved by a very satisfactory evidence that he sleeps with Jesus.

LETTERS.

Wm M Fahnestock, Benj Clarke, G R Wheeler, S S Griswold, L Babcock, Benjamin M axson (right,) W B Maxson, J R Irish, Wm M Jones, H V Dunham, J Whitford, H B Lewis, G S Crandall (sent the Tracts,) Stillman Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

David P Rogers, Waterford, Ct	$2 00	to vol. 11	No. 52
C Matterson, Rockville, R I	2 00	11	52
Reese Ayars, Shiloh, N J	2 00	11	52
Geo R Wheeler, Salem, N J	2 00	11	52
Enos W Peck, Plainfield, N J	2 00	12	13
H B Lewis, Albion, Wis	2 00	11	52
Russell W Green, Berlin	2 00	11	52
J D Ayars. Wirt	2 00	11	36
Peter Burdick, Nile	2 00	11	52
Ethan Clarke, Leonardsville	2 00	11	52
Lot Crandall, DeRuyter	50	11	39
O H Rogers, New York	84	11	52

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

The location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

On hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Me*[illegible] bound together, in cloth and leather. Price in [illegible] $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

To Persons out of Employment.

BOOK AGENTS WANTED, to Sell Pictorial and Useful Works for the Year 1855.

WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best Books issued in the Country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as will enable them to make from $3 to $5 a day profit.

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Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.
GEO. H. PEGRAM, Sup t.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. Inland Route, without change of cars or detention, carrying the Eastern Mail.

The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. John G. Bowne, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from Pier No. 2 N. R., first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the mail train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The natural advantages of this route are superior to any other. Being shorter and more direct, the trip is more pleasantly and expeditiously performed, while passengers can always rely on reaching their destination in advance of those by either of the other routes.

The COMMODORE, from New York—Monday, Wednesday, and Friday. From Stonington—Tuesday, Thursday, and Saturday.

The C. VANDERBILT, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New-York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

Supreme Court.

IN the matter of the taking of lands for a new RESERVOIR, between 86th and 96th-sts. and the 5th and 7th-avs., in the City of New York. To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto, or interested in the lands and premises above mentioned, or any part thereof: Notice is hereby given, that you are required to appear before the Commissioners of Appraisal in the above entitled proceeding, at their office, No. 293 Broadway, third story, front room, at 10 o'clock A. M., on any day, (Sundays excepted,) on or prior to the 21st day of October next; and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known to the said Commissioners, or be fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. Dated New York, Sept. 1, 1854.

EDWARD C. WEST,
ABRAHAM TURNURE, } Commissioners.
DANIEL DODGE,

Robert J. Dillon, Counsel to the Corporation.

N. B.—All papers published in the City of New York are requested to publish the preceding notice until the 21st day of October next, once in each week, and to send their bills, with affidavits of publication, to the office of the Counsel to the Corporation, to be paid on the final taxation of the proceedings. 2t

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations*, etc., made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited. A. MENEELY'S SONS, West Troy, N. Y.

Miscellaneous.

The Loss of the Arctic.

The deep interest everwhere felt in the particulars of the loss of the Steamer Arctic, induces us to give below several reductions and extracts calculated to elucidate the matter:—

Statement of Capt. Luce.

The Arctic sailed from Liverpool, Wednesday, Sept. 20, at 11 A. M., with 233 passengers, and about 150 of a crew. Nothing of special note occurred during the passage, until Wednesday 27th, when at noon we were on the Banks, in lat. 46° 45' N., and lon. 52° W. steering west by compass.

The weather had been foggy during the day; generally, a distance of half to three-quarters of a mile could be seen, but at intervals of a few minutes a very dense fog, followed by being sufficiently clear to see one or two miles. At noon I left the deck for the purpose of working out the position of the ship. In about 15 minutes I heard the cry of "Hard starboard" from the officers of the deck. I rushed on deck and had just got out when I felt a crash forward, and at the same moment saw a steamer under the starboard bow, and at the same moment she struck against our guards and passed astern of us.

The bows of the strange vessel seemed to be literally cut or crushed off for full ten feet, and seeing that she must probably sink in a few minutes, and taking a hasty glance at our own ship, and believing we were comparatively uninjured, my first impulse was to endeavor to save the lives of those on board the sinking vessel. The boats were cleared, and the First Officer and six men left with one boat, when it was found our own ship was leaking fearfully.

The engines were set to work, being instructed to put on the steam pumps, and the four deck pumps were worked by the passengers and crew, and the ship headed for the land, which I judged to be about 50 miles distant. I was compelled to leave my boat with the First Officer and crew to take care of themselves. Several ineffectual attempts were made to stop the leak by getting sails over the bows, and finding the leak gaining on us very fast, notwithstanding our own powerful efforts of keeping her free, I resolved to get the boats ready and as many children and ladies placed in them as possible. But no sooner had the attempt been made than the firemen and others rushed into them, in spite of opposition.

Seeing this state of things, I ordered the boats astern, to be kept in readiness until order could be restored, when to my dismay I saw them cut the rope in the bow, and soon disappear astern in the fog. Another boat was broken down by persons rushing at the davits, and many were precipitated into the sea and drowned. This occurred while I had been engaged in getting the starboard guard boat ready, and placed the second officer in charge, when the same fearful scene as with the first boat was being enacted, men leaping from the top of the rail, twenty feet, pushing and maiming those who were in the boat.

I then gave orders to the second officer to let go and row after the ship, keeping under or near the stern, to be ready to take on board women and children as soon as the fires were out and the engines stopped. My attention was then drawn to the other quarter-boat, which I found broken down, but hanging by one tackle. A rush was made for her also, and some fifteen got in and cut the tackle, and were soon out of sight.

I found that not a seaman was left on board or carpenter; without any tools to assist us in building a raft as our only hope, and the only officer left was Mr. Dorian, the third mate, who aided me, with the assistance of many of the passengers, who deserve great praise for their coolness and energy in doing all in their power up to the very latest moment before the ship sunk.

The Chief Engineer, with a part of his assistants, had taken our smallest deck-boat, and before the ship went down pulled away with about fifteen persons. We had succeeded in getting the fore and main yards and two topgallant yards overboard, together with such other small spars and materials as we could collect, when I was fully convinced that the ship must go down in a very short time, and that not a moment was to be lost in getting the spars lashed together to form a raft—to do which it became necessary to get the life-boat, our only remaining boat, into the water.

This being accomplished, I saw Mr. Dorian, the chief officer of the boat, taking care to keep the oars on board to prevent them from leaving the ship—hoping to get most of the women and children in the boat at last. They had made considerable progress in collecting the spars, when an alarm was given that the ship was sinking, and the boat was shoved off without oars or any thing to help themselves with; and when the ship sunk, the boat had got clear probably an eighth of a mile to leeward.

In an instant, about a quarter to 5 P. M., the ship went down, carrying every soul on board with her. I soon found myself on the surface after a brief struggling, with my own helpless child in my arms, when again I felt myself impelled downward to a great depth, and before I reached the surface a second time, had nearly perished, and lost the hold of my child.

As I again struggled to the surface of the water, a most awful and heart-rending scene presented itself to my view. Over 200 men, women and children struggling together amid pieces of every kind of wreck, calling on each other for help, and imploring God to assist them. Such an appalling scene may God preserve me from ever witnessing again.

I was in the act of trying to save my child when a portion of the paddle-box came rushing up edge-wise, just grazing my head, falling with its whole weight upon the head of my darling child. Another moment I beheld him lifeless in the water. I succeeded in getting on to the top of the paddle-box in company with eleven others—one however soon left for another piece, finding that it could not support so many.

Others remained until they were, one by one, relieved by death. We stood in water at a temperature of forty-five degrees up to our knees, and frequently the sea broke directly over us. We soon separated from our friends on other parts of the wreck, and passed the night, each one of us expecting every hour would be our last. The wished-for morning came, surrounded with dense fog, not a living soul to be seen but our own party, seven now being left.

In the course of the morning we saw some water casks and other things belonging to our ship, but nothing that we could get or afford us any relief. Our raft was rapidly settling, as it absorbed the water. About noon, Mr. S. M. Woodruff of New York was relieved by death. All the others now began to suffer very severely for want of water, except Mr. George F. Allen and myself.

In that respect we were very much favored, although we had not a drop on the raft. The day continued foggy, except just at noon, as near as we can judge, we had a clear horizon for about half an hour, and nothing could be seen but water and sky. Night came on thick and dreary, with our minds made up that neither of us would again see the light of another day, for very soon three more of our suffering party were relieved by death, leaving Mr. Allen, a young man, and myself.

Feeling myself getting exhausted, I now sat down for the first time, about 8 o'clock in the evening, on a trunk which providentially had been found on the wreck. In this way I slept a little through the night, and became somewhat refreshed. About an hour before daylight—now Friday, the 29th—we saw a vessel's lights near us.

We all three of us exerted ourselves to the utmost of our strength in hailing, until we became quite exhausted. In about a quarter of an hour the light disappeared to the east of us. Soon after daylight a bark hove in sight to the north-west, (the fog lighting) steering apparently for us, but in a short time she seemed to have changed her course, and again we were doomed to disappointment; yet I felt hopes that some of our fellow sufferers might have been seen and rescued by them. Shortly after we had given up all hopes of being rescued by the bark, a ship was discovered to the east of us, steering directly for us.

We now watched her with the most intense anxiety, as she approached. The wind changing caused her to alter her course several points. About noon they fortunately discovered a man on a raft near them, and succeeded in saving him by the second mate jumping over the side and making a rope fast around him, when he was got on board safely. This man saved proved to be a Frenchman who was a passenger on board the steamer which we came in collision with.

He informed the captain that others were near on pieces of the wreck, and going aloft he saw us and three others. We were the first to which the boat was sent, and safely taken on board about 3 P. M. The next was Mr. James Smith of Mississippi, second class passenger. The others saved were five of our firemen. The ship proved to be the Cambria of Halifax from Glasgow, bound to Montreal, Capt. John Russell, who commanded the bark Jesse Stevens, and was rescued by Capt. Nye of the Pacific.

The Ebenezers.

From the Niagara Democrat.

It has lately been announced, that this singular and yet permanently successful community are desirous of breaking up their establishment in order to remove to some of the new States or Territories at the West, where they can obtain a larger domain! and perhaps with the additional motive of becoming more isolated than they can be in their present location. It is stated that they have been offered $5,500,000 for their property, which is $500,000 short of their asking price.

Their domain is eight miles from the City of Buffalo, on the Old Seneca Reservation. The agents of the Society purchased about 6,000 acres of the land of the Ogden Company soon after the Gillett Treaty, in 1842; and about 3,000 have been added by subsequent purchases. A large portion of it is very large fields more thoroughly cultivated than any lands in Western New York; indeed, it is almost garden, instead of field cultivation. Their farm buildings, especially their immense barns, are specimens of convenience and capacity, in all their appointments, which we have never seen excelled in this class of buildings.

They reside principally in three separate villages, that have a quiet rural aspect; the buildings, of brick and wood, plainly but substantially constructed. There is valuable water-power upon the streams we have named, which they have improved by the erection of saw-mills, woolen and cotton maufactories, and for other manufacturing purposes. They excel in woolen manufactures, broadcloths, cassimeres, and flannels, especially; and they have among them some superior artists. They have large flocks and herds; and what is singular in this country, their sheep are under the care of shepherds. Order, system, neatness, characterize their wide domain throughout. Work, work, work, is the order of the day with them—industry as steady as the movements in a tread-mill; and in their working ranks, without much distinction of sex, in field and forest, gardens, manufactories and mechanic shops, are embraced all ages, from seven years upward. The population is now about 2,000.

It is a communist, or common-property association, of a distinct religious type; Protestant, but what kind of Protestants we are unable to state. Whatever their faith is, they are extremely devout; and as we should judge, sincere, and even severe in their religious observances. They "marry and are given in marriage;" but what will be regarded as most extraordinary, they are practical Malthusians when the economy of their organization demands it. We have been told, that when they contemplated emigration to this country, in view of their then condition, and what they must encounter in fixing a new home, they concluded there should be no increase of their population by births, for a given number of years; and the regulation was strictly observed. But a glance at the flocks of "juveniles" in their community now, would be evidence that to "multify and replenish the earth" was a part of their religious creed.

The organization had its rise in Germany, on the banks of the Rhine, and has existed nearly an hundred years. They have an elective board of Governors, or elders—thirty in number—upon whom devolves all the legislation of the community; but they appoint a single executive officer, upon whom devolves the entire superintendence of their varied enterprises. In addition to their other enterprises, they are becoming large money lenders. We know little of the details of the internal policy of these very successful and flourishing communists, beyond the fact that it is entirely voluntary; a member of the community is at any time at liberty to withdraw from it, and to draw out of the common funds all he has contributed, and its proportionate increase.

Our readers who are familiar with their Bibles—as we are to presume they all are—will readily infer what is the scriptural derivation of the name "Ebenezers."

Indian Life.

Nothing dashes so effectually one's romantic notions of Indian life as the details of it, seen in the tent or wigwam—the total absence of those minor proprieties which we cannot separate from any tolerable condition of existence. The Indian seems not to have a trace of the bump of order—every thing within the poetic wigwam is awry or in confusion. It is smoky, in cool weather at least; the ashes lie about the centre; the earthern floor is cold or damp; the pappooses sprawl and squall about the ground; the dogs snarl and fight in the corners; utensils, blankets, weapons, lie any where or every where, certain (we had supposed civilized) vermin infest every thing, carrying undisputed sway by day as well as by night, to the terror of civilized visitors. The Indian dogs are almost as numerous as the Indians themselves, and a more heinous, wolfish, rascally race of brutes, you never saw. They are long, lank, scrawny, cowardly-looking creatures, out of whom the hard romance of Indian life seems to have extinguished the last aspiration of even a dog's sentimentality. They appear starved and chopfallen, and consciously mean for being found here out of the bounds of civilization. And poor brutes! they have a hard enough fate of it; there are no superfluous amounts of offal from the Indian tables for them, except occasionally after a successful hunt, and they are literally meagre and ravenous for food. Why is it that the lowest canine breeds, the most misshapen curs, congregate so abundantly about the lowest conditions of human life? Did you ever know a drunken Irishman's home, whether in cellar or garret, to be without one? Our low suburban negro houses around most of the Northern cities, are often little more than kennels for them. And here in the far-off primeval woods, the same meagre, miserable looking cur abounds and starves among the Indian wigwams. Our camp was alive with them; there was a sort of Indian beadle or sexton, whose chief duty it was to keep them off from the seats of the congregation in time of public service; at every interval in the sounds of worship, by night or by day, their wolfish concerts could be heard ringing through the forests, and when a well-picked bone (for they get none other) happened to be thrown by an Indian to one of them, it turned a large section of the camp into a canine battle ground, and set the woods resounding with howl.

Cleanliness is almost an unknown idea among Indians, except in the most thoroughly reclaimed Christian families. My friend F., who had known them for years, insisted in the outset upon our taking some hard provisions with us, affirming that it would not be possible to stomach their cookery, if we should happen to need it. We had hardly walked around the camp once before the propriety of his suggestion became irrefragible, and the next morning, when the squaws, nearly every one of them with a pappoose on her back, marched in procession around the camp to take leave of us, we had full demonstration of Indian notions of cleanliness. Among all the children there might have been three or four whose faces seemed to have been washed and their heads combed within the last week, but others eyed us from the backs of their mothers with unsopbisticated aboriginal faces and heads. Some of the little heroes seemed literally painted dirt; and as the march began, we were admonished by an experienced friend to shake hands with a stout glove on and a well-extended arm. [National Magazine.

An Eccentric Will.

Mr. Railing, of New Hampshire, (Eng.) was among the victims of the last railroad accident between Brighton and London. His heirs, after having paid him the customary funeral honors, did what all heirs do in similar cases, opened the will of the deceased, to ascertain what share each was to have in his posthumous liberalities. As he had never given a penny to either of his relatives, during his lifetime, they expected to be the richer, now that he was no more. One may imagine the surprise caused by the first line of the will:

"This is my testament. I give and bequeath all my goods, present or future, movable or immovable, in England or on the Continent, to that railroad company on whose road I have had the happiness to meet with death, that blessed deliverance from my terrestrial prison."

Further on, the testator gives his reasons for his bequest. The idea had taken firm possession of his mind, that he was destined to die a violent death, and the most desirable one in his view was that caused by the explosion of a locomotive. He traveled, therefore, constantly on the railroads in England, Belgium, and France. There was not a station where he was not known. All the conductors were familiar with his peculiar costume. He had narrowly escaped death several times. Once he was shut up in a car under water, another time he was in the next car to the one that was shattered, and he described with the greatest enthusiasm those terrible accidents, when he saw death so near, without being able to obtain it. Disappointed in Europe he went to the United States. He made frequent excursions on the Ohio, the Mississippi, the Ontario, the Niagara, but notwithstanding their frequent explosions, he returned with a whole skin. He was destined to be crushed under a car of the mother country. It is said that the relatives will attempt to break the will on the ground of insanity, but it is probable that the railroad will win the suit in spite of the proverb that the murderer never inherits from his victim.

Anecdote.—A collector of Church-rates in England called upon a Quaker who kept a dry goods store, for the usual sum; the latter said, "Friend, is it right that I should pay, when I never attend the Established church?" "The church is open to all," answered the collector, "and you might have attended if you had a mind to." The Quaker paid the money, and on the next day sent the collector a bill for broadcloth. The man came immediately, and, in a great passion, asked the meaning of it, declaring that he never had a single article from his store. "Oh!" said the Quaker, rubbing his hands, "the store was open for thee, and thou mightest have had the cloth if thou hadst a mind."

From the New England Farmer.

The Song of the Farmer.

BY THE "PEASANT BARD."

Give to the lord his palace grand,
And halls of splendid pride;
A fig for all his dignities,
And all his pomp beside!
Give me the Farmer's peaceful home,
Beneath the maples high,
Where Nature's warblers wake the song,
The waters prattling nigh.

The citizen may love the town,
And Fashion's gaudy show;
The brilliant pageanty of Art
May please the eye, I know;
But Nature's charms delihgt the heart,
All simple though they be;
The acres broad, the streamy vales,
The lowing herds for me!

What though the bronze is on our cheek,
Toil-calloused is our hand,
With honest pride we stand erect,
The nobles of the land;
For "patriot Truth," that spirit bright,
In this wide world so rare,
Points proudly to the Farmer's home,
And cries—My own are there!

CHORUS.

Then here's to him who tills the soil,
The true, the strong, the brave!
Without him Art would fly the land;
And Commerce leave the wave;
And yet no frown of hauteur cold
Distains his manly brow;
Hail to the Farmer! thrice all hail!
Lord of the mighty plough!

Cows and their Milk.

Though addressed to the farmers of the Green Mountain region, the following remarks from the Vermont Watchman are worthy the attention of the dairymen in other meridians—wherever the production of rich milk, and good butter and cheese, are prominent objects:—

"No part of the business of a farmer requires more skill and attention than the dairy. If judiciously managed, it is profitable. If badly managed, it is worse than useless. To obtain the best cows for the dairy, subject the milk to the test of comparison, one with the other. Keep those which give the most and the richest milk for breeders and the dairy, and sell the rest to the drover or the butcher. It is not so much the amount of milk a cow gives per day, as the cream her milk produces, which constitutes her value as a milker.

Having thus ascertained the best cows, the next consideration is the keeping they are to receive. Much, very much, depends on this. It is unreasonable to expect from the very best of cows either butter, or cheese, or beef, to any valuable extent, if fed merely on dry hay in winter, or kept in a poor and sour pasture in the summer. Roots of various kinds should be raised in abundance by every dairyman who hopes to profit by his vocation, and the food of cows should be varied in the winter, from week to week; kept clean and warm, and enjoy fresh air every day in the week, Sundays not excepted. It has been found by experiment, that a cow fed on grass, in a good and sweet pasture, (hill pastures are the best) will yield a greater quantity of milk than if fed upon any other food. We have thoroughly tried the experiment, and have no doubt of the fact.

There is nothing like a clean Green Mountain pasture, free from brakes and filthy and sour weeds, upon the hill sides, to fill a milk-pail or a churn; and in the winter, for the same purpose, there is no better food than sweet meadow and mountain hay, and the stocks of corn; and for roots, the carrot, rùtabaga, mangel wurzel, the turnip and sugar beet. Try this course of feeding, try it faithfully, brother farmers, and our word for it. you will have good cows, abundance of rich milk, good butter, and fat cheese, provided you do not skim the milk of which the latter is made.

And now a little about milk. Let us talk the matter over. Milk obtained from cows in the morning is generally richer than that obtained in the evening, and usually less in quantity. It is equally true that some pasture grounds are much better than others for the production of rich milk. Examine the kind of grass, and the nature of the soil in the pasture producing the best milk, and stock other pastures, of a similar soil, with the same kind of grass. The subject of sweet pastures or good grazing grounds has not received that attention which its importance demands."

Scottish Harvest Scenes.

A large quantity of the wheat is now down, and everywhere the fields are filled with laborers plying the sickle or binding the sheaves. It is a most animating sight. Where the field is large, and the grain heavy, the proprietor engages a large number of hands, to be ready on a fair day to enter the field. I have seen from fifty to a hundred engaged at one time. It is said that a hundred are sometimes seen at work in a single field. They are men and maidens. The women are as expert with the sickle as the men. Their wages are less; but it appeared to me, as I looked on, that their work was not any less than the men's. When first I saw women at work in the fields, as I did every where on the Continent, I felt, as an American naturally would feel, a mingled pity and disgust. But it is wonderful how soon such things cease to affect us. Here, in Scotland, it actually has come to look picturesque and agreeable. The women—especially the young women—seem to enter into it as a sort of frolic. They form quite an item in the tableaux. They wield the sickle with dexterity and gracefulness. I have seen a woman in a shop bargaining for one of these instruments, and examining its edge and remarking upon it with all the nice discrimination of an experienced reaper. I have seen it upon her shoulders, as she marched to or from the field; I have seen it flash in her hand as the corn fell before it, while, with a graceful movement of the arm, she caught the falling grain and laid it in its proper place. The men with their red caps, and the women with neat white plaided ones, move together, and before them rapidly disappears the standing corn, whilst behind them another group, in close pursuit, gather and bind the falling stalks. The older women have a sort of loose, short gown and cap, rendering their movements easy and unembarrassed; whilst the lasses indulge in something more fanciful, as a white or brown flat on the head, and the dress fitted to the form, and neatly tucked up, so as to keep out of their way the otherwise too flowing skirt.

All look contented and happy. The bright eye flashes from under the freckled brow, the joyous laugh is heard, and the whole scene is one of pleasurable excitement. Good spirits, good appetites, good temper, and good health, are all attendant on this rustic and social occupation. There is no ennui known upon these "bonnie lassies." There is no dyspepsia, no spinal complaints, no nervousness, no low spirits. It is true they have a somewhat bronzed complexion, a hand not the most delicate, a foot cased in rather rough leather. Their waists are not very small, nor have they a mincing gait. [Traveler.

"Cut loose again, Mister."

A friend of ours, who is a most accomplished salesman, and who is kept very busy in one of the up-town dry goods houses, was complimented, not long since, in manner and form as follows, to wit:—

He had a countryman in the store, and was showing him a very handsome piece of ladies' dress goods, not with any hope of selling it; still there was some slight chance, and besides, it is necessary, so our friend avers, to keep constantly in practice. So he dashed ahead in fine style—praised the richness of the pattern, extolled the texture of the fabric, held it up to a favorable light, vouched for its ultra fashionableness, and, in short, let loose a torrent of eloquence, in which it was difficult to distinguish which was the most flattered, the taste of the admiring rustic, or the quality of the magnificent *mousseline.* Bumpkin's eye flashed with gratified pride at the complimentary allusion to himself, and concealed astonishment at the development of beauty in the goods, and fluency in the salesman. Catching our friend by the arm, he exclaimed, "Stop right here one minute!" and dashed out of the store with two or three rapid bounds. Grodenap stood still, a little bothered, holding the bolt of goods across both hands, just as though he had frozen in the attitude in which he had so thoroughly impressed the rural gentleman. Meanwhile this last mentioned individual whisked two bouncing girls out of a carryall which stood in front of the store, and half pushing, half pulling them, brought them up in front of him of the fluent tongue: "Gals, stand there—right there, Sally; and now, Mister, *cut loose again! I just want the girls to hear you!*"

It is almost needless to say, in view of the peculiarity of the circumstances, that our friend was utterly overwhelmed with his emotions, and for once in his life failed in his utterance—to the great disappointment of both father and daughters.

Cisterns.

Look well to your cistern. To any one who has examined the contents of a cistern, it is evident that the water and dirt at the bottom often have a strong stench in them, while the water in the upper part of it is comparatively sweet and pure. This is owing to the animal matter that settles to the bottom, forming a mass of putrid carrion.

In all rain, river, and sea water, there are immense numbers of animals so small as to be invisible to the naked eye. Infuse a little pepper into it, to give activity to them, and then place it under a microscope, and it will be alive with animals. They are called *infusoria.* They are short-lived, and from their immense numbers, often form one-fourth of the rich mud at the mouths of our rivers.

So with the mud in the bottom of our cisterns. It is caused, principally, by the deposit of this animal matter, and undergoes decomposition, putridity, and produces stench, the same as any other animal matter. Unless it is cleansed out at least once a year, the water becomes the essence of carrion. To say nothing of the unpleasant smell, its use, undoubtedly, is often the cause of sickness and death. [Ohio Farmer.

Results of Artificial Fish-Breeding.—A correspondent of the Barnstable (Mass.) *Patriot* gives the following account of an early, and we presume the first, experiment in artificial fish breeding in this country: The tautog, we understand, was not originally found in Massachusetts bay, but was introduced about the year 1798. The skipper of a well-boat from Narraganset bay tried his luck on the Baston market with a boat filled with tautog. The voyage proved unsuccessful—Boston people having no acquaintance with these fish, would not buy, much to the chagrin of our adventurer. The circumstances becoming known among the merchants frequenting the Massachusetts Fire and Marine Insurance office, they, at the suggestion of either the late Crowell Hatch or Benj. Bussey, Esq., raised a purse of money for the skipper, and had all the fish let loose above Charles River ridge. Since that time they have gradually increased from so small a parcel as to now stock our coast wherever appropriate food can be found. It is well known, that our smacks or well-boats ply to New York filled with lobsters, and return empty of fish. If these boats could be induced to pass through Narraganset bay on their return, and fill up with scuppaugs and rock or black bass, we would soon have an abundance of these beautiful and delicious fish on our shores and the Vineyard Sound at this season. Both kinds of these fish are plenty and cheap on Narraganset bay.

Farms and Farmers.—Farms occupy two-thirds of the land of England. The number of the farms is 225,318; the average size is 111 acres. Two-thirds of the farms are under that size, but there are 771 of above 1000 acres. The large holdings abound in the south-eastern and eastern counties; the small farms in the north. There are 2000 English farmers holding nearly 2,000,000 acres; and there are 97,000 English farmers not holding more. There are 40,650 farmers who employ five laborers each; 16,501 have ten or more, and employ together 311,707 laborers; 170 farmers have about 60 laborers each, and together employ 17,000.

It has been calculated there are not fewer than eight thousand dwelling-houses in Manchester, England, without tanants at the present time, a larger number than was ever known before. It is accounted for by the high price of provisions and want of employment, having induced many families of the working classes either to go into lodgings, or to live two families in one house.

Gov. Slade arrived in Albany recently, accompanied by twenty-five young women on their way to the Far-West as teachers, under the patronage of the Educational Society. They are apportioned to Mississippi, Arkansas, Indiana, Illinois, etc. The Society has sent out over 400 teachers, some having gone to Oregon, California, and Texas.

The aggregate of the appropriations of the last Congress is $67,545,000.

Ayer's Cherry Pectoral.

"Wisdom shall bow down to it, and the great of the earth, shall kneel before it."

Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

Vermillionville, La., April, 1853.

Mons. le Dr. J. C. Ayer:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

Dr. J. C. Ayer:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.

G. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. Sands; retail by Rushton, Clark & Co., and by all Druggists everywhere.

Election Notice.

STATE OF NEW YORK—Secretary's Office, Albany, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

Sheriff's Office, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society
AT
NO. 9 SPRUCE-STREET, NEW YORK.

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$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

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The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

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" " " each subsequent insertion, 50
" " " six months, 6 00
" " " one year, 10 00
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E. J. Ma

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOL. XI.—NO. 21.

NEW YORK, FIFTH-DAY, NOVEMBER 2, 1854.

TERMS---$2 00 PER ANNUM, IN ADVANCE.

WHOLE NO. 541.

The Sabbath Recorder.

For the Sabbath Recorder.

DISINGENUOUS DISPUTATION.

"Pulchrum est accusari ab accusandis."

From a considerable experience of free intercourse with all classes of society, affording ample facilities to estimate literary tastes and habits, and as an Editor of a paper devoted to the advancement of Education and Science, more than twenty years since, I have become perfectly convinced, that metaphysical disquisitions, and abstruse hypotheses in science and theology, are, generally, very unpalatable and unprofitable subjects to most of the readers of a hebdomadal print, and are mostly laid aside without perusal, by the great majority of its patrons. Persons who relish such reading, and desire to prosecute such inquiries, seek for them in the Quarterly Reviews, or in special Treatises; and being fully certified of that fact, I should never think of entering, voluntarily, upon an extended "*argument*" to advance or refute any system of Science, Philosophy, or Theology, in a weekly newspaper. Isolated portions, or principles, may be discussed in some faint degree, or to some slight extent, and a mere smattering be given to the general reader—a kind of one-sided view—but the true merits, or demerits, of a Science, cannot be discussed, satisfactorily, through such a restricted medium.

So perfectly convinced am I of the correctness of this position, I restricted myself in my article on *Stultifying the Scriptures*, to the one idea of the damage done to that precious Word of Truth, by the *follies* perpetrated by the professed friends of Revelation, in their futile attempts to make it harmonize with the "*geological fact*" of modern times; without pretending to designate the scope of all its mooted points, or refute, by extended "argument," the sophistry by which many of those fanciful theories—*reveries*—are pertinaciously maintained; for most of them are "*assumed*," and, therefore, do not call for "arguments" to overthrow them. It would be a Quixotic undertaking. I disclaimed all such purpose, on that occasion, and distinctly announced, that I should restrict my remarks to exposing the fallacy and the danger of tampering with *geological speculations*—to take a mere *glance at a few glaring absurdities*, which ingulf the faith, or at least the consistency, of Believers in Revelation, by making void the Word of God, when led into the bogs of Infidelity, and left there to be overwhelmed by their *folly*. I confined myself to that one proposition, without rambling into any other, or every thing else; and treated in a manner that such *follies* deserve when they become *presumptuous*, not with "arguments," but with the *lash of satire*; on the scriptural principle: "Answer a fool according to his folly, lest he be wise in his own conceit." I took what I regarded the shortest and most effectual way of knocking that conceit out of the abettors of like follies. Satire, it is true, is a hazardous undertaking, but sometimes the masses have more difficulty to comprehend that style, than the writer has to pen it, and for want of that understanding, blunder egregiously in their reading of it. Notwithstanding a writer of that class may be misunderstood, to some extent, still it is oft-times perfectly legitimate, and constitutes the most efficient weapon, "to shoot at folly as it flies.' I am happy, however, to find some who do not make such clumsy readings of it, and feel no discomfort, whatever, at one writer designating the same passage, "sarcastic severity," that another, disingenuously, denominates "a clumsy attempt at paraphrase," and denounces as "misrepresentation"—"baseless assumptions."

Having anticipated the ire of blind devotees to the "geological fact," I designed to let my original article speak for itself, and maintain an imperturbable silence to their disingenuous imputations; and had I not felt called upon to respond to the *compliment* to spend "a few weeks in traversing the geological formations of Central and Northern New York," I do not suppose, nay, I am confident, I should not have penned another line on the subject; but having done so, and being placed in a false position by "D. E. Maxson," I feel myself constrained to add a few more remarks, to refute a breach of propriety—not to call it absolute calumniation; and not wishing to appear again in this kind of unamiable contest, have waited, patiently, until all the fume and froth of sensitive Would-be-Geologists should evaporate, as the Brewer patiently waits the flow of foam and yeast from his beer barrels, to see whether there be any thing left behind after the completion of the process of fermentation. I have waited, patiently, but to little purpose, for those great efforts have turned out much like Sambo's expression, when he exclaimed: "More noise dan wool, as the debil said, when he whar sheerin' hogs." Yet, the reader has had a good specimen of a tempest in a tea-pot. Touch a tea-pot, or a cat's tail, after that, good reader, and I shall commend your courage—emblazon it in an epic. I had the temerity to tread on the tail of a geological cat across the ocean, and lo! that tail was long enough to reach to this distant hemisphere, and raise such a caterwauling as is seldom performed over the types of a religious newspaper. It danced through some sympathetic medium—some kind of *hocus pocus presto change* wires, to the *itching ears* and *scratching nails* on this side of the great waters, and pell mell they fell on the unlucky wight who had the misfortune to stumble, so clumsily, on so loved a pet. However, like all galled gladiators who have been made to wince, they spit their spite, and have left unnoticed the real points at issue.

Not being in the habit of fighting the air, and making battle with wind-mills, or entering special pleadings to *false issues*, and much less to torture language "to make the weaker *argument* appear the better reason," I pass by most of the disingenuous *imputations* and personal *innuendos*, made by those who bandy words to display their obsequious devotion to a mistaken cause, and shall make allusion to but a few disingenuous flings, to cover their weak position.

The second Would-be-geological Gladiator, who made a pounce on my article, *Stultifying the Scriptures*—"D. E. Maxson"—commences with reading a lecture to "superficial philosophers", on "science and religion," in which he proves, beyond contradiction, that he knows very little of true religion, or true science; for he assumes, that "scientific truth is religious truth." Just about as much "religious truth" as benevolence is Christianity, as has been "assumed" by moralists. Christianity certainly is benevolence; while the converse is a perfect absurdity, or the veriest Infidel would have to be classed among Believers. So religious truth is scientific truth; but it is the greatest arrogance to presume that scientific truth is equally sacred. What may be scientific truth to day, may be error to-morrow. Hundreds of instances of the turnings and overturnings of "scientific truth" might be adduced, but they would lead me into the *Difficulties of Geology*, and occupy too much space. O, spare the Bible such a slander. Mutability is stamped upon every hypothesis of man call it scientific or religious. The history of Science is the history of changes. When the writer first studied Chemistry, nearly forty years ago, we [illegible] dreamed of; at present we have, at least, *fifty-four*. Could the four be religious truth? and can the fifty-four, now, be religious truth? O, spare the Bible such a slander.

In extenuation of this "clumsy attempt" to identify scientific truth with religious truth, "D. E. Maxson" contends, that "if it be urged, that scientific men often put forth contradictory hypotheses, and are therefore to be regarded with distrust, it may be urged, that theologians often put forth contradictory *interpretations* of the revealed Word, and hence, by parity of reasoning, their interpretations are to be regarded with distrust." Certainly so, when they leave the simple teachings of the ungarbled testimony of God. Two wrongs never make a right. Both are to be condemned; but the more condemned, where both are united in one person, to distort Truth in the "conceits of men." Where both are united in one person, that individual becomes the greater engine for evil. They are those who, in the caustic language of Voltaire, "put themselves, without ceremony, in the place of God, and destroy and renew the world after their own fashion." Such a homily might do to send to the Japanese; but proves a most jejune, if not an audacious pretension, to persons who have been advocating *true science*, and commending the connection between Science and Religion, for more than a quarter of a century.

Are such blind devotees the proper persons to determine "scientific truth," which must be regarded as "religious truth?" A Daniel, yea, a second Daniel, has come to judgment. I blush for a Christian who can utter such a folly. One of the profoundest scientific sages of the present century, Professor Hare, of the University of Pennsylvania—at this day Emeritus Professor of Chemistry in that Institution—who undertook to unravel "spirit rappings" and "table tippings," on scientific principles, has, with all his science, (and no one in the land is his superior,) come to the conclusion, that it is accomplished by a *spiritual* influence; and within a few weeks, has, openly, declared himself a believer in the spiritual science. Does such "scientific truth" make spirit mongery "religious truth?" Dr. Hare is no bungler—his scientific acquirements are attested by the enlightened of all the nations of the earth. He has been my intimate, my warm, my valued friend, for upwards of thirty years, but I must exclaim: "Lord, preserve me from such scientific truth."

Next, the same Would-be geological Gladiator accuses the writer with "misrepresentations" and "baseless assumptions;" and it is to meet these gratuitous accusations, which induces me to take my pen in hand, on this occasion, to refute that deliberate libel. I was so careful to give the writers, whom I criticized, the most impartial and ungarbled representation, that I did not attempt to epitomize their views myself, but took them from their admirer, Hugh Miller, the great expounder of the great "geological fact"—the most prominent man of the present era in that department of human knowledge, who would be the last person to *misrepresent* his whilom friends. That "Buncome" *libel* might be deemed sufficiently refuted by the accuser quoting the very words I introduced, and probably from my own excerpt, as may be seen by comparing them; only that "D. E. Maxson" garbled the "extract" as given from Hugh Miller, and disingenuously withheld part, which makes against him, and fully justifies my criticism. Pulchrum est accusari ab accusandis. But lest that blunder should be evident to the most careless reader, "D. E. Maxson" declaims on my "clumsy attempt at paraphrase." *Paraphrase!* I never dreamed of attempting a paraphrase. "D. E. Maxson" better go to school again, and learn the meaning of paraphrase. Not any thing but wanton obtuseness, or blear-eyed malignity, could possibly come to such a perverted conclusion. I simply made allusion to the prominent points—the startling points—without repeating all the absurdities, or amplifying the language, presuming that my readers had gumption enough to apprehend the allusion as once set forth. If "D. E. Maxson's" tremor has subsided, and he will rub his purblind eyes, he may see that he has made a most bungling reading, if not a willful perversion of the passage, for which any school boy would deserve a good spanking.

"D. E. Maxson" afterward assails the medical profession, to screen the audacity of geologists. I did not pretend to hold *geology* responsible for a sentiment expressed by Hugh Miller, and exercise the whole tribe for that honest avowal of the ultimate tendency of the great "*fact*," but endeavored to show, that geological speculations, when allowed to run riot, unquestionably tend to such a result; neither would I defend any "M. D." for an infidel "iniquity." A writer of the greatest qualifications to form a true estimate, and one of unbounded impartiality—one who has given decidedly the most rational phase of the question regarding the harmony of the Bible with the Geology of modern times, the learned and excellent Dr. Wiseman, (D. D., not "M. D.") now a Cardinal, shall be the umpire to determine on the comparative merits of the two professions, theology and medicine, respecting their influence to promote and establish the connection between Science and Religion; which cannot fail to drive into nothingness all the fretted soap-water bubbles of my assailant:—"Of all sciences, (says Dr. Wiseman,) none has been more given up to the devices of man's heart and imagination, than *geology*; none has afforded ampler scope for *ideal theories*, and brittle, though brilliant, systems, *constructed* for the most *conflicting purposes*." And in another place, the same writer says, "This would seem to conduct us into the department of *medicine*; and, however strange it may appear to you, it is through this study that I mean to lead you into the natural sciences. You will probably ask, what light the progress of medicine can throw upon the truths of religion. Not much, perhaps, if we consider it an aggregate of principles, varying in different schools, as a succession of theories most conflicting, and not often referred to any illustration of sacred doctrines. But in particular cases, in the examination of individual facts, where science has been first invoked by the adversaries of Revelation, a fuller and more learned discussion, based exclusively on scientific principles, has done the work of confutation much more effectually, and much more satisfactorily, than mere theology could have done it."* *So much for Buckingham!* Pulchrum est accusari ab accusandis. I repeat, I did not make "geology" responsible for the follies of Christian geologists, when pandering to those incongruities in their vain attempts to harmonize the Mosaic narrative with the "geological fact" which has brought forth such miserable abortions, and such ridiculous monstrosities. What "arguments" were needed to expose the *folly*, if not the blasphemy, of representing the Lord as having, in the first act of the first day's work recorded in Genesis, *started* creation, and left it for secondary causes to effect what His fiat might have accomplished in a single natural day—yea, in a single moment, for "undefined ages" to work out by a natural process, until it should become the scene of light and life, and then play off the trick of blotting out, making void, temporarily extinguishing, all that the secondary causes had effected, during the extended period—thousands or millions of years—to play off the farce of pretending to evoke all from nothing, or from chaos, in six natural days. After all the fuss and self-glorification, assumed by "D. E. Maxson," I can safely leave my original article to the common sense of the readers of the *Recorder*, as my best vindication. I had no desire, for the sake of argument, to go over ground drowned by other writers, and appear to produce them myself, nor to reduplicate "arguments," where no argument is needed. Wherein would be the propriety of meeting by "arguments" the follies of Dr. Chalmers and Dr. Pye Smith, which "D. E. Maxson," himself, says, "have never been adopted by geologists, in general," and "any popular work on geology will present a more satisfactory refutation." Hey! A little too fast!

"Little Dicky was too quicky
He tumbled over the timber;
He bent his bow to shoot a *crow*,
But kill'd the *cat* in the winder."

To meet all the endless absurdities by "argument" would occupy the whole page of the *Recorder* for months, without any equivalent to the reader, who cares little for hair-splitting *distortions*. It may suffice to state, that to give a thorough sifting of the different "schemes" designed to invalidate the integrity of the Scriptures, I should have to deal, not with *three* great absurdities, but with *scores* of them; for nearly fifty years ago the French Institute enumerated *eighty* theories hostile to Revealed Truth; many of which have been laid aside, and others are being revised—vamped over, and woven, anew, into flimsy tissues with the "geological fact." A jumble of some of these, incorporating the main features of modern geology, may be found in a work presumptuously styled: "*The Philosophy of Creation*;" purporting to be a revelation from the shade of "Thomas Paine, through the hand of Horatio G. Wood, medium"—a miserable concoction—a bare-faced imposition on the good sense of the community; yet, a good deal more specious and better sustained by "arguments" than many of the recent attempts at "religious truth," because assumed to be "scientific truth." One is about as much "religious truth" as the other, for they are, generally, predicated, with slight variations, on the received "geological fact," or at least endorse it, in the main, that "religious truth." The amount of that blasphemous "Philosophy" is:

> "God is a creature of *idea*, and a being of whom no one has a very exalted or satisfactory knowledge; for the idea that there is a being, who created and presides over the grand economy of Nature, is fast disappearing from among you; and soon will the world be willing to listen to the voice of Reason, and believe that God is not a being, but a principle. . . . God is not a person, but a principle, the all-animating principle of all things. . . God is nought but a principle, and that too of necessity. He can exist, does exist, but cannot, by any possibility, cease to exist. He is an innate quality of and principle in matter. . . . Deity is generally regarded as the author of all matter, but instead of that, he is a principle of matter. It is said in Holy Writ, as it is called, that no man has ever seen God, nor ever will. This is well said, and for the support of that book was necessarily said. God is eternal, ever has and ever will exist; but he is no more eternal than matter, for both are eternal as they are coëxistent. . . It is claimed, that in six days God created the heavens and the earth, and upon the seventh rested; but let me say, without any irreverence for Deity, that if he did create the earth in six days, he needed to rest upon the seventh. But the question is, did he create it in six days? I answer, No. Data, independent of any I shall bring forth to substantiate this proposition, gathered by men of science in the flesh—data, too, that no man sees fit to deny—plainly show, that matter originally existed in a liquid state, and that it remained in this state for millions of years. And, too, that the planet Earth for millions of years existed, before it was prepared for the reception of animal or vegetable life. Not because it did not contain within itself the elements necessary to produce and support it, but because those elements had not been reduced to the proper condition necessary to generate and support life. Each different state or condition of matter has possessed its different powers to generate and sustain life, and hence, in various ages and periods of the Earth's existence, different species of animal and vegetable life have existed. Fossil remains of animals and vegetables, at this day found in various portions of your Globe, in different formations, show plainly, that no less than seven times has the whole course and kind of life, both animal and vegetable, been changed; and, *too*, that these changes have been millions of years in being effected. Now, the fact is here, either Science or the Bible is false. Which will you accredit? Science is based on well-known data. The Bible is entirely, wholly, in this instance, based upon imagination. It is the mere creature of a 'wild and sickly fancy.'"

Is such "scientific truth," for it is regarded as "scientific truth" by some scientific men, and is unquestionably german to the present "geological fact," and blinks quite sufficiently to Hugh Miller's pantheism, "religious truth?" "Who is the Infidel, and who the Judas, now?" Pulchrum est accusari ab accusandis. Does it need any arguments to confute so vile a blasphemy, "assumed" to be vomited forth from the spirit-land, by the shade of one who could not be believed while on earth. "If they will not believe though one be sent from the dead." It would be too great an absurdity to meet it with "arguments"—it is too contemptible for satire.

My crime, in the eyes of pseudo-Christian geologists, unquestionably is, that I told too much truth, in too blunt language. I "cried aloud and spared not." I exposed in too astounding phrases the glaring absurdities of those who had tampered with geological speculations, until it precipitated them into a vortex of execrable follies, and in not mystifying those glaring follies by confusing "arguments." Doubtless rather than see them exhibited in their naked deformity, and scourged with appropriate *satire*, the obsequious followers of the "geological fact" would have rejoiced to see them smothered beneath the rubbage of metaphysical contradictions, that they might ensnare some proposition in their wily net, and thereby throw dust into the eyes of the unsuspecting. To the humble Christian—the soul not puffed up with vain science—the integrity of the Word of God is everything; it is the very periapt of his spiritual existence. Frittering away any part of it, by a scientific phase, must entail inevitable disgrace, and and pave the way for its eventual overthrow. To discuss the claims of the subject under consideration with "arguments," to afford any satisfactory appreciation of its importance, would require an endless investigation for the columns of a weekly newspaper. To determine the bases of the "formations" of the globe, we should have to discuss the claims of the plutonian or vulcanian theory, attributing all the products of the crust of the globe, or, perhaps, the whole globe, to igneous fusion, which is supported by Buffon, Halton, Playfair, Hall, Flurian de Bellevue, and others; then the neptunian theory, ascribing all the products of the globe to aqueous dissolution and crystalization—supported by Saussure, De Luc, Werner, &c.; and the third, introduced by the ancients, revived by Anaximenes, and advocated by M. de la Merthrie, and others, who attribute the formation of the earth, or at least the earth's crusts, to aëriform substances—"d'air et d'infini"—air and infinity. All this would be a necessary preliminary. These, all, have been discussed, by "arguments" to any extent, yet, not any one of them has been determined, and there is not the least probability that they ever will, save by assumption; because the process was a miracle, and does not pertain to the dominion of Natural Science or Metaphysics. It has, even, not yet been determined, although confidently "assumed," on either side of the question, whether the original "chaotic ocean" was a primitive "chaotic period," as the advocates for the aqueous geology maintain, or an "amorpaous paste," which the "igneous geologists" advocate. Besides these extended examinations, to give the reader any fair opportunity to appreciate the different theories named, it would become necessary to pen a few chapters on Chemistry and Meteorology, &c. From the difficulties which surround this subject, in a *scientific* point, on every side, and must continue to surround it forever, unless we cut the knot without untying it, it would be a waste of time to discuss it, and crowd the sheet, week after week, without approximating any nearer than we are at present by presumptuous assumptions.

In this predicament, it would be far better for purblind philosophers, and especially for Christian geologists, to fall back on the unerring word of Truth, and recognize the Mosaic account. Newton, one of the wisest and best of sages, correctly says: "It seems probable to me, that God, in the beginning, formed nature in solid masses, hard, impenetrable, movable particles, of such sizes and figures, and with all other properties, and in such proportions to space, as conduced to the end for which He formed them. All material things seem to have been composed of the hard and solid particles above mentioned, variously associated in the first creation, by the counsels of an Intelligent Agent. For it became Him who created them to set them in order; and if He did so, it is unphilosophical to seek any other origin of this world, or to pretend that it might rise out of a chaos by the mere laws of Nature; though, being once formed, it may continue by those laws for many ages." I shall only add, that Newton, a giant among pigmies, approximates nearer to a rational solution of all the "assumptions" than any other "scientific truth."

If any other "arguments" are needed, let those itching spirits take the true points of my article, on *Stultifying the Scriptures*, and controvert the legitimate points. There are several distinct propositions in that article, for "arguments," without raising false issues, and descending to disingenuous imputations.

1st. I have said, that Creation is a *miracle*, and that *Natural Science* is not competent to fathom or controvert a *miracle*. Buckle to, gentlemen, and try to establish, 1st, That Creation is not a *miracle*; 2d, That *Natural Science* is competent to fathom and controvert a miracle. Don't flinch—don't quibble. Unless you can establish both, the discussion would become an endless and a fruitless undertaking; for the matter in point would remain the same forever.

2d. I have shown, in the language of Hugh Miller, which need not be reduplicated, in what Dr. Chalmers' *scheme*, to reconcile the Mosaic account of the Creation, consists. Buckle to, gentlemen, and prove by "arguments," that after God had created the earth, or the matter of the earth, and the "secondary causes" in operation for "indefinite ages," "lengthened periods," had perfected the "creation," so that our planet had enjoyed light, and been the residence of life, yet "become void," and the source of light be "temporarily extinguished," God reproduced all again in the course of five days—save the creation of the sixth day. If you can show that by "arguments," and do no damage to the Scriptural account, I will acknowledge, frankly, that you are better at "argufying" than I am.

3d. I have shown, in the language of Hugh Miller, that Dr. Pye Smith has limited the Mosaic account of the six days' creation, or, perhaps, the sixth day's creation, to a "few provinces in Central Asia," enveloped in light and darkness, outside of which limited, [illegible] to, gentlemen, and prove by "arguments," that God had created the whole earth, complete, save "the existence of the sixth-day's creation," and while darkness and confusion, out of which that creation was evoked, was of but "limited extent," and outside its area, and during its existence, "many of our present lands and seas may have enjoyed the light of the sun, and been tenanted by animals, and occupied by plants, the descendants of which continue to exist," He, the Lord, played off the sham creation, as recorded by Moses. At it, gentlemen, at it, and prove, by "arguments," that such was the case; and I will acknowledge that you can make "the weaker argument appear the better reason." Buckle to it, gentlemen. Be valiant as you are in empty words and disingenuous imputations; drop your pettifogging recriminations, and work out a "scientific truth" from these propositions; which I criticized freely, but not misrepresented, that they may at least approximate to "religious truth," and I shall be the first to cry, Encore! encore!

Such "schemes," however, and ten thousand such "schemes," can never benefit *religion* a particle. They may do much damage to religious truth, but never benefit true science, if "scientific truth" is "religious truth." Creation, I reiterate, is a *miracle*, and Natural Science is not competent to fathom or controvert it. If not a miracle, but a *natural process*—the operation of secondary causes—the Bible is not responsible for the manner in which it was accomplished, and might stand aloof, or be withdrawn entirely from the controversy, and suffer no damage by such a course, for it does not profess to be a *Manual of Physics*; but if a *miracle*, it stands pledged for that *verity*, and Natural Science, in meddling with it, goes entirely beyond its province. If a *miracle*, it becomes a matter of faith, to which every Believer in the Bible ought, most certainly, cry Amen! Making it a mooted question, by clumsy attempts to harmonize the "two records"—the Mosaic and the Geological—the pseudo Christian geologists are responsible for their gross blunders, in pandering to a *vain science*, which must eventually uptrip them, and great will be their fall.

I repeat, that I do not "discard" legitimate geological *investigations*, while I repudiate *vague surmises* and *glaring assumptions*. The theologico-geology, which has to change its phase with every advance of the vaunted "geological fact," scientifically determined, is a poor "religious truth" to rely upon. The geology that triumphed over infidelity, was the geology that ascribed all the difficulties between the "two records" to the Deluge; and it was satisfactory. It was religious truth scientifically determined. Infidels grew bolder, and chicken-hearted theologico-geologists yielded to their preposterous assumptions. Dr. Chalmers formed a new scheme in 1814; but the scheme of Dr. Chalmers in 1839 was found no longer adequate to harmonize with the progress of geological development; and the "scheme" of Dr. Pye Smith was concocted to supply that demand; and, *now*, 1854, Hugh Miller boldly proclaims the necessity of another concession to geological discovery, which demands a *new* scheme of reconciliation. If the former scheme of reconciliation was scientific truth, what became of its religious truth in 1814? If the "scheme" of Dr. Chalmers was scientific truth in 1814, what became of its religious truth in 1839? And if the "scheme" of Dr. Pye Smith was scientific truth in 1839, what has become of its "religious truth" now, when Hugh Miller demands another "scheme?" Can scientific truth command any respect with such shifting policy, such instability? Can such "scientific truth" be religious truth? The suggestion of Hugh Miller is to go back to the old unqualified demand of length of days—"undefined periods"—an exploded scheme—which is all that Infidels ask, to gain all the rest of their designs, in stabbing, vitally, the whole Scriptural narrative; knowing full well, that that must eventually demolish all the claims of the Bible to credibility. Infidels chuckle and laugh in their sleeves, while the deluded Christian geologist runs off with that rope, satisfied that, very soon, they must prove their own executioners. Whether the proof is for or against the scriptural days being natural days, or indefinite periods, (and it certainly would require something better and more conclusive than "D. E. Maxson's" second essay, to establish it in the mind of the most superficial reader,) it has not anything to do with the follies of Dr. Chalmers' and Dr. Pye Smith's "schemes." We do not gain anything for the dignity of the Scriptures by torturing the period of each Mosaic day into "indefinite ages," but lose greatly thereby, in invalidating our confidence in the integrity of the Sacred Record. Adopting the "scheme" of God having simply created the crude matter, and then leaving it to *secondary causes* to work out the rest, through "indefinite ages," robs God, if not entirely of his prerogative to create and destroy, but of the most soul-elevating emotions which can inspire the human breast, from the contemplation of His stupendous work, by *the word of his power*. Throwing God out of the immediate province of fathering every particle, by his personal presence and might, detracts infinitely from the meed of homage due to his creative energy, and casts a barren sadness over the handiwork of the Most High. It smites the beauties of Nature with a sickening void, while the assurance that the whole creation, all and every individual form, has come, distinctively, from the plastic hand of the Great Jehovah, elevates our hearts in votive ascriptions to Him "*who* spake the word, and they were made: *who* commanded, and they were created." Granville Penn pertinently remarks:—

> "The briefness of the clause, (Gen. 1: 9,) and the nature of the subject, have caused it to be little contemplated in proportion to its importance, and to the fullness of the instruction it conveys; and therefore it has not been observed, that the same sublimity which is universally perceived in the clause, 'Let there be light, and there was light,' subsists equally in the clause, 'Let the waters be gathered together into one place, and let the dry land be seen, and it was so.' [illegible] of sublimity in the instantaneous transition of the universe from the profoundest darkness to the most splendid *brightness*, at the command of God. But the nature of the change which must necessarily have taken place, in suddenly rendering visible a part of a solid continuous globe, whose universal surface was overflowed and concealed by a flood of waters, is not so familiarly and so instantly apprehended. Hence, both commentators and geologists have equally failed to draw the immediate and necessary inference from the revelation of that great and undeniable geological fact."*

The Mosaic account affords us all those sublime and soul-inspiring emotions, which are utterly sunk and destroyed in the natural process of "indefinite periods." Aside from vouchers for the truth of the "two records," how incomparable is the inherent claim for the Mosaic narrative to the soul-blighting dearth of the mineral geology.

Were it possible for Geologists ever to establish their "fact" by absolute demonstration, as the Copernican system has been apparently established, I might ponder and hesitate in my ardor for the literal interpretation of the introduction to the Sacred Record, "incidentally" declaring the history of the creation; but such, in the nature of things, can never be the fact—it must ever remain an hypothesis, a vague, unsatisfactory hypothesis—the *consummation* devoutly wished for by Infidels, and the terror of the humble Believer. Should they approximate to any thing beyond vague surmises, I should, still, have to be satisfied on one point, pretty much overlooked or kept in the dark by advocates of the Mineral Geology, in reference to the "lengthened days," indefinite ages to each day. What, I should demand, are the evenings and the mornings of those "lengthened days?" Each day of creation, whether a day of twenty-four hours, six thousand, or a million of years, must have had its "evening" and its "morning." What were those evenings and mornings, and how distinguished, without stultifying the Scriptures? They must point out those distinct evenings, and those distinct mornings, or they completely stultify their own assumptions. Buckle to, gentlemen, and show, clearly and distinctly, the evening and the morning of each day of "lengthened periods," without more glaring assumptions, and we may better comprehend the *indefinite* length of "lengthened days." Buckle to, gentlemen; be valiant in your facts and "arguments," as you are in frivolous assumptions.

If I have manifested some earnestness in repelling the follies of pseudo-Christian geologists, and in refuting the disingenuous imputations of their silly abettors, it must be ascribed to my profound conviction, after much diligent research into the subject, of the evils with which such follies are fraught, and to my zeal for the unmutilated Word of God; whose integrity I deem the sole foundation and superstructure of the way of life, and our only hope for the reality of Revelation. If we have license to spirit away the least part of its teachings, we may go on and spirit away one portion after another, until we have scarcely a shred left to connect its shattered fragments, and speedily must we witness the entire destruction of the whole fabric of Revealed Truth. Could I bring myself to disconnect the plain cosmogony of the Bible, and embrace the visions "assumed" by geologists, I could soon learn to disregard it altogether. It is my only safeguard against infidelity—against blighting infidelity.

Should it be surprising, then, that I contend, in so momentous a matter, with some affection, when I see a lever forced underneath the Rock of Ages, with whose disruption I lose all my hopes of eternal life. No! never! I can bear the loss of everything else in this world, but the precious Word of eternal Truth. Spare, O, spare the Bible, from infidel *distortions*. Spare, O, spare the Anchor of my salvation, from insidious, chilling, blighting infidelity. Could I elect my own mode of approaching the portals of Heaven, it would be in the attitude of an humble but *confiding* Believer, clasping the unmutilated Word of God to my heart with one hand, and clinging to the Cross of Christ with the other. Destroy the integrity of that "*sure testimony*," or shatter that blood-stained Cross, and I sink to interminable woe, a poor, sad, wretched, smitten Infidel. W. M. F.

BORDENTOWN, N. J., Oct. 16, 1854.

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* Lectures on the connection between Science and Revealed Religion, pp. 159, 167.

* Comparative estimate of the Mineral and Mosaic Geology, vol. 1, p. 212.

The Sabbath Recorder.

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CHRISTIAN PSALMODY.

It is the opinion of some, that the portion of Scripture called the Book of Psalms was designed to be a manual of praise for the Church of God in all ages, and that it is wrong to use any other. Of course, those who hold this opinion do not contend, that the Psalms ought to be sung, always, in the Hebrew language. They admit the propriety of translating them, so that all who sing praises may do so in their own vernacular. They admit, therefore, since only the original Hebrew can claim to be inspired, that the words of our songs may vary from the exact words of inspiration, so far as it is necessary to enable us to "sing praises with understanding." (Ps. 47: 7.) It must be understood, however, that they admit no other variation from the inspired Hebrew, except such as necessarily belongs to a translation; and they are rigid in the doctrine, that the words employed in praising God should be only those which are recorded in the Scripture.

Since, then, the Psalms must be translated, it becomes an important question how, or in what manner, this must be done, so as to fit them for Christian worship. And we think it will readily be conceded, that they must be translated in a different manner from what is necessary to prepare them merely for reading. Otherwise, no other style of music could be employed in our churches but *chanting*, or else every psalm must be set through to music, [illegible] deprive the greatest part of every congregation from the privilege of joining in the praises of God, and this part of divine worship would, therefore, have to be given up wholly to trained choirs. Certainly, it will not be pretended, that this would be in accordance with the simplicity of the gospel.

It hence follows, that such management in the translation is called for as will adapt the Psalms to a style of singing within reach of the great majority. Those who contend that they were designed as a Psalter for the Christian Church to use in singing, do not scruple, therefore, to advocate a *metrical* translation; that is, one in which every psalm is arranged in lines, each line consisting of a certain number of syllables, called feet—this being the only way in which the whole book can be accommodated to the very few tunes which are attainable by the great mass of every Christian assembly. It is not a mere matter of taste, therefore, that the old Scotch version of Rouse, rather than the plain translation of King James, is adopted by the advocates of this opinion as their Psalm-book; for to the use of it, or something of the same nature, they are driven by the necessity of the case.

Now, since a metrical version of the Psalms is the only kind which is suited to the capacity of Christians generally, the next inquiry of importance is, whether it is possible to provide such a one, without varying from the words of inspiration to such an extent as to render it [illegible]ent for the advocates of the opinion referred to in the beginning of this article to use it. We believe that it is not; and in support of our belief, we refer to the numerous instances in which the Scotch version exhibits this variation. For we take for granted that, were it possible to produce a metrical version which would be at the same time an exact translation of the inspired text, the zeal which prompted the Scotch version would have accomplished it. Or if this version has been, in the opinion of those who have always used it, a failure in this respect, something better would have been got up, long before this. The Scotch version, however, continues to hold its popularity; and its use, to the exclusion of all the books of psalmody current among Christians generally, is advocated on the ground that it is sinful to praise God in anything else but the words of His own inspiration. It may safely be averred, therefore, that the Scotch version is as nearly an exact rendering of the original as it is possible for any metrical version to be.

But let us see if this boasted version does not, after all, embody the very principle, which is made the ground of objection to the current hymnology of Christendom. A few quotations, taken at random from different parts of the work, will set the matter in its true light.

The first shall be from the 75th Psalm, 8th verse, which in the common translation reads thus: "*For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.*"

The Scotch version is as follows:—

"For in the hand of God most high
Of red wine is a cup:
'Tis full of mixture, he pours forth,
And makes the wicked all
Wring out the bitter dregs thereof;
Yea, and they drink them shall."

The reader will observe, that in the fifth line the adjective "bitter" is made to qualify "dregs." But what authority does the text furnish for the introduction of this qualifying adjunct? None at all. It is a mere expedient to make out the needed number of feet for the line. And though we usually connect the idea of bitterness with the word dregs, it is not necessarily involved. We mean, simply, that which subsides to the bottom of the vessel—the sediment, or feculent matter, which remains after the pure wine has been drawn off; it may be bitter, or it may be simply foul, nasty, or tasteless.

Again, 103d Psalm, 12th verse: "*As far as the east is from the west, so far hath he removed our transgressions from us.*"

Scotch version:—

"As far as east is distant from
The west, so far hath he
From us removed, in his love,
All our iniquity."

The expression "in his love" is not in the inspired text. True, the removal of our transgressions from us is the effect of God's love; it cannot be the effect of his anger, nor of indifference. Still, the Holy Spirit did not see fit to use the expression, in this instance, and why should we presume to do so, if it be wrong to praise God in any thing but the words of inspiration?

Psalm 27th, 4th verse: "*To behold the beauty of the Lord, and to inquire in his temple.*"

Scotch version:—

"That I the beauty of the Lord
Behold may, and admire,
And that I in his holy place
May rev'rently inquire."

Unquestionably, a good man, beholding the beauty of the Lord, *admires* the same; but where do we find any such idea in the original text? This, therefore, is another expletive by way of filling out the meter.

Psalm 110th, 5th verse: "*The Lord at thy right hand shall strike through kings in the day of his wrath.*"

Scotch version:—

"The glorious and mighty Lord,
That sits at thy right hand,
Shall, in his day of wrath, strike through
Kings, that do him withstand."

That the Lord is "glorious" and "mighty," will be disputed by nobody. Neither will it be disputed, that striking through kings in the day of His wrath will be a striking exhibition of both glory and might. But if it be wrong to make the matter of our praise anything else but inspired language, why are the terms employed here? So also of the phrase "that do him withstand," in the last line; why is it employed, since it is not in the text?

Psalm 105th, 6th verse: "*O ye seed of Abraham his servant, ye children of Jacob his chosen.*"

Observe, that Abraham is designated simply as "his servant," without any adjective, or qualifying term, to show what kind of a servant he was, whether faithful, or wicked and slothful. An obvious inference supplies the deficiency, it is true, and the history of Abraham, as recorded in another part of the Scripture, removes every vestige of doubt. But the Scotch version, not content to leave it just as it is in the text, or rather necessitated by regard to the meter, throws in a qualifying expression, and renders the verse as follows:

"O ye that are of Ab'ram's race,
His servant well approven;
And ye that Jacob's children are,
Whom he chose for his own."

Psalm 41: 1: "*Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.*"

No doubt, it is the part of true wisdom to extend relief to the poor. But the text itself says nothing about the wisdom of the thing; it simply sets forth the duty, and pronounces a blessing upon the man who performs it. But to make the meter good, the Scotch version slips in the term "wisely."

"Blessed is he that wisely doth
The poor man's case consider;
For when the time of trouble is,
The Lord will him deliver."

In the 5th Psalm, 3d verse, the Scotch version throws in a whole line by way of expletive:

"Lord, thou shalt early hear my voice;
I early will direct
My prayer to thee; and, looking up
An answer will expect."

We are far from thinking that this expletive line makes any alteration of the meaning; for, no doubt, the Psalmist did expect an answer to his prayer, and, for that very reason, "looked up" to God, from whom the answer was to come. But the inspired text reads simply thus: "*In the morning will I direct my prayer unto thee, and will look up.*"

Psalm 143: 4: "*Therefore is my spirit overwhelmed within me; my heart within me is desolate.*"

In the Scotch version, thus:—

"My sp'rit is therefore overwhelmed
In me perplexedly;
Within me is my very heart
Amazed wonderously."

The introduction of the word "perplexedly," and the substitution of "amazed wonderously" for the simple term "desolate," furnish additional proof of the inability of the Scotch version to carry out the principle upon which it professes to be based.

We might go on to multiply quotations, but these are sufficient to show, that a metrical version of the Psalms, such as is adapted to the worship of Christian assemblies generally, necessarily admits the principle of departing somewhat from the words of inspiration. But as we intend to resume the subject, we forbear farther remarks at present.

T. B. B.

The True Uses of Government.—Macaulay sums up the argument against "Jewish disabilities," as they exist in England and other parts of the world, in the following manner:—

"It is because men are not in the habit of considering what the end of Government is, that Jewish disabilities have been suffered to exist so long. We hear of essentially Protestant Governments and essentially Christian Governments, words which mean just as much as essentially Protestant cookery or essentially Christian horsemanship. Government exists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration, instead of settling them by blows, for the purpose of compelling us to supply our wants by industry, instead of supplying them by rapine. This is the only operation for which the machinery of Government is peculiarly adapted—the only operation which wise Governments ever present to themselves as their chief object. If there is any class of people who are not interested, or who do not think themselves interested, in the security of property, and the maintenance of order, that class ought to have no share of the powers which exist for the purpose of securing property and maintaining order. But why a man should be less fit for the exercise of those powers because he does not eat ham, because he goes to the synagogue on Saturdays, instead of going to church on Sundays, we cannot conceive."

BUSINESS FOR SABBATH-KEEPERS.

DeRuyter, Oct. 18, 1854.

To the Editors of the Sabbath Recorder:

I herewith transmit a copy of the Articles of Confederation of DeRuyter Manufacturing Company, thinking that some of your readers might be interested to know that an effort is here being made to accommodate Sabbath-keeping mechanics with profitable employment, in an establishment where they may, if they choose, be proprietors as well as operators.

We have for a long time felt that something should be done to remove the temptations of some, and the annoyance of others, who attempt to maintain their Sabbath, surrounded by opposing interests and Sunday influences. Parental hearts have often been pained to see their sons exposed to the jeers of opposers, while nobly stemming the popular tide, or, what is more sad, many have seen those sons carried away by that tide to join the hosts of those who disregard God's sabbatic law. Our churches have had many of their hopes blasted by the turning away of those who had run well for a season; and many, *very many*, been borne from us before the principles of truth and love have taken deep, saving root, in their hearts; and the evil goes on. It is of no avail to follow them with reproof, and say they were fickle or worldly-minded, or to fret and scold, and charge them with trifling with God and their own consciences. Our loss is not made up in this way, nor are they restored and saved. The Saviour taught the prayer, "lead us not into temptation," which involves the idea that we should avoid every avenue to temptation. Hence it seems to me that one of the first duties of our societies is to guard their lambs, by furnishing to all facilities for observing the Sabbath, where the doors of prosperity are as widely open to them as to others.

We invite capitalists to join us in this enterprise, by taking stock in this company; also parents, who wish to locate their sons where they may learn or practice a trade in an unmixed Sabbath-keeping establishment. Young mechanics, with little or no capital to invest, can take stock and pay in their labor. Mechanics wishing to educate their families would here be in convenient proximity to our Sabbath-keeping Institute. Investments may be made in four semi-annual payments, commencing Jan. 1st, 1855. Persons proposing to invest, or wishing further information, may address J. B. Wells, Secretary, at DeRuyter, Madison County, New York.

James R. Irish.

Articles of Confederation of DeRuyter Manufacturing Company.

We whose names are hereunto set, desirous of promoting good society, and aware that *industry and thrift* are necessary to its perfection, with special reference to this object, and with the hope of advancing our mutual and individual interests, do form ourselves into a Stock Company, under the name of DeRuyter Manufacturing Company, primarily for the purpose of manufacturing Agricultural Implements, and such other articles of use as may be deemed profitable to manufacture in connection therewith, and also to carry on any trade, commerce, or occupation, which may be deemed expedient by this Company.

To perfect the foregoing object, we adopt the following

Constitution.

Article 1. The name of this body, or association, shall be, *DeRuyter Manufacturing Company*, under which name it shall do its business.

Art. 2. This Company shall do its business, and have its chief office of account and record, in DeRuyter village.

Art. 3. The capital stock of this Company shall be at least *ten thousand dollars*, which may be increased, by the vote or act of the Company, to any sum not exceeding one hundred thousand dollars, said stock to be divided into shares of fifty dollars each.

Art. 4. The officers of this Company shall be a President, a Vice-President, a Secretary, a Treasurer, and three Directors, who together shall constitute a Board of Trustees to transact the business of the Company, said officers to be elected annually by the stockholders.

Art. 5. It shall be a fundamental rule of this Company, that no business shall be transacted in the name of the firm, nor shall any shop, store or wareroom, be open for business, or any transaction inconsistent with the sacredness of the Sabbath, on the seventh day of the week, usually called Saturday, nor shall this Company be a party in any firm so carrying on business on said seventh day, and every shop, store, or wareroom, occupied by said Company, shall be closed at or before the setting of the sun on the sixth day of the week.

Art. 6. No alteration of the fifth article of this Constitution shall ever be made during the existence of this Company.

Art. 7. Any article of this Constitution, except the fifth and sixth, may be altered, amended, or annulled, at any regular or special meeting, by an *unanimous* vote of the stockholders present or voting by proxy, provided a definite notice of the proposed alteration be given according to law one month previous to said meeting; and the whole Constitution may be annulled, and the Company dissolved, by a *majority* vote, to take effect on the first day of January in the year of our Lord one thousand eight hundred and sixty-five, (1865,) said vote to be taken at any regular or special meeting, previous notice of the same having been duly given.

"CONFLICT OF AGES."

Such is the title of a book written by Rev. Edward Beecher. The title seems most appropriate to the subject of which it treats; for no one can read the book without having his sympathies excited for those mental and moral conflicts which are there brought to view—the descriptions there given of that mighty struggle in which the human mind has been engaged for ages in endeavoring to reconcile the various systems of theology with reason and common sense; for men have framed systems of religion and theology, so antagonistic to the intuitive perceptions of reason and of conscience, as to have well-nigh crushed some of the strongest intellects ever made. Still, man would subject his reason to a blind faith, as though the interest of universal being depended on the triumph of the former over the latter. And how could it be otherwise? The human soul instinctively cries out for a God—the living God. And although, by reason of its own self-perversion, it gropes, yet it feels after God. But when the Divine Being is made to assume a character repugnant to the very instincts which himself implanted in the human soul, the understanding, the reason, yea, the very conscience, turns from it with disgust; for these instinctive, intuitive perceptions of the soul, are deep, permanent, sacred. Says the "Conflict of Ages":—

"There have been, and still are, those who think so much more of the verbal revelations of God, than of any other, that they almost overlook the fact that the foundations of all possible knowledge have been laid by God in the consciousness and the intuitive perceptions of the mind itself. Forgetful of this fact, they have often, by unfounded interpre[illegible] done violence to the [illegible] mind, and overruled the decisions made by God himself through it, and then sought shelter in faith and mystery."

The above enunciation of one of the great first truths of man's universal consciousness, the author of the "Conflict" sustains by copious references to names highly distinguished in the theological world, some few extracts, of which I will quote.

Says *Dr. Alexander*: That God, as a moral governor, has implanted the elements of his law into our very constitution.

Prof. Hodge: "When they (Gentiles) practice any of the virtues, or perform any moral acts, these acts are evidence of a moral sense; they show that the Gentiles have a rule of right and wrong, and a feeling of obligation. It is neither by instruction nor example, but by their own innate sense of right and wrong, that they are directed."

Prof. Stuart: Although a heathen man has no Scripture, yet he has an internal revelation inscribed on his heart, which is a rule of life to him, and which, if perfectly obeyed, would confer justification on him, as well and as truly as entire obedience to the written law would confer on you (Christians.) Those commit a great mistake who deny that men can have any sense of moral duty or obligation, without a knowledge of the Scriptures. The great principles of moral duty are deeply impressed on our moral nature, and co-exist with it, even when it is unenlightened by special revelation."

Dr. Chalmers: "There do exist, in the remotest tracks of paganism, such vestiges of light as, when collected together, form a code and directory of moral conduct. There are still to be found among them the fragments of a law, which they never follow but with an approving conscience, and never violate but with the check of an opposing remonstrance."

Melancthon: "Wherefore, our decision is this, that those precepts which learned men have committed to writing, transcribing them from the common reason and common feeling of human nature, are to be accounted as not less divine than those contained in the tables given to Moses; and that it could not be the intention of our Maker to supersede, by a law graven on stone, that which is written by his own finger on the table of the heart."

Tholuck: "By the law written on the heart, Paul meant the conscience—that which constitutes the bond of relationship between man and God, and which discovers itself as a sense of what is just and good."

Calvin: "Since all nations are spontaneously inclined to enact laws for themselves, it is too clear to be doubted, that there are certain conceptions of justice and right which exist by nature in the minds of men."

Barnes, on Rom. 2: 15, says: "By nature every man approves or condemns his own acts; and there is not a profounder principle of the divine administration, than thus compelling every man to pronounce on the moral character of his own conduct—become his own executioner."

Adam Clarke, on the same: "It does not follow, that because one people are favored with a divine revelation, that therefore they shall be saved, while the others, who have not had that revelation, shall finally perish; this is not God's proceedure."

William Penn: "The corner stone of our fabric is the Light Within, as God's gift for man's salvation. This is Emanuel, or God with us, and this admits not any book or judge to come between this voice of God in the soul as its rule of faith and practice."

Conflict of Ages: "The intuitive convictions of the minds of created beings, as to honor and dishonor, right and wrong, are the most important in the universe. They are the voice of God himself in the soul. On them, all just views of God depend. On them as a basis his universal and eternal government must ever rest. Shake them, and you shake the very foundation of his kingdom."

The above are a few of the many outbursting sentiments of universal consciousness of the universality of the intuitive, instinctive perceptions of right and wrong implanted in the human soul; and yet a conflict, terrible as the crushing of humanity, has been waged, in order to harmonize with this law of our nature the shibboleths of creeds and a false theology.

S. S. Griswold.

THE CHINESE WAR.

The Boston *Traveler* is furnished with an extract from a private letter just received from Dr. Parker, the Missionary Surgeon of Canton, which will be read with interest. The letter is dated Canton, July 18, 1854, and reads as follows:—

"China is at present the theater of civil war and revolution, and within the last fortnight all their horrors have been exhibited very near to us. On the 6th of July, Fiehshon, a town 10 or 12 miles west of Canton, embracing nearly a million of people, fell into the power of the insurgents, and the imperialists have endeavored in vain to recapture it. The smoke by day and fire by night, of burning villages, have been visible from my terrace. On the 13th inst. the first blood was shed on the north of this city, a few miles distant, if we except that spilt by the sword of the executioner, the number of decapitations daily averaging 50 or 60, and for the last ten years 50,000! To-day there has been a second battle in this vicinity—68 insurgents taken prisoners, and 100 slain.

"Day before yesterday the insurgents were victorious and 300 imperialists were killed. It is said some of the captives to-day were brought in on poles, their hands and feet being tied like pigs; others were brought in on the points of sharp bamboos; some have their ears cut off; others are ham-strung. The panic in the city, as the gates were closed during these skirmishes, and the flight of women and children, it is difficult to portray; and from hour to hour we know not what may become the condition of foreigners. But most fortunately, at present there is a naval force—British and American—able to protect us against any *mob*. Alas, for China. It would seem the declaration, that the nations that will not serve God shall be destroyed, is about to be fulfilled. Our only consolation is, the Lord reigneth!"

"SWEAR NOT."

Swearing, or oath-taking before a civil magistrate, is not generally regarded as violative of the teachings of Christ. It seems to me that at least it is time the question was raised, for the purpose of ascertaining the truth upon that point. For one, I am inclined to the opinion, that judicial oaths and affirmations are forbidden the Christian. Desirous, however, of further light, I propose the following questions, which I should be glad to have elucidated in the *Recorder*:—

1. Does Christianity forbid its disciples the taking of an oath before the civil magistrate?

2. What is the difference between swearing, or oath-taking, and what is termed affirmation?

S. S. Griswold.

Protestant Chapel at Rome.—The New York *Observer* states that Rev. E. D. G. Prime lately embarked for Rome to take charge of the American Protestant Chapel in that city, which is connected with the American Legation, Mr. Cass being the Minister Resident, and says:—

"This chapel has been sustained for some years by the American and Foreign Christian Union, and has been the means of great usefulness and enjoyment to our countrymen who visit the 'Eternal City.' During the last winter and spring, the chapel was sometimes so crowded that people were obliged to go away for want of room. As the British Government has no diplomatic relations with the Pope, the English are not allowed to have a chapel within the walls, and of consequence the American chapel is the only place in the city where the Gospel can be heard in the English language. Nor could this boon be enjoyed, were it not for the noble and praiseworthy stand maintained by Mr. Cass, who has the right to a chaplain in his own house, and who has fitted up within his walls, and under the protectorate of the American flag, a large and handsome apartment, with seats for about 200 persons, and here divine service is enjoyed twice on every Sunday. As the services are altogether in the English language, it is not expected that the preaching of the truth can have any direct influence upon the Roman Catholic people of the city, but it is of great importance and interest, that in the very seat and center of the Romish power, a standard should be held up, and the doctrines of the cross fearlessly proclaimed."

Our "Native Land."—Rev. Dr. Waterbury, of Boston, on the Sunday after his late return from Europe, said to his congregation, as reported in the *Traveler*:—

"After all that had been seen and enjoyed in foreign lands, he came back to his native country with a deeper conviction than ever before experienced, of the general superiority of our own institutions for the full development of the intellectual and moral character of men. He came back, too, with a deeper conviction than ever of the importance of a spiritual religion—one that moves the heart and improves the life—one based on the simple truths of God's word, open to all, read and studied by all—in distinction from a religion of forms and ceremonies, lifeless and fruitless. And, in conclusion, he urged with much earnestness upon his hearers, that the attainment of a good hope through grace—the possession of that which would prepare them to meet death, in any of its varied forms, with calmness and hopefulness—to lie down and sleep peacefully under the green sods of their native land, or to encounter it suddenly, as multitudes had of late been compelled to do, amidst the terrors of the ocean—should be the grand object of life."

The Students at Harvard College.—The Boston *Transcript* says that the undergraduates at Harvard University are by the rules obliged to attend church on Sunday, and if the parents or guardians do not wish them to attend services at the College Chapel, they state where they wish the student to worship, and the college funds pay for the rent of the seats occupied by those who worship at the Cambridge churches. In accordance with this arrangement, the following payments have been made to the several religious societies in Old Cambridge for the present academic year, 1854:—Baptist Society, $52; Unitarian Society, $70; Episcopal Society, $135; Orthodox Society, $183 20; total, $440 20.

Cost of Public Worship.—It is estimated (says the *Transcript*) that the current expenses of the churches of Boston will amount to $240,000 a year. The value of the church estates is about $4,000,000. The expenses of the different societies vary from $1,500 to $5,500 a year. The cost of public worship in the churches occupied by the wealthier portion of the citizens will average about $100 a Sunday. The clergyman has a salary of $3,000, the music costs about $1,000, and the miscellaneous expenses will be from $1,000 to $1,500 a year. The taxes on the pews vary from $8 to $70 a year, according to their value. The Methodist preachers have the smallest average salaries, and the Unitarians the largest. The Protestant sects have ample pew accommodations for their worshipers, but the Catholics greatly need a large edifice at the West End. They are now erecting spacious churches in the South Cove and at the south part of Tremont-st. North of the line of State, Court and Cambridge-sts., the Catholics have not more than one-half room enough for members of their faith. About twenty sects have places of worship in the city, and the figures given above will show that no compulsion is needed to insure a liberal support for public worship from the community.

Prohibition in Pennsylvania.—The Legislature of Pennsylvania last year refused to pass a Prohibitory Liquor Law, but determined to submit the question to a direct vote of the people. That vote has just been taken, and shows that of the 300,000 voters a majority by about 3,000 are opposed to prohibition. One county, however—Berks—gave a majority of about 8,000 against prohibition, while in a large majority of the counties the vote was in favor of it. One of our exchanges sums up as follows the results of this contest favorable to Prohibition:—

1. A large majority of the Counties;
2. A majority of both Senate and Assembly Districts, showing that the power of the State is in the hands of the Prohibitionists;
3. A Governor pledged and ready to sign a Prohibitory Law;
4. A majority for Prohibition in Philadelphia, Pittsburgh, and nearly or quite every other city,—that is, in all the centers whence intelligence and influence are radiated;
5. A majority in nearly every County whose inhabitants are mainly of British descent, and can be addressed in the language of the country.

The World as it is: or, a miniature Sketch of the Earth and its Inhabitants. For Families and Schools. By Francis C. Woodworth, author of "Uncle Frank's Home Stories," "Theodore Thinker's Tales," "Stories about Animals," &c. Philadelphia: Lippincott, Grambo, & Co. pp. 212.

We have received the first two of a series of twelve volumes, intended to give a condensed sketch of all the most important sections of the globe; embracing a glance at the most notable features in the history of each nation respectively, a geographical account of it, the products of its soil, its curiosities of nature and art, its manufacturing and agricultural interests, the government of its inhabitants, with their peculiar manners, customs, and characteristics. Each volume of the work is to contain about 200 pages, and be complete in itself. The whole series will make a condensed geography and history of the world. For the preparation of such a work, adapted especially to youth, and interesting to all, Mr. Woodworth is happily qualified.

Education among the Free-will Baptists.—At the recent Anniversaries of the New Hampshire Baptists, Rev. H. Whitcher, the Freewill Baptist delegate, gave some account of the benevolent operations of the denomination which he represented, and stated, among other things, that they have recently secured $20,000 as a permanent fund for the endowment of their Educational Institution at New Hampton.

RELIGIOUS INTELLIGENCE.

The Boston *Journal* is informed that a large edition of the Italian New Testament, of at least 30,000 copies, is to be published in Italy, under the superintendence of Dr. G. Achilli, as soon as funds for the purpose can be procured. Letters lately received from Italy show the great need of such an edition, and pledge the aid of responsible parties to circulate the books. The work to be printed will be a second edition of the new Italian translation of the New Testament made by Dr. Achilli from the original Greek, and published by the American Bible Union.

The Washington *Star* states that there has been going on for some time in several of the Methodist Episcopal churches, and perhaps all of them, in Washington, an extraordinary revival of religion. The number of converts is said to be unusually large for such meetings. Though the ladies predominate among the converts, there are many of the sterner sex who yield to the eloquent appeals of the ministers, and some who went "to scoff, remain to pray." According to all accounts, there has never been so great a revival as this before in Washington.

Rev. J. S. Dennard, missionary of the Southern Baptist Board at Yaruba, coast of Africa, died on the 18th of June last. Mr. D. had been for several months upon his field, and it was fondly hoped that he had become so far acclimated that he might very soon engage in active service. He was seized, however, with a severe fever on the 7th of June, from which he rallied, but on the 17th, he was prostrated with a relapse, and expired on the following day.

The *Christian Secretary* records the death, by typhoid fever, of Rev. N. Whiting, late pastor of the Baptist church, Greenville, Ct. His age was forty-two years. The last Scripture passage which he quoted was: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

The Governor of Pennsylvania has appointed the 30th November, to be observed as a day of Thanksgiving and Praise. Four other States have also fixed on the same day, while two others have selected the 23d of November.

General Intelligence.

European News.

European dates to Oct. 18th are received. They give sad and sickening details of the fighting in the vicinity of Sevastapol. The order of events is thus narrated by a letter-writer:—

The Allies embarked between the 2d and 6th of September at Bourgas, Verna and Baltshik; rendezvoused on the 9th off the Isle of Serpents; lost three days in consulting about the proper place for debarking in the Crimea; landed on the 14th–16th at Old Fort, north of Sevastapol; occupied on the 15th the little town of Eupatoria, at the north; marched on the 19th toward Sevastopol, and encountered the Russians on the 20th on the hights above the river Alma. The plan of the battle was simple. The French had to outflank the left wing of the Russians—the English had to do the same on the right wing. Gen. Bosquet, supported by the allied fleet, succeeded without considerable loss, and carried the village of Alma, threatening the center of the Russian army; but Sir George Brown, on the left wing of the allied armies, could not succeed in outmaneuvering the Russian cavalry with his few dragoons. The plan had therefore to be altered, and Lord Raglan gave orders for an attack in front. The dogged bravery of the English carried the Russian positions, but only with severe losses. Twenty-six officers were killed and seventy-three wounded, whilst the French lost only six officers. The want of cavalry prevented the allies from pursuing the enemy; only two Russian guns were captured, but above six hundred wounded Russian soldiers were found lying on the battle-field, together with more than six thousand knapsacks and muskets. Prince Menchikoff, beaten on the Alma, divided his army into two corps; one marched back to Sevastopol, the other fell back upon Baktshi Serai. On the 24th the allies crossed the Kateba and the hights of Balbeck, and marched toward the small port of Bolaklava, south of Sevastopol, where the fleet would easily disembark the seige artillery, to be carried on the high road toward Sevastopol. On the 28th the little fort of Balaklava surrendered; a *Russian* convoy of ammunition was intercepted, and Field-Marshal St. Arnaud fell ill. On the 29th he died, and Gen. Canrobert succeeded in command. Up to the 4th no serious action had taken place, though Sevastopol was invested.

The French and English Generals have officially notified their Governments, that on September 23, immediately on the reception of the news of the battle of Alma, Menschikoff sunk five of his line-of-battle ships and two frigates in eight or ten fathoms of water, thus completely blocking up the entrance to the harbor of Sevastopol, and preventing the possibility of an attack by sea. These ships were sunk with all their guns and stores on board, and rigging standing.

One of the numerous narratives of the battle of Alma says:—

"The field of battle was crowded on the 21st with officers from the fleet, carrying flasks of brandy and water, visiting the wounded, and giving them all the relief in their power. The doctors from the ships were on shore all night giving medical aid. So many soldiers from each regiment were told off to bury the dead; the Russians were buried outside the mounds; the English and French inside. There was great spoil on the field—coats, dresses, swords, guns, rifles, &c., &c., and in some instances large sums of money. Everybody brought off some memento—either a sword, casque, or musket. The Highland bonnets, I regret to say, formed quite a heap. It appears that a certain class of visitors made a profitable day's work by visiting the field of battle; almost every one 'found' something. One I heard boast that he had picked up nine revolvers and fifty sovereigns; and one, a Maltese, is reported to have realized upwards of £150 in gold. Coats, boots, &c., were all taken off by pillagers, and in many cases the gold lace ripped off the uniforms of the dead."

The special correspondent of the London *Times* writes as follows:—

"It was a terrible and sickening sight to go over the battle-field. Till deprived of my horse by a chance shot, I rode about to ascertain, as far as possible, the loss of our friends, and in doing so I was often brought to a stand-still by the difficulty of getting through the piles of wounded Russians, mingled too often with our own poor soldiers. The hills of Greenwich Park in fair time are not more densely covered with human beings than were the hights of the Alma with dead and dying. On these bloody mounds fell 2,196 English officers and men, and upward of 3,000 Russians, while their western extremity was covered with the bodies of 1,400 gallant Frenchmen and of more than 3,000 of their foes."

Another letter says:—"The battle-field was dreadful to walk over in the evening and following day; the battle ended too late for us to remove even our own wounded that day, and the fearful spectacle of heads blown off, shattered limbs, broken arms, the groans and sighs of the wounded, all together made a scene I never wish to see again."

One letter says that just before his death, Marshall St. Arnaud addressed a farewell to his army, in which he says that, overcome by the cruel disease against which he has so long struggled, he is obliged to resign his command. He pays the highest compliment to his successor, (Canrobert,) who, says the Marshal, "will pursue the victory of the Alma, and will have the good fortune which I had imagined for myself, and which I envy him, that of leading you to Sevastopol."

From China, we hear that Canton continued in a state of seige, and Shanghae was still in the hands of the insurgents.

An Asylum for Inebriates.—Active measures are on foot for the establishment of an Asylum for Inebriates. The object of the projected Institution is to provide for the destitute Inebriate an asylum, where his physical and moral wants will be attended to. Looking upon drunkenness as a disease, the first grand step to be taken is to make the victim of intemperance feel that he is yet a man physically, and for this purpose the institution will be furnished with the best medical aid. The establishment will be self-supporting. In connection with it will be a number of workshops, in which the patients will be employed, after acquiring sufficient strength. The proceeds of their labor are to be disposed, in part, for their own support; and the residue for the maintenance of their families. The workshops will be of sufficient capacity to give employment to one thousand persons. The institution will be situated in New York, but the precise location has not as yet been determined upon. A great reformation is anticipated from this project. At the present time there are from 8,000 to 10,000 habitual inebriates in New York city.

California News.

By the steamers George Law and Star of the West, two weeks later news from California, and $2,000,000 in gold, was received in New York Oct. 27th.

The business and mining news from California is of a cheering character. Trade has greatly revived, the yield of gold is not stinted, and the returns of agriculture are profuse.

The British steamship Peytona had arrived at San Francisco from the Sandwich Islands, being the pioneer of a new line, with a full cargo and 37 passengers; a portion of the latter arrived here by the Star of the West, being the first who ever arrived at this port traveling the entire distance by steam. She brought intelligence of the long missing Arctic ship Enterprise, sent in search of Sir John Franklin.

We have recent intelligence from the northern Russian settlements of the whaling fleet in that region. As a general rule, the fleet has had good luck, in spite of some severe damage.

By this arrival it is announced that a frightful massacre of immigrants by the Indians had taken place on the Plains, and one still more hideous near Fort Boise in Oregon. In the latter, more than a dozen persons fell victims, some of them after the most shocking outrages. In the former it is said that about fifty persons were killed.

Mr. Livingston had come from Caborca by the Tinijalta trail, and learned from some Mexicans that he met, that, during the last two months, some twenty-five Americans had perished for want of water on that route.

Sir John Franklin's Party.

Montreal papers contain some additional details concerning the discovery of Sir John Franklin's party, obtained by Dr. Rae from the Esquimaux. The report is as follows:—

"In the Spring of 1850, a party of white men, amounting to about forty, were seen traveling southward over the ice, and dragging boats with them, by some Esquimaux Indians, who were killing seals on the north shore of King William's Land, which is a large island, named Keliktak, by the Esquimaux. None of the party could speak the native language intelligibly, but by signs the natives were made to understand that their ships had been crushed by ice, and that the whites were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one chief officer, looked thin, they were supposed to be getting short of provisions, and they purchased a seal from the natives. At a later date during the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the continent, and five more on an island near it, about a long day's journey, say thirty-five or forty miles, to the north-west of a large stream—which can be no other than Back's Great Fish River, as its description and that of the low shore in the neighborhood of Point Ogle and Montreal Island agree exactly with that of Sir George Back—some of the bodies had been buried, some were in tents under a boat that had been turned over to form a shelter, and several lay scattered about in different directions. Of those found on the island one was supposed to have been an officer, as he had a telescope strapped over his shoulder and his double-barreled gun lay underneath him. From the mutilated state of many of the corpses and the contents of the kettles it is evident that the party had been driven to the last resource, "cannibalism," as a means of prolonging life. There appears to have been an abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives out of the kegs or cases containing it, and a quantity of ball and shot was found below high water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, &c., all of which appear to have been broken up, as Dr. Rae saw pieces of these different articles with the Esquimaux, together with some silver spoons and forks, as many of which as could be obtained were purchased, and a list of the most important of the relics found, with the drawings of others, were to be forwarded to London."

Dreadful Railroad Accident.

On Sixth-day, Oct. 27th, a sad and fatal collision occurred on the Great Western Railroad, about thirty miles from Detroit, Mich. The westward bound passenger train which left the Niagara Falls Suspension Bridge on Fifth day afternoon, met with several slight interruptions, and so got behind time. A few minutes after 5 o'clock, when near Baptist Creek, the train, which was proceeding at the rate of about 20 miles an hour, came in collision with a gravel train which was backing towards the east at the rate of 10 or 12 miles an hour. The gravel train was composed of 15 cars, heavily loaded with wet gravel. The shock produced by the collision was tremendous. The second class cars were smashed into atoms, and nearly every person in them killed or dreadfully injured. The first first-class car was also badly smashed, and most of the passengers in the front part of it met with the same fate as the passsengers in the second class cars.

The scene presented after the collision was a horrible one. Intermixed with the fragments of the broken cars, dead bodies lay in profusion, many of them mangled in the most dreadful manner; while from out the heap of ruins proceeded the groans and shrieks of the wounded.

The passengers who were so fortunate as to escape uninjured immediately set to work to draw out the wounded and the dead from the heap of ruins in which they lay. At 11 o'clock A. M., the bodies of twenty-five men, eleven women and ten children, had been brought to light, and it was supposed that from ten to twenty others yet remained to be discovered. Twenty-one men and twenty women and children were found to be badly injured—many of them fatally. Several of the dead were crushed out of all human shape, presenting a heart-sickening sight.

The two second-class cars, which bore the main brunt of the collision, were filled with emigrants, mostly Germans. The first first-class car, a number of the inmates of which were killed and others wounded, also contained some emigrants.

The second, third and fourth first-class cars were somewhat injured, and some of the passengers received some injuries, but none, we understand, of a dangerous character.

The latest accounts give the names of forty-seven persons killed by this calamity. It is also stated that twenty-four men, eleven women and sixteen children, are badly wounded, and were taken to Chatham. A large number of the passengers are more or less bruised.

Important Arrests.

The Springfield *Republican* says that for some time past the officers of the Western Railroad have been much annoyed by frequent depredations upon freight in course of transportation on board their trains, and every effort has been made to discover the perpetrators, but all to no purpose, till the arrest of Edwin Bates, the bigamist. He disclosed to Officer Walker the names of several men who had been engaged in these operations. All of them proved to be employés of the road—assistant freight conductors and brakemen. Measures were immediately taken to arrest them, which was successfully accomplished. Three assistant freight conductors and six or seven breakmen were arrested, and about $1,000 worth of stolen goods recovered from their possession. It appears that a regular system of robbery has been carried on by these men, light merchandize of almost every description having been abstracted by them from boxes and packages of freight on the trains upon which they were employed. There was a mutual understanding among them, that no man should take more than he required for his own use, and while most of them adhered to that rule, some of the more avaricious appropriated enough to stock several moderate sized variety stores.

Here is another of the same sort:

An extensive combination of railroad thieves has just been detected at Mad River, Ohio, and six of the members arrested. Their mode of operation was to purloin goods from the freight cars and stations. Among the six arrested were three of one family—a father and his two sons—and all of them were in the service of the Railroad Company whose trains and stations they plundered. The Columbus (Ohio) *Statesman* says that ten or twelve freight conductors on the line between that city and Erie were dismissed last week, for the too frequent habit of constituting themselves silent partners of the company, and declaring dividends without owning stock.

A College Burnt.—We have been permitted, says the Augusta (Ga.) *Sentinel*, to make the following extract from a private letter of a gentleman to a friend in this city:

Marion, Ala., Oct. 16, 1854.

"I am sorry to inform you, in this connection, of a very sad occurrence which took place here on last (Sunday) night, about 12 o'clock—that is, the burning down of 'Howard College.' There were sleeping at the time, in the third and fourth stories of the building, about 26 or 28 young men and two negro men, all of whom were required to jump from 30 to 40 feet, to the ground below. And horrible to tell, 22 of the number were mangled in a frightful manner—some more and some less. I have just come in from a visit to them, with my very heart sick. Some of the boys are burned very badly, in addition to other injuries. Our town is in mourning and looks gloomy enough. I learned, a few moments since, that one of the black men was dead. He rushed down through the flames to the door. Two or three of the boys are expected to die. The rest will probably recover. There is, however, no knowing exactly the extent of their injuries. I trust all things are better than we now think. The College building, with everything in it, is in ruins. Nothing was saved, as I understand. It is supposed now that the building was set on fire, though I cannot at present believe it."

The Price of Potatoes.—The high price at which potatoes are selling in New York, naturally leads to inquiry as to the prospect for the future. The N. Y. *Tribune* has a long article on the subject, which winds up as follows:—

Owing to the breadth of ground late planted—to the drouth and consequent keeping back the growth till late—to the prospect of a very high price, which has kept farmers from sending the crop forward—to the great economy which has been practiced every where in the use of potatoes—to the entire absence of disease—to the late watering and consequent improvement of quality for winter use—to the fact, too, that late turnips are good, sweet and rich, and will supply the place of potatoes in a measure for stock, and also that apples are generally good—owing to all these causes, and some others, we give it as our candid opinion, there will be more potatoes within reach of New York, of a good quality, in sound keeping condition, on the 1st day of December, than we have had before in ten years. If this is the fact, is there any reasonable probability that the combined forces of all that numerous class who buy low of the farmer, and sell high to the consumer, can maintain the present exorbitant high price of this almost indispensable food of the hungry.

An Infernal Machine.—On Sabbath afternoon, Oct. 28th, Earle's Hotel, in Park Row, N. Y., came near being blown to atoms by an infernal machine. It appears that a gentleman, one of the lodgers in the Hotel, who was about taking his departure, went behind the book-keeper's counter for the purpose of selecting his baggage, and while the porter, Peter Moran, was putting out a small valise, a terrific explosion took place, by which the windows were blown out, several partitions demolished, and four persons badly wounded. From fragments which were collected and inspected by the authorities, it appears that in the valise had been deposited a small tin can, containing probably about twelve pounds of powder. In one end was placed the muzzles of a small double-barreled pistol, and it is believed that the whole was so arranged that by moving the valise by its handle, it would cause to take fire some combustible materials lying beside the powder. The absence of everything in the shape of traveling necessaries, in the contents of the valise, clearly proves a diabolical intent.

SUMMARY.

The failure of Mr. E. G. Merrick, of Sackett's Harbor, is announced. He was very largely engaged in the lumber trade in Canada, and also in milling at Oswego, using liberal credits with several of the country Banks in his vicinity. He was President of the Sackett's Harbor Bank, though his involvments, we hear, will not necessarily embarrass the Bank. His present liabilities are estimated at $300,000. The lumber business, in which he was actively interested, is proving a disastrous one this season. The yards at Albany and Troy, as well as in New York, are greatly overstocked.

A Baltimore correspondent of the *National Intelligencer* writes that it is a singular fact, and one important to be generally known, that the oysters of our waters thus far this season have proved markedly deleterious to health. Persons have been taken violently ill after eating them, (raw especially,) with cramp, colic, cholera morbus, &c., and in some cases death has ensued. Crabs, too, have produced similar results. An old and experienced fisherman states that in his judgment oysters and crabs, this season, are unhealthy, possessed of some poisonous substance, and unsafe to be eaten.

The first sale of lands under the present law for the collection of taxes, was held on the 7th of December, 1852, and the two years allowed for redemption will expire December 7, 1854. Non-residents, and others, will do well to attend to this. Up to November 6, the money may be paid at Albany, at the State Treasurer's office. After that only at the office of the County Treasurer, where the land was sold. A neglect to redeem may cause the loss of many a widow and orphan's only inheritance.

The catalogue of steamers lost on the Atlantic this year, numbers some of the best vessels in the world. The following are the names of those running from ports in the United States, which have been destroyed the present year:—San Francisco, from New York for California; City of Glasgow, from Liverpool for Philadelphia; Humboldt and Franklin, from Havre for New York, and the Arctic, from Liverpool for New York.

The dullness of the freighting business is illustrated by the fact mentioned by the *Tribune*, that one of the New York merchants, extensively engaged in the shipping business, has had a first class ship offered to him for a twelve months' voyage, gratis—nothing being required by the owner but a guarantee that the vessel should be returned to him at the expiration of that period in as good condition as when she was taken.

The *Palmer* (Mass.) *Journal* describes the operation of the shingle-riving machine said to have been invented by the spirits, and constructed by A. C. Billings of Palmer. It is a neatly-finished, strongly-built machine, and it walks into the blocks, which are fed in from two iron sides, like a huge giant. It does the work admirably, splitting the blocks into pieces of any thickness desired for shaving. It is said to be capable of riving 35,000 shingles per day.

A shocking affair, by which a man and wife named Smith were sent into eternity, occurred in the Village of New Windsor, about 4 miles from Newburgh, on Saturday night, Oct. 21st. The husband had been for some time in a depressed state of mind, and finally wound up his earthly career by murdering his wife and then taking his own life.

We hear of several deaths of most respectable citizens caused by severe cholera morbus following the taking of oysters. It is very evident that there are oysters in our market that have been too long out of water, or are otherwise poisonous. Better give all oysters a wide berth till cold weather sets in.

A dispatch dated Albany, Tuesday, October 24, 1854, says: In the case of Cyrus H. McCormick vs. Seymour & Morgan, for the infringement of McCormick's patent for a reaping machine, in the Western Circuit Court, the jury have just found a verdict for plaintiff for $7,750.

On Thursday afternoon, Oct. 19, a lawyer named Halstead, son of Capt. Charles Halstead, of Newburg, committed suicide by shooting himself with a pistol. He borrowed the pistol of a friend, for the purpose, as he represented, of shooting cats; but immediately after procuring it he proceeded to his residence, and, locking himself in his room, committed the fearful deed.

The late Roman Catholic Council in New York came to the conclusion that the connection between the church and their self-constituted oracles of the press, should be publicly severed; and that when an organ was to be recognized it should be placed in charge of competent theologians, and confined within strict limits of theology.

A correspondent of the Boston *Chronicle* says that the Massachusetts Arms Company, at Chicopee Falls, are now constructing for the British Government a complete set of machinery for doing gun work. The machines are modeled from those at the arsenal in Springfield.

Mr. P. Smellee, a school teacher from the North, has been compelled to vacate his situation as principal of the public schools at Jackson, Miss., in consequence of a letter, which is said to have been written by him, containing abolition sentiments, having been discovered in the Post Office at that place.

Twenty-seven thousand dollars is the declared cost of catching and sending into Slavery the negro Burns. Fifteen thousand of the sum was paid from the United States Treasury, Oct. 25th. Hail, Columbia! happy land!

Capt. D. Pratt, wife and son, were rescued from his ship, the Pomogosta, which foundered at sea a few weeks ago, and were carried into Liverpool, whence they took passage in the Arctic, and are probably all lost.

The ship Ariosto, Balch, from Sumatra, of and for Boston, with a cargo of pepper, was lost on the 31st of July last, off the east coast of Africa. The officers and crew were all saved.

The influx of immigrants two days of last week was quite extraordinary, being no less than nine thousand three hundred and forty-four.

Dion Bourcicault, in a letter to New York, speaks of the new Boston Theatre as beyond question the finest theatre in the world, as far as the auditorium is concerned.

The Vermont *Chronicle* says that Hon. Geo. P. Marsh addressed the citizens of Burlington on the evening of the 5th Oct., in the Congregational church, upon the American Mission in the Turkish Empire. After giving an interesting description of the religious institutions and character of the Turks, the number and character of the Greeks and Jews, Mr. Marsh gave a very decided testimony in favor of the good influence exerted by our missionaries in Turkey. He thinks that at the close of the war, the Western Powers will insist on an equality of all religious beliefs, and expresses the opinion, that Nicholas was induced to declare war against Turkey in part from his jealousy of the mission.

Mr. James Upton, of Greece, N. Y., an extensive agriculturist, has shipped twenty thousand barrels of apples to New York, by canal, this season, and has now several boats loading with the same fruit. He purchases apples at all points thereabouts, accessible to the canal. The crop this year is an excellent one, better than those of several previous years, and the demand for the fruit abroad makes it a profitable one.

Among the upward passengers on the Eastern Railroad yesterday, (says a Boston paper), was a patriarchal family, consisting of a father, mother, and thirteen children, who were journeying from their home and birthplace in Maine to cast their lot in the fruitful West. They were bound for Wisconsin. The eldest of the family was a smart young man of about twenty-five years of age. The youngest was a child in its mother's arms.

The Cleveland (O.) *City Fact* says that one of the most pleasing things exhibited at their late County Fair was a lot of brook trout, artificially bred by Drs. Garlick and Ackley, whose labors in this line we have heretofore noticed. They showed several broods of fish in different stages of growth, and have demonstrated that it is just as easy to grow fish as it is fowls, or any other description of food.

A new swindling operation was brought out in New York last week, showing that a company calling themselves the Merchant's Exchange Bank, and keeping an office at No. 60 William-street, have put in circulation false bank bills to a large amount.

The danger of collision between the New Englanders and Missourians in Kansas is said to be very great, and daily increasing. Differences as to claims and titles are at the bottom of the difficulty.

The wreck of the steamship Franklin, as she lies on the beach, opposite the village of Moriches, L. I., was sold at auction by L. N. Hoffman & Co., for $1,625—purchased by G. S. Lewis.

The telegraph brings news of the death of Gov. Burt of Nebraska. Gov. B. was a brother of the Hon. Armistead Burt, member of the last Congress from South Carolina.

On the morning of Oct. 28th, a fire occurred in Cleveland, Ohio, which destroyed property estimated to be worth more than a million of dollars.

The Lewis County Bank, one of the old Safety-Fund charters, is reported in trouble; the circulation is about $150,000.

Gov. Price has appointed the 23d day of November next as a day of Thanksgiving in the State of New Jersey.

The New York City Tax this year amounts to about $5,000,000.

At a fire in Williamsburg, last week, two boys were burned to death.

New York Markets—October 30, 1854.

Ashes—Pearls $6 25; Pots 6 87.

Flour and Meal—Flour 8 50 a 8 75 for common to good State, 9 06 a 9 37 for common to good Ohio, 10 50 a 11 00 for extra Genesee. Rye 7 25 a 7 75. Corn Meal 4 50 for Jersey. Buckwheat Flour 4 00 a 4 18 per 100 lbs.

Grain—Wheat 1 95 a 2 00 for Western mixed, 2 10 a 2 17 for Ohio, 2 45 a 2 50 for prime white Genesee. Barley 1 35 a 1 45. Rye 1 18 a 1 20. Oats 54 a 58c. for State and Western. Corn 81 a 82c. for Western mixed, 83 a 85c. for round yellow.

Provisions—Pork, 12 50 for prime, 13 50 for mess. Beef 10 00 a 11 50 for country mess. Lard 9½ a 10½c. Butter 13 a 18c. for Ohio, 18 a 22c. for State, 22 a 24c. for Orange County. Cheese 9¾ a 10¾c.

Hay—70 a 75c. per 100 lbs.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

In Leonardsville, N. Y., Oct. 5th, by Eld. W. B. Maxson, Mr. James Tuttle, of Columbus, N. Y., to Mrs. Fanny Reed, of Exeter, N. Y.

In Bolivar, N. Y., Oct. 18th, by Elder Thomas B. Brown, Mr. Edwin B. Torrey, of Wyoming County, to Miss Lydia Maria Cornwell, of the former place.

In Genesee, by the same, Oct. 24th, Mr. Samuel S. Perkins, of Scio, to Miss Martha Woodward, of Wirt, Allegany Co., N. Y.

In Stonington, Ct., Oct. 18th, by Eld. S. S. Griswold, Mr. David L. Larkham, of Richmond, R. I., to Miss Sarah Brackett, of Stonington, Ct.

DIED,

In Portville, Cattaraugus Co., N. Y., Oct. 16th, 1854, Mrs. Content Perry, aged 85 years and 7 months. Her life had been one of many afflictions, but was adorned by meekness of submission to the will of God, and by a firm confidence in the Saviour of sinners.

In Milton, Rock Co., Wis., Sept. 30th, 1854, of dysentery, Saloma Louisa, daughter of Leonard and Eunice S. Woolworth, aged 1 year and 11 days.

Thou art gone, dear lamb of Jesus' fold;
Thy angel visit soon is o'er;
I know that I shall go to thee,
But thou 'lt return to me no more. E. S. W.

In Brookfield, N. Y., on the morning of October 22d, of fever, Miss L. Laverne, daughter of Leonard and Elnora Babcock, aged 15 years. She having been modest and retiring in her disposition, affectionate and amiable in her manners, was known only to be esteemed. And hence, by this mysterious providence, have not only the fondest hopes of a doting father and affectionate mother been blasted in an hour, but a large circle of youthful associates are deprived of the society of a devoted friend. O that God would sanctify this afflictive providence to the good of all; but especially to the youth in this place. J. C.

LETTERS.

S S Griswold, Wm M Fahnestock, Wm B Maxson, Wm Utter, E D Spicer, Joshua Clarke, Benjamin Clarke, J B Wells, G W Bixby, L M Cottrell, William Green, Henry Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

W Lewis, Mystic Bridge, Ct	$2 00	to vol. 11	No. 52
Erastus S Fitch. Leonardsville	2 00	11	52
David Whitford "	2 00	11	13
Kenyon Crandall, So Brookfield	2 00	11	52
Nathan Burch "	2 00	11	52
John H Burch "	2 00	11	52
Roswell P Dowse "	2 00	11	52
Wm Green, Stowell's Corners	2 00	11	52
John Witter "	2 00	11	52
Nathan R Truman "	2 00	11	52
Charles E Green "	2 00	11	52
David P Williams, Verona Mills	2 00	11	52

WILLIAM M. ROGERS, Treasurer.

People's Ticket.

For Mayor,
JAMES W. BARKER.
For Recorder,
JOHN H. WHITE.
For City Judge,
SIDNEY H. STUART.
For District Attorney,
CHAUNCEY SHAFFER.
For Register,
JOHN J. DOANE.
For Commissioner of Streets and Lamps,
JOSEPH E. EBLING.
For Governor of the Alms-House,
JOSEPH S. TAYLOR.
For Surrogate,
ALFRED McINTYRE.

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

To Persons out of Employment.

BOOK AGENTS WANTED, to Sell Pictorial and Useful Works for the Year 1855.

WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best Books issued in the Country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as will enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherevea they are offered.

For further particulars, address, (postage paid,)
ROBERT SEARS, Publisher,
181 William-st., New York.

☞ *Send for One Copy.*—Just published, "*The Guide to Health and Long Life*, or What to Eat, Drink and Avoid," 125 pp., the best work on these subjects ever published. Sold at a price to suit every person. Single copies 37½ cts., or four for one dollar. ☞ Sent by mail, free of postage, to any part of the United States. Address as above.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A. M., 12 M., and 4 and 5½ P. M.

Leave Plainfield for New York at 6.55 and 8.30 A. M., 12.20 and 5.10 P. M., passenger, and 7.30 P. M., freight.

Leave Plainfield for Easton at 9.35 A. M., 1.40 and 3.35 P. M., passenger, and 6.30 A. M., freight; and for Somerville at 7.30 P. M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c.

D. C. McCALLUM, General Sup't.

Supreme Court.

IN the matter of the taking of lands for a new RESERVOIR, between 86th and 96th-sts. and the 5th and 7th-avs., in the City of New York. To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto, or interested in the lands and premises above mentioned, or any part thereof: Notice is hereby given, that you are required to appear before the Commissioners of Appraisal in the above entitled proceeding, at their office, No. 293 Broadway, third story, front room, at 10 o'clock A. M., on any day, (Sundays excepted,) on or prior to the 21st day ~~of October next~~; and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known to the said Commissioners, or be fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. Dated New York, Sept. 1, 1854.

EDWARD C. WEST,
ABRAHAM TURNURE,
DANIEL DODGE,
} Commissioners.

Robert J. Dillon, Counsel to the Corporation.

N. B.—All papers published in the City of New York are requested to publish the preceding notice until the 21st day of October next, once in each week, and to send their bills, with affidavits of publication, to the office of the Counsel to the Corporation, to be paid on the final taxation of the proceedings. 2t

Bells! Bells! Bells!

FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' Instruments of all descriptions, made and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal or River, orders can be executed with dispatch, which, either personally or by communication, are respectfully solicited.

A. MENEELY'S SONS, West Troy, N. Y.

Miscellaneous.

Loss of the Arctic.

To the Editor of the N. Y. Tribune:—

SIR: Perhaps no marine disaster in the history of commerce has given a wider field for the exercise of sorrow and regret than the loss of that proudest specimen of a nation's skill, the steamer Arctic, with her most precious freight of human lives. A providence so vast and astounding should if possible be correctly interpreted, and the true lesson taught be laid up for our guidance in the future. To aid in pointing out this lesson is the object of this communication.

Let me first give a brief statement of a *series* of circumstances and *blunders* which, following each other in a most remarkable way, culminated at last in the loss that we so much deplore. And then, following these, let us see where, if possible, culpability shall rest.

1st. It is in evidence that there was not used, on the fatal day, the means provided for the ship to guard against surprise and accidents of this nature.

2d. It is also stated by an officer in evidence, that at the first moment of surprise at the appearance of the Vesta, she was standing nearly head-on, and in the act of passing by the *port* or left side of the Arctic. The officer of the deck, on the first sight of the stranger, instead of ordering the helm a-port—which would have, in great probability, caused them to pass the steamer with at least a rub, or at most a running of her under the wheel of the Arctic—he ordered the helm *a-starboard*, the consequence of which was that she was turned *across* the track of the Vesta. The first officer, who was alarmed by the sudden order, ran upon deck, and seeing the danger and the necessity of prompt action at the wheel, reëchoed, instead of correcting, the fatal error.

3d. The collision having occurred, another error was committed, and in the end most fatal in its consequences, in allowing the *first* officer, rather than a subordinate, to leave the ship on an errand to the injured stranger.

4th. The most astonishing, and, for the ship, most fatal error, was in not instantly stopping and sending a boat with the carpenter to examine the extent of *their own injury*—an error which was in no good sense remedied by putting a sail in a sling over the bows while the ship was dashing through the sea at the top of her speed.

5th. I must regard as the next error in the chain of fatalities, the leaving of the injured steamer before it was known that they might not have afforded mutual assistance to each other; while at the same time they lost a boat and two valuable officers of the ship by running away from them also.

6th. In less than half of an hour it was demonstrated by the water rising in the ship at the rate of one foot in ten minutes, notwithstanding all the pumps were at work, that they could not steam more than two hours before the fires would be extinguished; yet they utterly and worse than wasted their most valuable time in a mad and hopeless endeavor to run her ashore.

7th. The only effort to stop the leak in the ship appears to have been to draw a sail over the bows of the ship while she was pressing her way through the water at the top of her speed, notwithstanding it was at once seen that fragments of the other vessel, as well as splinters of their own, would prevent the sail from being of use, and that at any rate it could not be made to sink so as to reach the leak while the ship was going ahead.

8th. All hopes of going to the shore or of saving the ship having been abandoned, we see another officer of the ship—and that one again the highest remaining officer—ordered to one of the boats with orders to fall into the wake of the ship. Thus the two principal officers were detached from duty on board the wreck with at least a dozen of the best seamen, one or more quartermasters, and two out of the boats gone. Two more of the boats were soon after dispatched with such of the passengers and crew as appeared the most anxious to save themselves.

9th. We next see the ship sunk to the upper deadlights, but without any water being in her main cabins, and yet no efficient plans for forming a raft. At last it is decided to bring down the yards, and one by one to launch them to construct a raft; and one of the boats, and the last one—for the fifth one had been taken by the chief engineer and his party—was launched to aid in its construction, and the next highest officer detached from the wreck to its command. For the purpose of getting down these spars, the main dependence appears to have been on the passengers, for the seamen, with their officers, were nearly all detached for other purposes, or had one by one dropped into the sea to secure a place in what *they* knew must be their only hope of safety. Of *mutiny* there yet appears no evidence.

10th. It is now about three hours from the fatal collision; the officers of the deck all gone, an effort is now, for the first time, seriously set on foot to make a raft from the spars, which, until now, had reposed in their places upon the masts. These were now to be taken under great disadvantages, down by the passengers, firemen and coal-heavers, and launched overboard, where Mr. Dorian, with the aid of his boat's crew of sailors and firemen, received them and attempted to make them into a raft—an arduous task to be undertaken when the hope was not encouraged that even one half hour remained for its accomplishment.

Thus we have no less than *ten* errors committed, and as yet nothing done which resulted in the saving of more than *one* individual.

Now let us see what might have been done had there been wise counsels and no panic among her officers:—

1st. Had the Arctic been wisely stopped to inquire what were the chances or necessities of the little steamer, they would have seen Capt. Duchesne's coolly stopping and setting to work to repair his damages before he attempted to press his damaged bow into the sea. They would thus have avoided the necessity of leaving the first officer and boat to the mercies or chances of the sea, or of running down the boat load of human beings from the Vesta.

2d. Had this time been wisely employed, the carpenter, with the aid of a boat, would have found a leak in the nearly vertical side of the Arctic, less than six feet under water, which, in every probability, a gentleman's *overcoat* would have sufficiently closed to bring the leak within the control of the pumps of the ship, and have been sufficiently secured by being driven into the hole by the rushing water, and retained by the pressure of the water and the impaling of the slivers, or at most could have been staunched by a *basket of blankets and sheets* forced into the holes by the aid of an oar, or by *diving* with the *hands*. Above water he would have found a hole easily covered with blankets, sails or boards, sufficiently secure to have made a voyage around the earth; and one hour would have been probably an ample allowance of time to make these repairs.

3d. Allowing that I have been mistaken in the nature or extent of the injury, (which no man experienced in such matters *will* allow,) and that the ship was doomed to sink by irreparable injury, as all seemed to believe, very much might have been done in the three hours after her engines stopped in forming a flotilla from her spars yards and other timber, water casks, hatch coverings, aided by the furniture of her cabins, had the officers of the ship been kept on board to direct the anxious crew and passengers. There was nothing in the state of the weather or sea to prevent the most ample provision being thus made had there been an order given to concentrate efforts upon such an object.

4th. Beyond all of this there was still other relief, had it been found impossible to have made a safe flotilla of such fragments. There was an extensive range of houses on the deck of the Arctic that, with the sixty axes at hand on her main deck, in the hands of the most unskillful of passengers, could have been cut from her deck in *less than half an hour*, which would have floated from the wreck when she sunk, or by being cut into pieces could have been launched over by the aid of the masts and tackle. These decks, either side up, could have sustained her whole crew and passengers and provisions for a week. Then by the aid of even one of the boats, security, a good degree of comfort, and ultimate hope of relief, would have buoyed up all, and few if any deaths would have followed the sinking of the noble ship.

Had measures any thing like the foregoing been proposed, what sane man would have deserted the ship? It was only when experienced men saw *no effort* was made, or was like to be made, that, availing themselves of opportunities existing and in their power, they one by one secured those advantages for themselves—just as most men, possessing higher moral sense than most seamen claim, would have done themselves.

It is not my purpose to say or point to whom these omissions, errors or delinquencies belong, or who increased or exaggerated them, but to point out the facts for the future guidance of those who commit themselves to the deep on either ships or steamers. The public being enlightened in the facts of the case will not fail to see who were incompetent or unworthy of their places, or what measure of confidence shall hereafter be imposed upon such of them as have survived the disaster.

In any, like myself, who have lost friends or valued acquaintances, can comfort themselves with the thought that God over-ruled it all, by not vouchsafing to those on board their accustomed wits, they will deal gently with the unhappy survivors of her officers or crew—while they will draw from it the lesson that we should never despair, and so unfit us for our duties to ourselves or our common humanity, and so, taking all that befalls us, beyond our control, as for the best, coolly set to work to make the best of what is yet left to us.

PAUL STILLMAN.

Biography of Sir John Franklin.

The reported discovery of the remains of this illustrious navigator—whatever doubts may be thrown upon the credibility of the narrative—furnishes a suitable occasion for collecting the scanty details of his biography, which have thus far been communicated to the public. Sir John Franklin was born in 1786, and would accordingly have been 68 years of age had he survived to the present time. His native place was Spilsby, a small town in Lincolnshire, in the vicinity of the North Sea. From his earliest years he betrayed a certain boldness of disposition and love of adventure. His father endeavored to cure him of his seafaring propensities, by permitting him to try the experiment of a voyage to Lisbon in a trading vessel. But this only produced the opposite effect. He was confirmed in his taste for the ocean, and would not be satisfied until he had procured the consent of his father to his entering the navy. He obtained a midshipman's warrant in his fourteenth year. His first service was in the frigate Polypheme, where he was distinguished for his youthful courage and energy. He was in the battle of Copenhagen in 1801, and two years after accompanied his relative, Capt. Finders, on a voyage of discovery to the South Sea, during which he was shipwrecked on the coast of New Holland. At a subsequent period, he was in the Bellerphon at the battle of Trafalgar. In 1814 he was a lieutenant in the Bedford, which brought the allied monarchs to England. He was concerned in the attack on New Orleans, where he gained great credit by his bravery and skill. In 1818 he commanded the brig Trent in the Polar Expedition under Capt. Buchan. After the failure of the search for the North-West Passage by Capt. Ross., he received the commission in 1819 to undertake an expedition by land from Hudson's Bay to the mouth of the Copper Mine River, in conjunction with Richardson and Bach, to coöperate with Capt. Parry, who was to visit the region by water. On this expedition he followed the coast as far as Cape Turnagain, 68° 30′ north latitude, and after incredible hardships, having been once rescued from death by the Indians, he returned to England in 1822. He was promoted to the rank of Post-Captain, and three years after undertook a second expedition to the Polar Sea, visiting the coast between Mackenzie River and the Copper Mine River. By the middle of Aug. 1827, he had reached the seventeenth degree of latitude, and the one hundred and fiftieth degree of longitude, but was compelled to return by the early setting in of extreme cold weather. In recognition of his merits on this expedition he received the order of knighthood from George the Fourth. In 1830 he commanded a ship of the line in the Mediterranean, and afterward was appointed Governor of Van Diemen's Land, from which post he was recalled in March, 1843. Returning to England in the spring of 1845, he was entrusted with the command of the fatal expedition in which his life has fallen a sacrifice. The two vessels, Erebus and Terror, in which the younger Ross had accomplished his expedition to the South Pole, were selected for the voyage, and two distinguished officers, Captains Crozier and Fitzjames, were appointed as his companions. The Expedition sailed on the 19th of May, 1845, arrived at the Whale Fish Islands on the 4th of July, and was seen for the last time in Melville Bay, on the 26th of that month. It was not until after the return of Capt. Ross in 1849, who had been sent in search of the missing navigators, that general anxiety was felt for their safety. In 1850 an Expedition was fitted out by Lady Franklin, and another by the British Government, to seek the lost vessels. About the same time, our townsman, Mr. Henry Grinnell, dispatched the two ships Advance and Rescue for the same purpose. The unsuccessful result of these Expeditions is well known. During the past year a large fleet was sent out by the British Government, to make renewed search for Sir John Franklin. Mr. Grinnell also dispatched the Advance, under the command of Dr. Kane, on a similar errand. But all in vain. Before the announcement of the recent intelligence, no further hope was cherished that the lives of the brave explorers had been preserved. Their names were some time since stricken from the Admiralty list, and orders issued for the recall of the Expeditions. [Tribune.

Poverty of Authors.

Mrs. Inchbald, so well known as the author of the "Simple Story," and other novels, as well as in her capacity of editor, dragged on, as we are told, to the age of 60, a miserable existence, living always in mean lodgings, and suffering frequently for the common comforts of life.

Lady Morgan, so well known as Miss Owenson, a brilliant and accomplished woman, is now dependent altogether upon the public charity administered in the form of a pension of less than $500 a year.

Mrs. Hemans, the universally admired poetess, lived and died in poverty.

Leman Blanchard lost his senses and committed suicide, in consequence of his being compelled, by his extreme poverty, to the effort of writing an article for a periodical, while his wife lay a corpse in the house.

Miss Mitford, so well known to all of us, found herself, after a life of close economy, so greatly reduced as to have been under the necessity of applying to her American readers for means to extricate her little property from the rude hands of the sheriff. Like Lady Morgan, she is now a public pensioner.

Leigh Hunt is likewise dependent on public charity.

Tom Hood, so well known by his "Song of a Shirt," the delight of his readers, and a mine of wealth to his publishers—a man without vices, and of untiring industry—lived always from day to day on the produce of his labor. On his death-bed, when his lungs were so worn with consumption that he could breathe only through a silver tube, he was obliged to be propped up with pillows, and with shaking hand and dizzy head, force himself to the task of amusing his readers, that he might thereby obtain bread for his unhappy children.

Moore, with all his reputation, found it difficult to support his family; and all the comforts of his declining years were due to the charity of his friend Lord Lansdowne.

Campbell, in one of his letters from Germany, expresses himself with joy to hear that a double edition of his poems had just been published in London. "The unexpected £50," says he, "saved me from jail."

Haynes Bayley lived and died in the greatest poverty.

Similar statements are furnished us in relation to numerous others, who have, by the use of their pens, largely contributed to the enjoyment and instruction of the people of Great Britain. It would, indeed, be difficult to find many cases in which it had been otherwise with persons exclusively dependent on the produce of literary labor. With few and brilliant exceptions, their condition appears to have been, and to be, one of almost hopeless poverty. Scarcely anything short of this, indeed, would induce the acceptance of the public charity, which is occasionally doled out in the form of pensions on the literary fund.

[Carey on International Copyright.

Hutchinson's Stave-Jointer.

Mr. C. B. Hutchinson, of Auburn, N. Y., whose rapid stave-cutter received last year the highest award of the Crystal Palace Exhibition, has lately introduced a machine for jointing, which in novelty and interest fairly seems to excel it. This stave-jointer, which was patented in October, 1853, joints the staves entirely by sawing, and the means by which the proper swell is given to the bilge, and the proper bevil to the edges of staves, of any width, make this an object of considerable curiosity. A narrow stave may be succeeded by a wide one, and this again by one extremely narrow, a single and easy motion of a lever (supposed to be always held in the left hand of the attendant,) being sufficient to adapt the parts in every respect. The saws, two in number, are circular, and mounted side by side, although on separate shafts or arbors. Each arbor is carried in bearings on a movable carriage, so that the saws may be made to approach or recede from each other. The motion of the carriage is controlled by grooves bent vertically in such a manner that the saws would fit face to face, if brought quite together, but become inclined as they separate, the upper points being always nearer than the lower. These two carriages are connected by links to the aforesaid lever, so that they approach or recede simultaneously, from which it follows that whatever their distance apart, the bevil in which they cut is always closely approximating to that desired. The method by which the bilge or swell in the middle of the stave is produced, is perhaps still more admirable, it being perfectly self-adjusting. The lever, and consequently the position of the saws, being held stationary during the jointing of a stave of any given width, if the wood was fed up in a rectilinear line, it would be sawn in the proper bevil, but of equal width throughout. The means by which the proper swell in the middle is attained in this machine is simply that of allowing the stave to be moved forward in a curved rather than a straight line. The feed apparatus is in fact a species of endless chain, the links being equal to that of the longest stave ever required, and the wood being held between hooks on the links, which tighten by their own motion. The joints or hinges of the chain being carried in guides, nearly horizontal, but curved so as to be highest in the middle position, or between the saws, the stave is in fact a chord of an arc, and the middle passes the saws at a lower point, and where the saws are wider apart than at the ends. By properly proportioning the curve given to the guides, any amount of swell may be given, as required. A set of Hutchinson's machines, as now perfected for cutting, jointing and crossing, are stated by the proprietor to make from 800 to 1,000 barrels per day. [N. Y. Tribune.

Ocean Telegraph.

No project of the present day is of more importance than the union of the Old and New Worlds by the lightning railroad. That such an event will be consummated some day not many years hence, we have not the least doubt, and all honor, as their just due, will be awarded to those men who have had the courage and the means to plan and accomplish this grand enterprise. We understand that a company, having this object in view, has been organized in this city, and from the high standing, wealth and experience of some of its members, we expect that the word 'fail' will form no part of their vocabulary. Peter Cooper, Esq., is President, and professor Morse is Vice President; T. P. Shaffner, of Washington, Secretary of the American Telegraph Association, being one of the most active directors.

Dr. Turnbull, of Philadelphia, author of an excellent work on the telegraph, in an article in the last number of the *Journal of the Franklin Institute*, discusses the practicability of an Atlantic telegraph, and comes to the conclusion that there are no difficulties in its construction and operation which may not be overcome. The difficulty consists principally of three parts. First, the depth of water in the ocean, and the form of its bottom. Second, the laying down of a marine cable of such great length; and, finally, the working of such a long line. The distance between Newfoundland and Ireland, on the projected line, is about 1,600 miles, and there has been discovered an ocean plateau, between the two places, the surface of which is very level and disturbed by no ocean current, consequently, this is very favorable to laying down a marine cable and preserving it from injurious action when it is laid. Two or three steamships could lay down the cable in three or four weeks, and a perfect insulated wire can be worked the whole distance with a Grove battery of 480 cups. There does not, therefore, seem to be any very serious difficulty in the accomplishment of this scheme; the greatest, we suppose, will be the money, for the cost cannot be less than between two and three millions; but this amount will eventually be obtained. If the bed of the ocean between every point of America and Europe had been formed of sub-marine hills and valleys, with abrupt precipices and deep rolling currents, we would have concluded that it was impracticable to lay down and work a marine cable of such length; but since it has been discovered that nature has provided such a favorable ocean route for the ocean railway, we now look forward with hope to the speedy accomplishment of this grand project. [Scientific American.

General Washington's Appearance.

We find in the *Courier des Etats Unis* a fragment of a Journal of M. de Broglie, written in 1782, in which the personal appearance and manners of Washington were described by a Frenchman:—

The General is about forty-nine years of age; he is large, finely made, very well proportioned. His figure is much more pleasing than the portraits represent it. He was fine-looking until within about three years; and, although those who have been constantly with him since that time say that he seems to have grown old fast, it is undeniable, that the General is still fresh and active as a young man.

His physiognomy is pleasant and open; his address is cold though polite; his pensive eye is more attentive than sparkling; but his aspect is kind, noble, and composed. He maintains, in his private deportment, that polite and attentive decency which satisfies all, and that reserved dignity which does not offend. He is the enemy of ostentation and vain glory. His character is always equal; he never manifests the least ill-humor; modest even to humility, he seems not to estimate himself duly; he receives with good grace the deference paid to him, but rather shuns than courts it. His society is agreeable and pleasing. Always serious, never constrained; always simple, always free and affable, without being familiar, the respect which he inspires never becomes painful. He talks little, in general, and in a very low tone of voice; but he is so attentive to what is said to him, that you are satisfied that he understands you, and are almost willing to dispense with a reply. This conduct has often been of advantage to him in various circumstances; no one has more occasion than he to use circumspection, and to weigh his words.

LIFE-PRESERVERS.—The recent dreadful sacrifice of life in the wreck of the "Arctic," shows how little reliance can be placed for safety on the life-preservers in common use, and as ordinarily constructed. At any great distance from land, in an open sea, without other refuge, they can at best only protract one's sufferings for a little while. If they could be made with some little buoyant case attached to them containing even half a pint of water, and some morsels of pemmican, or prepared biscuit, or any concentrated nourishment, even in the smallest quantity, that would add greatly to their value. Some of the most painful, heart-rending instances of death in this terrible shipwreck are of those who have been preserved a day and a night in the deep, even on floating pieces of the wreck, but have sunk at length, exhausted from thirst and want of nourishment, and died almost within sight of deliverance. A teaspoonful of brandy, a small vial of water, a morsel of bread, might have prolonged the energies of life till relief came. How painful the thought of their dying, perhaps within an hour of such relief, from utter exhaustion. A morsel of food and a few drops of water might have enabled the system to bear up much longer under all that exposure and fatigue. [Independent.

A NEW KIND OF BRICK.—We were shown yesterday, (says the Kenosha *Telegraph* of Sept. 21,) an entirely new material for the construction of buildings. It is a preparation of sand and lime put into moulds, and operated upon with a most powerful press. The specimens we saw had about three times the superficial area of a common brick, though, of course, their size would depend upon the pleasure of the maker. They are made with an open space in the center occupying one half the length and about one-third the breadth of the brick. Those we saw were a handsome gray color, as smooth as dressed stone could be, and apparently as solid as granite. Their real solidity was about equal to a good burnt brick, though they had been made but about three weeks, and time and exposure is expected to harden them continually. They can be furnished as cheaply as brick, and unless some difficulty is developed with regard to them not now apparent, it seems to us they must come into active demand for building purposes. They would certainly appear as beautiful as the finest stone, and making, as they do, a hollow wall, with a smooth interior surface, they can be papered against, or painted, or whitewashed, without the necessity of lathing or plastering.

AMERICAN MACHINERY ABROAD.—The Messrs. Adams, of South Boston, have constructed two of their improved six-roller printing presses for Scotland, which are now ready to be shipped. One of them is for Blackey & Son, Glasgow; the other is for a printing house in Edinburgh. They are designed for printing the nicest wood cuts, and have improvements, consisting of movable flys and strings, that obviate all difficulty heretofore existing in the way of good work, that which caused the sheet to blur after the impression was given. The order is complimentary to the Messrs. Adams, as in Scotland printing is eminently good, and the printers in that ilk well know what machinery will do it the best.

VARIETY.

After long, continued experiment, Mr. Dalroll, of Connecticut, has succeeded in constructing a mechanical Fog Trumpet, for light-houses and light-ships, so arranged that it blows at stated intervals, and so loud that it is said to sometimes send the sound a distance of eight or ten miles. The machinery is inclosed in a small frame building, twelve feet square, and is regulated by a clock, which puts the apparatus in motion, stops it, and blows the alarm at will, once in one, two, three, or five minutes, as the keeper may please to adjust it. The trumpet is made of brass, about four feet long, with a mouthpiece similar to the organ pipe. The tongue is of hammered brass, German silver, or steel. This apparatus has been tried on Long Island Sound, and is said to be far preferable to the Fog Bell.

Mr. D. C. Grinnel, of New York, has exhibited to the *Tribune* the drawing of an improved railroad track of his invention. The improvement consists in making the track of four rails instead of two, or one guage within another. Each car has trucks of two widths, and there is a double safety against running off. The weight of the locomotive being borne on the double track may also be greatly augmented, and a much higher rate of speed attained than is now possible. It is estimated that a road built in this manner might be traversed with security at from 100 to 150 miles per hour. The expense would not be double that of an ordinary track, as lighter rails may be used.

M. T. Bailey, of Ballston Spa, New York, late proprietor of the well-known establishment at that place for the manufacture of knitted goods, has produced an admirable machine for knitting in a continuous tube, which seems likely entirely to supersede the present method of knitting in flat sheets and sewing together. Neither form of machine perfects salable goods without the subsequent aid of the shears and needle; but the new machine turns out the knitted fabric in a form more nearly approaching that desired, and requiring a much less objectionable seam.

The coal operators in Schuylkill County, Pa., have combined to suspend shipments of coal for the present, alledging as an excuse for this extortionate act, that the wages of laborers are too high to enable them to carry on mining without loss. The consequence is that the Reading Railroad is almost entirely without business from that source, the amount transported last week being only 28,000 tuns, against an average weekly transportation of over 50,000 tuns, which has been made for some time past.

An honest Jonathan, on his visit to the metropolis, was awakened one night by the cry of 'Oyst, buy any oysters,' in the mellifluous tones of the vender of the luscious shell-fish, who was passing under the windows of the hotel. A noise so near to his ears startled him, and he roused his room-mate to inquire what it meant. 'They are only oysters,' replied his fellow-lodger pettishly. "Oysters!" exclaimed Jonathan in astonishment, "and do oysters holler as loud as that?"

The Lowell (Mass.) *Cabinet* says, when Gen. Lafayette was in this country, two young men were introduced to him. He said to one, "Are you married?" "Yes, Sir," was the reply. "Happy man," quoth the General. He then put the same question to the other, who replied, "I am a bachelor." "Lucky dog," said the General. This is the best essay on matrimony extant.

Mr. S. O. Cross, of Sandy Hill, has invented a very convenient frame or trellis for grape vines. The advantage of the frame is that it is on hinges at the bottom, so that it can be raised and lowered, pitched at any angle, and either laid upon the ground or made perpendicular. By this means the posture of the vine can be changed according to the weather and the season without in any way injuring its vigor and fruitfulness.

An aspiring youth in the service of King George the Third, complained to his Majesty one day of the smallness of his compensation for his services. "What do you get?" asked the king. "Nothing but my victuals and clothes." "That," replied the old fogy, "is all I get."

An exchange claims to have received the following *poetry* in connection with an obituary notice:—

"But now another flower is gone,
From six have taken four;
Dear Lord, be merciful to me,
And please don't take no more."

The Teller of the Ocean Bank, in New York, is a defaulter to the amount of near $100,000. Probably half that amount will be realized from his securities. The business of the bank will not be interrupted by the affair.

A telegraphic dispatch from Cincinnati announces the failure of P. B. Manchester, a private banker of that City, and of the Kentucky Trust Company and Ohio Savings Bank.

The Prohibitory Liquor Law has been defeated in Pennsylvania by a small majority.

Ayer's Cherry Pectoral.

"*Wisdom shall bow down to it, and the great of the earth, shall kneel before it.*"

Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

VERMILLIONVILLE, La., April, 1853.

Mons. le DR. J. C. AYER:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M.D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

DR. J. C. AYER—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

DR. J. C. AYER:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.
C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
L. Patton, Christian Advocate, Knoxville, Tenn.
J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, ALBANY, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Assembly;
A Surrogate, in the place of Alexander W. Bradford;
A Recorder, in the place of Francis R. Tillou;
A City Judge, in the place of Welcome R. Beebe;
A Mayor, in the place of Jacob A. Westervelt;
A Register, in the place of Garrett Dyckman;
A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;
A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;
Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;
A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;
A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;
A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

SHERIFF'S OFFICE, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society
AT
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EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 542.

The Sabbath Recorder.

HINDRANCES TO ZION'S PROSPERITY.

(Concluded.)

This subject may be farther extended by a consideration of the state of the churches at large. No doubt there are thousands in our Zion whose minds are properly influenced, and whose lives are conformed to the great requirements of divine truth, and thus constitute a light in a dark place. Many holy and devout men and women present, by their every-day deportment, an indisputable evidence of the truth and excellence of the Christian religion, and condemn an ungodly world around them. There is enough, however, among professors, to encourage the unbelief and infidelity of mankind, and discourage the spiritual part of the membership of the churches and the faithful ministers of Christ—enough to make the genuine Christian retire into the closet, and mourn before the Lord over the desolations, at least over the low estate of Zion, caused by the conduct of the professed followers of the Lamb. The ambassadors of the cross, too, move on in their solemn work with a heavy heart, and exclaim, like the ancient prophet, "Who hath believed our report?"

The prevailing sin of the church at the present day is conformity to the world. Pride, and show, and fashion, are too conspicuously presented to our view to admit of a doubt as to their prevalance. With what eagerness are the fashions of the day followed by *professors of religion!*—yea, it seems as if the church vied with the world in this respect, and took the lead too. The most showy, and fashionable, and expensively attired in churches and congregations are individuals professing godliness, and members of churches. How does this appear in the eyes of a vain and pleasure-seeking world? What will this effect in connection with exhortation not to be conformed to this world? What proof is this, that the grace of God transforms a worldling into a spiritual man, and fixes the mind on more substantial and ending things than the gaudy fineries of earth? Ministers are not free from these things, though it perhaps may be conformed to in order to please their congregations—for in these latter days, people think their minister must be a gentleman, and look as fashionable in his dress and in everything pertaining to him as any, and a little more. In some cases, it is to be feared, a minister's appearance is more heeded than the sermons he delivers; and in fact a showy man, with a scanty intellect, and a mind as scantily stored with information and theological knowledge, whose sermons are never remembered (because there is nothing to remember,) is preferred to the plain, faithful, and honest dealing man of God, who stands aloof from the prevailing fashions of the day, and spreads out a feast of fat things for the immortal soul. The minister is not to be justified in this matter. He ought to stand out the independent man, and show himself as a pattern of plainness and simplicity and purity and heavenly-mindedness, and that the great concern of his life was to lead souls to Christ and heaven.

Fashionable life must certainly be a great hindrance to the progress of the gospel and to its reception by the hearers. How many fashionable ladies, members of churches, spend most of the time previous to public worship and preaching, at the toilet, instead of preparing the mind for the important exercises of the sanctuary, and praying to God that the minister may preach with power, to the edification of saints, and the conversion of sinners. If half the time was spent in holy meditation and prayer, which is occupied in fixing fine fashionable dresses, converts to the truth and to Christ would be multiplied, to the joy of ministers, and those who sigh for Zion's extension. What is the principal topic of discourse among our young female members especially, if not fine dresses, and new fashions, and all the routine of follies and vanities with which the world abounds? Certainly, it must be for a lamentation.

There is also a miserable amalgamation between the church and the world. To such an extent is this carried, that no difference is apprehended, and it may be said with regard to many professors, that they never would be known as members of Christian societies, were it not for their appearance at the communion table. Alas! what a mass of corruption and worldliness and vanity and uncharitableness is carried there, with the emblems right before them of the most astonishing transaction in the universe of God! The instructions of the Apostles require that we come out from the world and be separate, and thus make the line of distinction definite and clear; but this seems to be an obsolete idea in this advanced age. Members of churches, and some who fill important offices too, unite with the world in every respect. They join with worldly men in business partnerships. They have the same tricks of trade as others. They marry irreligious persons for life companions, both men and women, and all in the face of divine prohibition. It cannot be but that corruption and death will be the result of such strange admixtures, in the individuals themselves, and in the Christian communities with which they stand connected. It is high time that this unholy alliance was broken up.

A want of unity and Christian love, arising from various causes, must necessarily be a drag on the energies of the church, and an impediment in the way of Christian labor. In this great enterprise, Christians must work together—their prayers must be united, and their labors blended. If they allow themselves to be diverted from the glorious work of diffusing the glad news of salvation to the perishing, by differences of opinion on doubtful points, by jealousies and envyings and offenses, or by a party spirit, no wonder at the small progress made in the cause of Christ, or the few conversions among particular bodies of Christians. Love is the grand element of Christianity—love to all who give evidence by their lives of faith in Christ. Unity in the observance of Christian ordinances, and in active effort in carrying out the purposes of love and mercy to mankind, is the result. The Divine Spirit is love, and cannot dwell with strife and contention. The Spirit's presence is essential to success at home and abroad, nor can prosperity be expected, unless Christians are living in the atmosphere he breathes.

The denominational spirit, carried out as it is, especially among the Baptists, both First-day and Seventh-day, is opposed to the unity of feeling and action among Christians essential to the progress of the gospel and the prosperity of Christ's kingdom. When Christians cannot break bread together at the table of one common Lord, it remains to be proved how they can co-operate in one common cause, and convince an unbelieving world that Christianity is supremely excellent, and all that is necessary to make men happy. To see the followers of Christ separate here, is an astonishing spectacle to unbelievers, and an open denial to them of the existence of Christian love. The premises upon which this separation rests may be doubted as to their soundness and consistency. They go upon the principle of absolute certainty as to the correctness of our views, which must be doubted so long as we are fallible and liable to err. They seem to imply a conviction on the part of the objector, a want of moral or spiritual qualification; and yet the parties refused communion are called brethren—they are invited into our pulpits and are allowed to occupy the most important position a mortal man can, and thus acknowledged as qualified to teach the people the oracles of heaven. We unite with them in prayer and in other Christian enterprises, and then we refuse to come together to celebrate the Lord's death as an atonement for sin, and the most astonishing display of divine love, on which all our hopes depend. It is surely high time to remove all the stumbling-blocks out of the way.

GEO. R. WHEELER.

SALEM, N. J.

SWEDENBORG NO ADVOCATE OF SUNDAY-KEEPING.

To the Editors of the Sabbath Recorder:

Having been frequently asked what Emanuel Swedenborg has said concerning the day of the Sabbath, in his voluminous writings, I have obtained from Prof. George Bush the following article from the *New Church Repository*, edited by him, which he assures me contains all that he knows of particularly on the subject. Believing that the publication of it in the *Recorder* will subserve a useful end, I ask of you its publication.

PAUL STILLMAN.

Interpolation in the Dictionary of Correspondences.

MR. EDITOR,—Under the article "Eighth Day," in the "Dictionary of Correspondences," (Bost. Ed. 1841,) we read as follows:

"Eighth Day (the,) denotes every beginning, consequently continuation. This is one reason why the Sabbath was changed from the seventh day to the first, that is, by way of continuation, the eighth day, which denotes the beginning of a new Christian Church, at the end of the Jewish Church."—*A. C.* 2633,

Having some curiosity to learn what Swedenborg really taught on this subject, and not recollecting to have met with any such passage as the above in my reading of the Arcana, I turned with special interest to the number referred to, and to my surprise found only the following:—

"A son of eight days." That it signifies beginning and continuation appears from the signification of the eighth day, on which they were circumcised, as denoting every beginning, thus continuation, concerning which, n. 2044."

Here evidently is nothing touching the change of the Sabbath day from the seventh to the first. Nor is there any thing more explicit in the number here referred to, 2044. He says indeed that "as the eighth day is the first day of the week following, it signifies every beginning;" but this carries with it no intimation that the Sabbath is this first or eighth day of the week. In fact, though I have scanned the writings of Swedenborg very carefully to see if any hint could be met with which seemed to recognize the change of day which has obtained in the Christian world, the search has thus far been fruitless. On the contrary, it would seem from the language of Swedenborg in the following extracts that it was not the *time*, but simply the *character*, of the day that was changed.

"The Sabbath, among the sons of Israel, was the sanctity of sanctities, because it represented the Lord; the six days, his labors and combats with the hells; and the seventh, his victory over them, and thus rest; and because that day was the representative of the close of the whole redemption of the Lord, therefore it was holiness itself. *But when the Lord came into the world, and thence the representations of Him ceased, that day became a day of instruction in divine things, and thus also a day of rest from labors, and of meditation on such things as are of salvation and eternal life; as also a day of love towards the neighbor.* That it became a day of instruction in divine things, is manifest from this, that the Lord on that day taught in the temple and synagogues, (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10;) and that he said to the man who was healed, *Take up thy bed and walk;* and to the Pharisees, *That it was lawful for the disciples on the Sabbath day to gather the ears of corn and to eat,* (Matt. xii. 1 to 9; Mark ii. 23 to the end; Luke vi. 1 to 6; John v. 9 to 19;) by which particulars, in the spiritual sense, is signified, to be instructed in doctrinals. That that day became also a day of love towards the neighbor, is evident from those things which the Lord did and taught on the day of the Sabbath, (Matt. xii. 10 to 14; Mark iii. 1 to 9; Luke vi. 6 to 12; xiii. 10 to 18; xiv. 1 to 7; John v. 9 to 19; vii. 21, 23; ix. 14, 16.) From these and the former passages, it is manifest why the Lord said, that *He is Lord also of the Sabbath,* (Matt. xii. 8; Mark ii. 28; Luke vi. 5;) and because He said this, it follows that that day was representative of Him."—*T. C. R.* 301.

So again elsewhere:

"The Lord when he was in the world and and united His Human to the Divine itself, abrogated the Sabbath as to representative worship, or as to the worship which prevailed amongst the Israelitish people, *and made the Sabbath day a day of instruction in the doctrine of faith and love.*"—*A. C.* 10,360.

Here is no hint of a *change of the day*, but only of its *uses*. Indeed, as the Sabbath denotes spiritually the state of rest consequent upon the labors and conflicts of the six days of regeneration, it constitutes a problem how, under the new dispensation, the Sabbath, which signifies the repose and tranquillity of the last day of the spiritual week, should properly stand at the commencement of that week. Would not this imply that conjunction came before combat?—victory before temptation?

I do not, however, propound this matter for the sake of argument. Perhaps the time may come when the whole subject will demand at the hands of New Churchmen a more thorough-going and radical canvassing than it has ever, in modern times, received. But at present my object is simply to bring to notice the foregoing palpable interpolation in the Dictionary of Correspondences. I would ask upon what authority such a sentence as the above has found its way into the work in question? It may be replied, that it is copied verbatim from Nicholson, whose work is the basis of the Dictionary. But what authority had Nicholson so to mix up his own opinions with the statements of Swedenborg as to mislead the reader by making him think that Swedenborg had said what he never did say? As a general fact I have found Nicholson very fair in representing his author, but the present is plainly an exception, and though both his work and the Dictionary of Correspondences, founded upon it, are very useful manuals, yet it is to be hoped that the passage in question, if it be not expunged from future editions, may at least be known to receive no countenance from any thing advanced by Swedenborg.

SCRUTATOR.

CHOOSING A FIELD.

A young licentiate, on leaving the Theological Seminary a few years since, accepted an invitation to a very feeble congregation, whose aspects were, in every respect, discouraging. Going into the study of a city pastor not far distant, he mentioned his intention. The pastor expressed some surprise. The licentiate was quite talented, very energetic, and was blessed with unusually pleasant social qualities.

"How, my friend, does it happen that you have chosen that forlorn place?" said the pastor. "The prospects there are very unpromising, so much so, that they have been unable for years past to prevail upon any one to settle there." "That is the reason I am going there," replied his visitor. "Other churches have invited me to become their minister, but all of them can easily get some one else; indeed, they are rather in demand. But this little flock nobody else will have, and I think that is reason enough why I should cast in my lot with them." The pastor could say nothing more. The young minister's spirit rebuked him, and at the same time excited his admiration. The call proved to have been a providential one, for no sooner had the earnest, faithful laborer entered on his work than the neglected vine began to revive and soon brought forth fruit to the glory of God. The congregation increased to a respectable size, the house of worship was repaired, many souls were converted, and, in a few years, when the church had attained such a degree of prosperity that somebody else "would have" it, the young minister accepted a call to a wider field, and is now the pastor of a city church. The time spent with this cast-off people was the means of building them up.

AGRICULTURE IN PALESTINE.

The following article, copied from the N. Y. *Tribune*, is from the pen of Mrs. C. S. Miner; and as it contains useful and interesting matter of general interest, it is copied for the benefit of our readers. It is dated Mission Farm, north of Jaffa, July 18, 1854.

IRRIGATION.

The dry weather is here, and we now have the additional labor of raising water for the fruit trees, and summer crop of corn and vegetables. Our mules work constantly and yet improve in appearance, which greatly surprises our neighbors, who lose so many by neglect of proper care.

METHOD OF RAISING WATER.

An endless willow rope, bound thickly with earthen jars, pours a constant stream of water over the pulley wheel, into a reservoir, whence it is taken in many small channels, among the trees and plants; delighting the eyes as we sit under the shade of the orange or pomegranate trees to watch the rapid growth which the irrigation produces.

PRODUCTIONS.

We have just gathered some of the finest specimens of Indian corn we have ever seen; ears more than a foot in length, and containing over 600 large kernels. The present system of watering is expensive, and on fresh soil, we have ascertained that all kinds of grain, and most all vegetables, can be perfected, at some seasons, without irrigation, or only twice a year. We would irrigate gardens and fruit trees, and depend on improvements in field culture, for stable crops, such as cotton, silk, wheat, barley, corn, potatoes, and *sim-sim*, (for oil); all of which can be grown profitably without water, by deep plowing and good tilling. The finest melons and grapes, probably in the world, grow here; also olives and figs.

ARAB PLANTATIONS.

At first we have to occupy houses and lands arranged after the Arab fashion. These, near Jaffa, consist of an immense orchard, with a garden, dwelling-house and well, and machinery for irrigation. The orchard cannot be left, as in the United States, to take care of itself, but must be dug and watered every dry season. It is better for Americans to get unoccupied lands, because in leasing a dwelling the orchard must be taken with it, and taken care of. But upon unoccupied land, buildings and farm can be arranged to suit our system, which is so much better than that of the Arabs, as it will not require half the labor to produce greater returns—at least double.

THE BEDOUINS.

We have many friendly visits from the Bedouins, and have tried to learn and profit upon their knowledge of the climate, soil, seasons and suitable crops. Many of their simple methods are peculiarly adapted to this country. This lawless people are generally much feared and shunned by Europeans. At first the poor women came to us bringing laps full of barley and wheat to sell, and to buy medicine. They were wild, and at first apprehensive, when we closed the gates upon their entrance to our court-yard. Kind treatment soon gained their confidence, and as we manifested no fear, they grew friendly, and often on their way to Jaffa called to get water for themselves and beasts of burden. A poor woman, with a sucking infant upon her back, leading two small children, had come a long distance to glean after the reapers near our place. She begged permission to leave her children in the shade in our yard, while she pursued the same labor that Ruth did in the field of Boaz. In the evening, when she came for her children, she was surprised to find them contented and happy, and one little girl, who was covered with a dirty rag, now washed and dressed in a neat slip. As an expression of her gratitude, when she came again next morning to pursue her hard and ill-paid toil in the field, she brought us a large earthen jar of milk. This pleasant interchange of civilities continued some days. Next came one of the principal men under the "Great Shiek" of the River Bedouins, to sell two camel loads of barley. It was measured and paid for, to his satisfaction, and then he was highly flattered that we should invite him to take breakfast at our table with the family. This was a bond of peace. He had broken and eaten bread with us, and in return begged us to fix a day and come to their camp and eat with them. This we defined as a mere compliment of a well-bred man of his class; but a few days afterward he came with a present of "first fruits," and insisted upon our accompanying him home. It was a novel thing for a Christian family to be invited to visit their Bedouin neighbors, and several of our family volunteered for the occasion to accompany me.

VISIT TO THE SHIEK AND BEDOUIN CAMP.

We inquired the distance, and he, as we afterward learned, fearing we should not consent to go so far, replied, "Only half an hour this side of the mills." So, anticipating only a morning ride, we set off on mules and donkies, with Mahmoud and his camel in the lead northward, Abdallah, Mordecai and our German helper and interpreter John Steinbeck following. After riding an hour I inquired, "How much further?" He replied, "Swaycoh," (only a little.) Again and again the same inquiry was made, and the same answer returned. He was very talkative, and showed us an interesting ancient ruin by the way, situated on the top of what seemed to be be an artificial hill, rising on all sides abruptly from the plain. He assured us that it was the remains of a Christian Fort which Mahommed destroyed when he took possession of this country. After the first hour the road led up an extensive valley by the side of the River Ogee, of which and its ancient mills three miles north of our Bianah, I have before written to you. He informed us that this river rises in the mountain regions beyond Nablons; its course seemed about west. At length we came to a dam across the river, of very ancient masonry, at one end of which had been introduced two modern arches, through which the river now passes. The dam extends several rods across, beyond the present width and course of the river, on the further end of which are considerable ruins of an ancient mill—hewn stone, broken arches, and stone causeways for the water, half filled with rubbish and overgrown with bushes. As the dam forms a good bridge, we crossed here, and following the river upon the other side soon after entered upon an immense plain of bottom land, widening on each side of the river. The soil appeared to be very rich. We passed droves of tame buffaloes, shepherds with large flocks of sheep and goats, and many herds of fat cattle of a larger size than any we have before seen in this land. One drove of camels that were pasturing on the prairie-like plain on the opposite side of the river, our guide and Abdallah estimated to contain 250 head. At length the land became more undulating, and we turned aside from the river and began to ascend broken ridges. The road thus far had been wide and smooth, and good for carriages. In the distance we now saw clusters of black tents, and hoped that our journey was finished, but our guide still persisted in the same reply, "A little further." He informed Abdallah that he must not stop with us short of the Bate (house) of the Great Shiek. Here and there among the tents were fine horses tied, but as it was near noonday few persons were stirring.

THE CHIEF'S TENT AND FAMILY.

About a mile from our reaching the outpost tents we came to the large tent of the Chieftain. One end was open, where we saw a company of grave looking men, seated on mats round their superior, like a miniature court or divan. For a moment only the thought crossed my mind—Have we been brought here by stratagem, for evil? But in another I was lifted carefully from my saddle and led by Mahmoud past the array of armed men to the other (or female) end of the tent, and ushered without ceremony into the presence of the lady Bedouins, while my Jew and Gentile attendants were respectfully received by the Sheik. A fair young woman, with very delicate features, and tall, graceful form, pleasantly welcomed me. She immediately rose, and, laying down an infant which she held in her arms, spread a rich Persian rug on the bare ground, on which she had been sitting, and invited me to occupy it. Two little children were sleeping on a mat near her—one was her own fair child, her first born; the other was very black—while several female attendants stood gazing in the other end of the tent with apparent astonishment. Tents were pitched at a few rods from each other, in every direction, on the elevated ground around us, and soon after our arrival one and another of their mothers, and wives and sisters came in to see me, until a large company were seated. I seemed to be an object of great interest, as they had never before seen a Frank face or dress! and they made many sensible inquiries—yet, with all their earnest curiosity and simplicity, not one spoke or behaved in an indecorous or improper manner. The Shiek's sister (a woman of 40 years) most particularly interested me. She also was fair, very fine looking for her age, and intelligent; but her soft manners, gentle voice and tender expressions, in controlling the juveniles of our party, who seemed easily influenced by her, mostly affected me. There were some very pleasant young faces—one, a girl of 14, had light hair and blue eyes, and her bright expression would never betray her wild origin. There were a few very black women and children, but I could not discover the least distinction among them on that account; one of these women seemed to be peculiarly respected and consulted. I had not long been seated when the Sheik came in to see that I had suitable attention. He directed two satin pillows to be placed on my rug, had a glass cup of lemonade immediately prepared, and soon after coffee. They sent for a flock of goats, milked and churned sweet white butter, which they covered with fine sugar, and gave me with thin hot cakes of bread. My conversation with the women and with the Sheik would make my letter too long. He expressed pleasure at my visit, insisted that we should sleep in his house at least one night, and that himself would essort us home next day. His sister was so anxious that she once intimated in a kind manner that her brother *would not permit* my immediate return.

THE SHEIK AND HIS TRIBE.

He is a man of about thirty-five years, and would be regarded as a superior person any where, rather handsome and richly dressed. He said he had always lived in a tent, that he disliked stone walls, that he much preferred a house of hair. Said he had one hundred men or families under him, and that there was not one blind or sick person among them! This fact confirms an opinion of the healthfulness of this climate, in situations removed from the local causes of disease, so numerous in the towns and cities of this land. He possesses extensive rights to land on the mountains, and on the river plains, and his people have numerous herds of cattle, sheep, goats, camels, horses, and donkies. He said they removed every winter to the mountains, where there was plenty of wood for fires, and abundance of large trees! but all returned to the plains, or the elevations in their vicinity, to harvest their extensive wheat and barley sowing. I could scarcely admit my own consciousness, when I saw such fine looking, naturally intelligent persons, in such a migratory, uncivilized position, and that I was really in the midst of the wild Bedouins. Soon after we arrived, it being noon, the hour of prayer, all the males were engaged in their devotions. The women informed me that they had never been at Jaffa; it would be a sin for them to go. I invited them to visit our bianah—the sisters—one of which replied that it would be a great pleasure, but she knew that her brother would not permit it, he esteemed it a sin for a woman to visit any but their own relatives. The families seemed to be all related to each other. They assured me that they lived in perfect harmony, and that they loved their husbands and children very dearly, their eyes kindling, and their faces glowing with emotion as they spoke. They stated that the Bedouins regarded having more than one wife as a sin, while the Mahommedans of towns and cities allow it. I was repeatedly assured that no males, not even the young lads of his people, were ever permitted to see the wife of the Sheik, or enter her tent. Notwithstanding their urgent entreaties to remain over night, we excused ourselves on account of the family at home being unadvised of such a step, and soon after 3 o'clock, with their kind benedictions, we quietly left their encampment, and returned safely home before dark. The next day Abdellah informed me they were much disappointed, as they had killed a lamb, and were preparing a feast for us. Since that time the Sheik visited us at our house one and a half miles from Jaffa, and also here at our work in the bianah. He express an earnest wish that we would take some of his land, any situation we may choose, even the old millseat, and build and plant near him. Of his own accord he asked if we would not take his sons and teach them. He has one of ten years. Our native Consul, hearing of our acquaintance, assured us that it was an important matter to secure the friendship of this Sheik and the general regard of the Bedouins, himself being afraid to ride as far as the river.

THE SHEIK'S VISIT TO THE FARM.

Since commencing this letter, I was interrupted by his calling with another powerful sheik. Our large yard was filled with their gaily-caparisoned, beautiful horses, while they and their attendants crowded into the little mud-covered room where I was writing. The two chieftans were dressed in red and yellow striped satin gowns, and blue embroidered outer garments or mantles, monstrous gay silk turbans, and girdles garnished with heavy pistols and swords. They were much amused with an astronomical atlas on our table, and surprised to see a female write. They admired and accepted some ears of Indian corn, but refused potatoes, of which they knew nothing before. One of Ross' patent hand-mills, (just received through the kindness of the inventor and a personal friend in Rochester, N. Y.,) excited their particular attention—the fineness of the flour, and the ease with which one of their sturdy vassals turned it. Our men were all at their work below in the bianah. The wife of one of our German helpers and myself served them to coffee, and they behaved themselves properly and respectfully, and gave us no reason for alarm. Each of the chieftains was accompanied by his standard-bearer; the standard was a staff some twelve feet long, pointed by a lance, just below which was a mop of black hair, ball-shaped, and a foot in diameter. On a former visit, the sheik had requested medicine for himself, (an experiment he had *never tried*,) for a troublesome affection of the head. I suspected a costive habit and full eating as the cause, and gave him salts. He now expressed himself highly gratified with the relief he had experienced. After an hour they left, saying, "peace, peace be unto you."

ROTHSCHILD'S ALMS TO JERUSALEM.

The Chief Rabbi came out last week and informed us that Rothschild of Paris had sent his secretary with a large amount of funds to invest in this land, and commence some industrial operations for the poor, the character of which he was not informed. He expected him by steamer the next day, and that he would spend some hours at his house before proceeding to Jerusalem. He *insisted* that I would give him a letter containing a statement of our plan, and an appeal for the Jaffa Jews, which he says have generally been neglected in the distribution of alms. Yesterday, in company with a Jewish banker of Beirout, he came to show our cultivation. His friend remarked that he had visited Mr. Levi's bianah before, and found it in a wretched condition, but now he rejoiced to see every thing in good order and flourishing, and was happy to see a Jewish estate here give such fine promise. Mr. Levi also informed me that the secretary of Roshschild had read our statement, and said he would first spend a few weeks in Jerusalem, and then visit Jaffa, on his way to Constantinople, to obtain a firman to secure the land and privileges he should afterward require; but his definite intentions were either not matured or withheld from Mr. Levi. About two weeks since, Sir Moses Montefiore sent a large sum of money as alms to the poor in Jerusalem, who have suffered exceedingly from the late high prices of breadstuffs. We are happy, however, now to inform you that the present harvest returns have been unprecedented in quality of grain and quantity gathered.

PRESENT CROP AND PRICE OF WHEAT AT JAFFA.

Before harvest, wheat advanced to 25 piasters per measure; now there are immense quantities daily coming to Jaffa, and the price had yesterday fallen as low as 8 piasters per measure. Several English vessels had obtained a cargo, others waiting in the harbor, receiving letters from England of the fall of the price of grain at home, weighed anchor and left the grain merchants disappointed.

THE JEWS LEARNING AGRICULTURE.

Mordecai, an interesting young Jew who had labored industriously with us nine months, having saved his little earnings for that purpose, will leave us now, for a few weeks to visit his friends in Damascus and bring his wife and child. We have received two laborers this week, Elias, a very poor man from Aleppe, and Marcus, a young German Jew from Jerusalem; he is without parents or friends and is very anxious to labor with us. We still mourn our inadequate ability to receive and accommodate a tithe of the most destitute.

WANTS OF THE MISSION.

We need *shelters*, also coarse blankets and coverlids. We make mattresses of coarse muslin filled with corn husks, but we cannot easily obtain a substitute for the blankets. The nights being damp and cool, and sleeping on the ground, out doors, or in exposed places, makes a larger supply necessary than if we had comfortable rooms and bedsteads—a luxury that the poor of this land never enjoy. The supply we first brought with us, and those received a year since, from such constant hard usage, have become much worn, despite of mending and washing and the best care.

The Sabbath Recorder.

New York, November 9, 1854.

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British Correspondent—JAMES A. BEGG.

CHRISTIAN PSALMODY.

Our quotations have been sufficient to show that, in the preparation of a metrical version of the Psalms, a strict adherence to the text is impossible. Either the principle must be admitted, that God is suitably worshiped in psalms, and hymns, and spiritual songs, of human composition, or else Christian congregations must universally adopt the style of music called *chanting*. We might multiply our quotations to almost any extent, showing how the Scotch version often slips in a word not warranted by the original, to say nothing of the substitution of other words for those found in the text, not always synonymous, the frequent changes of tense, the substitution of plural nouns for singular, and *vice versa*. But any one who will take the trouble to compare the version with the common translation, will be convinced that we have brought against it no unjust charge.

Now, since the principle of varying from the exact language of the text is, necessarily, adopted in any metrical version of the Psalms, we cannot see but what such a version is as substantially a human device, as are the psalms of Watts, Milbourne, Tate and Brady, Patrick, and others. The difference is only in the extent, or degree, to which this variation is carried. Watts makes no pretension of adhering, rigidly, to the *language* of inspiration, in his compositions; yet he does pretend to express Bible *ideas;* and so far as all the purposes of psalmody are concerned, we are not able to see wherein his compositions are deficient. The principal purpose of psalmody is "to express unto God what sense and apprehension we have of his essential glories, and what notice we take of his works of wisdom and power, vengeance and mercy; it is to vent the inward devotion of our spirits in words of melody, to speak our experience of divine things, especially of religious joy."

Such being the object and intent of this part of worship, we must candidly say, notwithstanding it may appear irreverent to some, that we consider the compositions of Dr. Watts better suited to the circumstances of Christians than a literal rendering of the Psalms of David. For though the Psalms of David celebrated the wisdom, and power, and vengeance, and mercy of God, as illustrated in his dealings with the Hebrew nation, and were a fit expression of the joy that pious Israelites felt, when they saw how God fought for them, what miracles he wrought for them, and with what particular circumstances of justice he rebuked the heathen nations round about them; it cannot reasonably be pretended, that the condition of Christians is so similar, as to demand the same language for the expression of their praise. Did *Christians* undergo a servitude in Egypt? Did *they* escape, pursued by Pharaoh and his host? Did *they* pass over the Red Sea on dry land? Did *they* behold their enemies all dead upon the sea shore, that they should make it the occasion of praise to God, as though the deliverance had been wrought for *them?* Would it be an expression of *their* experience to say, "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbors, a scorn and derision to them that are round about us?" (Psalm 79.) Can *Christians*, with any truth, regard themselves as assaulted by Edomites and Ishmalites, Moabites and Hagarenes, Philistines and Amonites, and then call upon God to do unto them as to the Midianites; as to Sisera, as to Jabin at the brook of Kison?—to make their nobles like Oreb, and like Zeeb, and all their princes as Zebah, and as Zalmunna? (Psalm 83.) Can *Christians* pray, "Forgive us our trespasses, as we forgive them that trespass against us," and then sing, "As for the head of those that compass me about, let the mischief of their own lips cover them; let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again?" (Psalm 139: 9, 10.)

Now, as the object of psalmody is to express *our own* personal experience of divine things—to declare to God how *we ourselves* feel in view of his works of wisdom, power, and mercy, as displayed in our behalf—it must be allowed, that language like the foregoing, and a great deal besides in the Hebrew Psalter, is not appropriate to those who live under the gospel. The only way in which its use can be defended, is to say that, while we sing the words of David, we must apply them in our own meditation to the things of the New Testament. But if, while we use such words, we do not mean what they literally express, why should we be confined to them? Why should we not employ such words as will express just what we *do* mean? If the Church of Christ, speaking of herself, in the language of the Psalmist, as having once been in Egypt, means, in reality, that she was once in bondage to sin, where would be the sin of expressing it thus in so many words? If her redemption from Egypt, for which she gives God praise, means nothing more than her ransom from sin by the blood of Christ, why not say so? If her afflictions at the hands of Midianites, and Amorites, and Moabites, and so on, mean her persecutions from the wicked powers of the world, would it be wrong to express it so in plain terms? If her captivity in Babylon, her sitting by the Euphrates and weeping at the remembrance of Zion, mean some remarkable event in her own history, why not let her song of mourning, or of praise for delivering mercy, express plainly what event is alluded to, so that every one of her members may "sing praises with understanding?" If the language, "I will divide Shechem, and mete out the valley of Succoth; Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my lawgiver, Moab is my washpot, over Edom will I cast out my shoe, over Philistia I will triumph; who will bring me into the strong city? who will lead me into Edom?" is simply typical, under which is concealed some meaning that Christians must have in their mind when they use it in singing, what sin can there possibly be in exchanging the typical language for that which is plain? But since it is doubtful whether any thing typical was intended by such expressions, or, if there was, whether the true typical import of them is, or can be, understood by the great mass of Christians, the doctrine that the Hebrew Psalter was designed as a manual of praise for the Church in all ages, is to be received with extreme caution, to say the least. But perhaps we shall have more to say.

T. B. B.

BRITISH CORRESPONDENCE.

GLASGOW, October 20th, 1854.

The *Times* published a letter professing to be from the Chinese patriots, addressed to the residents of Hong-Kong. The tone of contempt for the "outside barbarians" which it exhibited, seemed so much the opposite of the previous courtesy of the patriots towards Christians, as to afford ground for the belief that the document was a forgery. Tae-ping-wang's resolution of putting down opium-smoking, as well as idol worship, directed suspicion to the traders in the contraband article as the inventors. Captain Edmond Fishbourne, who was at Nankin in the Hermes, has, in the *Dublin Express*, pronounced his unhesitating conviction, that the document is a forgery; but he supposes that it may have been fabricated either by the Imperialists, with a view to promote a jealousy, or by those "who think differently, on religious subjects, from the insurgents." He states, not only from his own knowledge, but also as "the united testimony of the English, French, and Americans, who visited Nankin, the head-quarters of the insurgents, that they never designate the Europeans otherwise than as 'foreign brethren,' the latter used in a religious sense, upon the supposition that all Europeans believe with them in the 'Ten Celestial Rules' or 'Ten Commandments.'"

It would be melancholy indeed to think of a zeal in religious matters which would commit forgery in order to misrepresent those whose views were disliked; but if the Chinese will indeed keep the Ten Commandments, they will have both the favor and protection of One who is able to protect them against even ecclesiastical malice. Their past preservation from the influence for evil of even erring brethren, seems worthy of notice, and of thanksgiving. He who "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, *that they should seek the Lord*, if haply they might feel after Him, and find Him"—the God of grace, who brought Paul to Athens to proclaim this blessed truth, also brought the Rev. Mr. Roberts to him who is now known as Tae-ping-wang to hear and learn the way of salvation, when haply feeling after Him. The servant of God communicating the knowledge he had derived from Scripture has success in his work, and will not lose his reward, if he hold fast to the end. His disciple proceeds in the heavenly lesson, and giving ear to God's Word becomes in one respect at least more perfect than his teacher, and remembers *God's* holy Sabbath when that teacher remembers man's. In mercy to Roberts, as well as to Tae ping-wang, the same God who brought them together for good, keeps them apart, when injury might result. In this light it is surely instructive to read brother Wardner's remark, that Mr. R. has been detained at Shanghae nearly a year, "waiting and watching for an opportunity to go to Nanking but without success. No arguments or entreaties could prevail with the officers of the Susquehanna to take him, though they took two other 'missionaries,' and one of them out of the very house in which he lives." About the same date Mr. R. himself writes, that he "is still at Shanghae, though he has greatly desired to get to Nankin." "One of his own countrymen did give him a free passage to Shanghae;" "another conveyed him up in sight of Chin-Kiang-foo; and an English gentleman has offered to charter a steamer to take him there. But he is still here." "He really believes, at this crisis of affairs there, it would be worth the trouble and expense to any nation engaged in the trade," . . . . "to send a steamer specially to convey him there." Such is his present opinion; but "the Lord seeth not as man seeth," and Mr. Roberts may yet be brought to the mind of his God in the matter.

The *Overland Mail*, which supplies us with these notes, furnishes a copy of a long letter of Mr. Roberts, from *The Friend of China* of July 29th, proposing the formation of a Committee, and plan of missionary operations, without control of the Societies by which the missionaries are sent out, leaving them answerable only to "*God and the Committee itself.*" These male missionaries from all countries he would have to "coöperate with one another, and with Tae-ping-wang and his Chinese converts, as far as practicable, in spreading the Gospel to the utmost in China." We shall hail with delight the day in which the heralds of the cross and crown of Jesus shall go forth as of old with more reliance on His omnipotence, answerable only to Him and not even to "the committee itself."

At the date, Aug. 22, Shanghae was still in the hands of the patriots, who are stated to have taken two more towns in Keang-se province, but to have sustained reverses in the north. The statements relative to these reverses, however, being extracted from the *Pekin Gazette*, may be unfounded or exaggerated. Fuh-shau, on the Canton river, formerly stated to have fallen into the hands of the patriots, has been retaken by the Mandarins. All the country around Canton is under patriot authority, and 600 Imperialists were killed in an attack upon the north gate of the city itself. That city is expected to be taken immediately, and there is every probability that the land of Sinim shall shortly have cast its idols to the moles and to the bats.

J. A. BEGG.

CENTRAL ASSOCIATION MATTERS.

BROOKFIELD, Oct. 26.

BROTHER J. C. ROGERS, Cor. Sec. of the Central Association.

DEAR SIR,—It appears, by the communications forwarded to you by the Seventh-day Baptist churches of Adams and Hounsfield, and published in the *Sabbath Recorder* of the 19th inst., that those churches do not fully comprehend the object had in view by the several churches which presented to the Association the matter in question; nor of the Association, in the appointment of a Committee to investigate and settle the matter of dissatisfaction and difficulty existing between the Sabbath-keeping churches in Adams and Hounsfield. The undersigned, who were instrumental in bringing this subject to the notice of the churches of Brookfield, and who recommended the presentation of it to the Association for its consideration, wish through you, as the organ of the Association, to explain to those churches, and to the Committee appointed to visit them, what was the intention of the Association in that appointment.

We would here say, that in the communication made to the Association relative to this matter, there was no intimation that there was any difficulty between the church in Adams and the church in Hounsfield, which were members of the Association. It seems strange that there should be any misunderstanding in the minds of the delegates from those churches as to the understanding and intention of the Association in the appointment of the Committee. It must be well known to those churches, that the difficulties alluded to are referable to the Independent Church in Adams, and to that only. It is known to all who are acquainted with the circumstances of its organization, that it originated in the unpleasant and isolated condition of those members of which it was composed, who were principally, if not altogether, expelled from the Adams and Hounsfield churches, on account of their non-concurrence in certain acts and decisions of those churches, which they believed to be inconsistent with the purity of the gospel, and the established discipline of our denomination. On this account they suspended their travel with the churches of which they were members; and after seeking in vain for relief from those churches, they carried their complaints to the Association. Relative to the complainants of the Adams church, it may be proper to state, that after their complaint was received by the Association, they withdrew it on account of the absence of certain brethren on whom they had relied as unexceptionable witnesses to sustain their complaint, being impressed that they (the complainants) would not be accepted as witnesses in their own case. But the complaint from the members of the Hounsfield church went into the hands of a special committee, to which it was referred. This committee reported, that after a careful investigation of the complaint, and evidences therewith submitted, they have come to the following conclusion, that the complaint, together with the evidence adduced, are not sufficient to warrant the Association in entertaining an action against the Hounsfield church for corrupt discipline. Now, however highly we esteem the members of this committee for their piety and talents, we are not satisfied that the course they pursued in their investigation of this complaint was in any way calculated to impress the complainants, that justice was done them in the committee's report. For the investigation was entirely *ex parte*. The complainants were not allowed to come before the committee to sustain their complaint. A member of the committee requested that the complainants should be heard; but he was told by another influential member, 'that it was not the committee's business to look up witnesses.' When it was stated that those brethren were at hand, and ready to come in when wanted, the reply was, that 'they did not want them—that their duty was similar to that of a grand jury.' The record of the church appears to be all the evidence adduced on the occasion. The complainants had good cause to be aggrieved at the course the committee pursued. Nor were all the members of the committee satisfied that the complainants had been treated with justice and Christian courtesy. One of them said the next day after they had rendered their report, that on this account he had passed a sleepless night; and another one of them said to one of the undersigned, that they did not pretend to go into a proper investigation of the matters complained of, and that he did not suppose that their investigation would be final. Their report was submitted to the Association without comment or explanation by the committee, and they could not be prevailed upon to state to the Association anything relative to the evidence by which they had arrived at the conclusion expressed in their report. However it may have appeared to the committee, it appeared to many members of the Association to be very far from a *careful investigation* of the complaint. This report was adopted, to the evident dissatisfaction of many members of the Association. The *question* was urged with the evident design to shut out remarks from the members, and it was voted upon precipitately and blindly. We are of the opinion, that since the organization of the Association, no resolution of equal importance has been adopted by it with such imprudent haste. Now the church of Hounsfield is willing to submit to the investigation of the committee appointed by the Association at its recent session, whatever their church records show to have transpired since the session of 1851, when they must know, that the corruption complained of was prior to that date. And they decline any trial or investigation before the committee, with any person or persons who have been expelled from their fellowship. There is, therefore, nothing to be submitted by this church to the committee; for it is probable that the church has expelled all who have made complaint against them.

The communication from the church in Adams seems to come a little nearer to the wishes of the Association. It says, "If reference be had to our position in relation to the Independent Church," &c. The Adams Church can have no room for a doubt that their position and relation to the Independent Church is intended, and we should rejoice in seeing these churches in a more evangelical relation to each other. The Adams church says, that many of the members of the Independent church have been excluded from their fellowship, 'yet they have no unkind feelings towards them, and shall be glad to fellowship them, as soon as they can have evidence that they are in fellowship with God.' We are glad to hear them say this. But it is a point that both the Adams and Hounsfield churches would do well to consider, that expulsion from a church is not proof of a want of fellowship with God. The man in the Gospel who was born blind, was cast out of the church for confessing what he believed to be the truth. Luther and Tyndale were expelled and anathematized by the church for the same cause; and many of our most efficient members, both in the ministry and laity, have been in like manner, expelled from their several churches, simply for obeying the dictates of truth. And for what crime were those members expelled, aside from their non-concurrence in what they deemed corruption in the disciplinary action of those churches? They should not be deemed malefactors on this account. If they have been misled in regard to their duty in this matter, and are willing to submit the whole matter of their grievance to disinterested brethren, giving assurance as they do, that they will be guided by their counsel, it does appear to be the duty of those churches, holding them in this unfriendly relation, to submit to the investigation of the committee, in like manner, every point of dissatisfaction existing between them. Though the Independent Church be not a member of the Association, they are not the less our brethren, and as really Seventh-day Baptists as they were before their separation from their respective churches. If they have erred, let us use kind and Christian efforts to reclaim them. If they have been wronged, let the same kind and judicious course be pursued in making them restitution. We are persuaded that if those churches will meet their brethren on this ground, they may yet be united in Christian love and fellowship. This is what the Association asks, and short of this, there is scarcely a probability of the committee being of any practical benefit, and the committee will probably consider their appointment a nullity.

W. B. MAXSON,
ELI S. BAILEY,
J. CLARK.

MISSIONARY OPERATIONS IN CHINA.

The following extract from a letter of Bishop Boone, resident at Shanghae, China, suggests a new mode of missionary operations, and shows that in China there is just now great occasion for self-denying labor:—

You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of "the distress," I would recommend the sending of only single men. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come.

The distress among the people here is dreadful; it is really heart rending to hear the sad stories they are coming to me with every day. They bring their children in great numbers to our schools, and refuse to take them away, when we sorrowing are obliged to decline them. The day before yesterday I was, however, completely overborne by a widow woman. She said she had a son twelve years old, the finest fellow that had ever been seen in these parts—tall, noble-looking, clever—had been reading the books ever since he was five years old. It was in vain I told her I had now one hundred children to feed, and that money was so scarce, and provisions so dear, I could not take any more children. She said she knew it was all true; but that he was such a fine, noble fellow, and they had been our neighbors, too, at Wong-ka mo-dur, where she had seen Miss Jones every day out of her window; and her house had been burned by the soldiers, and all she had was gone. And then she stood silently wiping her eyes, and looking at me, as much as to say, you can't say no. I began to wipe mine too; but I stood firm, and I told her I really could not take any more children. She answered, "To-day is the 8th, it is too late; I can't bring him to-day, I shall bring him tomorrow." She stood before me the living picture of the Syro-Phœnician woman, and I could withstand her pleading no longer. I told her to bring her son. May he prove a chosen vessel, as noble in the sight of God as he is in his widowed mother's heart!

THE SECOND COMING OF CHRIST—NO. 2.

BY B. CLARK.

"Unto them that look for him, shall he appear the second time, without sin [i. e., without being an offering for sin] unto salvation."

The Manner of His Coming.

Many suppose that His second coming is to be spiritual, or, as Dr. Beecher said at the World's Convention in London, "the knowledge of the Lord will fill the earth; in this will be manifest the coming of the Son of Man." Far different this from Scripture testimony. His second coming is to be in like manner as was his ascension. "This same Jesus which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Did he ascend in "*a cloud?*" Then he will come in a cloud. "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." "Behold, he cometh with clouds; and every eye shall see him."

Did he ascend *personally?* Then he will come personally. (We do not understand that flesh and blood can inherit the kingdom of God; neither that he ascended with the "natural body" which he had before his resurrection. "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 44.) And that he ascended personally, with that same spiritual body in which he was raised, we suppose will not be disputed.

He will come "*in the glory of his Father.*" After saying this, he added, that some were present which should not taste of death till they see the Son of Man coming in his kingdom. After six days he was transfigured before Peter, James, and John; and his face did shine as the sun, and his raiment was white as the light. Matt. 16: 27, &c. This would show the glory of his coming kingdom.

He will come *in his own glory, and all the holy angels with him.* Matt. 25: 31. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

He will come "*with all his saints.*" Zach. 14: 5; 1 Thes. 3: 13. And "*them which sleep in Jesus* will God bring with him." "They that are Christ's at his coming." He will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

He will *stand on the earth.* Job saith, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." Zachariah saith, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley," &c. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Ch. 14.

As to *the condition of the world* at his second coming, I once thought that the nations would cease to learn war—that there would be universal peace and holiness—that all would know the Lord, from the least to the greatest—and that the knowledge of the glory of the Lord would fill the earth as the waters do the seas, *before* the second coming of Christ. But now I believe that this will be *after* the second coming of our Lord. Peter saith, "We, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness;*" but that the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men—"that there shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" And we are to understand, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." And as was the condition of the world in the days of Noe and Lot, so shall it be when the Son of Man cometh. The coming of Christ is represented to be at the same time when the whole world are being gathered to battle by the spirits of devils. See Rev. 16: 13, 14, 15. These "three unclean spirits, like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," we understand to be the *war doctrine* taught by Paganism, Antichristianity, and Mahomedism. These are "spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." These spirits seem to be all now at work, deceiving the nations, and gathering them for war! The spirit of Christ is, "not to destroy men's lives, but to save them." But as a frog can live in two elements, so these spirits teach that war is right—that a man can live in two elements—can *be godly*, and at the same time be a popular *murderer* or a *man-killer!*

The coming of Christ *when not expected* by the world. "For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." "But of the times and the seasons, brethren, ye have no need, (said Paul) that I write unto you, for the day of the Lord cometh as a thief,"—(unexpected.) But the *brethren* were not in darkness; so that day would not overtake them as a thief.

He will be revealed from heaven with his *mighty angels, in flaming fire taking, vengeance, &c.* 2 Thes. 1: 6—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you, who are troubled, *rest with us, when* the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *when he shall come* to be glorified in his saints, and to be admired in all them that believe, in that day." Therefore, "take ye heed, watch and pray; for ye know not when the time is." Mark, 13: 33.

"TEMPEST IN A TEAPOT."

"Parturiunt montes, ut nascitur ridiculus mus."

The readers of the *Recorder* may remember, that I took occasion, a few weeks ago, to pen some thoughts on "*Geology and the Bible,*" suggested by the *fulmination* of "W. M. F." It seems that my efforts, humble and unpretending though they were, have entirely overcome the writer's determination not to fulminate again, and thrown the placid waters of his indignation into such fury that their foaming waves lash the very stars.

To relieve my readers at once from all concern for me, I will just here announce, that I feel *totally incompetent* to attempt a reply to the article of W. M. F., in the *Recorder* of Nov. 2. It is, beyond all question, an article that had better be let alone. It was perhaps entirely proper for the writer to scourge the "follies" of geologists with "the lash of satire," on the scriptural principle, "Answer a fool according to his folly, lest he be wise in his own conceit." There is another scriptural principle, which I deem of equal importance, and which I propose to make my rule of action in this case. It is this, "Answer *not* a fool according to his folly, lest thou also be like unto him."

I am entirely content that the reader should judge who has got up the "tempest in a teapot," and whose articles are the best demonstration of Sambo's wise saying about "more noise dan wool." The reader too may judge who has trod on a "cat's tail" and elicited "such caterwauling as is seldom performed over the types of a religious newspaper," and who has "spit his spite and left untouched the real points at issue."

The writer's objections to *argument* on the questions at issue are probably good. But still, most candid readers would decide that much argument might be contained in an article covering a whole broadside of a large newspaper, and I am not quite sure but that good substantial argument on this most interesting question, would as well become a religious newspaper, as such bar-room gasconade as fills the columns of the last *Recorder*.

I think the writer has demonstrated his own suggestion about the difficulty of writing satire, for his article falls far short of the dignity of *respectable* "satire;" and, what is most lamentable of all, is the fact that he writes in the name of religion. If *religion* resorts to *such means* for support, to what may not *infidelity* resort?

I simply wish to call the reader's attention to the true issue, and there leave the subject, until some one shall undertake to refute, by *candid argument*, the position I have assumed. W. M. F. may write as many "satires," in the mean time, as he pleases. It is not affirmed by geologists generally, that the days described in the Mosaic account were "lengthened periods," but that they were literal days of twenty-four hours each. It is not affirmed that the creation described in Genesis was a partial work, affecting only a limited portion of the earth's surface, nor is it denied that creation was a miracle. All these are false issues, dragged in to hide the true issue, and make men see facts with purblind eyes. The position assumed by geologists generally is this—that the Mosaic account *does not fix the date of creation*, and that the well-established facts of science show the antiquity of the earth to be very great. This I believe to be *truth*, and from the numerous evidences which attest it, I gave a few items in my last article. As no attempt has been made to invalidate the proof offered, I of course have no occasion to say more at present.

I have unwavering faith in the truths of the Bible, and in the perfect coincidence of the truths of science with them. I believe that science and religion are handmaids of God, each declaring his glory, and singing his praise in harmonious concert. I believe that religious truth is that truth which teaches of God and his attributes. I believe that scientific truth does teach of God and his attributes, and therefore, that it is religious truth. The heavens declare the glory of God, and the "firmament showeth his handiwork." In the good time coming, I believe that religion and science are destined to mingle their pure waters, like rivulets from adjacent hill-sides, and, thus blended, are to bear man on to his exalted destiny. May God speed the good time.

D. E. MAXSON.

THE MEMORIAL.—One more number will complete the third volume of the *Seventh-day Baptist Memorial*. Those who have not paid for that volume (about one-half of the list) are requested to do it without delay. The Board have ordered the fourth volume published, commencing with January, 1855. Those who do not notify us to the contrary before that date, will be considered subscribers for the fourth volume.

The Duty on Coal.—The duty on coal brought from England is so high (thirty per cent.) as to prevent its importation to any great extent. Taking advantage of this duty, the monopolists of coal mines in this country have raised their prices to so high a figure that the people are beginning to call for the abolition of the duty. The following petition is being widely circulated in Boston:—

To the Honorable Senate and House of Representatives of the United States:

The undersigned, people of the United States, and residents of Boston, in the State of Massachusetts, respectfully petition your honorable bodies TO REPEAL ALL DUTIES NOW EXISTING BY LAW UPON THE INTRODUCTION OF FOREIGN COALS.

Recent action of the most prominent Coal Operators in the country has demonstrated the impropriety of further protection of an interest abundantly able to take care of itself; and your petitioners represent that an immediate repeal of the existing burthensome NATIONAL COAL TAX. would be hailed with satisfaction by every class of the community not directly interested in speculative combinations to raise the price of coal.

Something Worthy of the Dark Ages.—A correspondent of the *Semeur Canadien* writes to that paper, from Christieville, under date of September 2d: On Sunday last, the 28th August, a person by the name of Chamberland (very poor) attended mass in the R. C. Church in this village. When the ceremony of kneeling arrived, he immediately knelt on one knee, not feeling strong enough to put both knees down on account of recent illness; the person employed to keep order in the church came up to him and requested of him in a peremptory manner to get down on both his knees; he made answer that he was too feeble to do so. He was in one of the aisles, and had nothing to support himself with but the knee he kept up. The employé took great umbrage at the refusal to obey his order, and summoned the poor man before a magistrate's court. The evidence given was, that Chamberland did kneel but on one knee, and, when requested to kneel on both, refused; in other respects he behaved himself decorously in church. The magistrate condemned the man to pay a fine of 5s. and costs, the latter of which will not be less than 15s."

Pastoral Letter.—Archbishop Hughes, who has gone to Rome, issued on the eve of his departure a pastoral letter, promulgating some of the regulations adopted by the late Provincial Council. Among them are these; Banns of matrimony are henceforward to be published in the usual form, in order to prevent improper marriages. The jubilee proclaimed by the Pope commenced Nov. 1, and continues to Feb. 1. The conditions upon which the benefits of this jubilee are to be secured are: 1. A worthy reception of the Eucharist and the sacraments of penance. 2. To fast once during the period, on any Friday the party may select. 3. To give alms to the poor, according to means. 4. Those who reside in the thickly-settled portions of the City of New York are to visit three churches and offer prayers for the exaltation of the Holy Mother, the safety of the Pope, the removal of heresy, and for charity, union and harmony among Christian nations. In addition, the Litany of the B. V. Mary, the Lord's Prayer, or Hail Mary seven times, must be said.

Infant Sprinkling in New England.—The Boston correspondent of the Journal of Commerce says:—

"A Presbyterian pastor of this city baptized three infants last Sabbath in his own house of worship, and in connection gave to the parents quite minute directions as to the duties they owed to their children. He gained their assent that they would perform these duties. In our Congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State, there had not been, a few years since, an instance of infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New Hampshire that reported no infant baptisms. This year ninety-six churches, or about one half in the State, report none. If this indifference continues, the ordinance will become extinct in the Congregational church."

The Portuguese Exiles.—The New York *Evangelist* says that the Church of the Portuguese exiles, at Jacksonville, Ill., for whom so much public sympathy has been felt, has been embarrassed even to schism by the vexed question of the validity of Romish baptism. The pastor of the church, Mr. de Matteos, who is a converted priest, and has been a great sufferer for conscience' sake, maintains the ground that such baptism is valid; while Dr. Kalley, the old friend of the Portuguese, to whose labors the introduction of Protestantism into Madeira is due, and who naturally maintains a strong influence over his people, takes as strong ground against the doctrine. The consequence is, that the church is likely to be, if it be not already, divided.

Large Bequest.—A Mrs. Wilson, a native of Belfast, but for many years a resident of London, died of the prevailing epidemic a few days ago, leaving, it is stated, an immense estate of £30,000 to the poor of her native town; the interest of that large amount to be divided amongst poor widows over sixty years of age, each recipient to have 7s. per week. The same lady has also bequeathed £5,000 to a deaf and dumb asylum, as also £20,000 to various charities about London. Only three weeks preceding her death, she gave three donations of £500 each to charitable institutions in Belfast, when, at that period, she seemed in the full enjoyment of health and happiness.

The Kidnapper in Massachusetts.—On Sunday, Oct. 29th, Asa O. Butman, the alledged kidnapper of Burns, appeared in Worcester, Mass., where he was arrested on a charge of carrying concealed weapons. There was a great excitement, and the talk of lynching the victim alarmed some of the leading citizens, who took the fellow to the cars and let him slide. He left with the consoling fact to reflect upon, that he owed his life to the efforts of several of the most noted Abolitionists in the State.

Prohibition in Canada.—A letter dated Quebec, Oct. 28, 1854, says that the Legislative Assembly has adopted the principle of the Maine Liquor Law by a majority of 95 against 5. During the last two or three sessions, petitions for the adoption of a prohibitory liquor law have poured in in such numbers that opposition to their prayer became too perilous a thing for the popularity of members to be ventured upon to any considerable extent. Last year, the bill was only defeated by the utmost exertions of a portion of the Ministry, while it was not only supported but introduced by another member of the Government, who was pledged to his constituents to take that course. This year the result is as above stated.

A Hint for Ministers.—The *Christian Witness & Church Advocate* says: "A minister who loves leisure more than hard work; who would rather puff a cigar than handle a pen; who would rather read Dickens than Butler; who seizes upon every itinerating minister coming within hail, that he may save as many sermons as possible; who exchanges nearly half the time for the same reason; who, when forced to write a sermon, does it mainly on Saturday night, finishing it while the church-bell is ringing on Sunday morning; who goes into the pulpit with such a preparation, to give his people their portion of spiritual food, in what ought to be 'due season,' will soon find that he is not the right man for them."

Maine Law in Connecticut.—One of our exchanges says that this law is commending itself to many who at first opposed it on the ground that it could not be enforced. The law is strictly carried out, without fear or favor, and men who had not sufficient moral strength to resist the tempter when before them, are now steady and industrious, providing for the comfort of their families, as they have not for years, and the State is in a fair way to merit its old name of the "land of steady habits."

☞ **Eld. Phineas S. Crandall**, pastor of the 3d Church in Hopkinton, R. I., has been appointed Local Agent for the *Recorder* in that vicinity, and furnished with a list of subscribers showing the state of their accounts.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Horatio Potter, recently elected Provisional Bishop of New York, and Rev. Alonzo Potter, Bishop of Pennsylvania, were the sons of Joseph Potter, of Duchess county, N. Y., a devout member of the Society of Friends. His eldest son, Paraclete Potter, became a bookseller and an editor at Albany, and was the first to join the Protestant Episcopal Church, of which he became a zealous member. His two younger brothers, Alonzo and Horatio, soon followed the same course.

The Committee of the Edinburgh Bible Society, with the concurrence of the directors of the several lines, have placed large Bibles in the waiting-rooms at the principal stations of the North-British, Edinburgh and Glasgow, and Caledonian Railways, for the use of the railway officials and passengers waiting the trains. The stations on several of the English lines have been supplied with Bibles and other religious books by private individuals.

An association for the diffusion of civilization and Christian light in Africa has recently issued a circular which shows that the number of blacks held in slavery in different countries is seven and a half millions, of which 3,095,000 are in the United States, 3,250,000 in Brazil, 900,000 in the Spanish colonies, 85,000 in Dutch colonies, 140,000 in the Republics of Central America, and 80,000 in European establishments in Africa.

Dr. Townsend, of this city, has donated four lots of ground, valued, in the aggregate, at $10,000, as a site whereon to erect a building for the "Christian Home for Female Servants." The "Home" is at present at No. 614 Sixth avenue, corner of Thirty-sixth street. It is effecting much good among that class of unprotected females for whose benefit it is specially designed.

"Father Sawyer," a Congregational clergyman of Maine, now in the one hundredth year of his age, preached on a recent Sunday, at Oxford, N. H. He was ordained in Oxford, in 1787, and after remaining for some years in his first charge, he removed to Maine, where he has been preaching for over fifty years.

The first meeting of the Williamette Baptist Association (Oregon) was held in 1848, at which time the number of communicants in the churches of the body was in all 87. These had increased to 442 at the last meeting of the same Association. There is a loud cry for help in that large and promising field.

Under the title of "A First Gift," £9,000 have been placed by an individual at the disposal of Rev. A. Nugee, late curate of St. Paul's, Knightsbridge, for the purpose of erecting a church in London, or in some large manufacturing town.

England and Wales have a bishop to every 2000 square miles, Scotland to every 3800, Ireland to every 2400, Upper Canada has one to every 140,000. The two Canadas have a Church of England population of about 300,000, and five bishops.

We learn of the safe arrival at Boston of Rev. Francis Mason, D. D., of the Tavoy Mission, and his family. They will, for the present, reside in that neighborhood. The health of Dr. M., though slightly impaired, renders the necessity of great quiet imperative.

One of the editors of the *Baptist Register*, who writes from western New York, says that both of the Baptist churches in Buffalo are destitute of pastors, and adds: "The complaint is that ministers are scarce. The fact is, churches want only now and then one of those that can be had."

We regret to see that an affliction has come upon the Grand Ligne Mission. The Mission premises at St. Pie, occupied by the girls' school, was destroyed by fire on Monday, the 16th ult. This calamity will, for the present, break up the school.

Some years ago, an English bishop, after taking possession of his see, made an inquiry as to what hymn-books were in use in his diocese, and he presently had not less than ninety different selections handed in to him.

European News.

European dates to Oct. 21st, state that the bombardment of Sevastapol commenced on the 13th ult. with 200 pieces of heavy artillery, and was expected to be brought to a crisis in three or four days. The next steamer will probably bring the particulars of the storming of the town. The Russian reënforcements have not yet been heard of, nor are there any indications as to when they will be on the spot, but unless the seige is at once pressed to a successful conclusion, the allies will have to fight another battle in the field before they can become masters of the town.

The French fleet has returned from the Baltic, and most of the English ships will come home also.

From the Danube, we hear that the Russians have reëntered the Dobrodja.

In Germany, a good deal of excitement is said to exist as to an apprehended rupture between Austria and Prussia.

From the various countries of the European continent there is no news of moment.

From Japan we hear of the friendly reception of the Lady Pierce, a clipper-yacht, belonging to Silas E. Burroughs of San Francisco.

In Paris great activity prevails in preparing for the great Exhibition of May next, which, if we may believe our French friends, will be the world's wonder!

Martin Van Buren.—The Paris correspondent of the *Evening Post* says that Mr. Van Buren is at Vevay in Switzerland, and is actually and earnestly at work upon his autobiography, in which he has already advanced some two or three hundred pages. He is very much interested in the work, and so will his readers be when it is published, which will not be until after his death, and that event, judging from his present appearance and condition, will be many years hence. The old gentleman seems to have parted with all his partisan animosities and prejudices—for he had some, though fewer than most men who have spent so large a portion of life in party conflict. He has been an indifferent spectator of politics in the United States so long now, that all his old prejudices and antipathies seem to have exhaled. He will not be home until next year. His health is not materially better.

Fight in Kansas.—The *Weston Register* of Oct. 19th gives account of a fight in Kansas on the 9th of October. It seems that a difficulty had for some time existed between Samuel A. Burgess and William A. Borden, with regard to a land claim on Stranger Creek. Each of the parties claimed a squatter's title to the same quarter section. They met upon the ground to adjust their conflicting claims. The matter then proceeded from words to blows, among which Borden was knocked down by stones, and a hatchet thrown by Burgess and his son, and the two Davidsons. Fleming S. Thompson then interfered to assist Borden, and was stabbed by some of the party in two places. It was feared that Thompson's wounds would prove fatal, but he is now doing better, and thought to be recovering.

SUMMARY.

A dispatch from the General Superintendent of the Ohio Central Railroad, states that the track is now completed, and a locomotive had arrived from the Ohio River. On the 15th of November the road will be formally opened by a grand excursion, in which will be represented all the great cities of the East and West. The invited guests from the cities east of Baltimore will reach there on Monday, the 13th, and will take a special train over the Baltimore and Ohio road, with the guests from Baltimore to Wheeling, where they will arrive early on the 15th. They will then go on to Zanesville, to Columbus, to Cincinnati, and, if they desire, to Indianapolis and other cities. The completion of this road opens a direct line from Baltimore to the interior of Ohio.

Beech leaves are said to be one of the best articles ever used for beds as a substitute for straw or husk, and much better than either of those, as they are elastic, clean, and very sweet-flavored, and not liable to get musty like straw in damp weather. The leaves should be gathered in dry autumn weather. Perhaps the leaves of some other species of tree may be equally good as the beech, though generally they are not so tough and free from all unpleasantness arising from long use or damp weather. They would be valuable for filling sea-going mattresses.

A Washington letter communicates the intelligence that the British Government have determined to abandon all assertion of the Mosquito Protectorate, as far as San Juan is concerned, and will leave the sovereignty of that place to be settled between the claimants without doing more than maintain the provisions of the Clayton-Bulwer Treaty as regards the freedom of the port and transit route. At the same time the claims of bona-fide British subjects for damages from the late bombardment of the town, will alone be urged by the Cabinet of St. James.

A dispatch dated Chicago, Ill., Friday, November 3, 1854, says: The passenger train for Rock Island, which left Chicago at 11 o'clock on Wednesday night, met with a most frightful accident, from the breaking of an axletree of the engine, when near the Minoka station—the result, it is said, of running over a horse upon the track. The engine and a portion or all of the cars were thrown from the track with great violence, breaking the ribs of the engineer, and killing, or wounding and scalding, from thirty to forty first-class passengers.

A dispatch dated Halifax, N. S., Friday, Nov. 3, 1854, says: The Newfoundland mail has arrived at this port, but brings no tidings of the missing boats of the Arctic. The yacht Hawk has returned from the search, saw nothing of the missing boats, and the captain thinks they must have been picked up by outward-bound vessels. Saw the body of a female, in a light dress, floating on the water, but as it was blowing a gale at the time, could not get it.

Some of the brokers are buying Knickerbocker notes at 90c., Eighth Avenue at 85c., Newport Safety Fund and Kentucky Trust Company at 40c., Bank of Hollowell and Ship Builders' at 50c., Farmers and Mechanics' Bank (Md.) and Mechanics' Bank (Memphis) at 40c., and Erie and Kalamazoo at 40 and 50c.

A letter from the N. Y. Journal of Commerce, dated Canton, July 30, says that a total cessation of business exists there. Thousands of families have already left the city, and daily others are leaving in crowds. The streets continue barricaded and guarded, and almost entirely closed, except those in old and new China streets. Engagements take place nearly every day north of the city, within a couple of miles from the city walls, and the apprehensions are great on the part of the Chinese, that the city itself must eventually be captured.

The brig Magnet, Capt. Hammond, arrived from St. Johns, N. F., Oct. 20. Capt. Hammond reports that all the vessels dispatched in search of the missing boats of the Arctic had returned, without finding any trace of them, and nothing had been heard of them at any of the ports of Newfoundland. Except, therefore, those in the boats had been picked up by some vessel bound to a distant port, all hopes of their safety must be given up.

David Thomas, who murdered Mr. Wm. H. Butler, of Caroline County, Md., on the 27th Sept., at Denton, was taken out by a mob on Saturday night, the 7th ult., at midnight, and hung. He had been convicted of murder in the second degree; but the mob thought he ought to have been convicted of murder in the first degree, and threatened to inflict summary punishment upon him at the time the Jury brought in their verdict, but were prevented by the officers of the law.

A correspondent of the Boston *Atlas*, writing from Marseilles, states that the English Consul at that place had received reliable information that the most fearful ravages of cholera were devastating Messina—no less than sixteen thousand persons having fallen victims out of a population of 40,000! A mortality hardly less than during the prevalence of the great plague in 1743.

At a late hour on Wednesday night, Nov. 1st, the extensive silk, lace and embroidery store of James Gray & Co., corner of Waverley-place and Broadway, New York, was broken open, and seventy-five pieces of silk, of the value of $10,000 or $15,000, stolen. The thieves entered by the basement, and by means of a brace and bit opened a door leading from the vaults into the store.

A return to the British House of Lords shows that there are 514 lunatics under the protection of Chancery. Of these, 36 had incomes not ascertained; 99 had less than £100 a year; 117 less than £200; 94 less than £400; 56 less than £1,000; and 65 more than £1,000. The total income of the 478 is £281,907, of which £177,825 is devoted to the maintenance of the patients.

A physician writes to the editor of the Louisville *Courier*, that a few days ago, "a young lady of Oldham county, in her ordinary health, (perfectly well, the family say,) rode two miles to a physcian and had a tooth extracted. Almost immediately a paralysis on one side of the body occurred, then stupor and death followed in a few hours. She had not inhaled chloroform or any thing of that kind."

The Winchester *Virginian* says, "Mr. John Wysong, of Berkeley county, informs the citizens that he has associated with him in the mercantile business, his daughter Virginia, and that hereafter the business will be conducted under the style and firm of J. Wysong & Daughter. We'll venture the prediction that the new firm will do a rushing business."

The Bank of England notes are now signed by machinery, which saves the constant labor of twenty gentlemen daily, who received each $2,500 a year for signing their names to about 1,500 notes daily. The saving thus effected to the Bank is $50,000 a year, and perfect uniformity is now obtained in the signatures.

The regular exhibition at the Crystal Palace closed on the last day of October; but as most of the articles that have been on exhibition since the opening will not be removed for a month yet, the Directors have determined upon admitting persons to the Palace for the nominal sum of 12 1-2 cents. All tickets are dispensed with, and none will be received at the door.

A dispatch dated Chicago, Saturday, Nov. 4, says: Eight deaths have occurred from the effects of the late Rock Island Railroad accident, at Joliet, and among them is the wife and two children of W. C. Laughlin, of Geddesburg, Pa. Twenty-five others still lie dangerously wounded at Joliet.

A statement of the profits of the Hamburg Gambling Bank shows them to average forty per cent. on the stock subscribed in shares. This is the severest commentary that can be given upon the ruinous nature of these splendid hells—forty per cent. profit after paying all expenses.

The extensive car-house of the Harlem Railroad Company, situated at the corner of Forty-second street and Fourth avenue, was entirely destroyed by fire, with a portion of its contents, between 9 and 10 o'clock on Saturday night, Oct. 28th. The entire loss is estimated at nearly $20,000.

It is computed that there will be twenty-one thousand miles of railroad in the United States on the first day of January next. The longest railroad upon the surface of the globe is the Illinois Central, which is seven hundred and thirty-one miles in length, and is rapidly approaching completion.

A writer in the London *Daily News*, who has visited the United States, and examined into the various plans and processes of paper-making in this country, says that the consumption of paper here is just four times per head what it is England, and may be put down at 300,000,000 lbs. annually.

The Monroe (Md.) *Sentinel* says:—Mr. Powell, an old Revolutionary soldier, ninety-five years of age, with his wife, seventy-five, left here on the 18th ult., for Nebraska, in company with several other citizens. Mr. P. is remarkably vigorous, capable of chasing a deer, with a rifle a-shoulder, 26 miles a day.

The money article of the N. Y. *Tribune*, Oct. 31, says: The contraction of the Banks has now continued with great severity for four weeks, during which the Loans and Discounts have been reduced nearly seven and a half millions of dollars, while the Banks have lost about $2,200,000 of Deposits.

The celebrated Lyman Cole, of Martha Washington notoriety, charged also with helping Kissane and Findlay in committing the great forgeries on the Chemical and other New York banks, has been taken at last and brought to this City.

The Morrisania *Journal*, Westchester Co., says that the original price paid for the land on which the village of Morrisania is built was $175 per acre. Single lots there are now worth $750. Indeed, some few lots, if for sale, could find purchasers at $1,000 each. In 1849 there were but 15 inhabitants; the number now is over 6,000.

The grand-jury of Richland, South Carolina, at a late session of the court, presented the laws against the African slave-trade, as detrimental to the interests of the South, and to the physical and moral nature of the slave.

We learn from Lafayette, Ind., that the Merchants' Bank of that place has suspended payment. The notes are selling in the street at 50 cents on the dollar. The securities of this bank are all Indiana 5s.

Stephen Keyes, Jr., a graduate of the University of Rochester, was ordained to the ministry at Almond, Allegany county, N. Y., Oct. 12.

The suspension of E. G. Merrick & Co., does not affect the Sackett's Harbor Bank, Merrick having resigned the Presidency before his suspension.

A new mode of making bread for the use of ships, so that it can be preserved indefinitely, has been discovered by M. Laverne, a French baker.

The receipts of the Milwaukee and Mississippi Railroad for the first three weeks of October were $54,273. The estimate for the whole month was $60,000.

The *Journal and Messenger* reports an interesting revival in Scotland, Greene county, Ind., resulting in the baptism of 36 converts.

The Governor has appointed Thursday, the 30th inst., as a day for Thanksgiving in Rhode Island.

A correspondent of the *Christian Times* reports the recent baptism of sixteen persons by the pastor of the Viana Baptist church, Ill.

The Money Brokers do not offer any thing for the notes of the Lewis County Bank.

New York Markets—November 6, 1854.

Ashes—Pearls $6 25; Pots 6 87 a 7 00.

Flour and Meal—Flour 8 56 a 9 00 for State, 8 62 a 8 75 for mixed Western, 10 50 a 11 25 for extra Genesee. Rye Flour 7 25 a 7 37 for fine, 8 00 a 8 25 for superfine. Corn Meal 4 62 for Jersey.

Grain—Wheat 2 00 for Western, 2 40 nominally for Genesee. Rye 1 30 a 1 31. Barley 1 37. Corn 85 a 87c. for Western mixed. Oats 50c. for Jersey, 52 a 56c. for State and Western.

Provisions—Pork 11 25 for prime, 12 25 for mess. Beef. 6 00 a 7 00 for country prime, 9 75 a 11 00 for country mess. Dressed Hogs 4 a 6c. Butter 15 a 18c. for Ohio, 18 a 23c. for State, 24 a 26c. for Orange Co. Cheese 9½ a 11c.

Hay—60 a 70c. for shipment, 80 a 90c. for local use.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Seeds—Clover 10¾ a 11c. Flaxseed 1 67 a 1 70 per bushel.

MARRIED,

At Woodville, R. I., by Eld. C. M. Lewis, on the evening after the Sabbath, Oct. 28, Mr. JOSEPH N. LANGWORTHY, of Hopkinton, to Miss MARY F. BURDICK, of Richmond.

DIED,

At Carolina Mills, R. I., on the 25th Oct., Dr. HAZARD WILCOX, in the 77th year of his age. He has long beer known as a man of skill in his profession, and much lamented in the community as well as a large number of relatives and friends, who mourn his sudden removal. J. G.

At Verona, N. Y., Sept. 23d, CHARLES JEREMIAH, infant son of B. F. and Margaret Chaplin, aged six months and seventeen days.

At his residence in Verona, Sept. 30th, JEREMIAH CHAPLIN, M. D., aged 84 years. Doctor Chaplin had been a resident of Oneida County about 50 years. Ever prompt in the discharge of his duty, remarkable for his uniform urbanity of manners, possessing intelligence of a high order, a kind husband, an indulgent father, a true friend, and a sincere Christian. He was a firm believer in the final salvation of all men, and met death with that calmness and composure which indicated his readiness for the great change that awaited him. A funeral discourse was pronounced by Rev. Mr. Machim, from Job 14th chapter, 14th verse, "All the days of my appointed time will I wait till my change come," which was listened to by a large concourse of people, after which his remains were conveyed to the solemn city of the dead. COM.

On the 2d of October, FLORILLA, daughter of John Lippincott, of West Union, Fayette Co., Iowa, aged about 18 years. She never made a profession of religion, but in her last illness she raised her heart to God in humble prayer for the forgiveness of her sins, and for admittance into the kingdom of love, where she might see the Saviour and be like him. Her father was on a visit to Ohio at the time of her death.

At Temperance Valley, R. I., Oct. 17th, ELIZABETH EVELINE, only child of Mr. Samuel P. Kenyon, aged 9 months.

In Hopkinton, R. I., on the 17th of October, 1854, at the residence of his father-in-law, Paul M. Barber, Capt. WILLIAM H. BARBER, aged 31 years.

In Hopkinton, R. I., on the 30th of Oct., 1854, Mrs. POLLY CRANDALL, widow of Amherst Crandall, deceased, in the 88th year of her age. She was a member of the 1st Hopkinton Church, and had long and patiently served the Lord.

In Walworth, Wis., Sept. 27th, 1854, of typhoid fever, Mrs. LOUISA READ, wife of Nathan J. Read, in the 36th year of her age. Sister Read lived and died a Christian, in the practical sense of that word, and the sorrow with which her family now contemplate her removal by death, is shared by a large circle of friends, whose love she won by her life of faith and labor of love. Sister Read moved with her family from Adams to Wisconsin last May, and in the brief space of four months thereafter, "just before sunset she was deposited in her grave." Our consolation is this, that those who live as she lived, and die as she died, are blessed, "for they rest from their labors, and their works do follow them." By request a funeral sermon was preached at Adams, Sabbath, Oct. 21st. J. S.

☞ In the obituary notice published three or four weeks since, of the death of Mrs. Coon, she was said to be the wife of Dea. Daniel Coon. She was the wife of Dea. Elisha Coon. J. S.

LETTERS.

J M Allen, S S Griswold, D E Maxson, J B Wells, G H McCoon, Halsey Stillman, W L Saxby, Samuel Hunt, Benj Clarke, T P Merritt, Andrew Babcock, R Lippincott, S Wilder, Z Campbell, E Maxson, J P Palmer, John Green, B F Chaplin.

RECEIPTS.

FOR THE SABBATH RECORDER:

N Langworthy, Ashaway, R I	$2 00	to vol. 11	No. 52
E B Champlin, Mystic Bridge	1 00	11	26
H C Crandall, Utica, Wis	2 00	11	52
Martin Dunn, New Market, N J	2 00	11	52
Staats F Randolph "	2 00	11	52
Isaac Clawson "	2 00	11	52
Electa Jones, North Norwich	1 00	12	25
Ichabod Burdick, W Edmeston	2 00	11	52
B F Burdick "	2 00	11	52
Amos Wilcox, South Brookfield	2 00	11	52
R P Dowse "	2 00	12	52
John Maxson "	2 00	11	52
R W Brown, Brookfield	2 00	12	52
Jesse Burdick "	4 00	12	52
Dwight Crumb, Smyrna	1 00	11	52
E S Weaver, Unadilla Forks	4 00	11	52
B F Chaplin, Verona	2 00	11	52
Samuel Hunt, Akron	4 00	11	52
Waite Williams, Watson	2 00	11	52
Thomas P Merritt, Caton	2 00	11	52
Paul Clarke, Oxford	2 00	12	10
A Steward, New York	2 00	12	20

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Isaac Clawson, New Market, N J, vol 3	$1 00
Remembrance Lippincott, West Union, Iowa	1 00
E S Weaver, Unadilla Forks	1 00

WILLIAM M. ROGERS, Treasurer.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health. A. UTTER, M. D., Physician and Proprietor.

Bound Volumes.

ON hand, and for sale at this office, the first and second volumes of the *Seventh-day Baptist Memorial*, bound together, in cloth and leather. Price in cloth $2 50; half roan $2 75; half calf $2 87; half morocco $3 00. Also, the first and second volumes of the *Sabbath-School Visitor*, bound together in cloth; price $1 00. We have also on hand several sets of the *Sabbath Recorder*, vols. 2 to 10 inclusive, which will be bound to order for those wishing them, at $2 00 per volume and the cost of binding. As the number of these books is limited, those wishing them should send their orders without delay.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare. GEO. H. PEGRAM, Sup't.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, without change of baggage or cars.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Way Express at 12.45 P. M. for Dunkirk.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M.

On Sundays only one express train, at 6 P. M.

These Express Trains connect at Buffalo with first-class splendid steamers on Lake Erie for all ports on the Lake; and at Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicogo, &c. D. C. McCALLUM, General Sup't.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl, various imitations of Writing, a great number of fancy founts, borders, both plain and illuminated, labor-saving rules, and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

GEORGE BRUCE,
13 Chambers-st., New York.
51–3

Supreme Court.

IN the matter of the taking of lands for a new RESERVOIR, between 86th and 96th-sts. and the 5th and 7th-avs., in the City of New York. To all owners, mortgagees, lessees, occupants, and other persons, in any manner, by judgment, decree, or otherwise, entitled unto, or interested in the lands and premises above mentioned, or any part thereof: Notice is hereby given, that you are required to appear before the Commissioners of Appraisal in the above entitled proceeding, at their office, No. 293 Broadway, third story, front room, at 10 o'clock A. M., on any day, (Sundays excepted,) on or prior to the 21st day of October next; and to produce the evidences of your title or interest therein. In default whereof, and in case the persons entitled or interested as aforesaid shall not be ascertained by or be known to the said Commissioners, or be fully known, the same will be reported to the Supreme Court as belonging to unknown owners. It being the desire to consummate this great improvement, and to present the report at the earliest day consistent with a proper examination and due regard to the rights and interests affected, it is earnestly requested that all parties note and comply with the preceding notice, as no other or further notice will be issued. Dated New York, Sept. 1, 1854.

EDWARD C. WEST,
ABRAHAM TURNURE, } Commissioners.
DANIEL DODGE,

ROBERT J. DILLON, Counsel to the Corporation.

N. B.—All papers published in the City of New York are requested to publish the preceding notice until the 21st day of October next, once in each week, and to send their bills, with affidavits of publication, to the office of the Counsel to the Corporation, to be paid on the final taxation of the proceedings. 2t

Election Notice.

STATE OF NEW YORK—SECRETARY'S OFFICE, ALBANY, Albany Aug. 10, 1854.—*To the Sheriff of the County of New York*—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

A Governor, in the place of Horatio Seymour;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Henry Fitzhugh; and

An Inspector of State Prisons, in the place of Henry Storms;

All whose terms of office will expire on the last day of December next.

A Representative for the Thirty-fourth Congress of the United States, for the Third Congressional District, composed of the Ist, IId, IIId, Vth, and VIIIth Wards in the City of New York; for the Fourth District, composed of the IVth, VIth, Xth, and XIVth Wards of the City of New York; for the Fifth District, composed of the VIIth and XIIIth Wards in New York, and the City of Williamsburgh in Kings County; for the Sixth District, composed of the XIth, XVth, and XVIIth Wards in New York; for the Seventh District, composed of the IXth, XVIth, and XXth Wards in New York; and for the Eighth District, composed of the XIIth, XVIIIth, and XIXth Wards in New York.

County Officers also to be elected for said County:

Sixteen Members of Asssembly;

A Surrogate, in the place of Alexander W. Bradford;

A Recorder, in the place of Francis R. Tillou;

A City Judge, in the place of Welcome R. Beebe;

A Mayor, in the place of Jacob A. Westervelt;

A Register, in the place of Garrett Dyckman;

A Commissioner of Streets and Lamps, in the place of George G. Glazier, who was appointed to fill a vacancy caused by the resignation of Henry Arcularius;

A Police Justice for the Second District, in the place of Daniel W. Clarke, who was appointed to fill a vacancy caused by the death of John McGrath;

Two Governors of the Alms-House, in the place of Gustavus A. Conover and William Pinkney, appointed to fill vacancies;

A District Attorney, in the place of Lorenzo B. Shepard, who was appointed to fill a vacancy caused by the death of Nathaniel B. Blunt;

A Civil Justice and a Police Justice for the Seventh Judicial District, composed of the XIIth, XIXth, and XXIId Wards;

A Police Justice for the Eighth Judicial District, composed of the XVIth and XXth Wards.

Yours respectfully,
E. W. LEAVENWORTH, Sec'y of State.

SHERIFF'S OFFICE, New York, Aug. 14, 1854.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN ORSER, Sheriff of the City and County of New York.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors and passed for payment. See Revised Statutes, volume 1, chapter 6, title 3, article 3, part 1, page 140.

aug 21 JOHN ORSER, Sheriff.

Miscellaneous.

Hakotade, Japan.

A correspondent of the N. Y. *Tribune*, writing from Hakotade, one of the ports recently thrown open to American shipping, says:—

The city has, I should guess, about 4,000 houses, and perhaps five times as many inhabitants. The two main streets are parallel and run along the foot of the mountain. Narrower streets run from the wharves up the mountain, crossing both the principal streets, one of which is about thirty feet higher than the other. The lower of these is almost as broad as Broadway, and infinitely cleaner. The houses on it are well built; most of them have two stories, with shops on the ground floor. On the cross street which starts from our wharf, and above both the principal streets, stands a temple, which has been assigned to us for our daguerreotype apparatus. It commands a splendid prospect of the city and harbor. A little to the west of this cross street is another, which seems to be the Fifth-avenue of Hakotade. The manner of building reminds one very strongly of Switzerland. A flat projecting roof is covered with shingles, which are fastened by long poles, with stones laid upon them; broad galleries run quite around the upper story; before the door is a little wooden porch; this, too, with projecting gable, which, as well as the pillars that support it, are often adorned with rich carving. The temples, one of which is at least 250 feet square, are profusely ornamented with carvings. Dragons, horses, bulls and hares figure largely, but tortoise shells and cranes carry the day. The tortoise shell is here the emblem of beauty. The swans of Venus become tortoises. Great precautions are taken against fire. Casks of water stand in the house-yards and on the roofs; fire-buckets are hanging near; fire companies are organized. The first captain who reaches a fire plants his standard there, and no other company can give any aid unless at his express desire. This insures unity of effort; but, in spite of all this, I saw traces of several recent fires. The police has a military organization. The inhabitants of Hakotade are short; they will average scarcely more than five feet. They are not so dark as the inhabitants of the more northern islands. They are good natured and have great self-control. You get to liking them after you become familiar with some of their strange customs. The Embassador of the Prince of Matsmay, especially, is a fine specimen of a well-bred, well-educated man, and has conducted himself, both as guest and host, with winning grace. One sees but very few married women; but some young girls who came to our temple to be daguerreotyped had pleasing faces and charming manners. The dress of the Japanese women consists of trowsers with a sort of tunic covering the upper part of the person. This garment opens in front, and is fastened by a broad scarf tied about the middle and holding the dress together, except when the wearer walks rapidly or runs.

Scenes on the Battle-Field.

The following extract from a letter giving some account of the battle of Alma, furnishes a glimpse of the horrors of the battle-field:—

The Russian regiments engaged against us, judging from the numbers of the caps and buttons on the dead and wounded, were the 11th, 12th, 16th, 17th, 18th, 31st, 32d, 33d, and some of the Imperial Guard. The Russian regiment consists of four battalions, and each battalion may be said to be 650 strong. The soldiers were mostly stout, strong men. Several of the regiments, 32d and 16th for example, wore a black leather helmet, handsomely mounted with brass, and having a brass cone on the top, with a hole for the reception of a tuft, feather, or plume; others wore simply a white linen foraging cap. They were all dressed in long drab coats, with brass buttons, bearing the number of the regiment. These coats fitted loosely, were gathered in at the back by a small strap and button, descended to the ankles, and seemed stout, comfortable garments, though the cloth was coarse in texture; the trousers, of coarse blue stuff, were thrust inside a pair of Wellington boots, open at the top, to admit of their being comfortably tucked down; the boots were stout, well made, and serviceable. Their knapsacks astonished our soldiers. On opening them, each was found to contain the dress uniform coatee of the man, blue or green, with white facings, and sashes like our own, a pair of clean drawers, a clean shirt, a pair of clean socks, a pair of stout mits, a case containing a good pair of scissors marked "Sarun," an excellent penknife with one large blade, of Russian manufacture, a ball of twine, a roll of leather, wax, thread, needles and pins, a hairbrush and comb, a small looking glass, razor, strop and soap, shoe-brushes, and blacking. The general remark of our men was that the Russians were very "clean soldiers;" and certainly the men on the field had white, fair skins to justify the expression. Each man had a loaf of dark brown bread, of a sour taste and disagreeable odor, in his knapsack, and a linen roll, containing a quantity of brown, coarse stuff, broken up into lumps and large grains, which is crushed biscuit or hard granulated bread, prepared with oil. This, we were told by the prisoners, was the sole food of the men. They eat the bread with onions and oil; the powder is "reserve" ration; and if they march they may be for days without food, and remain hungry till they can get fresh loaves and more "bread stuff." It is perfectly astounding to think they can keep together on such diet, and yet they are strong, muscular men enough. The surgeons remarked that their tenacity of life was very remarkable. Many of them lived with wounds calculated to destroy two or three ordinary men. I saw one of the 32d regiment on the field just after the fight. He was shot right through the head and the brain protruded in large masses at the back of the head and from the front of the skull. I saw with my own eyes the wounded man raise his hand, wipe the horrible mass from his brow, and proceed to struggle down the hill toward the water! Many of the Russians were shot in three or four places; few of them had only one wound. They seemed to have a general idea that they would be murdered; possibly they had been told no quarter would be given, and several deplorable events took place in consequence. As our men were passing by, two or three of them were shot or stabbed by men lying on the ground, and the cry was raised that "the wounded Russians" were firing on our men. There is a story, indeed, that one officer was severely injured by a man to whom he was in the very act of administering succor as he lay in agony on the field; be this as it may, there was at one time a near chance of a massacre taking place, but the men were soon controlled, and confined themselves to the pillage which always takes place on a battle-field. One villain with a red coat on his back, I regret to say, I saw go up to a wounded Russian who was rolling on the earth in the rear of the Seventh Regiment, and before we could say a word he discharged his rifle right through the wretched creature's brains. Col. Yea rode at him to cut him down, but the fellow excused himself by declaring the Russian was going to shoot him. This was the single act of inhumanity I saw perpetrated by this army flushed with victory and animated by angry passions, although the wounded enemy had unquestionably endangered their lives by acts of ferocious folly. Many of the Russians had small crosses and chains fastened round their necks. Several were found with Korans in their knapsacks—most probably recruits from the Kasan Tartars. Many of the officers had portraits of wives or mistresses, of mothers or sisters, inside their coats. The privates wore the little money they possessed in purses fastened below their left knees, and the men, in their eager search after the money, often caused the wounded painful apprehensions that they were about to destroy them. Last night all these poor wretches lay in their agony; nothing could be done to help them. The groans, the yells, the cries of despair and suffering, were a mournful commentary on the exultation of the victors and the joy which reigned along the bivouac fires of our men. As many of our wounded as could be possibly picked up ere darkness set in were conveyed on stretchers to the hospital tents. Many of the others were provided with blankets and covered as they lay in their blood. The bandsmen of the regiments worked in the most cheerful and indefatigable manner, hour after hour, searching out and carrying off our wounded. Long after night had closed faint lights might be seen moving over the frightful field, marking the spots where friendship directed the steps of some officer in search of a wounded comrade, or where the pillager yet stalked about on his horrid errand. The attitudes of some of the dead were awful. One man might be seen resting on one knee with the arms extending in the form of taking aim, the brow compressed, the lips clinched—the very expression of firing at an enemy stamped on the face and fixed there by death; a ball had struck this man in the neck. Physiologists or anatomists must settle the rest. Another was lying on his back with the same expression, and his arms raised in a similar attitude, the Minié musket still grasped in his hands undischarged. Another lay in a perfect arch, his head resting on one part of the ground and his feet on the other, but the back raised high above it. Many without legs or arms were trying to crawl down to the water side. Some of the dead lay with a calm, placid smile on the face, as though they were in some delicious dream.

The Crimea.

The expedition of the allied fleets to this peninsula, with a view to the destruction of Sebastopol, the station of the great Black Sea fleet of the Russians, gives unusual interest to its history. The Crimea is a quadrangular figure in the Black Sea, and contains 3,000 square miles—nearly the size of Massachusetts. It is connected, at the northerly point of the quadrangle, with Southern Russia, by a neck of land about 20 miles long, and at its narrowest part five miles broad. Across the neck a deep trench was dug by the Turks, during the last century, about seventy-two feet wide and twenty-five feet deep. A walled rampart was built along this trench of free stone dotted with batteries, of which there are five still in tolerable preservation. The water from the sea flows through the trench, which is crossed by draw-bridges. Sebastopol is over 120 miles from this trench, near the southern part of the quadrangle, and is the finest harbor in the Black Sea. The bay on which it is situated extends about five miles inland, and is nearly a mile wide. The buildings rise above each other, with the eminence on which they are located, presenting from the land side an imposing view. The population of Sebastopol, exclusive of the army, is over ten thousand. The public buildings, the admiralty, the arsenal, the barracks, the hospitals, the lazaretto, and other public structures—such as the docks and dock-yards—are on the most extensive scale, no labor or expense having been spared upon them. The material is of white calcareous stone, obtained in the neighborhood of the town. It resembles the shell limestone of which Odessa is built, and is extremely perishable, as we see in the houses of Odessa, which fall to pieces of themselves. The population of Sebastopol is purely Russian, with a small admixture of Greek. The population of the peninsula of the Crimea, or Crim Tartary, anciently the *Chersonesus Taurica*, is about 300,000, composed, two-thirds of a mixture of Mongol and Turks, called Tarters, the residue of Russians, Germans and Greeks. But little regard seems to have been paid to this native population in the estimate of its strength formed by the Allied Powers.

The situation of Sebastopol, near to the center of the Black Sea, gives it a command over its navigation. The fleets of Russia sally forth from this point, and in two or three days' sail could reach any of the ports of Turkey, whether in Europe or Asia, and pour destruction upon them. The direct objects of the war imposed, therefore, upon the allied fleets, is the necessity of destroying Sebastopol if possible. England and France went into the war from fear of the extension of Russia to the Mediterranean, by which the line of operation of each of those Western powers with their distant possessions might be cut. France maintains her intercourse with Algeria, and England hers with her East Indian possessions, by way of the Mediterranean, which Russia desires to control. The destruction of Sebastopol will stop the growing strength of Russia in a southerly direction, by means of the fleet which she has been building up there, since the Crimea came into her possession in 1782. We cannot suppose, that a step of such vast importance can be taken by the allied powers, without encountering all the opposition from Russia of which she is capable. That such a step was one of the great objects of France and England in entering the Black Sea, has been openly proclaimed; but it would be equally apparent, had it not been proclaimed. If, therefore, the whole strength of Russia shall not be put forth to defend Sebastopol, it will appear that it has become the policy of Russia to conquer, not by her active energies, but by her capacity of endurance—by drawing into her shell, like the tortoise, and waiting till her enemies are tired by their blows. [Journal of Commerce.

Wrecks in 1853.

The British Admiralty Register of Wrecks for 1853 has been published, and the *Lifeboat Journal* supplies the following summary of its contents:—

It is, as usual, a fearful list, numbering 832 disasters; but it is gratifying to observe, so far as loss of property is concerned, that the register of 1853 shows a very considerable decrease in the number of wrecks and casualties as compared with the preceding year, when 1,115 occurred.

In the gales of February, March, April and July, 1853, the numbers exceeded those of the same months in 1852, and the month of May in each year produced the same amount; but in all the other months of 1853 the numbers fell much short of those in the corresponding months of the previous year.

This may be accounted for by the fact that the gales of the winter months of 1853 were less frequent and of shorter duration, although they blew with occasional violence. On the other hand, however, the year 1853 records a loss of 989 lives, being 69 more than were lost in 1852, when the number, so far as is known, was 920. This increased number in proportion to the number of wrecks was caused by the great sacrifice of life which occurred in two or three individual instances. Thus, the loss of the Annie Jane shows 360 alone, that of the Queen Victoria 83, and of the Dalhousie 59.

There can be no doubt that these total numbers for each year show considerably less than the actual amount of loss of life which has occurred on and around our coast, as there are no means at command for ascertaining the number of those whose vessels sail out of the port and are never again heard of. The lives of fishermen and other boatmen are undoubtedly also often lost without any official returns being made of the same.

The Admiralty Register of wrecks is compiled principally from the coast guard returns, from Lloyd's published list, from the *Shipping and Mercantile Gazette*, and from the official reports of Lloyd's agents around the coast to the Admiralty. It is prepared by Com. J. V. Reed, R. N., and although imperfect, as any such register must be, there is no doubt that it is the most complete account of wrecks published.

Annexed to the returns is a wreck chart, on which a black spot marks the site of each wreck, fire or collision, as far as can be ascertained.

The following is a summary of the Register:

The wrecks on the coasts and in the seas of the United Kingdom in the year 1853 were 832, which may be thus classed: Totally wrecked, 369; totally lost in collision, 52; damaged seriously, and had to discharge, 386; damaged seriously in collision, 25.

The number of casualties in each month were: January, 106; February, 91; March, 52; April, 78; May, 41; June, 26; July, 45; August, 33; September, 70; October, 96; November, 71; December, 123. Total, 832.

Of these, 253 occurred on the East coast of Great Britain, 76 on the south coast, and 130 on the west coast; 81 wrecks took place on the coasts of Ireland; 6 were cast on shore at Scilly; 11 on the Channel Islands; 3 at Orkney and Shetland; and 12 at the Isle of Man; the remaining 260 wrecks occurred in the surrounding seas.

The whole loss of lives during the year, as far as has been ascertained, amounts to 989.

Fall Plowing.

So far as our observation has reached, we conclude it is not a common practice in the West to plow in the autumn for spring crops. There seems somehow to exist a prejudice against it in the minds of many farmers, for what reason is not known. It is a general belief that sandy lands are positively injured by fall plowing. This belief comes from plowing them too late, so that they have not time to settle before the winter frosts come. If plowed early—say the last of September, or earlier, thereby permitting them to subside and settle firmly, it is found to be a most judicious practice. But clay lands we desire to keep light and porous, therefore plow late, till frosts stop the work. The ground then works mellow and light the following season.

A writer in the "Country Gentleman" is much in favor of fall plowing. In such dry seasons as we have had for two years past, his crops endure the drouth much better—the corn leaves rolled ten days sooner on spring plowed than on fall plowed land. The sods rot earlier, and this gives the crop a vigorous start, and enables him to keep the weeds in subjection. Last year he had a field of corn, eight acres; a little more than half was plowed in the fall, the rest in the spring. When harvested, the fall plowed ground yielded one-third more than the other; a great deal heavier growth of stalks and longer ears. We are greatly in favor of the practice when done as and at the time it should be. [Far's. Com.

Cruelty to Slaves.

The New Orleans *Picayune* of Oct. 21, 1854, has the following:—

Fanny Smith *alias* Mrs. Hinckley, who keeps a house in St. Louis-st., between Burgundy and Rampart-sts., was charged on Wednesday last with torturing her slaves. It seems that on Wednesday morning, one of the policemen of the Second District was walking down St. Louis-st., when he was startled by the sudden appearance of a negro woman, who rushed out of an alley-way perfectly naked, with the exception of a piece of blanket tied round her waist. Her back was bleeding in several places, and on questioning her, she told the policeman that she had fled to escape the cruel treatment of her mistress, who had stripped her and was beating her when she broke from her and ran into the street. The policeman took her to the guard-house, and on examining her, her body was found to be covered with lumps and scars, the effects of former whippings. She also stated that her mistress was in the habit of beating all her slaves in the most cruel manner, and mentioned a couple of slave boys, whom she was continually tortuing by burning with red hot irons and sticking forks and other pointed instruments into them. On hearing these statements, Lieut. Monde immediately made an affidavit, got out a warrant, and had the woman arrested. When brought to the Police office, the accused indignantly denied these allegations, and produced a boy who she said was one of those she was accused of torturing, and upon whom no marks could be found. The slave woman first arrested, however, reiterated her statement, and said that the boys were kept locked up in the back yard, and no one permitted to see them. An officer was dispatched to her house, and soon returned with the two boys, who did not appear to be more than seven or eight years of age. On stripping them they were found to be marked in a number of places with the scars of fresh and old burns, and punctured wounds were found in different parts of their bodies. The accused was ordered to give security in the sum of $1,000 for her appearance for examination, which she immediately gave. The slave boys and girl were sent to the Parish Prison."

Color and Complexion—A Study for Ladies.

Red Drapery.—Rose-red cannot be put in contact with the rosiest complexions without causing them to lose some of their freshness. Dark-red is less objectionable for certain complexions than rose-red, because, being higher than this latter, it tends to impart whiteness to them in consequence of contrast of tone.

Green Drapery.—A delicate green is, on the contrary, favorable to all fair complexions which are deficient in rose, and which may have more imparted to them without inconvenience. But it is not as favorable to complexions that are more red than rosy, nor to those that have a tint of orange mixed with brown, because the red they add to this tint will be of brick red hue. In the latter case a dark green will be less objectionable than a delicate green.

Yellow Drapery.—Yellow imparts violet to a fair skin, and in this view it is less favorable than the delicate green. To those skins which are more yellow than orange, it imparts white; but this combination is very dull and heavy for a fair complexion. When the skin is tinted more with orange than yellow, we can make it roseate by neutralizing the yellow. It produces this effect upon the black haired type, and it is thus that it suits brunettes.

Violet Draperies.—Violet, the complementary of yellow, produces contrary effects; thus it imparts some greenish yellow to fair complexions. It augments the yellow tint of yellow and orange skins. The little blue there may be in a complexion it makes green. Violet, then, is one of the least favorable colors to the skin, at least, when it is not sufficiently deep to whiten it by contrast of tone.

Blue Drapery.—Blue imparts orange, which is susceptible of allying itself favorably to white and the light flesh tints of fair complexions, which have already a more or less determined tint of this color. Blue is, then, suitable to most blondes, and in this case justifies its reputation. It will not suit brunettes, since they have already too much of the orange.

Orange Drapery.—Orange is too brilliant to be elegant; it makes fair complexions blue, whitens those which have an orange tint, and gives a green hue to those of a yellow tint.

White Drapery.—Drapery of a lustreless white, such as a cambric muslin, assorts well with a fresh complexion, of which it relieves the rose color; but it is unsuitable to complexions which have a disagreeable tint, because white always exalts all colors by raising their tone; consequently it is unsuitable to those skins which, without having this disagreeable tint, very nearly approach it. Very light white draperies, such as muslin, plaited or point lace, have an entirely different aspect.

Black Drapery.—Black Draperies, lowering the tones of the colors with which they are in juxta-position, whiten the skin; but if the vermillion or rosy parts are to a certain point distant from drapery, it will follow that, although lowered in tone, they appear relatively to the white parts of the skin contiguous to this same drapery, redder than if the contiguity to the black did not exist.

[Harmony of Colors, by M. E. Chevreul.

Apples as Food for Stock.

In some sections of the country the apple crop may make up for the deficiency in corn and potatoes. Apples are plentiful and of uncommon fairness. Good varieties, of long-keeping qualities, will bring the producer remunerating prices. But in some instances autumn fruit may be so abundant as to make it expedient to feed it to live stock on the farm, rather than to dispose of it in market at very low rates. And in all cases there will be more or less—as windfalls, or such as from defects are unsaleable—which may be fed to animals with advantage. Cider being now ignored to a great degree, the use of apples for making meat may be expected to increase.

As swine-food, apples have long been known to possess considerable value, though sweet ones have been chiefly preferred for this purpose. But this preference appears to have been given without sufficient grounds. When swine are fed with apples in a raw state, they will generally indicate their choice of sweet over sour ones by first eating the former. This will be more particularly the case if the apples are in an unripe state, and the sour ones very sour. But if swine running in the orchard are allowed to select themselves, they will always eat ripe apples in preference to unripe, and will not confine their eating to sweet varieties, provided good ones of a sub-acid flavor can be obtained.

But in regard to the relative value of sweet and sour apples, in a similar state of ripeness, we are not without results of a more positive character. A very observing and careful farmer, the late Payne Wingate, of Hallowell, Maine, made some valuable experiments on the subject. He found that when swine were fed with raw apples, sweet ones were best, the animal's teeth appearing to be made sore by the acid ones; but when both were cooked there was no difference in the gain, as ascertained by weighing the pigs produced by an equal quantity of each. Mr. W. also made experiments to show the value of apples as compared with potatoes. The apples and potatoes were boiled (in as little water as practicable) separately, and about four quarts of oat and pea meal mixed with each bushel, at the time the cooking was finished, the meal being partially cooked by stirring it in with the potatoes and apples while they were hot, and the mass left to ferment, slightly, before it was fed out. Two pigs of the same litter, and nearly of the same weight, were fed for a week, one on a given quantity of the apples and meal, and the other on the same quantity of potatoes and meal. At the end of the week the pigs were weighed, and the food was reversed, the pig which had been fed with apples was fed for a week on potatoes, and *vice versa.* Their food was changed in this manner for several weeks, each pig being weighed at the week's end. The result showed that the apples were fully equal or somewhat superior to the potatoes.

Heroic Conduct.—Commenting upon the conduct of the crew of the Arctic, the New York *Express* gives the following forcible description of the heroic conduct of the brave fellows lost in the Birkenhead:—

"The circumstances connected with the loss of the British steamer Birkenhead, on the coast of Africa, not many months since, are still fresh in the memories of all. The steamer struck on a hidden rock, stove a plank at the bows, and went to the bottom, we believe in half an hour's time. There was a regiment of troops on board. As soon as the alarm was given, and it became apparent that the ship's fate was sealed, the roll of the drum called the soldiers to arms on the upper deck. That call was promptly obeyed, though every gallant heart there knew that it was his death summons. There they stood as if in battle array—a motionless mass of brave men—men who were men indeed. The ship every moment was going down and down—but there were no traitors, no deserters, no cravens there. The women and children were got into the boats, and were all, or nearly all, saved; there were no boats for the troops—but there was no panic, no blanched, pale or quivering lips among them. Down went the ship, and down went that heroic band, shoulder to shoulder, firing a *fue de joie* as they sunk beneath the waves. Men like those never perish; their bodies may be given to the fishes of the sea, but their memories are, as they ought to be, immortal."

Humorists.—It is a popular error, that humorists in what they write reflect their own outward character. It is not so. Hood was a melancholy man. So was Charles Lamb, in his moments of solitude and when not artificially excited. So was Jerrold. Goldsmith says that when he wrote "She Stoops to Conquer," he walked the fields with a tragical countenance, studying out jokes. We have often thought of the Italian actor in Paris. He was as gloomy and unhappy as Bulwer. He consulted a physician. His physician advised him to mingle in scenes of gaiety. "Especially," said he, "go to the Italian Theatre, and if Carlina does not dispel your gloom, your case must be desperate indeed." "Alas! Sir," replied the patient, "I myself am Carlina!"

Glass Brick.—Among the more recent inventions patented by manufacturers, we hear of one by Mr. Summerfield, of the glass works, Birmingham Heath, England, for what are termed chromatic glass, or glass-faced grooved bricks. By Mr. Summerfield's process, red or any other clay can be combined with glass, and this will secure durability, entire resistance to moisture, and give an ornamental appearance to the building. The form of the brick is also, by means of a groove at the side and end, made so as to add greatly to the strength of the erection, the joints by this means being brought close together; and the mortar acts as a dowell from the shape of the groove. [The London Builder.

Healthy and Happy.—It is stated that there is a wood sawyer in Boston enjoying an interest income of $800 per annum, and who earns $4 per day by still pursuing his vocation. It may be inferred, moreover, that he is free from the dyspepsia, and is not obliged to walk around the Common before dinner to get an appetite. Quite likely, also, he sleeps well, after his day's work is duly done, has no notes to pay, and no editorials to write. But no doubt his saw is sometimes dull. His case reminds us of the physician's prescription of saw-dust puddings as curative, provided the patient made his own saw-dust. [Ch. Register.

VARIETY.

It has been discovered that for the generality of flowers, and more especially for geraniums and the most delicate specimens of the lily tribe, common glue, diluted with a sufficient portion of water, forms a richer manure than guano, or any other yet discovered. Plants placed in sand on the worst soils, display more beauty and vigor when watered with this composition, than those grown in the richest mould and only sprinkled with water.

We copied a paragraph lately, (says the *National Intelligencer,*) stating that the Messrs. Washburn, in the next Congress, would make the first instance of three brothers being in Congress at the same time. A friend reminds us of a former case of three brothers being in Congress together, namely, in 1826–27, etc. They were William and John Findlay, Senator and Representative from Pennsylvania, and James Findlay, Representative from Ohio.

"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection, that it is not myself he slights, but my old and shabby coat and hat, which, to say the truth, have no particular claim for admiration. So if my hat and coat choose to fret about it, let them, but it is nothing to me."

The Warrenton (Va.) *Whig* says: "Easter, a negro woman, the property of Mrs. Eliza F. Carter, near Upperville, in Fauquier county, died on the 17th July, having attained the age of one hundred and forty years! This is one of the most remarkable cases of longevity on record."

An Old Lady entirely out of the hearing of the preacher's voice, at a camp-meeting, being found sobbing, was asked why she wept, since she could not hear the words of the minister. "Oh!" said she, "I can see *the holy wag of his head!*"

A Liverpool (Eng.) paper says: "Within little more than half a century, Russia has advanced her frontier towards Berlin, Vienna, and Paris 700 miles; towards Constantinople 500; towards Stockholm 630; and towards Teheran 1,000."

The Portsmouth *Journal* says: "One of our esteemed citizens, whose death we recorded, having been born on the 29th of Feb., 1780, has had but eighteen returns of the day of his birth in his long life."

Power and liberty are like heat and moisture; where they are well mixed every thing prospers; where they are single they are often destructive.

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FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

Vermillionville, La., April, 1853.

Mons. le Dr. J. C. Ayer:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

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Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

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C. W. JACKHEER, M. D.
Resident Court Physician.

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These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

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The Sabbath Recorder.

ELDER JOHN DAVIS.

Funeral Sermon preached on occasion of the death of Eld. John Davis, of Shiloh, N. J., by Eld. Walter B. Gillett.

"So Moses the servant of the Lord die there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpoor; but no man knoweth his sepulchre unto this day. And Moses was an hundred and twenty years old when he died, his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended." Deut. 34: 5–8.

Our great teacher, Jesus Christ, often reminded his followers of the piety of the ancients as a lasting example to them. (Heb. 11: 40.) There has often been seen a marked similiarity between some of them and those who have lived and labored in these modern times; and we are doing no injustice to departed worth, in tracing that similarity where it actually exists. Moses was evidently a type of Christ, born and appointed to the performance of a special work, to lead the Israelitish nation from Egyptian bondage. And every believer has a part to act, a work to do, a journey to travel, a thorny maze to pass through; and so far as he answers the great design of his creation, in loving God and keeping his commandments, he is an example to others, and in that he imitates Jesus Christ. And he has this encouragement, "that when he shall appear, he shall be made like him, for he shall see him as he is." Moses was doubtless the author of the book of Deuteronomy; therefore some have entertained the opinion that this chapter should have been connected with the book of Joshua, as no man could write the history of his own death. But the more general opinion is, that this chapter was written by Ezra, the scribe of Israel. Moses had been informed that he should not live to bring that people into the promised land. Num. 20: 10—"Hear now, ye rebels; must we fetch you water out of this rock." And in the 12th verse he says, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this people into the land which I shall give them." And in the text we are informed, that this declaration was fulfilled with Moses the man of God.

It is not our intention to preach a doctrinal sermon from this portion of sacred writ, although much that is doctrinal is embraced in it; but our design is to use it figuratively, as a motto, in presenting to you, as far as we have the means, some facts connected with the life, labors, and death, of our venerable brother and father in the gospel, who now lies enshrouded in the coffin and the winding sheet, on the bier here before us.

The news of death always brings with it deep solemnity, admonition, and alarm; especially when distinguished characters among us, either in Church or State, are taken as its victims. It is like removing some of the principal stones from the building. Such often leave their native land, and remove to other fields of labor, and their usefulness will still be felt. But to die, they are gone from us to fill a higher, a more important station, than mortality can occupy while on earth. Such are falling by the hand of death; the honor and dignity of a station will not save them from this cruel spoiler; he will lay waste the works of God. They are as mortal as other men, and more liable to premature death than those filling more humble stations in life, from their increased labors and toils, the exposures to which they are subjected, and the constant and unceasing anxiety of mind unavoidably connected with their calling, which wear down the strength and vigor of youth, and often bring upon them disease and premature death. Hence seldom do we see the man of God in the pulpit, with the silver locks of seventy years, preaching the gospel of Christ. Occasionally we see one, as an old oak of the forest, who has withstood the toils and hardships of life, as an object of God's compassion. Yet it is no uncommon thing to see them driving the team, holding the plough, turning up the soil, and gathering in the ripening harvest. And there is no one of the public professions in life where we find so few aged as among the ministry.

In the history of Moses, there are many mysterious circumstances, that we may view with interest. Who could have thought, when he was a weeping babe in the little ark on the brink of the river, exposed to the devouring crocodile, and attracting the attention and admiration of Pharoah's daughter with her attendants, that he was to be a man to "talk with God face to face, as a man talks with his friend," and to deliver his brethren the Hebrews from their downtrodden and oppressed state, and to fulfill the prophecy long since given to that people, to which they had been looking for encouragement? In the arrangement of the gospel church, it is equally wonderful and mysterious. "Ye see your callings, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise." The ways of Providence with mankind have always been mysterious. He makes his own selection of those who are to become distinguished and useful, appoints to them their work, and the number of their days, and the bounds they cannot pass. Never was there a man more distinguished than Moses, and never was there a man more beloved and respected among his own people. The whole nation looked to him and relied upon him for counsel in all their journeyings and in all their work; yet he was mortal; "he died, and God buried him." Though highly distinguished, yet he was but a servant, a servant of God, and to his people. The highest station to which man can attain is that of a servant, and those who have been permitted long to serve in stations of usefulness, as our venerable father, are truly blessed, and the honor and enjoyments connected with it are both comforting and lasting. But the tomb must receive its victim; he must be buried out of our sight.

The young know that they are liable to die—that from death no age is exempt. But there is a possibility, and a probability, that their days may be protracted to old age. When one of God's servants arrives to the advanced age of three or four score years, reason teaches him that death is at the door, that it will soon enter and claim its victim, though his sight may not be dim, nor his natural force abated.

The loss of such a man as those whose marked piety has made them distinguished in the church and in the world, is always sensibly felt. It was an ancient national practice to mourn the loss of friends thirty days. "So the children of Israel wept for Moses thirty days, and the days for mourning and weeping for Moses were ended." It is a debt due the surviving of deceased worthies, to follow them to the grave with tears, as those who have loved and valued them, being sensible of our loss, and truly humble for the sins that have brought upon us those judgments. Penitential tears very fitly mix with tears of affliction. The loss of good men, especially the loss of those who have been our spiritual instructors, is much to be lamented and laid to heart, and those who do not feel it, must be stupid in very deed. However great our sorrow, yet we must not abandon ourselves to perpetual grief. As a certain writer says, "If we hope to go to heaven rejoicing, why resolve to go to the grave mourning." Death is the closing up of our earthly toils; this is a world of toil and labor to the Christian while he lives in it; but death is the end of trouble with him. Ministers are subject to constant trouble from it; there is no permanent release; they have the cares and anxieties of life as other men; and having been appointed to the gospel ministry, they watch carefully their success. To preach, exhort, and reprove, and still to see hard hearts unrelenting, and as hard as steel, is truly discouraging; and add to this the natural depravity within, in view of these they are often led to weep bitter tears, and to say, "No man's sorrow is like unto my sorrow." From all this death brings release; in the struggles of death the enemy makes his last effort; the last fear will be in passing the dark valley; and even there the Lord will not leave them, but will obtain for them a complete victory over death, hell, and the grave. At the termination of life, they enter upon a state of endless bliss. It is to be "absent from the body, and present with the Lord." Paul's great desire was, that he might depart and be with Christ." For him, to live was Christ, but to die would be gain. Happy will it be for you, my hearers, if you have such a hope; for death is in pursuit of you, and sooner or later you will fall its victim. Then may you follow those good men as they have followed Christ, that your end, like theirs, may be peace.

In some particulars, there is a similarity between Moses and this aged servant of God who has now left us. His engaging in the work of the ministry, his faithfulness, his remarkable success, the attachment of the people to him, his long life, and now his peaceful and happy death; and the number of those who are his spiritual children, as well as family relatives, tells us that there are some visible traces of departed worth, deserving of our notice and regard. Many in this assembly have been long acquainted with him, and know more of his history than myself. Others, though they have known him, yet they know but little of his past history. The most that I know of his early history, I learned from his own lips; hence it may not be inappropriate to present an outline of the life and labors of this servant of God, who has now ceased from his labors, and his works will follow him.

It is well known, that Eld. Davis was of Welsh descent. His grandfather was born in Whitechurch, County of Pembroke, in 1708, and was brought to America with a colony that emigrated when he was two years old. The colony first settled in Pennsylvania, at Pennepeck. They organized into a Christian church before leaving their native shores, and chose their pastor and other officers. After staying in Pennsylvania about two years, they purchased a tract of land in Newcastle County, State of Delaware, known as the Welsh Tract, and immediately moved and settled thereon. In that new, wild region of country, his grandfather grew up to manhood, and in 1734 he was ordained the pastor of the church among whom he had been born, and by whom, when but two years of age, he had been brought across the deep to this country. He continued to be their pastor thirty-six years. Says his biographer, "He was an excellent man, and much esteemed by all who knew him." His wife was a daughter of Elisha Thomas, Esq. He died in 1769, aged sixty-one years, leaving behind him six children, three sons and three daughters. Two of his sons became ministers of the gospel—John, who succeeded his father in the church where they lived, and Jonathan, the father of this our beloved brother in the Lord.

Through the workings of Providence, Jonathan became a Seventh-day Baptist, and wishing to enjoy privileges with people of the same faith, he removed from Welsh Tract to a settlement of seventh-day people living in North Carolina, with whom he had become partially acquainted. After moving there, he became dissatisfied, both with the country and the people. His stay in that place was short; he left, and came direct to this place, purchased an extensive tract of land, and settled on the farm about one mile from this, where he lived and died. It has been said by some of the aged, that he was a man of more than ordinary gifts, which, connected with grace, commended him to the notice of the church. And immediately after the death of the first pastor of this church, Jonathan Davis, (though of the same name they were not related,) he was chosen the pastor of this church.

As a son of that man, and on yonder homestead, John was born in December, 1775, in those days when our country was in commotion, bloodshed, and war. Had he lived, he would have been seventy-nine years old next December. In the same house where he was born he lived seventy years, an uncommon circumstance in this age of uneasiness and change among the ministers of Jesus Christ. His father being a minister and pastor of the church, he was, from his earliest recollection, blessed with religious instruction; he was always more or less under religious influences. His first lasting pungent impressions, he said, were under a sermon preached by the Rev. T. G. Jones, who supplied this church for a season with the ministry of the word after the death of Eld. Davis's father. The text from which the sermon was preached was Genesis 19: 17—"Escape for thy life." He was made to see the danger that surrounded him, and resolved to escape it by accepting of the terms of proffered mercy, and he was enabled to flee for safety to Jesus Christ. He very soon made a public profession of his faith, by offering himself to the church as a candidate for baptism; he was received and baptized by Elder Nathan Ayers, an aged minister connected at that time with this church, but long since gone to his rest. At the time he united with the church, he was twenty-eight years old. Being the youngest of his father's family, he lived to help bury them all, there being eight children, four sons, and four daughters.

His opportunities for obtaining an education were rather limited; schools and competent teachers being few and far between. Though the schools he attended were better than ordinary, yet they were far below some of our schools at the present day. His father gave him the best opportunities in his power. When but seven years old, he walked two miles to attend school, through woods, mud, and storm, as his daily task. Having made ordinary proficiency, and being left when young without a father's counsel, (he having died when he was ten years old,) at the age of nineteen he went to what was called a grammar school, near Roadstown, taught by John Preston, a competent teacher, and a minister in the Presbyterian church. A number of the students of that school became professional men; among the number were Rev. Buckley Carle, Joseph Sheppard, and Dr. Clark. The habit that he acquired of close study when young, gave him a love for books, so that, by industry and application, he was in a measure prepared to engage in the great work to which his Master had called him. He had always, from a child, been accustomed to the toils of domestic life. He being the youngest of the family, it early became his duty to stay at home, manage the farm, and take care of the affairs of the family. One after another of the family married and left, until he was left with the care of his aged mother alone. Soon after he professed religion, he married Mary Jones, daughter of Enoch Jones, Esq., of Welsh Tract, Delaware. With that woman many of you have taken sweet counsel, though now she is in her eternal rest. Our venerable brother and father in the gospel has had a family of eleven children; three of them are not, four of them are present to pay the last mark of respect to a beloved father, and four of them are in the western country.

In the days of early pilgrimage, this church was passing through some sore trials. For a number of years they had been without any stated pastor. Those they could have obtained they were not united in. Divisions about men, doctrines, means and measures, were introduced and tolerated, to the marring of the peace and prosperity of this beloved Zion. During those troublous times, our brother made himself active in religious duties. For a long time he was the leader of the singing in the congregation, and in other departments he was not inactive. Meanwhile, the more thinking part of the church had their minds directed towards him as their future leader. Finally, after due consultation, he was licensed by a vote of the church to preach the gospel of Jesus Christ, when about thirty years of age, and in less than two years after he had professed religion and joined the church. Immediate fruits were visible; divisions were healed, and an increased interest was apparent in attending the house of God. Soon, by the general voice of the church, he was called to the pastorate of the church, and he was accordingly ordained, at the meeting of the General Conference in this place, September 14, 1807, by the laying on of hands and prayer.

God in his wise Providence soon visited this people in great mercy, and blessed the labors of his young servant remarkably. Numbers were convicted of sin, and were inquiring what they must do to be saved. In the midst of this growing interest, he was prostrated upon a bed of sickness, with the bilious fever, that continued for several weeks. During that time the Spirit of the Lord was among the people; souls were converted, inquirers were multiplied, and a number of candidates were waiting for baptism. At length the fever was rebuked, he was again raised to health, and soon made an instrument of good to many inquiring souls. He told me with his own lips, that he had the privilege of baptizing willing converts nearly every Sabbath day during the entire winter and spring, until about seventy had thus publicly put on Christ as the result of the revival.

Though these gracious works of Providence presented to him encouragements, yet he was not without trials and embarrassments.

The station he occupied was an important one; he was the pastor of a large congregation, who looked to him as their teacher and guide; and he was not one of those off-hand preachers who were always ready; he was unwilling to go to the house of God, and deliver an unarranged and undigested harangue or declamation; he was a man of reading and of close study, that he might teach the people the truths and doctrines of the gospel of Jesus Christ. In addition to that, he had the cares of a growing family, and but a limited salary. And in view of these things, we may well conclude, that he had his hands full, and his heart full. His library was not large, but well selected. With him it was almost a proverb, that a few well-selected books, well read, were better than a large collection hastily passed over, and treated with neglect.

It is well known that he was not considered an easy, fluent speaker, or a natural, easy orator; therefore he was the most esteemed where he was the best known, among his own people, as such a man will never make himself popular among strangers; but few of good taste and of cultivated minds could hear him without being benefited. I well remember his appearance while standing in the pulpit in that old sanctuary, thirty years ago. He was in his manner grave and solemn, with but few gestures; his eyes resting mostly on the Bible, with an occasional glance over the congregation, that often caused the stranger to suspect that he cultivated a stiffness that was unbecoming, though it was entirely natural to himself; and was always lost sight of on a more intimate acquaintance.

During this time, he traveled considerably, usually attending the public meetings of the denomination when health and circumstances would permit. In 1821 he performed a missionary tour under an appointment of the Missionary Society, through Pennsylvania, Virginia, Ohio, and Indiana. That journey was performed on horseback, there being no accommodation of steamboats and railroads, as now; and even carriages were but little used in some of the settlements. The time he spent was three and a half months; he traveled 1821 miles; he baptized on three occasions, and ordained one minister, (Isaac Dunn, of Crawford County, Pa., since deceased.) He was one of a committee that prepared for publication a Bible Catechism; there was but a small edition published, and at present but few of them are to be found. In 1836 he was one of a special committee appointed by the General Conference to prepare, for the use of the denomination, a Question Book for Bible classes. It was published by the Conference, and is now in use in some of the congregations.

Elder Davis has assisted in the ordination of a number of our young brethren, who are now active laborers in the gospel ministry among us. Though he has been the pastor of but one church, and that in the place where he was born, and where his father was the pastor before him, yet in his early days he preached often in distant neighborhoods and settlements, especially on funeral occasions; and in the pulpits of his neighboring ministering brethren he was always received with a hearty welcome. He was universally esteemed a *good man*, sound in doctrine, upright in his deportment, and a living example in good works. Truly, he was worthy of double honor.

In 1841, in consequence of growing infirmity, he resigned the pastoral charge of the church. Since then he has lived a quiet, retired, happy life, preaching occasionally as circumstances required, until his infirmity was such that he was obliged to discontinue preaching entirely. During his labors he administered baptism to about three hundred, who became members of this church. Then, with much propriety we may conclude, that the term *Father Davis*, with which we are so familiar, has not been altogether inappropriate. For some years he has been living with his second wife, who is now left a widow, to mourn her loss, though not without hope. Though he was a man of feeble strength, yet it has been but seldom that his seat has been vacant on the Sabbath day in the house of God.

In looking over the past, we can scarcely find the person to speak of him reproachfully, who can accuse him of impure motives. His zeal was rather to suffer many inconveniences than not to preach the gospel to his fellow men. But now he is gone; his voice is hushed in death. Though for years he has not been active in the ministry, yet you will miss him; you will miss him from the house of God on the holy Sabbath, where he has been accustomed to meet you weekly from his childhood. He will be missed as a counsellor; you have sought his counsel as one of sound judgment and of experience, and by it you have been materially assisted in the business matters of the church. Since I have been with you I have often sought his counsel, and have thought it an honor to be sitting at his feet. In our business meetings, we have listened to him with deep interest. But we shall hear his voice no more. May we be profited by the past, that his labor to us be not in vain. His stay with you has been long. There are but two in the congregation older than himself. His early history is beyond the recollection of most of you. His amiableness, his ardent piety, and his exact uprightness, have gained your affections—yes, he was in every sense of the words, the *gentleman* and the *Christian*. He was a man who lived above reproach; yes, "*he walked with God.*" He will be missed by all, but more especially will he be missed by that lonely widow, who for years has faithfully watched over that feeble, trembling frame, until it has fallen, to be rebuilt in the resurrection of the great day. Though the children he has so kindly watched over are not dependent on a father's care, yet by them he will be missed. You have carefully watched him, and as strength has failed, and limbs have become palsied, and infirmities have increased, your anxieties have increased, until you saw that the angel of death had done his work, his spirit had departed, and wafted its way safely home to his eternal rest.

As God would show Israel that he could carry forward his purposes without Moses, so will he show us that he can carry on his work among the inhabitants of Shiloh without this aged father, whose influence has been so general hitherto. Among the hosts of Israel, a Joshua was found who was to take the place of Moses, and be his successor. To him they were to transfer their affection. Who or where this Joshua is, we know not. May he be found, and lead on the hosts of God's elect as our brother and father in the days of his youthful vigor has been wont to do. Happy will it be for that man upon whom his mantle may fall. May he honor it, and never disgrace it. Moses wanted to lead Israel farther; he was not satisfied with what he had done, and he sought the Lord to revoke the sentence. "I pray thee, let me go over and see the good land and Lebanon." But when denied, not a murmur escaped his lips. At the time when our brother's infirmities came upon him, he felt that his work was not done. But when he found it needful that he should retire, he murmured not a word, but it has been to him a source of satisfaction that he resigned, and retired from the field, before he outlived his usefulness. He himself, and you, I presume, have seen the hand of the Lord in it.

Brethren of the church, you have been honored in having this good man with you so many years; and you have been honored in having him die among you; and you are to be honored with his grave, where he is to be soon buried with his fathers, and your fathers, and where many of you expect soon to lie. Six worthy ministers already have a grave with you, and soon this dear brother, the servant of God, will be put in that quiet, pleasant spot, to wait the sound of Gabriel's trumpet in the resurrection morn. To many it will be a lovely, sacred spot, where rests all that is mortal of our brother in Christ.

For the Sabbath Recorder.

THE TIME TO LAUGH.

When is the time for merriment?
At morning's glorious hour,
When gem-like dew is shining
From every opening flower—
When the ambient air is laden
With melodies of love,
And joy seems hovering o'er us,
From the radiant skies above?

When forest-trees and hill-tops
Are bathed in glittering sheen,
And each quiet, flower-lined streamlet,
Reflects some joyous mien?
Is this the time that we should pass
In careless, lightsome mirth,
And laugh away the morning hours,
Around the happy hearth?

Ah! no, for on the morning air
There breaks full many a moan,
From anguished hearts, who bear grief's load
Unaided and alone.
And bitter tears are falling fast
Upon the pallid cheek,
Speaking in thrilling tones to God,
Of the helpless and the weak.

At noon, when from Sol's fervid beams
We seek the cooling shade,
Shall our light laugh ring free and clear
Throughout the forest glade?
Shall the wild-wood echo with the songs,
From hearts with gladness toned?
And the shadows flee from the flashing light
'Neath the brows where love's enthroned?

Ah! no; for hearts are breaking now
Beneath their load of grief,
And should we not at noon-tide pray,
That God would grant relief,
To those oppressed and weary ones,
Who at this nerveless hour
Are bending 'neath their endless task,
Crushed by a tyrant's power?

And should we laugh at eventide?
The calm and holy hour,
When the loving dew is nestling close
To the heart of each bright flower—
When the voices of the night are tuned
To the heart's own joyous store,
Is this the time for careless glee,
Thoughtless of sorrow's lore?

Ah! no; for on the evening air,
E'en now floats the mad cry,
"Come forth and save us from despair,
E'er hope's faint gleamings die."
And by the last red light of day,
See on that once proud brow,
The maddening impress sin has made,
And on that form laid low.

See the pale lips that o'er him move,
In words of wild despair;
See the bright threads that grief has wreathed
Within that raven hair;
View the dark room whence wailing sounds
Break forth upon the night,
From children of a once proud sire,
Where once was peace and light.

There'll be no smile upon thy lip,
And the light within thine eye
Will not be that of ideal bliss,
But of stern reality.
Thou'lt say, that morn, and noon, and eve,
Each is the time to pray,
For those who in affliction's night,
Have lost all trace of day.

GERALDINE.

HOW THE FIRST CHRISTIANS LIVED.

An approved writer, in describing the religious character of the primitive Christians, observed that when they gave themselves to Christ, they counted all things lost for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted.

Hence, from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in heaven they had a better, and incorruptible inheritance. When the cause required, how ready were they to lay all at the feet of the missionaries! Generally they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet poor as were the first Christians, they were liberal to a degree seldom surpassed. We, from our much, give little. They, from their little, gave much. "Their deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the universe, he said: "Go ye into all the world, and preach the gospel to every creature." It was not, therefore, with them a matter to be considered, whether they should go or not go. The command was positive and peremptory; and how could they escape from the obligation? With us, to stay is the rule, to go is the exception. Wonder not that they accomplished so much—wonder not that we accomplish so little. They did not wait indolently for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded to another and more distant field, and then to another, until they had gone over the appointed territory. Their piety was enterprising; the spirit of obedience made it such.

From the North British Review.

VINET'S LAST HOURS.

For some time the health of Vinet had been the subject of great anxiety to all his friends, and he was urged to seek repose. But the spirit was willing, though the flesh was weak; and in the commencement of this very year (1847,) besides the ecclesiastical labors we have mentioned, and from which throughout his whole life he had scarcely rested, he was busy with many literary projects. He cherished the intention of retiring to Clarens, and devoting himself there in quietness to the execution of extended plans of authorship which he had long contemplated. Such was nevertheless the degree of debility to which he was reduced, that he was scarcely able to proceed from his bed to his lecture room.

At length he was forced to abandon all his professional duties, and on the 20th of April he was conveyed to Clarens. He bore the journey better than was expected, but any hopes of his recovery were of short duration. "Vinet knew clearly," writes M. Scherer, "the gravity of his situation. At the same time, as he had not made of his heart two parts, the one for the world and the other for God, so neither did he make of his life two divisions, the one for living and the other for dying; but he continued up to the last moment to occupy himself with the thoughts and labors which had filled his life." He continued to take a lively interest in literary matters. His last pleasure in this way was the perusal of Lamartine's History of the Girondists.

In the beginning of May, on Sunday the 2d, his sufferings greatly increased, and for the last few days he was unable to speak much. He is supposed to have purposely abstained from such statements as are often collected and recited from the lips of the dying—having cherished always a distaste for such recitals. The only memorials that have been preserved of his last moments are expressions of affection and humility. One of his friends having said that he would pray earnestly for him, he replied, "You could scarcely pray for a creature more unworthy."

At another time he asked pardon for all the offenses—so he expressed himself—which he had given by his impatience and intolerance. He left the following message for his son:—"Tell him that he persevere in the love of Jesus Christ, since he has found it."

On Monday evening he appeared better, and there seemed yet a glimmering of hope. His sister and Madame Vinet, worn out with fatigue, went to take some repose. A friend remained with him. These were their last words of conversation. "What shall I ask for you?" said his friend.

"Ask for me?" replied Vinet, "all grace, even the most elementary."

At one o'clock in the morning his breathing became heavy, and his sufferings returned. They continued to the end, but without any great struggle or agony. Some one asked a question. "I can no longer think," he answered; and these were his last words. He expired at four o'clock in the morning, on the 10th of May 1847.

A great multitude from Vevay, Lausanne, and even Geneva, met to pay the last duties to one whom they so much admired and loved. A monument raised by his friends marks the place where Vinet rests, in the cemetery of Clarens, on the summit of a smiling hill, in one of the most beautiful spots in the world.

BLESSING THE POOR CHILDREN.

"Bless the poor children who haven't got any beds to-night," prayed the little boy, just before he laid down on his nice warm cot, on a cold windy night.

As he rose from his knees, his mother said, "You have just asked God to bless the poor children—what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I'd give them some."

"But you have no cakes; what are you willing to do?"

"Why, when I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you haven't half money enough to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are; you know what you have, that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money; I have seven pennies, I'll give them four. Wouldn't that be right?"

A great excitement is caused among the church people of England by the secession from the church of the gifted and distinguished Arch-Deacon Wilberforce, on the ground that his conscience would no longer allow him to admit the supremacy of the Queen as the head of the church.

The Sabbath Recorder.

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CHRISTIAN PSALMODY.

We have no doubt that the Book of Psalms, like all the rest of Scripture, was "given by inspiration of God." As a book of *instruction*, therefore, it is profitable for saints, under the gospel. It was designed to be *read* by the people of God, in all ages. But it should be remembered, that the design of reading is different from that of singing. "By reading we learn what God speaks to us in His word; but when we sing, especially unto God, our chief design is, or should be, to speak our own hearts and our words to God. By reading we are instructed what have been the dealings of God with men in all ages, and how their hearts have been exercised in their wanderings from God, and temptations, or in their returns and breathings towards God again. But songs are generally expressions of our own experiences, or of His glories; we acquaint Him what sense we have of His greatness and goodness, and that chiefly in those instances which have some relation to us. We breathe out our souls to Him, and make our addresses of praise and acknowledgment to Him."

The evidence that the Psalms were designed for singing rather than reading, must, therefore, be found in the subject matter of them. Are they the expressions of our own experience, or of the experience of the ancient Israelites? Do they set forth that large and comprehensive experience, which those have who are instructed in the fullness of the mystery of the gospel; or only that modified experience, which was had by those who saw the way of salvation but darkly? Do they set forth experiences growing out of the severe discipline appointed to them who suffer for the faith of Jesus—who serve Christ in every condition of poverty and wretchedness, and love not their lives unto the death; or such experiences as originate in a milder and more favored probation? Do they declare what sense we have of God's greatness and goodness, as displayed in the life, death, resurrection and glorification of Jesus Christ; or do they set forth these only in the dark and shadowy language of the Mosaic Dispensation?

As far as the language of the Psalms is in accordance with our experience, it may be employed as the vehicle of our praises; but the fact that much of it is the language of those who were peculiarly situated, and is in accordance with their own peculiar experience, proves that it is not suitable as the language of our praises, without such alteration as will make it speak our present circumstances. And if *some* of the language must be altered to make it suitable for Christian worship, then it is evident that the Book of Psalms, taken as a whole, was designed, not for singing, but for reading. As a book of reading, it requires no alteration—no modification whatever; it would be sin to attempt to alter it.

Now since, in putting the Psalms into a shape for singing, some of them *must* be altered, it follows that any or all of them *may* be altered, provided such alteration do not make them express what is contrary to our experience as Christians, or contrary to sound doctrine. As a book of instruction—a record of what God declares to us—which is all that the Psalms were designed for as a whole—no one advocates, or ever has advocated, their alteration. But as a record of what we express to God, in regard to our experience or our views of His glory, we are, at most, bound to them only as a model for our general imitation.

As the design of Psalmody is, among other things, to set forth our views of God's glory, what view does the Hebrew Psalter give of the Trinity? Apart from all controversy upon this question, it will be admitted by every one, that the scriptures of the New Testament do set forth the distinctions of Father, Son, and Holy Spirit, as pertaining to the Godhead, in a light far more clear than any part of the Old Testament. Must the praises of a Christian never express any thing of this mystery, farther than it is faintly exhibited in the Old Testament language? Shall the Christian minister say to his congregation, "*The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all*," and yet be afraid to ask them thus plainly to praise the Trinity in song? While he invites them all to praise God in the language of David; and at the same time avows his solemn belief that God has revealed himself in the three distinctions of Father, Son, and Spirit, all equally entitled to praise and honor, does he show a hesitancy about inviting them to sing—

> "Praise God from whom all blessings flow,
> Praise Him all creatures here below,
> Praise Him above, ye heavenly host,
> Praise Father, Son, and Holy Ghost"—

lest he should thereby offend the God who has thus revealed himself? Who can believe, that Christ designed the praises of the Church to be thus restricted?

But that wherein the Christian singer is especially sensible of the insufficiency of the Hebrew Psalter, is its want of fullness in regard to the great mystery of Redemption. True, it sets forth the general fact, that "with the Lord there is plenteous redemption," (Ps. 130: 7,) but no one would ever learn, from any thing it contains, that Jesus of Nazareth is our Redeemer. His incarnation as a babe in Bethlehem, the descent of angels from heaven on the occasion, His baptism, His agony in the garden, His bloody sweat, His crucifixion, His resurrection from the grave, His glorification in heaven, together with many other details which help to make up the Great Atonement—are either not presented in the Psalms at all, or, if they are, are described in the dark and shadowy language of a dispensation which could not accomplish the perfection of those who live under it. Are the miracles of wisdom and power, as they are discovered in a crucified Christ, never to be dwelt upon in song? Is the dying love of a Redeemer never to be spoken of, only in the gloomy language of "smoke and sacrifices, bullocks and goats, and the fat of lambs?" Are we never to sing of Christ's triumph over principalities and powers, except under the figure of removing the Ark up to the city of David, to the hill of God, high as the hill of of Bashan? (Psalm 68: 15, 18.) Is that love which was stronger than death never to be celebrated as a fact actually illustrated in the sufferings of Calvary, nor our hearts warmed by the contemplation of it? Besides, do the Psalms set forth the heaven and the hell, which Christianity discovers to us? Can we learn from them the depth of the misery, to which the sinner is exposed? The future and eternal state, into which souls are received after death, is but darkly described any where in the Old Testament, in comparison with the flood of light which the gospel pours upon it. Hence, when David sings of deliverance from the horrible pit, though he may *mean* salvation from the everlasting punishment which Christianity represents as due to the wicked, he does not say so. *Redemption* he speaks of, in plain terms; but is it redemption from *everlasting wo?* That freedom in song, however, which the gospel sanctions, enables one to say—

> "How will my lips rejoice to tell
> The vict'ries of my King!
> My soul, redeemed from sin and hell,
> Shall thy salvation sing."

The insufficiency of the Hebrew Psalter, upon occasions of celebrating the Lord's Supper, is so manifest, that one would think this alone would convince every body of the lawfulness of using other compositions. We do not believe, that David ever wrote a hymn of sufficient glory, and sweetness, and fullness, to represent the blessings of this Christian Institution. The 23d and 118th Psalms, which are sung over and over by those who condemn the use of hymns of human composition, afford a very inadequate medium for the expression of those intense emotions, which swell the believer's soul in view of the dying love of Jesus. And while, under the influence of more liberal views, Christians can sing—

> "How sweet and awful is the place,
> With Christ within the doors,
> While everlasting love displays
> The choicest of her stores"—

the rigidness of the view we have been animadverting upon, confines all the joy of this blessed celebration to a few obscure lines.

We close this article in the words of one who has written well on this question. "I am fully satisfied, that more honor is done to our blessed Saviour by speaking His name, His graces and actions, in His own language, according to the brighter discoveries He hath now made, than by going back again to Jewish forms of worship, and the language of types and figures. All men will confess this is just and necessary in preaching and praying; and I cannot find a reason why we should not sing praises also in a manner agreeable to the present and more glorious dispensation. No man can be persuaded, that to read a sermon of the royal preacher out of the book of Ecclesiates, or a prayer out of Ezra or Daniel, is so edifying to a Christian church, though they were inspired, as a well-composed prayer or sermon delivered in the usual language of the gospel of Christ. And why should the very words of the sweet singer of Israel be esteemed so necessary to Christian psalmody, and the Jewish style so much preferable to the evangelical, in our religious songs of praise?" T. B. B.

THE SPIRIT OF DEVOTION.

The Psalmist David has given us the deepest religious experience we have on record. At times he was down by the cold streams of Babylon, with his heart overcharged with sorrow; then again, on the wings of faith, he mounted above every obstruction. In his transitions from the gloom that overshadowed him into the sunshine of the Divine Presence, he has at every point carefully noted down his religious condition. Thus the Psalmist's experience is a mirror, which shadows forth the experience of all who have passed from death unto life. All may not reach the depth or the height to which he was carried; but if we settle into the deep channels of devotion that flowed through his heart, we shall loathe our sinful selves, and greatly desire a clearer view of our duty, and a closer union with the Holy One. All our labor and disappointment, our self-denial and severe afflictions, will be but so many tributaries, to swell the stream that carries us into the ocean of love. We may lose our wealth; if this loss is sanctified to us, we shall feel more sensibly our dependence on the Giver of all our blessings. Disease may waste our bodies, but our spirits will be chastened, and we shall sink into the divine will. Those we love are taken from our embrace; then our hearts are mellowed down, and we penitently look up to meet the smiles of our kind Father. Our words then are words of prayer. How sweet and heavenly are all of the afflictions of this life, while we are imbued with the spirit of devotion! All the joys of nature, with all the endearing associations that cluster around friendship and love, concentrated upon the heart, will not satisfy us. The lion of the forest is not at home in civilized life; the fish of the sea must have their own native element. So the Christian is not satisfied, and his vital blood ceases to flow, unless he breathes the heavenly atmosphere. There is no other element for the Christian but the spirit of devotion. With great pleasure do we remember the seasons, when the heavenly dew descended upon us, causing our hearts to flow as the limpid stream. Then we could pray without an effort, and our duties were, like the pinions of a dove, raising us to higher states of holy enjoyment. Those who have enjoyed this frame of mind, know it to be the highway of holiness. No lion's whelp has trod this path. It is a way narrowed up by the law of God, and in it the spirit of devotion mingles with the spirit of heaven. So the soul is borne on, in a halo of glory, to enjoy the society of our Mediator, and the spirits of just men made perfect. It is not ostentation in the Christian to greatly desire this blessed association, and to say with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." To enjoy this spirit, we must labor for it. Our hearts must be presented as a ceaseless offering upon the divine altar. We must steadily aim to live sinless lives, hold constant communion with holy things, and thus walk with God. ARA.

BRITISH CORRESPONDENCE.

GLASGOW, October 27th, 1854.

The telegraphic announcement, in anticipation of the overland China mail, this morning, brings Canton intelligence of Sept. 9th. That city continued to be invested by the patriots; but it is added, that there were considerable distractions amongst these themselves throughout the country. In recurring to their state and prospects, we feel how much the circumstances of those who have conducted the revolution ought to be matter of prayer on the part of those who love the Lord and His law. All we know of Satan's malice and cunning tends to assure us, that they will be special objects for his shafts; while their own recent condition as idolaters, and the necessary occupation of affairs of state, in their yet unsettled condition, must deprive them of many advantages for the full knowledge of God's revealed will, even those who may be most desirous of being led wholly in a right way. The fact that Tae-ping-wang seeks that the people should be guided in the way of life, may surely be inferred from the extensive circulation of the Scriptures, both of the Old Testament and the New. Emphasis attaches to this, when we remember the care displayed as to the correctness of these issues. Dr. Medhurst, in a letter dated Shanghae, at the end of last year, published in the London *Patriot*, March 2d, 1854, says that, in the Old Testament they have followed Gutzlaff's version, *without the slightest alteration;* in the New Testament, that published in 1835 by Gutzlaff and Medhurst, *word for word*, and without note. Medhurst, at a subsequent period, gave statements of information he had derived from one of themselves, who had been for some time in Nankin, in which he mentioned that the immediate followers and attendants of Tae-ping socially worship God every day and before every meal. This man was questioned as to whether they kept the Sabbath? To which he replied, that it was regularly observed; that no work was done on that day except what was necessary; that they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. Dr. Taylor himself heard them at Chin-kiang-foo, read from the Book of Genesis, and engage in prayer and praise. Connect this with their unsparing destruction of idols, when men less earnest, in a religious view, would have avoided shocking the general superstition, and there is much to encourage both to hope and to pray. That there are errors to correct, we do not doubt; let us therefore seek in their behalf to Him who has compassion on the ignorant and them that are out of the way. That they may be strengthened to do the will of our Father who is in heaven, aright and in a right spirit, we can only ask of that gracious Father from whom cometh down every good gift and every perfect gift.

In other forms is the work of evangelizing making progress. The great sign preceding our Lord's coming in His glory, is that the gospel of the kingdom shall be preached in all the world for a witness, and that the end of the world or age shall come. And in the midst of wars and rumors of wars, associations are here being formed throughout the land in support of the American Board, the American Protestants, and other bodies in Eastern Europe and the Turkish Empire—taking advantage, especially, of the opportunities presently afforded in the latter for proclaiming the truths of Christianity.

A Society has also been recently formed in England, under the auspices of the Duke of Manchester, the Duke of Wellington, and a number of noblemen and gentlemen, for the purpose of exploring Central Africa, "with a view to its evangelization." Encouragement to such efforts may be read in God's providential arrangements. Dr. Barth's penetration to Timbuctoo, and continued residence in that mysterious city, and the contemporaneous travel through such an extent of the southern portions of Africa, seem to intimate that a way is being prepared for those who shall be endowed to bring good tidings to those who sit in darkness—telling of the grace of the incarnate Son of God to those who have not heard His fame or seen His glory. When He comes, He shall have trophies of the power of His redeeming work, of every tongue and from every clime. And worthy is the Lamb, that He should receive all the glory.

J. A. BEGG.

EDUCATIONAL.

A Theological and Literary Institution is felt to be one of the great and imperative wants of the denomination. The interests of humanity—the interests of the church, of religion, call upon us for such an Institution. Before, however, we can fully attain an object so desirable, it will be necessary for us to raise, in addition to what may be needed for buildings, apparatus, library, &c., a *permanent fund* of at least *one hundred thousand dollars*. For the ultimate raising of this fund, the Conference Committee has drawn up a plan, in accordance with which, it is proposed to commence operations and to proceed as fast as consistent and practicable, until the object shall be accomplished. This plan is already before the readers of the *Recorder*.

Craving the privilege of offering, from time to time, a few thoughts upon this subject, we will commence by giving a kind of historic sketch of what we have already done, by way of encouragement for future effort. In doing so, it affords us great pleasure to be enabled to present several extracts from articles written in other years, illustrative of the motives and spirit that have guided our educational efforts.

Previous to 1834, we had done comparatively nothing, as a denomination, in educational matters. We had, it is true, at that time, a few resolute, persevering young men, who had either obtained an education, or were pursuing a course of study in the higher institutions of learning; but otherwise we were inactive. In a March number of the *Protestant Sentinel*, of that year, the following "*suggestion*," signed "*Concitor*," appeared:—

DEAR BRETHREN,—The object of this article is to present briefly for your consideration this suggestion. Would it not be for the glory of God, for the development of His truth, together with the better ordering of His house, and the advancement of the work of salvation among men, and especially in those parts of the vineyard of the Lord to which the efforts of this connection may extend, that there should be A THEOLOGICAL AND LITERARY INSTITUTION, under the superintendence of said connection, for the education of such as God shall call and ordain to be the ministers of the cross of Christ? Which institution may, if thought proper, be open to others who may wish to qualify themselves for other professions and callings in life."

The writer expresses, also, a desire that the brethren would seriously consider the subject, and communicate their thoughts in respect to the propriety or impropriety, expediency or inexpediency, of such a measure.

Soon after, there appeared another article signed "*Theophilus*," approving the suggestion, and advocating a learned and pious clergy. "It is no longer," he says, "a problem, whether a liberal education will aid the minister in effectually preaching the Gospel or not. It is proved to the satisfaction of all denominations, and nearly all, except our own, have their Theological Seminaries, for the education of such young men as are constrained by the love of Jesus to offer themselves to the churches as ambassadors for Christ. And what denomination needs one more than ours? I believe we are abundantly able to engage in this enterprise immediately, upon a scale sufficiently large to answer our present purposes. And I believe we are now guilty in the sight of God for having so long neglected to assist those who have considered it incumbent upon them to prepare to preach the gospel, but have never been privileged with the opportunity of acquiring the education which they needed to enable them to preach acceptably, and have been compelled to give up the hope of ever being able to preach the glad tidings of great joy. * * Brethren, think of this thing in the light of *eternity;* pray over it; and be sure that God has released you from your duty, before you say, if the subject is brought to you for support, that you will not give it your prayers and undivided support."

The *Baptist Repository*, of that day, referring to the above suggestion, says, "This is as it should be, provided, as we presume, they are able to accomplish the object. While the general diffusion of knowledge is a public blessing, no denomination of Christians can prosper at this age of the world, without provision for the education of its ministry."

Other communications appeared in succeeding numbers of the *Sentinel*, from "Economy," "W.," "Lynes," "Juvenis," &c., in connection with several editorial articles. The subjects of education, ministerial education, education societies, and a seminary, were freely discussed. The following remarks in an editorial are so much to the point that we beg leave to again present them:—

"We know that a liberal course of education has not, in former times, been considered important to a preparation for the gospel ministry, nor do we insinuate now, that it is indispensable; but times and the circumstances of community are changing, and what was consistent with former times, may be far different at the present. We are accountable for the means we employ, as the stewards of God, in the propagation of gospel truth; and should we neglect to procure intelligent advocates, when the means are within our reach, we shall be chargeable with wantonly jeopardizing the interests of the precious truths of God. * * Young men we have, who feel it their duty to press their way into the ministry; and, conscious of their need of education, are forcing their way along, through difficulties almost sufficient to discourage the most resolute, to the acquirement of a suitable education to enable them to enter with advantage on their arduous destination, and have placed themselves in different institutions in the country, at their own charge, and are compelled to interrupt the course of their studies for the purpose of furnishing themselves with the means of prosecuting them. It is not only impolitic to leave the destinies of these young men to themselves, to plod their way through a preparatory course unaided, but it is cruel in the extreme. Sufferings and trials they anticipate, when they enter their labors, if they are faithful to Him who has called them, and the least they have reason to expect is, that they shall be sustained by those who are to be benefited by their public labors. * * To an efficient, intelligent ministry, the eyes of our churches are turned. On it her hope, under God, rests for the fulfillment of his gracious design to subjugate the world to their due allegiance, through the gospel of his Son. It is a slander which the Christian church repels, and experience proves false, that 'ignorance is the mother of devotion.' Our holy *religion* flourishes most luxuriantly under the sunbeam of science and intelligence, nor shrinks from the scrutiny of philosophy. Let us aid her cause by every facility in our power, and we shall see error hide its head, and a regenerate and renewed church shall rise, 'without spot, or wrinkle, or any such thing,' to declare the glory of Him who was slain, and redeemed her to God with his own most precious blood."

As a consequence of this free expression of opinion on this subject, interest and spirit were awakened. Action followed. Societies were organized. A successful effort was made to establish a literary institution at DeRuyter—an ample building was erected, and the school was opened in the summer or autumn of 1837. In the mean time, animated by the same spirit, a similar school, though on a diminished scale, was commenced at Alfred, December 4, 1836. From that time to this, similar schools have been springing up in various parts of the denomination. Though they have had to encounter occasional trials and difficulties, yet, as a whole, they have been greatly prospered. And though the results have, doubtless, been effected in a somewhat different manner from what was anticipated, in the beginning of the enterprise, yet we have the assurance to believe, that the results, on the whole, are far greater and more beneficial than could reasonably have been expected in the start. We now have academies in almost every nook and corner of the denomination, that are so many well-springs of spiritual light and power. We have not far from sixty thousand dollars worth of stock invested in academic property. This, when taken in connection with the many benevolent contributions we have been called on to make during the time, is certainly doing very well; yet who feels the poorer for it? Who is poorer for it? It is a profitable investment—one of the best we have ever made. It has yielded, is yielding, and is destined long to yield, rich returns. The returns may not be so great in money, and stocks, and meats, and drinks—though in this respect the income has doubtless been greater than the expenditure—yet great and rich returns have come to us in spiritual goods. It has awakened slumbering energies. It has given new intellectual life and vigor. We are realizing spiritual dividends far transcending any income from railroad or bank stocks.

Though we have done much—though we doubtless have hundreds of young men and women in our higher institutions of learning, where we had fives at the beginning of the enterprise—yet the great object for which we all have been so long wishing and praying is yet unattained. We have no "school of the prophets"—no great central institution—an institution to which all of our other institutions shall be as so many perennial fountains. Shall we have such an institution? *

GEOLOGY.

To the Editors of the Sabbath Recorder—

The present aspect of the discussion respecting Geology, in your paper, induces me to propose to you to publish in the *Recorder* an article on that subject contained in the nineteenth number of the "*Theological and Literary Journal*," edited by Daniel N. Lord, and published by Franklin Knight, January, 1853, 140 Nassau-street, N. Y. My reasons for making this proposition to you are too numerous to state at large; but I will name two or three of them. In the first place, I think the subject deserves attention. Next, the article I propose for publication exhibits both sides of the question, and is, I think, very able and argumentative. Lastly, if the advocates of the geological theory wish an opportunity to engage with a controversalist of sufficient ability to make a victory over him an object, as an achievement in favor of their system, or on account of the honor it will do him who gains it, I think they will find in Mr. Lord just the man they want. I am aware that it is impracticable to insert the article I speak of in one number of the *Recorder;* but it may extend through several numbers, and afford space for a review of it as you proceed, or when it is concluded, as may suit the taste or convenience of those concerned.

For one, I am not satisfied with the premises on which geologists build their system, or from which they draw their conclusions respecting the vast antiquity of the earth. If, however, the objections to those views can be invalidated, I am willing to see it done. The time has come when this subject should be handled in the publications which the mass of the members of our churches have access to and read. If the account given of the creation by Moses is susceptible of, and must receive, the construction required by geologists, the believers in revelation ought to understand it. I would say to those interested in these questions, Let us not be prevented from thoroughly investigating them on account of any unpleasant things in each other's *manner* of disputation. It may not be practicable altogether to avoid them. Too many well-begun discussions are broken off in such a way, before justice to the question in hand has been done. The *Recorder* has exhibited several such cases, I think. I hope we may not continue to be defeated in this way in our attempts at investigation. I do not intend to cast any reflections on any by these remarks. I know too well, by experience, how to feel for those who endure the vexations of controversy, and I can make the more allowance for them. I should not make the proposition I do, were it not that I suppose the gentlemen who have been engaged in discussing the subject in the *Recorder* are through with what they propose to say. At any rate, I hope they will have full opportunity to do so, if they have not, for their ability is admitted.

LUCIUS CRANDALL.

[We shall probably print, piecemeal, the article above referred to, commencing in a week or two.]

MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.—At the late meeting in Hartford of the Board of Missions of the Protestant Episcopal Church, the report of the Domestic Committee stated the receipts in that department to have been $30,404 15. The number of parishes contributing was 620. The receipts of the Foreign Committee for one year were $60,881 69; making a total in both departments of $91,285 84. The question of agencies came up, as usual in all missionary meetings, and as usual was left about where it was found. Mr. Hoffman, missionary from Africa, addressed the meeting, presenting some interesting facts in reference to the African Mission, at the close of which he appealed earnestly to the young men to consecrate themselves to the work of spreading the gospel. Mr. Woodward, late missionary in Oregon, spoke in reference to that field. Dr. Haight dwelt upon the ignorance and culpable indifference in the Church in reference to the moral state of the world. It was estimated that more than two-thirds of the population of the world were enveloped in the darkness of heathenism, and that six out of the twenty-three and a quarter millions of the people of our own country are destitute of the means of grace.

AUTO-BIOGRAPHY OF REV. WM. JAY.—An English correspondent of the *Christian Observer* says that the auto-biography of the Rev. Wm. Jay is now before the public, a goodly octavo of 600 pages, edited by Dr. Redford and the Rev. J. A. James. It may safely be affirmed, that there has been no biographical work so intensely interesting as this published for the last half century. Mr. Jay had preached above 1,000 sermons before he had attained the age of sixteen; at the age of twenty he became the Pastor of Argyle Chapel, Bath, where he labored with constantly augmenting influence for good for upwards of sixty years, dying in his 85th year. For the chief period of his life he rose at five in the morning; and in one part of his account of himself he animadverts upon those who can "sacrifice all those advantages which he enjoyed, to the lazy, low, debilitating, disreputable influence of a late indulgence in bed." From early life, he tells us, he was conscious of the danger of dining out, and the peril connected with the use of spirituous liquors; and at the commencement of the Temperance Reformation he was one of the few British ministers who took the pledge of total abstinence. He speaks, too, with gratitude, of having been "saved from all trouble and expense induced by the habits of snuff-taking and the use of tobacco."

COLPORTAGE IN TURKEY.—There is at Constantinople an American Colporteur, who occupies himself chiefly among the merchant marine of all European nations, and his success in selling Scriptures and evangelical books to Roman Catholics as well as Protestants has been very great. He finds access every where, and to all persons, in a wonderful manner. He was in Smyrna at the time of the Koszta affair, and a few days after the sharp collision between the American corvette St. Louis and the Austrian brig-of-war Hussar. He sold a large number of Bibles on board the latter vessel, thereby accomplishing a more salutary victory than that of Capt. Ingraham himself. He was engaged in the same labors in California, in England, in Malta, in Naples, and Rome, and had the honor to be expelled from the latter place by a special order of police, for no other crime than his great usefulness.

THE HAYSTACK.—The precise location of the haystack beneath whose protection Mills, Hall, and a few others at Williams College prayed into existence the foreign missionary operations of this country, having been ascertained, it has been proposed at a meeting of the Alumni of the college to purchase a plot of land embracing the site of the stack, and an adjoining grove, to the extent of twenty acres, to be laid out and adorned as a Missionary Park, and to erect some suitable memorial on the ground where the haystack stood. "A single dollar left some years since by a Christian woman to secure this very object, should the spot ever be identified, has suggested the idea of dollar donations; and the dollars have begun to come in, though no public proposal to this effect has before been made."

A REVIVAL IN SOUTH AFRICA.—It is stated in a recent missionary paper, that the missionaries of the London Missionary Society, have witnessed a precious and long-continued revival at Lekatlong, one of their stations in South Africa. As the fruits of it, 65, chiefly young persons, have been added to the church, besides 18 from an out-station. There are also many inquirers at another out-station, some of whom were soon to be received. At Cradock the native church and congregation have built a house of worship, 57 feet by 22, with a tower and belfry, almost entirely at their own expense.

The Rev. T. R. Cressy, Baptist Missionary, whose field comprises the whole of that part of Minnesota south and west of St. Paul, states that in that region, which last spring contained no more than fifteen hundred inhabitants, there are now between eight and ten thousand.

RELIGIOUS INTELLIGENCE.

The Philadelphia Baptist Association, at its meeting on the 6th of October, 1854, resolved, "that we recommend to the American Baptist Missionary Union, the employment of Colored Missionaries in Africa, and in such other fields adapted to the labors of colored men, as the Providence of God may open to the Christian Church."

The Free Church of Scotland has lost one of its most efficient and generous supporters, by the recent death of Mr. Donald Maclaren, banker at Callander. It is stated that the Free Church, of which he was a member, received from him, during the past few years, in the shape of contributions to its various schemes, upwards of $125,000.

Deputations seem to be the order of the day. Edward B. Underhill, Esq., one of the Secretaries of the English Baptist Missionary Society, left England on the 18th of Sept. for the Eastern mission stations of that body. Dr. Anderson and his colleague, the Rev A. C. Thompson, the deputation from the American Board, were on the same vessel.

The Oregonians have established an Institution under the name of the Pacific University, at Tualatin, O. T. The President is Rev. S. H. Marsh, oldest son of the late Prof. Marsh, of the Vermont University. Mr. E. D. Shattuck is Professor of Ancient Languages and Literature. Both are gradaates of the Vermont University.

The Doctorate of Divinity (D. D.) has been conferred, this year, on 87 clergymen; on one of them, Rev. Wm. Goodel, by two colleges; and on two others, Rev. Drs. Braman and Alexander, by other colleges in previous years. The number is less by eleven than in 1853.

The Central Church in Hartford, Ct., one of the oldest in the country, of which the Rev. Joel Hawes, D. D., is the pastor, has never settled a minister who has had a former parochial charge, and it has never dismissed a pastor! Its pastors have lived and died with the people.

The death of the Rev. Reuben Tinker, formerly a useful missionary at the Sandwich Islands, is announced. He died at Westfield, Mass., a short time since. Feeble health required his return from the Sandwich Islands.

The Religious Persecutions in Tuscany have been renewed; and persons of both sexes and all ages are being thrown into dungeons for reading the Bible, or even being suspected of it, or connected with those who are suspected.

The Doctorate of Laws (LL. D.) has been conferred, this year, on 41 individuals; on one of them, Gov. Washburn, by two colleges. The number is less by ten than in 1853.

The Second Baptist Church in Chicago has received fifty members by baptism during the past three months.

The Election.—The New York State election has resulted, probably, in the success of the present Governor, Horatio Seymour, the man who vetoed the prohibitory liquor bill. The vote in his favor falls far short of a majority, but with two other prominent candidates, it is doubtless sufficient to ensure his election—a result which every friend of prohibition must deeply deplore. The *Tribune* says—what is no doubt true—that "there has never before been an election in this State wherein Fraud and Corruption were so widespread and pervading as in that just closed. The enormous contributions of the distillers, brewers and liquor-dealers, without distinction of party, cannot have amounted to less than two hundred thousand dollars. Current report names that sum as raised in this city, and twelve thousand at Buffalo, with corresponding liberality among other members of the trade in other cities and villages."

In New York City, Fernando Wood, the democratic candidate, was elected Mayor.

In Williamsburg, there was a riot on election day, in which one man was killed, and several were badly wounded. For several days subsequent, the city was the scene of much disturbance, and was in fact under martial law. Hostility between the natives and foreigners, Protestants and Catholics, was at the bottom of the disturbance.

A Slave-Trader Convicted.—Capt. James Smith, of the brig Julia Moulton, was tried before the United States Circuit Court in New York, last week, and convicted of slave-trade piracy. The penalty is death, which he will probably suffer. On the trial it was proved that the ship was built in Maine; purchased in Boston by Capt. Smith, in January last; cleared in ballast for Newport on the 2d February, and brought to this port, whence she was cleared on the 11th February with a crew of about fifteen persons. She was a regular slaver, holding 664 human beings stolen from Africa, packed like herring. It was given in evidence that the captain told the mate that the real owner was a personage named Lemos, and that the Secretary of the Portuguese Consul went with him to Boston to purchase the vessel! The defense made for the prisoner was that he was not an American—and especially that a custom-house oath should not be regarded. But Capt. Smith had been naturalized, and was considered an American citizen—though a German by birth—and was convicted accordingly.

Death of a Venerable Lady.—Mrs. Elizabeth Hamilton died in New York on the 9th inst., aged 96 years. She was the daughter of Philip Schuyler, the American Revolutionary General, and was born in 1758. At the age of twenty-two she was married to General Alexander Hamilton, who at that time was one of General Washington's Guards, with the rank of Lieutenant-Colonel. She survived her husband a little more than fifty years. After the fatal event which terminated his life, she remained for several years in New York, devoting herself to acts of benevolence; and while she commanded the grateful veneration of the poor, was regarded with profound esteem by all classes of society. Of late years Mrs. Hamilton had resided with a daughter in Washington, where, although abstaining in a great measure from general society, she was the center of a devoted circle of friends, and the object of universal admiration, as well as a genuine lady of the old school, and a noble specimen of a past century.

Printing by Steam.—The foreman of the N. Y. *Tribune's* press room makes the following statement of work done in his department during thirty hours of the 26th and 27th ult:

"We commenced at 4 o'clock A. M., on Thursday, and in thirty hours we had printed and mailed one hundred and eighty-two thousand four hundred copies of the New York *Tribune*, or three hundred and sixty-four thousand eight hundred impressions. By far the larger portion of the blank paper was received during Thursday forenoon, and of course had to be wet and turned. Had this paper been all in one pile, it would have reached the height of seventy feet; its weight, when mailed, would be about twenty-two thousand eight hundred pounds; in cubical measurement, about seven hundred and five feet and a half; its superficial measurement, if all spread out, would be about forty-two and a quarter acres; the lineal measurement would reach about one hundred and twenty-six and two-third miles."

African Traveler.—News of Dr. Barth, from Timbuctoo, has recently reached his father at Hamburgh. Dr. Barth's letters, dated in December last, were transmitted across the desert in caravans to the Mediterranean shore of Africa. One of them commences thus:

"I am still kept here in this city with its mixed and varied population and its numerous masters, each of whom strives to assume as much authority as possible. Like a helpless vessel drifting on the ocean, am I thrown about in a sea of uncertainty betwixt the power and passion of contending parties, without possessing a moment's rest or quietness. Every day brings with it something new, now of a satisfactory character, then again the reverse. Death, captivity, safe return home, are my visions by turns, and it is yet impossible to say which of the three will be my fate."

St. Paul, Minnesota.—With reference to the rapid growth of this place, the *Daily Pioneer*, published at St. Paul, makes the following statement:—

"Five years ago, Saint Paul was an unnoted spot in the center of an unsurveyed wilderness. It has now become a large and populous city—the commercial and political metropolis of a territory unsurpassed in its natural endowments, and unequalled in the rapidity of their development. History furnishes no parallel in suddenness of growth. No other territory since the establishment of our government has been populated so extensively and improved so profitably and permanently, in so short a period."

Bank Failures.—The past week was a hard one for Western Banks. A large part of the Indiana Free Banks have stopped payment, and their bills are being bought up at about 25 per cent. discount. In one day last week the list of broken banks was enlarged by the Canal Bank of Cleveland, the Exchange Bank of Buffalo, the Farmers' Bank of Chicago, and the Woodbury Bank of Connecticut. The Bank of Circleville, Ohio, one of the oldest in the State, also failed, and its failure caused a run on several bankers in Cincinnati, which induced them to suspend. Some of these individuals and institutions will probably recover, but of others there is little or no hope.

California News.

Two weeks later news from California, and $1,700,000 in gold, was received in New York on the 10th inst.

By this arrival we have intelligence of the bombardment of the Russian town of Petropoloski, situated on the western shore of Kamschatka, by French and English war ships. Petropoloski is situated on a kind of inner bay, formed by a sand-bar running across the harbor, and behind this bar were anchored the Russian frigate Aurora and the armed transport Dwina. The allied fleet were unable to approach nearer than three miles to the city, in consequence of a strong current from the northward. The bombardment continued for four days. On the second day three of the forts (the town is protected by eight strong batteries) were silenced, and a detachment of 600 marines were sent on shore for the purpose of dismantling the abandoned forts and spiking the guns. They were surprised by an ambuscade of the Russians, and great slaughter took place. The fortress of Petropoloski had recently been reënforced from Siberia, by way of the Amour River, and was defended by 120 guns, and 1,200 men. The allied fleet sailed away on the 6th September, in a very disabled condition, and afterward captured the Sitka, a vessel mounting three guns, and belonging to the Russian American Company. The British Admiral Price, previous to the commencement of the action, shot himself with a pistol, some say accidentally.

On Saturday, the 7th Oct., San Francisco was thrown into the greatest excitement in consequence of the circulation of a rumor that Henry Meiggs, late a member of the Board of Aldermen, and one of the most extensive lumber merchants of the State, had failed for $800,000—that several forgeries had been discovered—that Meiggs had purchased the bark American, fitted it up in a splendid style, and, taking with him his family and his brother, John G. Meiggs, recently elected Controller, and a large amount of treasure, set sail "for ports in the Pacific." The greatest excitement prevailed for two or three days, and for some time no idea could be formed as to the extent of the forgeries. The matter has been pretty extensively investigated since, and the following is probably not very far from the true amount of the loss sustained by Meiggs's operations.

Amount of failure	$800,000
Controller's Warrants forged	500,000
California Lumber Company forged	300,000
Forgeries on sundry firms	60,000
Total	$1,600,000

The fine steamer Yankee Blade left San Francisco on the 30th of Sept. for Panama, and when 25 hours out struck on Point Aquillos, about 12 miles to the northward and westward of Point Conception. The Yankee Blade struck at 3½ o'clock on the afternoon of Sunday, and a portion of the wreck remained together until 10 o'clock Tuesday morning, when she sank. She had on board, on leaving San Francisco, about 900 passengers, and, as reported by her agents at the time of her sailing, $213,000 in treasure as shipments, which, added to the amount in the hands of the passengers, would raise the total to at least $225,000. The number of passengers lost was between forty and fifty, and many of the survivors suffered to the utmost extent of human endurance.

Two Indians, arrested for the murder of Capt. Spaulding, at Nelsonville, on the 26th ult., were hung by the people on the 1st inst. Two others were shot. There was no doubt of their guilt.

The Chinese continue to be persecuted by the miners and others in the interior. On the Calaveras, on the 4th inst., a party of Irishmen attacked their huts and drove them from their claims. The property of the Celestials was wantonly destroyed, and finally their dwellings also. The Sheriff subsequently arrested them, and they were placed under bonds to answer for their conduct.

From Oregon, more massacres by the Indians are reported. On the 19th of August, about ninety-five miles east of Fort Boise, on the Jeffers Road, three men, named George Lake, Walter G. Perry, and E. B. Cantrel, attached to an emigrant train, were met by the Indians, and being behind their companions, were about leaving the Indians, when the latter fired at and wounded the two former. The whites killed two of the Indians, and in a running fight which ensued, Cantrel was killed. The wounded men subsequently died.

The mines continue prosperous, and, during the coming season, large amounts of gold will be taken out. Several rich leads have been discovered in various parts of the State, and, particularly in Nevada County, the claims are paying well.

European News.

We have one week later news from Europe, the substance of which will be found in the following summary.

There has been more hard fighting around Sevastopol, but the fort has not been taken, nor is it certain soon to be.

The *Moniteur* contains an account of a victory over the Russians near Gumri. They lost their baggage and thirty guns, and a Russian General was killed. The Turks began to besiege the citadel of Gumri, when the Russian corps which formerly defeated the Turks at Bajazid, advanced to the rescue from Erivan. It was, however, repulsed, and shut in a defile, where it suffered considerable loss.

There is no doubt that the Russians have reëntered the Dobrodja in force, but details are wanting.

Affairs look black between Russia and Austria. A great Council of War was held at Vienna. The Emperor presided, and Baron Hess was present. It is reported that Austria summons Russia to withdraw from the frontier of Gallicia.

The London *Morning Post*, announcing semi-officially the acquisition of Samana, says: "It amounts virtually, if not absolutely, to the annexation of St. Domingo. The acquisition, by the United States, of so important a position in the West Indies—a position threatening on either hand the Spanish Islands of Cuba and Porto Rico, and so directly affecting the British West Indian possessions, cannot be received with indifference."

The London *Times* says: "We are informed that Mr. Soulé, American Minister at Madrid, was, on Tuesday, the 24th, refused permission to pass through France, on his return from England to Spain."

Another Polar Expedition is to be sent next spring to bring home the remains of Sir John Franklin's party. Dr. Rae will have the command.

An extensive fire at Liverpool had destroyed six warehouses, and property valued at £20,000, belonging to various merchants.

The overland mail had been telegraphed, with Canton dates of September 9. Canton was still besieged, and the distress of the besieged was great. The insurgents still held Shanghai.

Hints for would-be Californians.—A correspondent of the N. Y. *Tribune* says: To those who contemplate coming hither in pursuit of fortune or pecuniary advancement, it is high time to offer a few hints; especially to that class which designs to live without hard labor. Of such, California has an immense glut. There are at least twenty professional men, clergymen excepted, where there should be one; of speculators, brokers, and every description of mere gamblers, the same; of clerks and those who would become such, and accountants, from fifty to hundreds stand waiting with their mouths wide open for even the scent of employment; and almost an equal redundancy in the mechanical aspirants for labor. The wages of labor still remain very high, giving splendid remuneration to those in employ; but chagrin and disappointment attends the major portion of employées on the Pacific coast, with destitution and suffering, unless they are able and willing to go to work in the mines. There constant employment of some kind can be had, though the pay is not high enough to satisfy the general wish for the hardships of the service performed. The only class of persons who are in demand among us now are those inured to hard labor, and who will go into the mines at once and face and overcome all hardships. Such men can mine, lumber, quarry, dig water ditches, farm, &c., and they can, by economy and industry, accumulate at least from four to six times as much on wages here as they can at home; while if intelligent and prudent in mining for themselves, they have their chance in common with those who are eminently successful.

It is estimated that 33,076 men in the United States are engaged in internal navigation; 56,021 in navigating the ocean; 65,225 in the learned professions; 119,607 in commerce; 891,749 in manufactures; and 3,719,951 in agriculture.

The Rev. Antoinette L. Brown has resigned the pastoral charge of the Orthodox Congregational Society in South Butler, Wayne Co., N. Y., with a view to the improvement of her health. She will continue, however, to preach and lecture as hitherto.

SUMMARY.

The Toronto *Colonist* states that the Grand Jury for the County of Kent, after hearing the Hon. Chief Justice Macaulay's charge, made their presentment on the 4th inst., in which they attribute the recent great loss of life on the Great Western Railway, to the culpable carelessness of D. W. Twitchett, the conductor, and J. Kettlewell, the engineer, on the gravel train St. Lawrence, both of whom are presumed to be guilty of manslaughter, by their conduct, which was in opposition to their written instructions. After the presentment, the Judge issued his warrant for the arrest of the parties named, one of whom, Kettlewell, had been arrested and is now in jail, having been refused liberation on bail.

Cabbages may be headed in winter by setting them with their roots in good rich earth just as they grew, and covering the tops so they will not freeze. This may be done with a roof of boards, hay or dirt, or brush and rails and straws covered with dirt, with little air-holes. Cabbage grown in this way is bluached, sweet and tender, and will pay much more than the cost of thus arranging the late stalks which failed to form heads in the fall. The work should be done just before the ground freezes, and at first only slightly cover the tops.

Capt. Lukes, of the clipper John Clemens, sent by the U. S. Consul at St. John, N. F., to cruise for the Arctic's boats, appears to have performed his duty faithfully, and to have cruised in the proper direction. In addition to the India rubber mattress, and the large chest, before reported seen by him, he picked up a flag staff. An officer of the steamship Baltic, spoken by the John Clemens during the cruise, recognized the flag-staff as having belonged to the Arctic.

Apples should be dried as soon as possble after they are cut, to have them light colored; stoves and kilns should be used in preference to putting them out on scaffolds to run their chance for rain or sunshine; and as soon as dried, they should be boxed up tight, to keep them from the insects which deposit their eggs among them and produce the worms which spoil so many of them. In this way they may be kept for years with perfect safety.

The *Tribune* has received an anonymous letter from Missouri, stating that a secret organization exists in all the upper counties of that State, the object of which is to carry Slavery into Kansas at all hazards. Men are pledged to repair to that Territory on the night preceding the election, present themselves at the polls the next day, and cast their suffrages for Slavery and its candidates. The Society is said to number several thousand members already.

Chester Cady, a survivor of the revolutionary struggle, died at Vernon, Oneida Co., recently, at the advanced age of something over 90 years. He entered the service of the American army at West Point in 1782, and served under Gen. Putnam. He was a much respected citizen of Vernon for many years, but for the past five or six years, being afflicted with blindness and old age, he was wholly confined to the house.

The Rochester *American* records the death of the Hon. Elisha Ely, one of the founders of that city, and among the earliest settlers of Monroe County. He died at Allegan, Mich., (where he settled in 1834,) Nov. 3. Judge Ely had occupied many high positions in Michigan. He was the projector of the system of internal improvements in Michigan, and was President of the Board of Regents of the University. He was 70 years of age, and a native of Springfield.

The Detroit *Enquirer* states that the Saut Ste. Canal, containing within its limits the largest locks in the world, will be completed by the 15th day of November. The Commissioners appointed by the Governor to superintend the work, have been notified to be present on the 20th of the present month, to judge of and accept the work, if found to be in fulfillment of the terms of the contract.

A dispatch dated Troy, N. Y., Thursday, Nov. 9, 1854, says: A large auction sale of wool took place to-day at the depot of Messrs. Herrington & Warren, of this city. 475,000 pounds of wool were sold at fair prices, ranging from 30 to 38 cents per pound. There was a large attendance of Eastern manufacturers and of brokers and dealers of New York, Philadelphia, &c.

A number of workmen were, a few days since, engaged in digging earth from an embankment at South Marcellus, Onondaga County, for the purpose of filling in at the end of a highway bridge, when the embankment fell in and killed three of the laborers. Two of them were young men; the other was a man of family.

The Hon. Josiah Butler, a distinguished citizen and prominent public man in New Hampshire, and a Member of Congress during the Missouri Compromise excitement in 1819 and '20, died at his residence in South Duffield, N. H., on Sunday, the 29th ult., at the age of 74 years, after an illness of one week.

We have heard recently of some low sales of railroad iron, but the Fayettville *Observer* quotes some purchases even lower. It states that Gov. Morehead recently bought iron for the N. C. Railroad in New York at $42 per tun; and that Col. Thompson bought for the Atlantic Road at $48. Iron not long since was selling from $65 to $75 per tun.

A very interesting and unique celebration took place at Syracuse on the 3d inst. About one hundred of the pioneer settlers of Cortland County assembled at a dinner to commemorate the completion of the Binghamton and Syracuse Railroad. Their ages varied from sixty-one to eighty-eight years.

The Troy *Budget* says there has been gathered from a single apple tree, upon the farm of Mr. Nehemiah Perkins, in Topsfield, the extraordinary quantity of one hundred bushels (40 barrels) of apples. The tree has always been a great bearer, frequently producing from fifty to sixty bushels. The tree is about fifty years old.

Judge Knowlton, of the Supreme Court of Wisconsin, has been arrested and held to bail in the sum of $10,000, at the instance of Caleb Cushing. The difficulty grows out of an injunction granted by Judge Knowlton in the suit of Cushing vs. Hungerford.

During the eleven weeks that the epidemic raged in Savannah, there were 600 deaths from yellow fever, out of a total mortality of 967.

A telegraphic dispatch from Indianapolis states that nearly all the free banks in the State have suspended payments in specie, and the Auditor was exchanging notes for stocks at par. The 2 per cent. arrangement which a few of the banks made for redemption here has been abandoned, and all Indiana free money is now quoted at 25 per cent. discount.

A dispatch dated Utica, Friday, Nov. 10, 1854, says: The Catholic Church at Oxford, Chenango County, was broken into on Thursday night, and the silver pix, a vessel cased with gold, for containing the blessed Sacrament, was stolen, and other outrages committed.

The Legislature of Vermont, now in session, has passed a law to punish the fraudulent issue and transfer of stock, making such issue a felony, punishable by fine not exceeding $1,000, and imprisonment in the State Prison for a term not less than one year nor more than ten.

A dispatch dated Boston, Tuesday, Nov. 7, 1854, says: The fourth emigration party for Kansas left here this afternoon, consisting of fifty-five men and a few women and children. Accessions to the party were expected at Worcester, Springfield, and other points.

The Ohioans are getting up the means to erect a bronze statue to Gov. Tom Corwin. Several of the leading citizens of Ohio have been appointed Commissioners to attend to the business. Mr. Jones, an artist, proposes to commence the model as soon as $5,000 is subscribed.

A dispatch dated Columbia, Thursday, Nov. 9, 1854, says: A duel was fought fourteen miles from here to-day between Peter Gaffney and Dr. Ray. The former was killed at the second fire. The latter escaped uninjured.

The Trustees of the Association known as "The Ebenezers," having visited Kansas with the view of making a settlement in that Territory, have returned, and report a location made there of 100,000 acres.

Dr. Graham, the Louisianian who killed Mr. Loring of California, at the St. Nicholas Hotel, New York, and was convicted of manslaughter, was last week sentenced to the State Prison for ten years.

The election returns from Illinois are bad for Nebraskaites. Seven senatorial and twenty-five representative districts are in, and not *one* Nebraskaite is elected! Congress all the same way, as far as heard from.

Nine months ago fifty-two per centum of the letters sent in the U. S. mails were at that time pre-paid. A recent investigation shows, that at this time quite sixty per centum of the letters so sent are pre-paid.

The life-insurance companies of this city suffer to the extent of $80,000 from the loss of the "Arctic." Of this sum $15,000 was on the life of Edward Sandford.

Six majestic elm trees, in front of a dwelling in Marlborough, Mass., have been insured by their owners in the sum of five hundred dollars, against loss by lightning or fire.

A recent census of the City of Savannah gives it a population of 11,896. The whites number 6,313, and the blacks 5,583.

The Hon. Francis Granger has published a letter proposing a reörganization of the National Whig party.

Three men were killed at Marcellus, N. Y. Nov. 8th, by the caving in of an embankment.

New York Markets—November 13, 1854.

Ashes—Pearls $6 25; Pots 6 87.

Flour and Meal—Flour 7 87 a 8 25 for common to good State, 8 62 a 8 87 for Michigan and Ohio, 10 50 a 11 25 for extra Genesee. Rye Flour 7 00 a 8 12. Corn Meal 4 50 a 4 87. Buckwheat Flour 4 00 a 4 25 per 100 lbs.

Grain—Wheat 1 90 a 1 95 for white Canadian in bond, 2 00 for red Delaware, 2 35 a 2 40 for white Genesee. Rye 1 30 a 1 32. Barley 1 35 a 1 40. Oats 52 a 57c. for State and Western. Corn 85 a 86c. for mixed Western, 87c. for yellow. Black-eyed Peas 2 75. White Beans 1 50 a 1 87.

Provisions—Pork 11 37 for prime, 12 25 for mess. Beef 5 50 a 7 00 for country prime, 8 00 a 10 00 for country mess. Dressed Hogs 6 a 7¼c. Lard 9 a 10c. for new. Butter 12½ a 17½c. for Ohio, 17 a 23c. for State, 24 a 26c for Orange County. Cheese 10 a 11c.

Potatoes—1 87 a 2 25 for Western reds, 2 25 a 2 62 for Carters and Mercers.

Seeds—Clover 11 a 11½c. Timothy 2 44 a 2 62 per bushel for reaped. Rough Flaxseed 1 65 a 1 70.

Tallow—12c. for Butchers' Association.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

On the 4th inst., by Rev. Mr. Cushing, Mr. Delos Green to Miss Rhoda Ann Burdick, all of Berlin, N. Y.

At Potter Hill, R. I., on the 5th inst., by Eld. C. M. Lewis, Mr. William H. Burdick to Miss Mary E. Edwards, both of Hopkinton.

DIED,

In Verona, N. Y., Oct. 25th, 1854, Mr. Abram Williams, aged 43 years and 6 months. He was a son of Dea. Thomas Williams, of Verona, and the youngest of twelve children, who arrived at maturity, nine of whom survive him. He has left a loved companion and six children to mourn the loss of a kind husband and affectionate father; but they entertain a hope that their loss is his infinite gain. D. P. C.

At Jackson Center, Shelby Co, Ohio, of a complication of diseases, Priscilla, wife of Lemon Lippincott, in the 42d year of her age. She professed religion in her 15th year. During her subsequent years, the cause of her Redeemer seemed to lie near her heart. She has left a husband and ten children, together with numerous other relatives and friends to mourn her loss. She left the comforting evidence behind, that she died in the Lord. H. W. B.

LETTERS.

Henry Babcock, B W Millard, Wm M Fahnestock, H W Clarke, J D Stillman, A Steward, R Babcock, J B Wells, N Kuykendall, L Babcock, A Stillman, D P Curtis, J Whitford, Z Campbell, B Clarke, Joseph Goodrich, Charles Potter, Geo G Hamilton, H Burton, H W Babcock, A B Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

Gideon C Green, Alfred Center	$2 00	to vol. 11	No. 52
T T Burdick "	2 00	11	52
G W Allen "	2 00	11	52
John Allen "	2 00	11	52
Henry Sheldon "	2 00	11	52
Stephen C Burdick "	2 00	11	52
P C Stillman "	2 00	11	52
George Sisson "	1 25	11	52
Charles Saunders, Berlin	2 00	11	52
Wm P Longmate, Pendleton	2 00	11	52
Barton Whitford, Adams Center	2 00	11	52
Nathan G Whitford "	2 00	11	52
E R Maxson "	2 00	12	20
Wm Dunham, New Market, N J	2 00	11	52
J W Stillman, Milton, Wis	2 00	11	20
Jonathan Maxson "	1 00	11	52
Samuel Pierce, Teotsa, Wis	2 00	11	52
M Dangerfield, Edgerton, Wis	1 00	10	45
Jesse F Randolph, New Salem, Va	2 00	12	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J C Maxson, Oxford	$1 00
Wm Dunham, New Market, N J	1 00
O D Green, Adams Center	50

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder, up to Board Meeting, Oct 11, 1854:—

Foreign Mission where most needed	$4 00
1st Church Verona	7 00
Wm Mollaus, for Palestine	1 00
Ann S Davis, for China	5 00
" " Palestine	5 00
Catharine Stelle, New Market, N J	2 00
Mary Randolph "	1 00
Joel A Dunn "	6 00
1st Church Verona, for Palestine	10 00
John Congdon, Jamestown, for China	2 00
Wm A Rogers, Waterford	1 00
Silas Johnson, Georgia, for Palestine	1 00
Roswell Mead " "	1 00
Maxson Stillman, Lincklaen "	2 50
Mrs Lucinda Main " "	50
Wm McDougal, Oswayo, Pa "	10 00
Elizab. M Osgood, Lairdsville "	2 00
" " China	1 00
Frederick Chase, Greenport, for Palestine	5 00
Ann Bush, Brookfield "	1 00
Wm F Randolph, Green Brier Run, Va, for Pal	5 00
Mary F Randolph " "	2 00
Silas F Randolph " "	1 00
Judson F Randolph " "	1 00
Preston F Randolph " "	1 00
Jethro F Randolph " "	1 00
Henry W Stillman, Ozankee, Wis	5 00
Church in New York	106 51
Abel Stillman, Poland, Palestine	10 00
Church in Plainfield, N J	86 00
A D Titsworth, to make up deficiency of 2d Hopkinton Church	1 00
Church at New Market	36 00
R Dunham Jr, Plainfield, N J	1 00
Mrs R Dunham "	1 00
Isaac S Dunham "	2 00
Church at Pawcatuck, R I	140 00
Thomas S Greenman, Greenmanville, Ct	30 00
Welcome B Lewis "	2 00
Erastus Dennison "	2 00
Jeremiah W Brown "	25
Wm E Brown "	8 00
Thomas Wilcox "	1 00
Clarke Greenman "	30 00
Polly Champlin "	50
George Greenman "	25 00
B F Langworthy "	5 00
Thomas M Clarke "	5 00
Warren Lewis "	1 00
Wm B Haynes "	3 00
P B Maxson "	1 50
Leman Andrus, Richburg	2 00
Martha Maxson "	1 00
Frances Cottrell "	1 00
A G Fuller "	50

Waterford, Ct:

David Rogers	10 00	Mrs David Rogers	5 00
Elizabeth Rogers	1 00	Oliver Maxson Jr	1 00
Nathan Rogers	50	Oliver Maxson	2 00
Mrs Sally A Maxson	50	——— Rogers	2 00
Alonzo B Rogers	50	John G Rogers	50
Elisha H Crandall	1 00	Mrs E H Crandall	50
A Friend	1 00	Ambrose E Lester	50
A Friend	25	George M Bentley	25
C P Saunders	1 00	Sarah Saunders	1 00
Hannah H Saunders	1 00	John Gorden	2 00
Wm Lester	1 00	Mrs Brooks	1 00
Nancy Brooks	50	Mary Brooks	50
B F Clarke	2 00	B F Rogers	2 00
Mrs B F Rogers	1 00	Sally Rogers	2 00
A F Rogers	1 00	E J Beebe	1 00
J C Beebe	1 00	G C Rogers	1 00
A Friend	1 00	G C Stillman	4 00
Mrs G C Stillmun	1 00	E Darrow	10 00
Mrs E Darrow	2 00	George Potter	2 00
F N Darrow	1 00	L J Merritt	1 00
C Rogers	5 00	Daniel B Irish	3 00
Mrs D B Irish	1 00	D P Rogers	2 00
David Rogers 2d	5 00	Thomas S Rogers	5 00
Mrs S H Rogers	2 00	Herbert M Rogers	25
G Rogers	1 00		

Helen E Maxson 6 cts, Elizabeth V Maxson 11 cts, Mary B Crandall 10 cts, Emma W Crandall 10 cts, A Friend 40 cts, Welther A Stillman 10 cts, Herbert W Stillman 12½c, Geo B Stillman 25 cts, Henry M Stillman 25 cts, Wm B Irish 25 cts, a colored boy 6 cts, Lucretia Beebe 25 cts, Alonzo H Beebe 25 cts, J T Lester 16 cts. The above to constitute B F Clarke, D B Irish, B F Rogers, and toward Oliver Maxson L M

Church at Waterford	38 00
Female Mite Society, Shiloh	17 00
Monthly Collections "	10 09

1st Brookfield:

Nelson Clarke	1 00	Lucy B Harden	1 00
Betsey Holt	50	Amanda G Maxson	1 00
A Lucinda Maxson	1 00	A B Spaulding	1 00
Nancy Spaulding	25	Catharine Sisson	1 00
J G Sisson	50	Harriet Whitford	50
David Whitford	25	Clarke Whitford	30
Julia Clarke	50	Lewis Bassett	2 00
Delos Rogers	1 00	Edwin Whitford	1 00
Wm Bliss Saunders	25	A Friend, for China	1 00

Female Missionary Organization, Brookfield	12 00
1st Church Alfred, to constitute D E Maxson L M	15 00
Dea John Langworthy	6 00
1st Church Genesee	44 17
1st Church Hopkinton, R I, for China	54 00
" Palestine	70 00
3d Church Brookfield for E S Bailey, for Pal	5 00
" " general purposes	5 00

3d Brookfield—for Palestine:

Benjamin Burdick	1 00	Lorinda Crandall	1 00
Ephraim Maxson	5 00	John S Coon	3 00
Aurilla Coon	1 00	C Adelbert Coon	25
Daniel Millard	1 00	Ira J Ordway	5 00
Wm B Palmiter	2 00	Joshua Maxson	1 00
Daniel Brown	1 00	Ethan Stillman	2 00
Daniel E Maxson	1 00	David Maxson	3 00
Jabez B Millard	50	Amy Denison	25
Sibel Millard	25	David Whitmore	12
Ichabod Burdick	2 00	Fanny Maxson	37
Alvet Clarke	50	Betsy Crumb	25
James D Coon	50	Otis B Arnold	1 00
Mary & Phebe Crandall	50	Amos Stillman	50
Wm B Stillman	50	Ezra Coon	3 00
Truman H Maxson	50	Leroy Maxson	50
Joseph Denison	25	Paul B Burch	2 00
Henry D Crandall	1 00		

Ch at Independence	3 89
3d Church Hopkinton, toward constituting P S Crandall L M	10 00
James Hubbard	1 00
Church at Cussewago, Pa, for China	6 00
Col at Anniversary, Genesee	48 76
Balance collected by A B Burdick in Providence for Palestine	24 33
Church in DeRuyter	15 00
Church at Adams, Foreign Mission, to constitute Isaac Saunders and Joseph Green and towards Joshua Clarke L M	65 00

A. D. TITSWORTH, Treasurer.

Quarterly Meeting.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church in Waterford, Ct., commencing on Sixth-day evening, Dec. 1st, 1854, at 6½ o'clock, and continuing through Sabbath day and Sunday. Opening discourse by Eld. C. M. Lewis.

P. L. BERRY, Committee.

Saddler and Harness-Maker Wanted.

THE subscriber wishes to employ a journeyman saddler and harness-maker; also, a boy desirous of learning the trade. Those who keep the Sabbath would be preferred.

P. L. BERRY,
New London, Ct.

23–3t

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

Miscellaneous.

Talk at the Farmer's Club.

The *Tribune* gives the following account of conversation at a recent meeting of the Farmer's Club connected with the American Institute:—

Solon Robinson exhibited two potatoes grown by T. H. Matterson, of Sherburne, Chenango County, N. Y., that were esteemed as fine specimens as ever had been seen by the members of the Club. They are supposed to be of the sort known as "peach blow," and "old English white." Both are of the kind called round potatoes, and are of remarkable specific gravity for their size. The weight of these is 17 and 18 ounces each. Mr. Robinson remarked, that the place where sea level, and had not been affected by drouth these grew, was, perhaps, 1,500 feet above the as much as other sections. From observations this year, he is satisfied that dry seasons, with late rains, in moderate quantities, are the best for potatoes; because the roots that take up the pablum, lay close to the surface. He is in favor of planting large whole potatoes, upon deeply-plowed land, but near the surface, and cultivated level. Never hill your potatoes. All the manuring should be by top-dressing, or lightly incorporating the fertilizer with the surface-soil. The great thing for potatoes is potash and carbon. It is a good plan to mulch the land deeply, after the potatoes are planted, and never do any thing more to them. For seed potatoes add more mulching, and let them remain in the hill until spring. Good crops of potatoes have been grown under swingletow, upon grass sod.

Prof. Mapes said—I tried an experiment by covering the seed with salt marsh hay, upon mellow soil. I got a good crop, but the hay dried away and became too thin, and all the tubers that came to the light were bitter and unfit to eat. When the potatoes are under the earth, mulching keeps it moist, and affords the right kind of fertilizer as it decays, and is washed down to the roots by rains. Hilling potatoes is an old-fashioned, stupid folly. Black soils, or those full of carbonaceous matter, are always best for potatoes. They want nitrogen and carbonic acid. The great weight of these specimens indicates that they are rich in starch, and that is what makes the heavy potatoes the most valuable. One man upon the Newark meadows raises 500 bushels of potatoes per acre, year after year. All such land, when freed of natural acidity, is the best soil for this valuable crop.

The subject of selling every kind of farm produce by the pound was then taken up, and an interesting discussion entered into, though the argument was all upon one side, for all were in favor of the measure.

Solon Robinson said he wanted no better argument than these big potatoes, because there would be no fair, honest way of measuring such tubers. A single potato kept off the measure would be a loss of several cents to the purchaser. Some persons would buy small potatoes in preference, thinking that they would get more food, owing to the large interstices between the tubers. That, however, is a great mistake. There is no rule so fair as weight. How can you sell cabbage, beets, carrots, parsnips, and many other coarse vegetables, honestly, in any other way?

Prof. Mapes said any city government that desired to protect the poor, should enact a law to sell every thing by the pound. Mr. Robinson has told you that they sell butter in some places by the pint. Why, it is the common practice in Dublin, and some towns in England, to sell butter by the yard. It is put in a tube and shoved out like the meat from a sausage stuffer, and cut off by the yard. The change to weights for every thing would be very easy if we had such a law. Let the bushel and smaller measures be wholly abrogated. It would save a deal of work and much cheating.

A Remarkable Explorer.

An officer of H. M. S. Pluto writes under date Fernando, July 25:

"We have had a most exciting cruise; after leaving this place, and communicating with the senior officer at Loanda, we were sent up the river Congo to settle a dispute between the master of an English merchant-brig and some Portuguese. After this was arranged we returned to Loanda for our letters; but the Polyphemus not arriving in time, the ship sailed again for the Congo, and I was left, behind in one of our gigs, with four kroomen, for the mail. During our stay I met, at the house of one of the Commissioners, one of the most extraordinary men I have ever seen, Dr. Livingston; he has just arrived from the Cape overland, a most arduous undertaking, and one never accomplished before, though often attempted. His plan of proceeding differed materially from any of his predecessors; instead of setting out with half a hundred attendants, horses, bullock wagons, &c., he commenced his journey, carrying with him only a sextant, gun, chronometer, tent, four servants, and as many days' provisions, relying on Providence and his gun for a supply when these were gone. After leaving the Cape Colony he had to travel a long way to the northeast in order to avoid the deserts and hostile tribes in their vicinity, that lay on his left; crossing in this route a great many branches of the river Zambegi and others; the names of which I have forgotten, till he arrived at a large town; there, as the chief was very hospitable, he remained a short time to recruit health, having been nearly drowned and starved half a dozen times during the nine months it took him to perform this part of the journey, and his arm badly broken in two places by a lion. It appeared he had wandered one evening from his attendants, after they had pitched their tent, in quest of game, when he came suddenly on a large lion crouching down ready for a spring at him; without waiting a second he fired, and must have been knocked down at the same moment and stunned, as he remembers nothing from the time he fired till he was found by his servants next morning; when they came up they found the doctor insensible and the lion lying dead alongside him. When he left, the chief, who was very desirous of finding a route to the westward for the transmission of his ivory, gave him twenty-four of his people to assist him on his journey. After leaving, he again traveled to the N. E., until he arrived in the parallel of Loanda. Now came the tug of war. He had upward of a thousand miles to travel across the unexplored countries of our charts, a tract never hitherto trodden by any white man, and wholly unknown even to the blacks he had seen as yet; however, this part of their journey proved to be the easiest, and it was not till he arrived near Cassanga, on the Portuguese frontier, that he met with any molestation. The country he found to be thickly populated, and the inhabitants very peaceably disposed. From their never having seen a white man before, you may fancy what an object of curiosity he became to them; wherever he stopped, the people from far and near flocked round him, with the utmost astonishment pictured on their countenances. As the doctor was very much sunburnt, his color did not so much surprise them as his hair, which was very long; this was the great object of attraction wherever he went, and highly favored did those fancy themselves who became the possessors of a lock of it. Every tribe he met with had some idea of one Supreme Being and a future existence, though they all worship in addition various animals that they hold sacred. At every place he stopped, they supplied him liberally with provisions, and it was not, as I mentioned before, till he arrived near the Portuguese territories that he met with any trouble. There the inhabitants have been in the habit of kidnapping the people further inland to sell to the Portuguese for slaves, and fearing, should a road be opened that way, it would spoil their traffic, they became very troublesome, and wanted the doctor to pay toll every step he took; however, by putting on a bold front, he managed to make his way through, and arrived at Loanda safely in the beginning of June, making it exactly two years since he left the Cape. The doctor is very much emaciated from the hardships he had undergone, and has not recovered the use of his arm perfectly yet; but as soon as he is well he is determined to return, trying this time to find a shorter road than the one he came by. We had the whole of his attendants on board, and showed them over the ship; having never seen salt water before, or anything afloat larger than a canoe, they were very much surprised and delighted, though they told the doctor they would never be able to get any of their people to believe them on their return, so perfectly astonishing did everything appear to them."

Visit of an American to Japan.

Several months ago, Mr. Silas E. Burroughs fitted out at San Francisco a clipper-ship in which to visit Japan. The *China Mail* announces the arrival of that vessel at Hong Kong on its return, and gives the following account of Mr. Burroughs' visit:—

"The Lady Pierce arrived in Jeddo Bay fifteen days after Commodore Perry had left, 'as a token of amity and peace, and without any preparations for war,' and the high Japanese officers said the visit was much more pleasing to them than that of Commodore Perry, who had with him 'too many big guns and fighting men.' The Japanese, however, expressed the utmost regard for the Commodore and his officers.

"The ship had been supplied at San Francisco, with every comfort and luxury likely to gratify and interest the Japanese, who were surprised to find such an elegantly furnished vessel used as a private gentleman's yacht. Her dimensions were taken by artists, together with delineations of her guns, tackle, &c., the authorities saying the Emperor intended to have two vessels built on the same model.

"On board was a Japanese man, the sole survivor of a crew of fifteen men belonging to a junk which had been blown out to sea, and was picked up near the Sandwich Islands after having drifted about for seven months. This man, named Dee-yee-no-skee, was received with the most lively demonstrations of pleasure by his countrymen, who listened with much delight to his graphic description of his rescue from the junk, and kind treatment by the Americans, especially on board the Lady Pierce, in which he had been, by the kindness of her owner, permitted a free passage to his native country. The Japanese, especially the lower orders, were profuse in expression, by words and gestures, of their gratitude to Mr. Burroughs, who seems to be of opinion that Dee-yee-no-skee, a man of fair talents, is likely, by his account of American manners and customs, to accomplish more than hosts of ambassadors toward forming and cementing an intimacy betwixt the Japanese and foreigners.

"Shortly after the arrival of the Lady Pierce at Urago, orders were received from the capital that Mr. Burroughs should be supplied with everything he might require, and received with 'similar hospitality to that displayed toward Commodore Perry.' With a party of the Urago officials on board, the Lady Pierce proceeded to within ten miles of Jeddo, and her owner expressed a desire to anchor off that city; but this was objected to by the officers, who said, 'It is not good; Commodore Perry did not go there, and we hope you will not.' During the stay of the vessel, every part of her was crowded with visitors, who were profusely regaled with the refreshments with which the vessel had been provided, fresh oysters and peaches being their favorite delicacies, with champagne as a beverage; and although at one time there must have been several thousands in and around the ship, and though every thing, silver-ware included, was thrown open to their inspection, not a single article was stolen. Large presents of silk, porcelain, lacquered-ware, &c., were made in the name of the Emperor, to Mr. Burroughs, who, however, was requested to give publicity to his determination that henceforward, in accordance with stipulations in the treaty, no foreign intercourse whatever would be permitted with Jeddo, but that all vessels must proceed either to Simoda or to the other ports thrown open to American trade.

"From Jeddo Bay, therefore, the Lady Pierce proceeded to Simoda, under the pilotage of three men sent on board by the authorities, and escorted by a Government cutter, manned by two officers and 20 men, who had received orders to render every assistance that might be required. During the entire stay of the vessel, no guard was placed over her, nor was any restriction put upon landing, of which Mr. Burroughs twice took advantage while in Jeddo Bay, and on both occasions was received with every mark of courtesy. He is, however, of opinion, with the officers of the United States squadron, that no extensive foreign commerce can possibly, at least for many years to come, be carried on with Japan. He says he applied for coal, and was told at first that 'Government had determined not to dispose of their sea coal;' but, after reference to Jeddo, he was informed he might have as much as he required at $1 65 per picul, or $28 a tun—such coal as he saw at the depot being of a very inferior description to that sold in Oregon at $8 a tun."

Mr. Burroughs says the Japanese are fully aware of the present disturbed state of China, which they impute entirely to the effects of foreign intercourse; and he considers the enormous prices fixed upon such commodities as he desired to purchase a certain index that fear alone dictated their Emperor's acquiescence in the demand made by Commodore Perry. He likewise asserts the Japanese to be a nation of atheists, denying the existence of a God, and selecting as an object of worship either the Spiritual Emperor at Meaco or any other Japanese. He was told by the interpreters that formerly their religion was similar to that of China, but that the belief in a Supreme Being had latterly been entirely discarded; and they professed to be much shocked on Dee-yee-no-skee declaring his belief in the Deity, to whom, and not to the Spiritual or Temporal Emperor, he said his successful applications for, and thankful acknowledgments of, deliverance from the drifting junk had been directed.

Extraordinary Ghost Story.

Most ghost stories are only foolish and laughable; but this one, from the Buffalo *Commercial*, is certainly melancholy in the extreme:—

Within the past year the people of a village in a western State became greatly excited by the alledged nightly appearance of a ghost in the village graveyard. Few of them, indeed, had dared to see it; but some had; and they, without making too familiar with it, had still seen it come and go, walk about, seat itself, etc.; and the statements of those were too well authenticated to be disregarded. What the few saw, the many believed; and the whole community soon became exercised upon the subject of this strange nightly visitation to the graves of the dead. Of course, the ghost was in the usual grave-clothes, in which, so far as we know, ghosts always appear; and it was entirely regular in its hours—always arriving among the tombs just at midnight, and leaving at near early dawn. It had often been seen to come and go, passing over fences in its course; but no one had learned whence it came or whither it went.

At length the matter from being the town talk became the town dread. Numerous individuals got excited, and superstitious ones grew melancholy and taciturn; people looked doubtingly at each other, as they passed, in twilight, and all contrived their journeying at that hour so as not to approach the last resting-place of their departed friends.

The growing dread at length became insufferable, and engaged all minds. There chanced to be in the village a youth of nineteen, from western New York, whose domestic education had carefully excluded all faith in supernatural agencies, and who therefore looked only to natural causes for explanations of the events and occurrences of this life. This youth resolved to fathom the mystery of the graveyard ghost. He found one associate; and the two after nightfall secreted themselves among the tombs to observe. Punctually as the hour of twelve drew nigh, the ghost which had caused so much dread was seen approaching. The moon was shining brightly, and the white-robed object was seen distinctly. Overcoming two fences, it entered the graveyard within actual reach of the youth who had set on foot the investigation, and as the light fell fully upon the face of the ghost, he recognized the well-known features of an acquaintance, who was then in her early widowhood. Her husband had recently been buried there; and so dreadful had been the shock, that the reason of the wife had been dethroned by it, and she was now a wandering maniac. She saw not her observers, but seated herself, as she was wont, upon the grave of him she had loved but too fondly. The two then approached the unfortunate, and addressed her in kindness. She knew them not, but conversed freely with them, calling them angels, and craving protection. She was in her night-clothes, and her wandering thus, through the agony she had suffered, and her nightly occupying this sad seat, had converted that poor mental wreck of humanity into a ghost. On this occasion she could not be induced to abandon her post; and, of necessity, she was left there to complete the hours of that night's pilgrimage. She is now in a lunatic asylum.

Keeping Winter Apples.

A great many persons lose their winter apples, not because they will not keep, but because they do not know how to keep them. We commend the following to the attention of all. Recollect that too much importance cannot be attached to keeping apples in a cool place, but where they will not freeze.

The keeping of apples and other fruits depends very much upon the care with which they are gathered, and the place in which they are deposited; hence a few hints on the subject will not be valueless to the orchardist and gardener.

Late autumn and winter apples belong to that class of fruits which are gathered before maturity, and ripened in the fruit-room or cellar; and they should be picked when they have received from the tree all the valuable elements the season will allow it to give them. English gardeners have a rule that no fruit should be suffered to remain on the trees after they cease to vegetate, and this is in general a good one. The apples above spoken of, as well as pears of the same class, may remain ungathered until there is danger of injury from frost, as the sun and air, and the still remaining vigor of the tree, seems necessary to their perfection and maturity.

Apples designed for long preservation should, as far as practicable, be picked by hand, carefully and separately, and when they are not wet by dew or rain. They should be handled so as not to bruise them in the least—as carefully almost as eggs or glass-ware. Lay them gently upon the floor of a cool and dry room, a foot deep, to sweat and season for two or three weeks; and then, on a clear, dry day, sort and pack the apples in clean, dry barrels, filling them so full that the apples cannot move after being headed in. The very best, which will keep longest, may be wrapped up separately in soft paper, before packing; or they may be placed in layers, with dry chaff around and between them.

Most cellars and ground floors are too damp for the perfect keeping of apples through the winter and spring, and also of too variable a temperature. The latter should not vary much from forty degrees. If an upper room can be so prepared as so retain about the same degree of heat, dryness, and darkness, it is a very desirable locality for the preservation of fruit, not only apples, but pears, grapes, &c. To the preservation of the two last named, considerable attention has recently been given. [New Yorker.

Perilous Mountain Ascent.

It has long been known, that some of the peaks of mountain ranges in Oregon are of great height. Our California exchanges bring us very interesting accounts of the ascent of the loftiest of these, called Mount Hood, which has now been ascertained, by actual measurement, to be full 18,361 feet in height. This is the highest peak on the American continent, and one of the highest in the whole world. The party which made the ascent was composed of a Mr. Dyer and Capt. Travaillet, who left Portland on the 4th of August for the purpose, but were afterwards joined by Mr. Lake, Capt. Barlow, Judge Olney, and others. After getting above the snow-line it was discovered by means of a telescope that the mountain is volcanic, smoke being seen to issue from the summit. On the 8th the ascent of the upper mountain commenced on the south-east by east side. After ascending several thousand feet of ever-continuous snow-fields at an angle of almost fifty degrees, three of the party (Major Hallman, Capt. Travaillet, and Judge Olney) gave out, and had to stop in consequence of dizziness caused by the rarified atmosphere. From thence upward the angle was more steep, until it reached 72½ degrees, an Indian being the guide and the road lying along a ledge of rocks perpendicular with the mountain. At 2½ o'clock P. M. on the 8th the summit was attained, and was found to be extremely narrow and crescent-shaped. From this peak mountain tops one hundred miles distant were distinctly seen. The peak of Mount Hood is thus described by the account before us:

We found the top similar to that of Mount Helens—extremely narrow, lying in a crescent shape; Mount St. Helens facing the northwest by a crescent, while Mount Hood faces the southwest. The sharp ridge on the top runs from the southwest to the north, making a sharp turn to the west at the north end. The main ridge is formed of decomposed volcanic substances of a light redish color, with cones from twenty to fifty feet high at intervals of a few rods.

These cones or rocks are full of cracks or fissures, as if they had been rent by some convulsion of nature at a remote period.

Between these cones there are numerous holes, varying from the size of a common water-bucket down to two or three inches in diameter. Through these breathing holes (as we call them) and through the crevices in the rocks there is constantly escaping hot smoke or gas of a strong sulphuric odor. In passing over the ridge for near half a mile we discovered these breathing holes; through some the heat is more intense than in others.

We did not carry up a thermometer; therefore we could not get the exact degree of heat; but from holding our hand over several of them we have no doubt that the thermometer would have shown "boiling heat" in some of them. [California paper.

The Americans as Linguists.

A writer in the *Eclectic Review* pays our countrymen a handsome compliment, for the power and facility they evince in acquiring foreign languages.

The Americans (he says) have peculiar aptitude for foreign travel. They are excellent linguists. It is even said that they learn French more easily, and speak it better, than any foreigners in France. Their knowledge of Spanish and German surpasses ours; and numerous distinguished foreigners, not British, have long been naturalized among them—the Benezets, the Gallatis, the Agassiz, the Audubons, the Girards, and the Sillimans, the family of our author. The check-work of which all nations consist, more or less, (and of which ours is a famous example, as Defoe shows in his "True Briton,") is more visibly and more audibly social check-work in the United States than elsewhere.

While the great subtratum is our "Brito-Romo-Saxo-Dano-Norman-English," there will be found superadded districts of pure German, French, and Spanish, with strong Dutch and Swedish traditions. American translations of eminent foreign books of jurisprudence and philosophy ought to be better known in England; and if all their ambassadors cannot, like Mr. Everett at Windsor, "fluently converse with each member of the diplomatic corps in his own vernacular tongue," those ambassadors, and their consuls, too, are extensively acquainted with foreign languages. So, although Mrs. Putnam has, perhaps, no equal in any country in the world for critical knowledge of languages, for "she converses readily in French, Italian, German, Polish, Swedish and Hungarian, and is familiar with twenty more dialects, besides Greek, Latin, Hebrew, Persian and Arabic;" although this extent of the linguistic acquirements is paralleled only by Cardinal Mezzofants, and some half dozen great names of both worlds and sexes, still, the fact of one American woman being thus accomplished, marks the studious tendency of her people.

How to Make One Farm Equal to Three.

G. T. Stewart, Esq., in a recent address before the Ohio Agricultural Society, thus speaks on this subject:—

"Many farmers, who are destroying the productiveness of their farms by shallow work, as they find that their crops are diminishing, think only of extending their area by adding acres of surface, as if they supposed that their title deeds only gave them a right to six inches deep of earth. If they will take those deeds, study their meaning, and apply the lesson to their fields, they will soon realize in threefold crops the fact that the law has given them three farms where they supposed they had but one; in other words, that the sub-soil, brought up and combined with the top soil, and enriched with the atmospheric influences, and those other elements which agricultural science will teach them to apply to their ground, will increase threefold the measure of its productiveness. To show to what extent the fertility of the soil can be increased, I refer to a statement in the last Patent Office Report. In the year 1850, there were nine competitors for the premium corn crop of Kentucky, each of whom cultivated 10 acres. Their average crop was about 122 bushels per acre. At that time, the average crop of wheat per acre in the harvests of Great Britain, on a soil cultivated for centuries, was about double that produced on the virgin soil of Ohio. Why is this? Simply because British farmers are educated men, and apply work wisely. They pay back to the earth what they borrow; they endeavor, by every means in their power, to enrich their ground, and in return it enriches them. If our farmers, instead of laboring to double their acres, would endeavor to double their crops, they would find it a vast saving of time and toil, and an increase of profits.

Many of them never think of digging ten inches into the soil, unless they have dreamed about a crock of gold hid in the earth; but if they would set about the work of digging in earnest, every man would find his crock of gold without the aid of dreams or divination.

We have a great advantage over British farmers, in the fact that our farmers nearly all hold the lands which they cultivate, in fee simple, while in England they are chiefly tenants, hiring the lands of the nobility, paying enormous rents to the proprietors, besides heavy taxes to government. Taxes here are comparatively light, and our farmers are their own landlords. Hence they have been able to pay threefold wages for labor to those paid in Europe, pay the cost of transportation, and yet undersell the British farmers in their own market.

Preparation of the Soil for Wheat, Grain, and other Crops.

Those who intend to put their fields down to grass and grain, should remember that the length of time in which they will remain profitable in grass, must depend materially upon the proper mechanical preparation of the soil. They should recollect, that deep plowing is now the order of the day, and not as a mere matter of fashion, but from the well-ascertained fact that deeply disintegrated soils will furnish a larger amount of pabulum for plants than those which are surface worked. Where the roots of plants can travel readily, they must of necessity come in contact with a greater amount of surfaces of particles, and therefore receive a larger amount of those materials which have been rendered suited to their use by the action of nature's laws. They should remember, also, that in deeply disintegrated soils the grains and grasses never suffer from drought; for in such soils, the condensation of moisture from the atmosphere, circulating at a greater depth, must protect the plants from those ills consequent upon the absence of a proper amount of moisture, and the presence of this moisture not only conveys such pabulum as the plant requires, placing it in a condition to be appropriated, but also supplies the conditions for the more rapid chemical changes, which should continue to take place upon both the organic and inorganic constituents of the soil during the growth of the plants. To secure these conditions, then, we should not only plow the surface deeply, but follow in the same furrow with the subsoil plow, disintegrating it to a greater depth, slightly elevating it, and thus supplying the means of getting rid of excess of water during floods, and securing a continued supply during drought. This subsoiling is absolutely necessary for the more profitable culture of those crops which are called tillering crops; and among these will be found the grains and grasses. Every farmer knows that a single grain of wheat will throw up many shoots, and that these arise from tiller roots thrown out from the crown of the plant; and he also knows, that if any one root of that plant has found its way down to the subsoil, and has come in contact with the cold and not disintegrated portions, that the termini of that root will turn brown, become sickly, and the plant will cease to tiller. It is for this reason that shallow-plowed meadows run out, and it is for this reason also that subsoiled meadows never run out. Let those who doubt this fact look at the grass growing over an old post hole that may have become accidentally filled up. Plants will continue to tiller in such a situation long after the average surface of the meadow has ceased to replace itself.

We should also be sure that the right amendments are added to the soil. We should know that the leading constituents of our crops, particularly those of an inorganic kind, are present in sufficient quantities, and if they are not, they should be added before putting down a crop, intended to occupy the soil for many years. [Working Farmer.

Accidents at Sea.—The Boston *Journal* contains a long article on Ocean Steam Navigation, from Mr. R. B. Forbes, an experienced seaman. He treats of the loss of the Arctic, and the method of providing against the dangers of the sea. Among other recommendations is the following:

A certain number of picked men should be kept in the steamship, at whatever cost, and they should be sufficient in number to steer the ship, to keep the lookout, and to have charge, under the mates, of the boats, pump—gear, and life-saving apparatus. Each boat should have a regular crew, each man to know his place in the boat, each boat should have a set of oars, and some spare oars, and be in all respects a *life-boat*, and she should be provided with a mast and sail, compass and lantern, water-breaker, and hand-port-fire, and, in some convenient and well-known locality, a supply of stores should be placed, marked, and kept ready for each boat. It is not necessary to provide roast turkey, and plum pudding, nor chronometer and theodolites, but a small supply of imperishable provisions in cannisters, ready for emergencies.

"I have heard," says Mr. Henry, "of a married couple, who, though they were both of a hasty temper, yet lived comfortably together by simply observing a rule on which they had mutually agreed, 'Never to be both angry together.'" And he adds, that an ingenious and pious father was in the habit of giving this advice to his children, when they married:

"Doth one speak *fire*? t'other with *water* come:
Is one provoked? be t'other soft and dumb."

Rest satisfied with doing well, and let others talk of you as they please. They can do you no injury, although they may think they have found a flaw in your proceedings, and be determined to rise on your downfall, or profit by your injury.

Call on a business man at business times only, and on business only; transact your business, and go about your business, in order to give him time to finish his business.

The longest railway in the world is the Illinois Central, which is seven hundred and thirty miles in length, and is rapidly approaching completion.

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FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer; Counterpoise, Stop, etc. For Steamboats, Steam ships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Ayer's Cherry Pectoral.

"*Wisdom shall bow down to it, and the great of the earth, shall kneel before it.*"

NEVER could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

Vermillionville, La, April, 1853.

Mons. le Dr. J. C. Ayer:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

Dr. J. C. Ayer:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.
C. W. JACKHEER, M. D.
Resident Court Physician.

Among the eminent Editors, who testify to their personal experience and knowledge of the wonderful cures, and immense usefulness of the Cherry Pectoral in their sections, we may mention—

Boughton & Co., of the Federal Union, Milledgeville, Ga.
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J. B. Dobson, American Presbyterian, Greenville, Tenn.
J. B. Samson, Democrat, McConnellsburg, Pa.
J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
Hon. J. Wentworth, M. C., Democrat, Chicago, Ill.
Rev. E. G. Reese, Methodist Protestant, Baltimore.
W. M. Wightman, Christian Advocate, Charleston, S. C.
J. M. Magennis, True Delta, New Orleans.
T. M. Donnell, Daily News, Savannah, Ga.
Geo. D. Prentiss, Louisville Journal, Ky.
Hon. Schuyler Colfax, M. C., South Bend Register, Indiana.
A. Commings, Christian Mirror, Portland, Me.
M. H. Bartlett & Co., Republican, Hartford, Conn.
Chaddick & Berry, Banner of Peace, Lebanon, Tenn.
Thompson & Co., United Empire and Patriot, Toronto, C. W.
Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 544.

The Sabbath Recorder.

For the Sabbath Recorder.

RESTRICTED COMMUNION.

Correspondence.

To Rev. A. B. Burdick:

DEAR SIR,—Believing that the publication of the sermon preached by you on the 7th inst., in the Pawcatuck Seventh-day Baptist Church, on the subject of Restricted Communion, will more extensively subserve the cause of truth, we respectfully request you to forward a copy of the same for publication in the *Sabbath Recorder*, and thereby greatly oblige

Your brethren in Christ,

J. P. STILLMAN,	N. H. LANGWORTHY,
WM. MAXSON,	E. G. CHAMPLIN,
T. V. STILLMAN,	J. MAXSON,
WELCOME STILLMAN.	CHRIS. C. STILLMAN.

WESTERLY, R. I., Oct. 15, 1854.

To J. P. Stillman, N. H. Langworthy, Wm. Maxson, E. G. Champlin, and others:

DEAR BRETHREN,—Your kind note is before me, in which you request that I will forward a copy of the sermon preached by me on the 7th inst., on Restricted Communion, for publication in the *Sabbath Recorder*. Ever feeling it a pleasure to yield as far as possible to the wishes of those whom I so sincerely love and whose judgment I have learned to respect, I have determined to waive whatever personal preference I may have on this subject, and yield to the request.

Hoping that its publication may forward the object for which it was originally prepared, with sincere gratitude for this and other marks of your appreciation of my humble efforts,

I remain, your servant in Christ,

A. B. BURDICK.

WESTERLY, R. I., Oct. 15, 1854.

A Sermon on Restricted Communion,

Preached in the Pawcatuck Seventh-day Baptist Church, Oct. 7, 1854, by A. B. Burdick.

Text—2 Thess. 3: 14, 15—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

Agreeable to the solicitation of numerous individuals, that I should again preach on the subject of Restricted Communion, and in accordance with a notice read from this desk last Sabbath, and especially in agreement with my own feelings and sense of duty to you and the cause of truth, I propose to enter upon the consideration of this subject. Not, however, without feeling my entire incompetency to do justice to a question of so much importance. The discussions, through the columns of our denominational organ, of "free" and "restricted," or "open" and "close" communion, for a few months past, I have watched with increasing interest. Not only have I been pleased with the amount and variety of talent enlisted in the controversy, and the evident candor with which the writers have treated their subject and each other, but have been deeply anxious that this question, so important in itself, and so vital to us as a body, might be fully investigated, and justly and scripturally disposed of; for, in my estimation, in our final disposition of this question, we dispose of ourselves as a denomination. For nothing can be more evident, to any one acquainted with the nature of this question, and with our past history, than that the principle of restricted communion, as practiced by us, has been, and still is, essential to our denominational existence. Nor is it less evident, that our denominational history closes with the abandonment of this practice. It may be, indeed, a question with some, whether our existence as a separate and distinct body, or sect, will essentially subserve the cause of truth, and whether it might not be as well, all things considered, that we should merge into other bodies of Christians, or stand aloof from all church organizations, and practice a free communion with all, or commune with none but ourselves alone, as may to us seem most fit. The solution to this question may perhaps be more easily found, after we shall have considered and compared the merits of restricted and open communion.

I am aware that the views and practice of this and other bodies of Christians, whose practice corresponds with ours, on the question under consideration, have been regarded and spoken of as narrow, bigoted, and uncharitable, and that any effort to vindicate our position, and explain the nature of the question as viewed by us, will be regarded by some as an additional evidence that we are in possession of the unenviable qualities of mind above named. Therefore it is our earnest desire, that in our examination of this subject, we may be so assisted by the author, spirit, and word of truth, that whatever *is* truth in this question may be brought to light, and that our practice, if wrong, (as some think,) may be brought by enlightenment to a speedy abandonment. But if it shall be found that our views and practice on the subject of communion are in accordance with the word of God, then may the "churches have rest" from that unsettled condition of sentiment, in the minds of both ministers and membership, on this question, which is doing so much to paralyze our efforts in every direction, and which threatens at no distant day to founder our little bark on the fearful rocks of disunion.

In setting forth our views on this subject, we propose to notice the three following propositions, after which we will consider some of the positions assumed in opposition to limited, and in favor of open communion.

I. It is the duty of the Christian Church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number, as well as discountenance sinners who are without.

II. The mode of admonition generally adopted by the Christian Church is fully authorized by the Scriptures.

III. That the view which is generally taken of limited communion renders its practice indispensable to consistency and uprightness, in all instances where Christian admonition is called for.

Let us proceed at once to the consideration of our first proposition, viz: It is the duty of the Christian Church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number, as well as discountenance sinners who are without.

This proposition is so evidently in keeping with the general scriptural teaching on the subject, and so generally assented to by all Bible students, that very little more can be necessary than to refer to a few of the many passages which plainly sustain it.

2 Thess. 3: 4 and 6—"And we have confidence in the Lord touching you, that ye both do, and will do, the things which we command you. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Eph. 5: 11—"And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Rev. 2: 12—16—"And to the Angel of the Church in Pergamos, write, These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, *even* where Satan's seat is, and thou holdest fast my Name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stubling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

In our first quotation, we find a command from the apostle to the brethren of the church of Thessalonica, on authority and in the name of our Lord Jesus Christ, that they withdraw themselves "from every brother that walketh disorderly," and who does not conform his life to the doctrine and principles of the gospel of Christ, as received from the teaching of inspiration. In the second, the apostle gives the church at Ephesus direction to disfellowship all who work the "unfruitful works of darkness," and to maintain such a relation to them as will minister reproof for their ways. These texts alone are abundant proof of our proposition. But look for a moment at the decided confirmation of this proposition contained in the third and last selection under this head. Let us ask, what is the wrong of which the Spirit here complains? With what wrong does the Holy Ghost charge that otherwise faithful and praiseworthy band of Christians? Hear the complaint which he prefers against them, attended with a most solemn exhortation, and fearful threatening, if they shall fail to purify themselves of the evil. "Thou hast there," in the church, and upheld by its fellowship, "them that hold the *doctrine* of Balaam." "So hast thou also them that hold the *doctrine* of the Nicolaitanes, which thing I hate." Here is the cause of the solemn threatening. This holding and fellowshiping in the church those who *hold* and *teach* erroneous doctrine, is the crime of which the church in Pergamos are required to "repent;" otherwise the Spirit threatens to come unto them quickly, and fight against them with the sword of his mouth. A stronger indication of the divine disapprobation, or a more fearful threatening from the mouth of the Lord, can hardly be conceived. How can any Christian man, in view of these texts, and great numbers of others of the same import, stand up and say, that there is no Scripture warrant for rejecting from the fellowship of the church those of *corrupt faith* and erroneous practice? Such indeed must be either unable to understand a plain scripture injunction, or are disposed, for the sake of gaining a point in argument, or to justify some assaulted point in their creed, to pass by such positive requisitions, by attempting perhaps to destroy by false interpretation their plain and obvious meaning.

Having seen that the Bible makes it the imperative duty of the church to withdraw from, and disfellowship, errorists in doctrine, and disorderly walkers of their number, let us pass to consider—

II. That the mode of admonition generally adopted by the church is fully authorized by the Scriptures.

In proof of this proposition, we will introduce that very important and deeply instructive passage which is recorded in 1 Cor. 5: 9—13: "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you *not to keep company*, if any man that is called a *brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, *not to eat*. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without, God judgeth. Therefore *put away from among yourselves* that wicked person."

In this passage, Paul gives direction to the church at Corinth, not only to stand aloof from the society or companionship of those of "this world," who are fornicators, covetous, extortioners, and idolaters, but, if any man that is called a "*brother*" shall be found pacticing these or similar things, the church is to show her dissent to this evil, by taking early measures to put away from among themselves that sinning one, and they are directed to stand apart from him, and keep no company with him, "*no, not to eat.*" If it is suggested, that the words, "no, not to eat," may not mean the eating of the Lord's Supper, we reply, that they must be supposed to refer to one of three things; first, either eating an ordinary meal; or, secondly, partaking of food together as invited guest, or otherwise, on some extraordinary occasions; or, thirdly, eating the holy sacrament of the Lord's Supper. If, as some claim, it refers to the first, then of necessity it must include the other two. For if we may not afford him the very slight semblance of companionship implied in partaking together a common meal; if we may not associate with him in those things which indicate the least degree of fraternity; they cannot of course join him in those things which more plainly express the friendship of those associated. If it is claimed, that it refers to the second, viz., eating together as invited guests, &c., then it must include the third, inasmuch as eating the Lord's Supper implies a higher condition of agreement than is indicated in partaking together of a friendly meal. If, therefore, the words "no, not to eat," do not refer directly and specifically to the eating of the Lord's Supper, with these "wicked" professors, who are "within" the church, and which it is the duty of the church to "judge" and "put away from among" them, it does include it by unquestionable inference. But that it does *not* refer directly to the eating of bread in communion, no person has the means of showing.

We will now pass to the consideration of our last proposition, which is—

III That the view which is generally taken of limited communion and free communion renders the practice of the former indispensable to consistency and uprightness in all instances where Christian admonition is called for.

The general view entertained on the subject of fellowship and disfellowship, agreement and disagreement, as indicated by the external act of partaking of the Supper jointly, is substantially this—that Christians consent to and fellowship the faith and practice of those with whom they usually, or from choice, partake of the Lord's Supper. This view is almost universal among Christians as *the practical* idea, whatever may be the language of their articles of faith, or of their oral professions.

In confirmation of this statement, we will invite attention, *first*, to the practice of individual churches of nearly all denominations in the discipline of members. What is the general mode in Christian churches of "suspending church fellowship?" Is it refusing the subject of discipline a place in the house of worship, or the privilege of listening with the church and others to the preaching of the gospel? Is it withdrawing from him the opportunity of bowing and worshiping with them in their circles of prayer? Is it denying him the right or welcome of lifting his voice with theirs in hymning the praises of God? Certainly not. The suspended individual, unless his offenses are of that grossly immoral nature which in their judgments unfit him for good society in the general, is generally desired and often invited in connection with the "suspending act," to continue to mingle with them in these services and privileges. By what, we ask again, is the suspension of church fellowship indicated? We answer, by refusing the suspended participation in the Lord's Supper, and a voice in the business transactions of the body, *the only two things* which distinctly indicate church fellowship. When, therefore, complaint comes up from without a church, that one of its members is guilty of any unchristian act, or that such member is unsound in faith, the church understands that she relieves herself of all responsibility, so far as giving countenance to his faith or acts is concerned, by replying to the report, "the individual is suspended from the communion of the church." Up to that time, but not after, is the church held responsible for the conduct of those whose names rest upon her records.

This view is indicated, *secondly*, by the practice of denominations of Christians in reference to other churches or religious bodies, whom they consider chargeable with important errors in faith or practice, or both, requiring admonition. By refusing to celebrate the Lord's Supper with pedobaptist denominations, the Associate or Calvanistic Baptist denomination intend and do therein administer a perpetual and well-understood admonition to these denominations for their substitution of sprinkling for baptism. By holding their communion separate from those denominations which keep the first day of the week for the Sabbath, the Seventh-day Baptist denomination holds under admonition these bodies for violating God's holy day, an admonition which is keenly felt, as is shown by the frequent and bitter complaints which it calls forth from those for whom it is intended. These limited communion denominations employ the same sign by which to admonish churches and denominations, that individual churches do to admonish the erring or sinning of their own number—a mode, as has been shown, under the second proposition, fully justified and enjoined by the scriptures. Hence it is seen, that individual churches and denominations practice upon the practical idea, that we consent to and fellowship the faith and practice of those with whom we usually, and from choice, partake of the Lord's Supper.

Lest it should be said, that this is a sentiment of restricted communionists only, and that no others feel the force of these admonitions, we proceed to show, *thirdly*, the complaint, so continually urged by open communionists, "that in the practice of restricted communion, we *virtually* charge others with being in default, either in faith or walk, or both," shows conclusively, that there is really no diversity of sentiment in respect to the real *practical* language of this act. That we do virtually charge those who in our opinion violate the Sabbatic law, or who have not submitted to gospel baptism, with being in default, by our practice of the communion, is very naturally implied on the part of others, and most readily agreed to by us. If such is the language of restricted communion, as understood both by those who practice and those who repudiate it, we hardly need ask, what is the Christian's duty in cases where Christian admonition is demanded? It is a highly important sentiment of the gospel, and one very frequently and strongly urged by the apostle Paul, that every man should exercise especial care, that the language of the distinct individual acts of his life, as well as the sum and aggregate, shall be according to *truth* and *righteousness*. Let this principle be applied in the present case, and even in the absence of any scripture teaching in relation to who we may not commune with, restricted communion, for the many reasons before stated, must be the result. But more on this point hereafter.

[Concluded next week.

Conscience is a clock, which, in one man, strikes aloud and gives warning; in another the hands point silently to the figure, but strikes not; meantime, hours pass away, and death hastens, and after death comes judgment!

THE LORD'S PRAYER ILLUSTRATED.

Our Father,
By right of creation,
By bountiful provision,
By gracious adoption;

Who art in Heaven,
The throne of thy glory,
The portion of thy children,
The temple of thy angels;

Hallowed be thy name,
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands;

Thy Kingdom come,
Of providence, to defend us;
Of grace, to refine us;
Of glory to crown us;

Thy will be done on earth as it is in Heaven,
Towards us, without resistance;
By us, without compulsion;
Universally, without exception;
Eternally, without declension;

Give us this day our daily bread,
Of necessity, for our bodies;
Of eternal life, for our souls;

And forgive us our trespasses,
Against the commands of thy Law,
Against the grace of thy Gospel;

As we forgive them that trespass against us,
By defaming our characters;
By embezzling our property;
By abusing our persons;

And lead us not into temptation, but deliver us from evil,
Of overwhelming afflictions;
Of warldly enticements;
Of Satan's devices;
Of error's seductions;
Of sinful affections;

For thine is the kingdom, and the power, and the glory, forever.
Thy kingdom governs all.
Thy power subdues all.
Thy glory is above all.

Amen.
As it is in thy purposes,
So it is with thy promises;
So be it in our prayers;
So it shall be to thy praise.

BUTTERWORTH.

For the Sabbath Recorder.

"CONFLICT OF AGES"—NO. 2.

I send some more extracts from the above work, believing that many of your readers will be profited thereby. Under the head of "Statement of Moral Principles," the author marches boldly up and speaks of what justice demands in our existence:—

"Since the creatures of God do not exist by their own will, and since they exist for eternity, and since nothing more vitally affects their prospects for eternity than the constitutional powers and propensities with which they begin their existence, the dictates of honor and right demand that God shall confer on them such original constitutions as shall in their natural and proper tendencies favorably affect their prospects for eternity, and place a reasonable power of right conduct and of securing eternal life in the possession of all. If his (man's) original constitution is such that it materially tends towards evil with great power, and thus creates a moral certainty of ruin, then existence is to him no blessing, but a curse; nor has the creator dealt honorably or benevolently by him. Not only do the demands of honor and right forbid the Creator thus to injure his creature in his original constitution, but they equally forbid him to place him in circumstances needlessly unfavorable to right conduct, and a proper development of his powers."

Such is the view which Mr. Beecher takes of what justice demands as to the constitution and circumstances of a probationary, intelligent being; and he quotes largely from standard orthodoxy to back himself up.

Dr. Watts, in considering what is due from the Creator to a new-created being, says:—

"That God ought to confer on him a perfection of natural powers, both of body and spirit—that he should have no bias to sin, but a bias to holiness, that is, to the love of God and of man. If the new-made creature had not a propensity to love and obey God, but was in a state of mere indifference to good or evil, then his being put into such an union with flesh and blood, among a thousand temptations, would have been an overbalance on the side of vice."

Wesley—"How could a wise and good God place his creature in such a state as that the scale of evil should preponderate?"

The Princeton Divine—"A probation, to be *fair*, must afford as favorable a prospect of a happy as of an unhappy conclusion. What greater evil, for moral and immortal beings, can there be, than to be born contaminated in their moral nature, or under a divine constitution which secures the universality and certainty of sin, and that, too, with undeviating and remorseless effect. It is an outrage on common sense, to affirm, that it is no evil for men to be placed on their probation, under such circumstances that not one of ten thousand and millions ever escaped sin and eternal death."

The above is only a specimen of the numerous references by which Mr. Beecher supports his idea of what justice requires in the case of man as an intelligent and probationary being. Now, is it any wonder, that a conflict should be experienced by the human mind, when it contrasts the above views of justice with those creeds which maintain the damnation of non-elect and unbaptized infants, the utter perdition of all mankind except the few who have enjoyed the light of a verbal revelation, and that idea which necessitates sin in every human being, and represents God as selecting a portion of mankind for salvation, and reprobating the rest; and all this merely for his own glory, irrespective of any foreseen good or evil in the one or the other.

Unless, then, we stand ready to ignore the justice of God, or charge him with partiality, or entire neglect, in not giving to man, universally, at least some rule of moral conduct, had we not better renounce that kind of so-called orthodoxy, which brings our universal consciousness of right and justice into direct collision and conflict with it. For we may rest assured, that any system of religious belief which nullifies justice and right, or represents our heavenly Father as withholding all absolutely necessary light, or a fair probation, from any of his creatures, must be wrong and erroneous. Justice and right demand that probationers for eternity should be "placed under a system of influences most favorably arranged for their highest good, and where all needless trials and temptations to sin and ruin would be avoided. It must also appear, that God did not wrong men in their situation and circumstances, but so placed them, that all things were, on the whole, as favorably arranged for all as possible." ("Conflict.")

The above being Mr. Beecher's view of what justice demands for all intelligent beings, as probationers for endless happiness or endless misery, what must have been his conflict in order to reconcile it with another theory, held as absolutely true, viz: that of total depravity, total moral inability, and that all mankind sinned in Adam, and were thus made liable to the pains of hell forever, not excepting infants, born and unborn? Such was the conflict in the mind of our author, that for some twenty years he was theologically crucified, in order that he might attain a better theological resurrection; and at last he thinks he has cut the "knot," and solved the theological problem, by reviving the ancient doctrine of pre-existence. Thus, instead of sinning in Adam, or falling in him, in his first transgression, we all sinned in eternity, and fell in eternity, each one for himself, and now as lost spirits are eking out our salvation in mortality.

S. S. GRISWOLD.

SCRIPTURE ILLUSTRATION.

In the sermon on the Mount, says the *Eclectic Review*, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling upon the villagers to forward their carriages and baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demands for one stage's "vehiculation," to go willingly a second time.

CHOICE OF A PASTOR.

In reading the farewell discourse of Rev. W. I. Budington, to the First Congregational Church, Charlestown, Mass., delivered at the close of a most useful and honored ministry that domestic affliction has suddenly terminated, we were struck with the following sensible advice upon the choice of a pastor:—

"I fear that a false taste has been growing in our churches as respects ministerial qualifications. So eager and absorbing has been the demand for popular talents in a minister, that questions respecting voice, and gesture, and animation, and rhetoric, have been not only proposed first of all, but most of all insisted upon. I have no disposition to depreciate these gifts; I would that I and all my brethren had them. But in comparison with the well-trained virtues of the Christian character and the Christian scholar, they fade away into nothingness; nay, to earnest souls, looking up for the word of life, they sicken and repel, as stones in place of bread. The two indispensable qualifications of a minister are, 1st, a Christian heart, that he be no hireling, that he seek not yours, but you; and, 2d, that he have good sense, and the learning requisite to instruct you and your children in the oracles of wisdom. I put these two qualifications together, because they should be regarded as equally necessary. Not every good man should be your minister. Nor every wise man. You expect, and rightfully, to be instructed by your pastor, and it is the appointment of God that you should not only love him for his goodness, but respect him for his worth. You do not need, you ought not to expect, a man of shining gifts. But you should be thankful and satisfied if you obtain a minister, who, upon trial, commends himself to you as a Christian man, loving you and the work of Christ, and a man so endowed by nature and study as to answer to the Apostle's description, 'apt to teach'

"If, in addition to these, the great prerequisites, your minister be possessed of the minor qualifications, be thankful, and value him the more; but if otherwise, care not for it, remembering that you have the substantial blessing, and having this you can well lack the merely ornamental.

"If now you agree with me in these views, you will show it by doing two things, which is all in this regard I ask you to do.

"First you will all be united in seeking a minister having the two-fold qualification I have described, and none of you will be satisfied with any man, however fascinating in his address, without this. And, secondly, when the majority are satisfied with such a man, you who find yourselves in a minority will not make your minister's deficiency in any of the lesser virtues a reason for withholding your concurrence from your brethren, or your confidence from him.

"You will not understand me as teaching that a man ought to allow a majority or any number of men to choose a pastor for him who does not possess the radical qualification of a minister of Christ. But I say, if this qualification be possessed, it is the duty of a minority cheerfully to acquiesce. It is a duty imposed not less by the spirit of democracy than by the laws of Christ. And they who thus yield their own preferences to the common will, may, in the end, find that they have sought their own, not less than others' good."

BETHLEHEM.

Bethlehem, a village, formerly a town of considerable size, is situated about six miles southeast of Jerusalem, in Palestine. It is built on a hill covered with olives and grapevines. It contains about fifteen hundred inhabitants, many of whom employ themselves in making wooden rosemaries and crucifixes, ornamented with mother-of-pearl, for pilgrims who visit the villlage. The greatest ornament of the place is the church, or convent, erected by the empress Helena over the place where our Saviour is said to have been born. "It is," says Russell, "a remarkable building. Without, a perfect fortress, with heavy buttresses and small grated windows. On entering, we immediately come to a magnificent church, with a double row of ten Corinthian pillars of marble on each side, forty pillars in all." There are two churches, one above and one under ground. The last is elegantly fitted up. A chapel is connected with it, the whole being lighted by thirty-two lamps sent by different princes. An inscription meets the eye, denoting that "here Jesus Christ was born of the Virgin Mary."

Ages have passed away, since here
Were heard those strains of heaven
Rung out by angel voices, when
Our Christ to man was given.

When to the trembling shepherds came
That sacred gospel call—
"Fear not! Behold, glad tidings now
I bring to you—to all!"

Salvation's word! Hark! Through the skies
That music swells again:
Its chorus shout is heard—"Joy, peace
On earth; good will to men!"

Release from ignorance and sin!
From every human fear!
The reign of grace and holiness,
God's great redemption-year!

Back to the heavens that seraph host
Then took their shining way;
And since that hour their triumph-song
Has lived; it lives to day!

A Christ was born; he labored, died,
And rose from death, that we
Might share with him one joy, one life,
One immortality!

Cities of earthly fame may rear
Their stately towers and fanes;
And monuments of glory rise
O'er thousand battle-plains.

Amid them all, glad Bethlehem!
Thy sight this soul shall move
To Christian labor, Christian praise,
For God's redeeming love!

I HOPE TO BE A CHRISTIAN.

You do! Why, then, do you not seek to be a Christian? Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Ye shall seek me, and find me, when ye search for me with all your heart."

Are you seeking for God with all your heart? No man ever yet escaped from the thraldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. Carelessness and inattention afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian! Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he freely gives his Spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. How, then, can you hope ever to be a Christian?

You hope to be a Christian! When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the "convenient season." After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest on a dying bed, you hope to a Christian. But God's commands and promises are for the present. He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Before the anticipated time comes, you may be in eternity.

You hope to be a Christian! So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; they trifled away their precious time on earth, in the delusive hope that some day or other they would be Christians. That day never came to them, and never will come. "The harvest is past, the summer is ended," and their souls are not saved.

[Presbyterian.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one that hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

The Sabbath Recorder.

New York, November 23, 1854.

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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

SCATTERED MEMBERS.

Some weeks ago, we called attention to a practice which we desired to see corrected, namely, that of church members removing their residence from the place where their membership is recorded, but not taking their certificates of standing with them, nor giving any information to their covenant brethren as to what has become of them. In another part of our paper, this week, we give a communication from the 1st Seventh-day Baptist Church of Genesee, publishing the names of certain of its former members, who, having located elsewhere, have failed to notify the church whether they have become attached to other churches, or not. And now, on behalf of that church, we take the liberty of saying, that we hope every one of the persons so published will attend to the matter forthwith, and enable the church to correct its statistics, so that its returns, henceforward, may be perfectly reliable. Some of them, having removed a very short distance, may, for this reason, think it of no particular importance to send any information about themselves. Perhaps they take for granted, that their present standing is well enough known—that the church can hardly be ignorant of it. They have become connected with other churches, and take for granted that the Genesee Church knows all about it, though no formal, or official, information of the fact has yet been given. But in all such cases, it should be remembered, the church needs information of a direct, explicit, and reliable kind.

Others have removed to a greater distance; and surely, they ought not to suppose that the church can tell where they are, what they are about, whether they ever go to meeting, whether they have joined other societies, or still continue in fellowship with it, while not the first syllable has ever passed between them on the subject. If they have united elsewhere, why not let the church know it? If they have not, but still retain a love for the cause, and a desire to be reckoned among God's people, would it be too much to write, once in a while, and express themselves so? A letter costs but three cents, and we can see no good reason why there should be such everlasting uncertainty on a point of so much importance.

Possibly some, included in the list, may have left the Sabbath altogether. These remarks may never meet their eyes; and if they should, we do not know that it is proper, in this connection, to expostulate with them. But does abandonment of the Sabbath destroy all obligation of courtesy to the church which has been left? To us it appears but a decent civility, when one proposes to withdraw from a people with whom he has been in fellowship, to give respectful notice of his intention. No harm, certainly, can come from such a course, and it may be productive of much good to both parties. If the list includes any such cases, we trust that this hint will, (should it ever come under their notice,) not be lost upon them.

In our former article on this subject, we suggested, that it should be devolved upon the clerk of every church, as a part of his official duty, to notify the sister church, from which a member has been received by letter, immediately, as soon as the receiving act has taken effect. We still believe, that this is the proper course. But the majority of our churches have no such rule, and the received members should not wait for any such arrangement.

It will, of course, be understood, that our remarks, though made with reference to the Genesee Church, primarily, are intended for all others in similar circumstances. T. B. B.

AUTUMN.

"The melancholy days have come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sere."

Autumn is a season well suited to develop the contemplative and spiritual of our natures. The fever and heat of summer have subsided. Its bustle is over. In their stead quietness steals gently on. A sedate spirit creeps over the world. Autumn seems to meditate. To man, it is a season of memories. Thoughts of the past come rushing over his mind.

Life, which has gushed out full and free, begins to withdraw from leaf and flower and plant and insect, to the great heart of nature. For weeks there has been heard, day and night, a soft, subdued hum of insects in the air. It is the happy heart of the insect world pulsating itself away in music. Soon there comes a night of frost, and slays its myriads. Next day you walk forth among the slain. You see no life bounding along your pathway. All is still and silent, save, now and then, the melancholy voice of a lone cricket or grasshopper, lamenting the fate of his fellows.

The foliage of trees is the great attraction of an autumnal landscape. The topmost branches show a slight tinge. Death has touched them. Change spreads from leaf to leaf. Their colors become more and more varied. Yellow and red and purple, with spots of darker green, and scarlet and crimson, and orange and russet, are mingled with a richness and variety of coloring, which no painter can rival. The tree which has stood a thing of beauty and grace all summer, now adds gorgeousness to beauty. Soft sunny days, voiceless and breathless, pensively glide along. The spiritual thistle-blow floats lightly through the air. The yellow bird, with gentle undulations, like a joyous sea, sings along its airy pathway. The bright morning mists wrap their dim silvery wreaths about the brow of decaying nature.

Anon come hazy skies, with sighing winds, falling leaves, and departing birds. Brother leaves, that have grown together, receiving one common nourishment from the same parent stem, fall thick around. They together have sung and danced their lives away, and now go down to a common grave, clad in their burial garb of crimson and gold. Misty days come on. Grey fogs baptize the earth. Dull, dark clouds creep along the hills, and soon they are robed in snow.

Then soon comes that soft melancholy time —Indian Summer—with mild airs, softened light, and faint signs of returning life, like the crimson flush of the hectic cheek; but the transient vision of beauty soon passes, and gives place to winter. May we, after the labors of life are over, be like some calm, serene, mid-autumnal day, with pathway all fringed with gold, and quiet joys of a well-spent life lighting up the spirit, and the Christian's hope pointing to the glories of immortality. *

LETTERS FROM PALESTINE—NO. 6.

JAFFA, Oct. 8, 1854.

In my last, I stated that considerable sickness prevailed around us, which has since abated somewhat. There has been one new case of intermittent fever in our little colony, and our daughter has suffered severely from acute inflammation of the eyes. She can now bear a little light, and the prospect is, that she will soon recover. The weather during September was much cooler than we expected; the average of the thermometer was 67¾ at sunrise, 81¾ at noon, and 79 at sunset. A few weeks ago, we heard that the Russians had taken Erzeroom. Subsequently, it was reported that they had taken a village near Erzeroom, and were about advancing to attack the latter place, when the report of the advance of the allied armies upon Sebastopol induced them to return to protect their own interests at home. More recently we hear of the landing of some 70,000 English, French, and Turkish troops within seven leagues of Sebastopol, and that without opposition.

So far as I can learn, all Palestine is quiet. Provisions are plenty, and prices are moderate in consideration of the war and its influence on the market. From what I have seen, I should judge the Arabs an industrious people. The Jews, on the contrary, are, with few exceptions, addicted to idleness, and disposed to expect a bountiful supply from the industry and abundance of the Gentiles. By an honest, compassionate example, we believe that some, and perhaps many of them, will be induced to obtain a livelihood by the labor of their hands. The applicants for labor from among the Jews, and from others, to the several families of the colony, average one per week, and perhaps more. Two weeks ago, a converted Jew came to us, seeking employment. He was active, pious, and of affable manners. He staid with me five days. He left for Alexandria, where he hoped to complete his trade (that of a tailor,) and return to us in about six months. It grieved me exceedingly to part with him. I wished most heartily for a dozen able Sabbatarian farmers, that there might be no want of homes for the homeless and outcast. Let our brethren colonize the land, or some place in it, with a dozen or more able farmers and mechanics, and we shall then have begun a great and glorious work in earnest. How important it is for the brethren to take this subject into serious consideration. There are those who are able, and whom the churches would cheerfully recommend, who should lose no time in coming here, with their property and their families, (just as they would go to California, Oregon or Nebraska,) expecting to make a live of it. Others are expecting to colonize this land, and why should not we be among the first to get a foothold and plant the standard of the cross?

As to my labors, there is always enough to do. I have the same busy routine of studies, a little manual labor, calls, visits, &c. A few extracts from my journal will give the friends and brethren an idea how I spend my time.

Aug. 15. Festival day for Louis Napoleon. By invitation, accompanied the American Consul and suite to the French Consul's. Met there the Patriarch of the Romish Church for Jerusalem and the Holy Places, and for the Levant. He is very easy in his address, very affable and handsome. He speaks French and Italian with astonishing fluency. His long three-shaped hat was trimmed quite profusely with gold lace; he wore a heavy gold cross and watch chain; a small black cap covered his crown, which I suppose was shaven; also, large gold shoe buckles, and other things to correspond; and a rich silk robe. He wore a very heavy flowing beard; his bearing was truly majestic, and gave one an idea of a prince of this world, more than of a meek and humble follower of Jesus. He was attended by three, a priest and two friars; the latter, as is usual here, wore cords around the waist, and were very plainly dressed. There were present the British Consul, the Governor of the city, and many others. It was quite a novelty to hear a conversation from five or six gentlemen present, one in French, one in Italian, another in Arabic, another in Turkish, and yet another in Persian. After three quarters of an hour, in imitation of the rest, we bowed and left for our homes.

18th. Three months to-day since we landed in Palestine. Mailed four letters to brethren in the States. Studied Arabic an hour under our new teacher, a Protestant from Beirût. Brethren Dickson and Steinbeck called; also a converted Jew from Jerusalem. Had a discussion with my teacher on the Sabbath question. He read the first epistle of Corintians, 16 : 2, in Arabic, which he understands to say, "*On the first day of the week let each one of you remain in his own house, and keep that which is for his good.*" He read also the Arabic of Rev. 1 : 10, in which the text reads, "*I was in the Spirit on the first day of the week.*" The German Jewish convert said that the prophet Jeremiah or Isaiah had prophesied that Christ would change the Sabbath from the seventh to the first day of the week. I offered him a German Bible to point out the chapter and verse. He arose and said very politely, I am not prepared to argue the question. I told him he need only point to the place where any thing was recorded of a change of Sabbath. He insisted on being excused. The fact that the Arabic Bible, its translation and printing done in England, by the great, the good and the wise, has such mistakes in it, was a great stumbling block to our teacher. Bro. S. remarked, that his bro. F., (who is now a Sabbath keeper in this country,) once kept for a time the Sabbath in Germany. He applied to the minister of his church for information upon Rev. 1: 10. To his surprise, the minister called it the first day of the week. Bro. F. thought to himself, What a blockhead, with all your learning, not to know that John refers to the day of judgment.

Sept. 17*th*. Preached yesterday in the morning from Gal. 6: 9, and taught Bible Class in the afternoon. To-day worked three hours in my garden, 1½ miles distant, taught English an hour, and received in return instruction in the pronunciation of Italian and German. Preached at 5 P. M. in French, from Heb. 6 : 19. Five natives from the city were present. Repeated the substance of my discourse in English.

24*th*. In company with our American friends, went to Lydda, and thence to Ramlah. The country round about reminds me of the prairies of the West. Lydda and Ramlah, like Jaffa, are masses of rough stone and mortar and very dirty crooked streets or lanes, through which one has to crowd his way spite of his desire for something more agreeable. Parts of these towns look more like rough fortresses than the abodes of peaceful and industrious inhabitants. At Lydda we found Mr. J., an Armenian, one of my French congregation. He very politely furnished us a place of rest, caused mats to be brought for seats, and furnished us with plenty of prickly pears and grapes. He accompanied me to Ramlah, took us to the Armenian convert, and provided for dessert a plenty of delicious watermelons. Among other places visited, was a large tower, and a large subterranean room, probably 100 or 125 feet long, the roof being supported by massive pillars. These, with other ruins, were inclosed by a wall, likewise in ruins. Some called the place Samuel's House; others, the Tower of David. What the true name is, I cannot say. All the buildings and ruins we saw have evidently been built since the tenth century.

29*th*. Rev. Mr. Owen, of the Church of England, called in the morning, having just arrived by steamer. Expressed a desire to see our friends. Went to Jaffa; his boy hired a horse, and on my return I mounted my donkey and conducted him to Sister Minor's, then to Bro. Dickson's, and then to Bro. Saunders'. During this ride of three hours, I learned from him that a Haytien physician had arrived in the same steamer with him, intending, like himself, to make the tour of the Holy Land. Mr. Owen appeared to be much pleased with our little beginning, and the object of our mission. He had spent five years in South Africa; was acquainted with that noble pioneer of missions, Robert Moffat. He told me that he hired a dragoman in Malta, who from the day of his arrival in Palestine, he had paid two pounds per day, which included all his expenses. The time of his tour is limited to forty days.

On our return, I went to the Latin Convent, where, to our mutual surprise, I found an old acquaintance in the person of Dr. G. W. Smith, of Port-au-Prince. "Ah voici une veritable rencontre," said he, as he grasped my hand. We walked to my house and dined. Former times and scenes, and the welfare of friends, passed swiftly in review. He left Hayti in May; had visited England, France and Italy, and was now on a twenty days tour in this country. By request, I wrote for him a short account of our mission work. At 3 P. M., accompanied the Dr. to Jaffa, where he joined his companions in travel for Jerusalem. As the Sabbath was commencing, was called to Jaffa to see a sick man, Rabbi C. Thus ended a very busy day, and indeed a week's labor in which I have had no time for repose. How welcome on this occasion was the precious Sabbath of the Lord.

Oct 10*th*. In concluding this letter, I would add, that we continue our meetings on the Sabbath, in the morning for preaching and conference, and in the afternoon for Bible Class. We meet in the house occupied by Mrs. Minor, and Mr. Saunders. On first-days, I have meetings in my own hired house. The services are in French, with the addition of the substance in English, and occasionally a little Arabic. The average attendance is fifteen. As to garden work, we are now in the midst of the season for planting corn, potatoes, beans, and other garden vegetables. It is still the dry season. We hope for rain by the first of next month. May the prayers of the brethren be unceasing for the success of the mission. Your brother in Christ,

WM. M. JONES.

EDUCATION AT THE WEST.

The Society for the Promotion of Collegiate and Theological Education at the West, held its eleventh anniversary at Poughkeepsie, N. Y., on the 28th of October, when sermons were preached by Rev. A. D. Eddy of Newark, N. J., and Rev. J. H. Brayton of California. The Annual Report which was presented on the occasion stated that the importance and power of colleges, as an element in American society, became more and more obvious as they multiplied in numbers and advanced in age; that their increase had been on an average about two for each year of the present century; that one had been founded 216 years; two, not less than 150; two, more than 100, and twenty-two, not less than 50 years. The past year had been a decidedly prosperous one, although the Society had labored under many disadvantages, which operated to diminish receipts; but most of these were regarded as local and temporary. The following institutions had received aid from the Society during the year, namely, Marietta and Wittenberg Colleges, in Ohio; Wabash College, Indiana; Illinois and Knox Colleges, Illinois; Beloit College, Wisconsin; Iowa College, Iowa; German Evangelical College, Missouri; and the Collegiate Department of Tualatin Academy, Oregon. These institutions are all in a decidedly healthy condition, and steadily growing in public confidence and the means requisite to the prosecution of their work. A number of the Institutions aided had been blessed with revivals during the year, especially Marietta, Illinois, and Wittenberg Colleges; and between 40 and 50 young men are believed to have become the subjects of renewing grace.

"CENTRAL ASSOCIATION MATTERS."

To the Editors of the Sabbath Recorder:

Under the above caption, a communication appeared in the *Recorder*, Nov. 9th, over the signatures of W. B. Maxson, Eli S. Bailey, and J. Clark, for the ostensible purpose of explaining to the Adams and Hounsfield churches, and to the "council of reference and settlement" appointed by the Association, what the intention of the Association was, in the appointment of said Council; which I wish to notice briefly through the same medium.

Had they confined themselves to giving their views of the intention of the Association, instead of assuming to speak *for* the Association, and had not dragged in subjects entirely foreign to the purpose for which they pretend to speak, I would willingly have let it pass for what it might have been worth. But in their haste to reach other subjects, they seem to have lost sight of the object for which they started, and have gone into a review of the doings of the Associational Committee of 1851, and also of the communications of the Adams and Hounsfield churches to the Corresponding Secretary of the Association, and have even entered upon a review of the acts of the churches, which are deemed to be matters for investigation before the Council; thus affording another illustration of the liability of a hobby, when once mounted, to run away with its rider; and also eliciting a new principle in *hobology*, that a hobby runs away with as much apparent ease, when mounted three astride, as when rode single. Since M., B., and C., (I use the initials for the sake of brevity,) have appeared as the public exponents of the intentions of the Association, relative to the churches of Adams and Hounsfield, they should exhibit their credentials; and until they do so, there should be no importance attached to the communication, other than as being the opinions, and an index to the feelings and wishes, of its signers.

Whether the churches of Adams and Hounsfield do, or do not, comprehend the object had in view by those who were instrumental in bringing the subject to the notice of the Association, is not material; since it is with the Association that the churches have to do; and that these churches, or the Council, with the records of the Association before them, are not as well qualified to draw correct conclusions of its intentions as M., B., and C., may perhaps be mooted, inasmuch as, in the effort already made, they have failed to throw any additional light on that point.

Though they have failed in this, the communication has not been made entirely in vain; the object had in view by M., B. and C., in bringing the subject before the Association, is now on the record; there will be less room to misapprehend them now than heretofore; this is so much gained. And that object appears to be, to bring on a trial of the Adams and Hounsfield churches, with persons expelled from those churches—a trial, too, of the Hounsfield church the second time for the same alledged offense; because, forsooth, she was acquitted "to the evident dissatisfaction of many members of the Association."

In proof that this was not the object of the Association, we have the report recommending a Council, adopted by it, in which there is nothing said about investigating; and likewise the presumptive evidence, that if the Association intended a trial of the churches, it would have taken the course pointed out by its Constitution to bring it about; and we have also a declaration of the Chairman of the Association, made publicly before that body, in reference to that report, that there was no trial of the churches about it; and no one demurred to this construction. If it was wrong, why was it not corrected? Were M., B., and C., willing that a wrong construction should be received, in hope that the churches would accept the Council unconditionally, thinking to assume the right to say, after such acceptance, what the construction should be? Whether the members of the Independent Church "were principally, if not altogether, expelled from the Adams and Hounsfield churches, on account of their non-concurrence in certain acts and decisions of those churches," is a point which more properly belongs to the Council to determine than to M., B., and C. And for them to appear in the columns of the *Recorder* to plead and decide upon matters which must be at issue in any trial or investigation of this subject, upon their own assumption of facts, or at best upon *ex parte* evidence, savors strongly of a desire to forestall the Council, and to bias both the Council and the denomination. Wait a little, brethren; the subject may yet come up where you can appear, both as witnesses and advocates in behalf of those expelled persons, with much more propriety than in the columns of the *Sabbath Recorder*. Wait the good time coming.

Relative to the complaint against the Adams church carried to the Association, there is an omission in the account of it, which it may be proper to supply. The account is, "After the complaint was received by the Association, the complainants withdrew it," &c. The complaint, after it was received, was referred to the same committee to which the complaint against the Hounsfield church was referred; and it was not withdrawn until after the report on the Hounsfield case was received and adopted. Of course "dissatisfaction" with the report and its adoption could have nothing to do with the withdrawal of the complaint against the *Adams* church. O no, certainly not. It was all owing to *that witness*, who, living away down in Madison County, thought too little of having this difficulty settled, to go up some twenty-five miles and tell the Committee what he knew of matters complained of up here in Jefferson County. But the witness should not be censured hastily; his promptness in the matter since, ought surely to atone for his delinquency then.

"If they (the expelled persons) are willing to submit the whole matter of their grievance to disinterested brethren, giving assurance, as they do, that they will be guided by their counsel," &c. Where have they given this assurance? Had they given *that* assurance, the degree of confidence such assurance would be likely to inspire, may be inferred by considering how far they have been guided by the counsels of the Committee and Association of 1851, to which they appealed.

"It is a point that both the Adams and Hounsfield churches would do well to consider, that expulsion from a church is not proof of a want of fellowship with God." Very well, who said it was?

There is also another point, and it is quite as essential that it be considered, and in the present tendency to centralization of ecclesiastical authority, is in much more danger of being disregarded by those in high places, viz: that expulsion from a church is proof that the person expelled is considered by the church as being unqualified for membership, and that the church is the sole judge of the qualifications of its members, responsible *only* to the Great Head of the church for the manner in which she executes the trust, except so far as she has voluntarily become so. And now the practical question recurs, How far have the churches of Adams and Hounsfield become responsible to the churches of the Association, in virtue of the compact entered into with them? And it must be answered by a reference to that compact; and if these churches have become liable under this compact, it happily points out the course to be pursued, and the remedy to be applied. And there need be no doubt but these churches will readily and promptly meet any investigation sought in accordance with the Constitution of the Association.

If the answers of the Adams and Hounsfield churches, in reference to accepting the Council, are regarded by the Council as nullifying their appointment, we shall doubtless be informed of it in due time over their own signatures; and till then, or until they authorize M., B., and C., to speak for them, all opinions hazarded by them, like that at the closing up of their communication, must be regarded merely as evidence that M., B., and C., do not wish the Council to act at all unless they are to follow a course prescribed by them. A. M. WHITFORD.

ADAMS, Nov. 14, 1354.

PROHIBITION IN CONNECTICUT.

Governor Dutton, of Connecticut, has written a letter to Edward C. Delavan, in which he represents the Prohibitory Liquor Law as working wonders even in the land of steady habits. Here is the letter.

NEW HAVEN, Monday, Oct. 30, 1854.

DEAR SIR,—I take the earliest opportunity of replying to your inquiries regarding the practical operation of the prohibitory liquor law of Connecticut. I hazard nothing by asserting, that no candid enemy of the law will deny that it has proved more efficient than its most sanguine friends anticipated. It has completely swept the pernicious traffic, as a business, from the State. An open groggery cannot be found. I have not seen a person here in a state of intoxication since the first of August. In our cities and manufacturing villages, streets that were formerly constantly disturbed by drunken brawls, are now as quiet as any other.

The change is so palpable, that many who have been strongly opposed to such a law have been forced to acknowledge the efficacy of this. At the late State Agricultural Fair, it was estimated that on one day from 20,000 to 30,000 persons of every condition in life were assembled, and not a solitary drunkard was seen, and not the slightest disturbance was made—the effect was so manifest, that the law has been regarded with more favor since than it was before.

The statistics of our courts and prisons prove that criminal prosecutions are rapidly diminishing in number. Some jails are almost tenantless.

The law has been thoroughly executed with much less difficulty and opposition than was anticipated. In no instance has a seizure produced any general excitement. Resistance to the law would be unpopular; and it has been found in vain to set it at defiance. The longer the beneficial results of the law are seen and felt, the more firmly it becomes established. The ridiculous idea, so industriously circulated, that the sanctity of domestic life would be invaded, has been shown to be a mere bugbear. *The home of the peaceable citizen was never before so secure.* The officers of the law have no occasion to break into his dwelling, and he is now free from the intrusion of the lawless victims of intemperance.

Connecticut, by her own law, and by the laws of the adjoining States of Massachusetts and Rhode Island, is now effectually guarded against the invasion of one of the worst enemies of the human race on all sides *except the west.* The principal obstacle in the way of complete success consists in the importation of liquors from the City of New York into this State in casks and demijohns, professedly for private use.

May we not indulge the hope, that this evil may soon be remedied, and that, as the Empire State is the first in population, wealth, and influence, she will stand foremost in this great effort to repress immorality and crime, and to promote the happiness of the human race. Certain I am, if her citizens once try the experiment of a stringent prohibitory law, all the gold of California would not tempt them to abandon it.

With the highest respect,
Your obedient servant,
HENRY DUTTON.

RENTING PEWS TO PAY PASTORS.

A correspondent of the *Watchman and Reflector* comes out in favor of having our places of worship owned by churches, instead of pewholders, and then renting the pews annually for the support of the pastor and to meet the current expenses of the congregation. He thinks that among Baptist churches this course would make it much easier to raise the necessary funds, and would render the pastoral office more permanent. Several facts which he gives in support of this theory are striking, and seem to justify the following reasons which he enumerates:—

I. Because the renting process gives every person the privilege of taxing himself for just such a place in the house of God as he wants. He who is thus suited will not be likely to complain, when called upon for payment, any more than he would for any other purchase made at auction.

II. Because it gives a man the same right in religious, that he claims in temporal things, viz., of getting what he is willing to pay for. A poor man feels he has this right, if he goes money in hand to a store, or market. He would feel discouraged and injured if all the best articles were under the control of others.

III. Because it promotes enterprise, and rouses to benevolence in a good cause, and also gives an opportunity annually of changing locations, if any choose.

IV. Because it leaves church property permanently for the benefit the church. The opposite course, when members become disaffected or change their sentiments, has often involved a parish in great trouble.

V. It has an important influence in gathering an assembly, and causing them to be permanent. This course, we think, never fails to bring many to attend the ministrations of the Gospel, and help in its support, who otherwise would neglect them. Hundreds thus come from every quarter, to whom a collector would never think of going, and from whom he would get comparatively little if he did.

MORE "SACRED SUNDAY CONCERTS."—New York, it seems, is to be favored with another series of "Sacred Sunday Concerts." Advertisements in all of the daily papers announce that on Sunday evening, Nov. 19, at the Chinese Buildings, will commence "a series of grand vocal and instrumental sacred Sunday concerts," to be continued during the winter, "on a scale of grandeur heretofore unattempted in this city." The managers, it is stated, have been "engaged during the past two months in organizing a complete grand orchestra of forty performers, selected from the Philharmonic Society, Italian Opera, and M. Julien's celebrated New York Orchestra, assisted by the most distinguished vocalists and solo performers now in the city, who will appear from time to time in rapid succession. Price of admission 25 cents; reserved seats 50 cents." The foregoing announcement is made through the papers in a very business-like way, and attracts comparatively little comment—a circumstance which indicates that we are rapidly running into the habits of those countries in which the Sunday is actually and professedly only a holiday.

THE BAPTISTS OF NEW JERSEY.—At the New Jersey Baptist State Convention, held at Haddonfield, Camden County, on the 31st ult., it was reported that there are 106 Baptist Churches in the State, with a membership of over 13,700. The Missionaries of the Convention during the past year preached 1,615 sermons, made 2,298 pastoral visits, and distributed 35,000 pages of tracts. Three of the existing churches were constituted as early as 1690; and nineteen more were established during the last century. Within the past twenty-five years sixty-one of the present churches have been constituted, and 17,850 persons baptized. The Education Society has, during the past year, aided sixteen young men.

NEW YORK EVANGELIST.—This excellent religious journal has just passed into new hands. Rev. W. H. Bidwell, the editor and proprietor for the past twelve years, retires on account of continued ill health. He is succeeded by Rev. H. M. Field, of West Springfield, Mass., and Rev. William Bradford as joint proprietors and editors. Mr. Bradford has long been efficiently associated with the *Evangelist*, and brings to the new relation in which he appears much editorial experience and tact. Mr. Field is favorably known as a writer.

MONUMENT TO BISHOP WAINWRIGHT.—Several ladies of the Protestant Episcopal Church in New York have taken in hand to erect, as a monument to the late Bishop Wainwright, a church with seats perpetually free. In order to accomplish this, they invite subscriptions of not less than five dollars per year for three successive years. The location is to be on the west side of the city, in the vicinity of Fourth-st. and Eighth-avenue.

SCHOOL IN PLAINFIELD, N. J.—The Plainfield Collegiate Institute was opened on the 23d of October, under the Superintendence of O. Allen, A. B. The prospects are said to be very encouraging. A building adapted to the wants of a first-class school is soon to be erected.

RELIGIOUS INTELLIGENCE.

The Lord hath remembered his Zion in Brinfield, Ill., and his people are now rejoicing in a season of refreshing. An increase of religious interest had become manifest, and three or four adult persons had yielded to the claims of the Gospel, when the church resolved on a series of meetings that continued for three weeks under the ministrations of Rev. O. Parker; 90 or more are hopeful converts or reclaimed wanderers—24 of them heads of families—but all classes of persons have been reached, and the work has appeared genuine and thorough.

The committee selected to decide upon the merits of the tracts offered on the subject of "the responsibility of the Christian merchants of the United States, for the speedy conversion of the world to Christ," having carefully examined the various productions submitted to them, have awarded the prize of one hundred dollars to the Tract prepared by John A. Jameson, Esq., of Freeport, Stevenson county, Ill, as most in accordance with the advertised proposal, and, in their view, as best adapted to promote the objects of the donor.

Within twenty years, about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools also have been established, which are now in successful operation, and hundreds of natives have received and are now receiving a Christian education, and yet, previously to that time, the whole twenty-five millions of that section of Africa were in a state of deepest degradation.

The clerical petition against the Nebraska bill was so treated in Congress, that the people have resolved to send some of them to Congress, to meet their defamers. Mr. Meacham, of Vermont, just elected, is a Congregationalist, and Mr. Sabin, his colleague, is a Baptist preacher. Maine sends Mr. Knowlton, a Free-will Baptist, and Mr. Milliken, a Universalist preacher. Among the Pennsylvania delegates is Rev. John J. Pearce, of the M. E. Church.

The California correspondent of the New York *Recorder* says: "I have learned that a prominent lawyer of Sacramento, and who has filled the position of Judge of that county, was last week licensed to preach by the Baptist church in that city. He is universally esteemed, and will beyond doubt prove a most valuable accession to the Baptist ministry of California."

Among the passengers in the ship "Eureka," for Canton, which sailed on the 8th inst., was Yung-Wing, a native of China, who was a member of the Mouison School in Macao, and was brought to this country some eight years since, by Rev. Mr. Brown, the teacher of that seminary.

Mr. William Ewing, insurance broker, Glasgow, has contributed the munificent sum of £2000 toward the completion of a "Sailor's Home" there, beside undertaking to make up other £500 by his own exertions.

☞ The 1st Seventh-day Baptist Church of Genesee desires information of the present standing and church relation of the following persons. They were formerly members of our body, in good standing, but as they have removed to other parts, and may (some or all of them) have become connected with other churches, it is very much desired that they communicate with us, with as little delay as possible, informing us whether they have, or have not, been received elsewhere.

E. R. Crandall, Clerk.

Sally Stillman,
Willett N. Maxson,
Eliza Crandall,
Ann Palmer,
Oliver Langworthy,
Emma S. Langworthy,
Lyman Saunders,
Elizabeth Purrington,
William Sweet,
Oliver Champlin,
Betsey Thayer,
Luther Green,
Jared Maxson,
Laura Maxson,
Roena Drake,
Clarke Rogers,
Abigail A. Langworthy,
Mary Ann Maxson,
Abby E. Stillman,
John Maxson,
James Champlin,
Polly Champlin,
Abigail Saunders,
Lucy L. Brown.

Kansas.—The following, says the Worcester Spy, is taken from a letter dated Sept. 22, just received from one of the last of the Massachusetts emigrants to Kansas—a man whose statements, we are informed, are entitled to full credence:—

"The hotels and stables at Kansas are always full, and will be for some time. The roads are lined with teams from the border States. In about every fifth or eighth wagon you will see a sprinkling of negro slaves. Do not believe that the slaveholders have given up Kansas. A terrible struggle is before us at the very first election. They are determined to have a law recognizing slavery at the first meeting of the Legislature. If they do not get it then, they never will."

Hudson River Railroad.—By reference to the advertisement in another column, it will be seen that the winter arrangement on this road took effect on the 20th inst. There are now five through trains and seven local trains daily. Albany is by this road brought within four hours of New York, and communication is as frequent, even in winter, as can reasonably be asked.

Bank Failures.—There were several additional bank failures at the West last week, among which were the Mechanics' and Traders' Bank of Cincinnati, and the Merchants' and Mechanics' Bank of Chicago. Throughout the country, confidence in banking institutions seems to be wanting. Wisconsin money is now selling in New York at 10 per cent. discount, and Indiana money more than that.

Who is Governor?—This was the absorbing question throughout the State of New York all last week. The scale seemed to balance between Horatio Seymour and Myron H. Clarke, but finally turned in favor of the latter. At the time of writing this (Nov. 20th) it is generally admitted that Clarke is elected by a small majority, probably less than three hundred.

The Knickerbocker Bank has given notice that its notes will be redeemed in a few days.

European News.

European papers to Nov. 4th, three days later, have been received.

Sharp fighting had been going on before Sevastopol, but the news leaves us altogether in the dark as to particulars. Russian dispatches state that the allies had suffered two, several defeats. The French had had their works stormed and sixteen guns spiked, and the English cavalry had been attacked at Balaklava and routed, with a loss of 500 horses. British and French statements offer no explicit denial of these reports. They merely say that the Russian story is "improbable" and "exaggerated."

It is foreseen that one or more pitched battles must be fought in the Crimea, and therefore the allied commanders have determined to reduce Sevastopol, if possible, by bombardment, and thus economize the lives of their troops.

Capt. Du Val de Dampierre, aid-de-camp of Gen. Bosquet, was taken prisoner by the Russians. He begged the Russian General to send intelligence to the French camp that he was a prisoner, and not killed. The Russian told him to go himself, which he did, and, of course, returned and surrendered.

Water begins to fail in Sevastopol. Every morning women and children come outside to the wells, and are permitted to return without molestation.

Lord Raglan's chief interpreter, a Greek, has been sent to Constantinople for trial as a Russian spy.

In Great Britain, contributions to a very large amount continue to flow into the various funds established for relief of the sick and wounded. Public meetings were being held in the chief cities in aid of these "patriotic funds."

Smith O'Brien came passenger by the last Indian mail-steamer. Not being permitted to return to Britain or Ireland, he left the steamer at Gibraltar, and will probably take up his residence in Italy.

The European papers, like those of America, have a good deal to say about the refusal, on the part of the French Government, to allow Mr. Soule, our minister to Spain, a passage through France, on his way from London to Spain. Some think that the discourtesy was simply to an individual justly offensive to the French Government, while others consider it an insult to the United States in the person of one of its ministers. The Paris *Constitutionnel* gives in substance the following grounds for the discourtesy:—

1. The quarrel and duel between the French and the American Embassadors at Madrid;
2. The disregard of M. Dillon's Consular immunities at San Francisco;
3. The Republican and anti-Imperial demonstration of the French exiles in New York in presence of the French fleet then in that port.

[Since the foregoing was in type it is announced, that Louis Napoleon has concluded to yield the point in the case of Mr. Soule, and allow that gentleman to pass through France on his way to Madrid.]

Shipwreck and Loss of Life.

Again we are called upon to record a shipwreck, resulting in a sad loss of life. The ship New Era, from Bremen, went ashore near Deal, New Jersey, on Monday morning, Nov. 13, having on board a large number of German emigrants. Of the 427 passengers and crew who embarked at Bremen, only 143 reached the shore, making a loss of 284 lives.

The following account is given by the Captain, Thomas J. Henry:—

We sailed from Bremen on the 28th of September—after having laid in the roads since the 19th of the same month—with 374 steerage, 6 second-cabin, and five cabin passengers. Our cargo consisted of 600 tuns of chalk, and 20,000 cubic feet of Bremen merchandize. During the whole of the passage, we had heavy gales from the westward, and, about the 20th of October, were struck by a sea, which swept everything fore and aft, as we were lying-to. It stove the passengers' cooking-range, killed several of the passengers who were in the caboose, at the time, and injured several of the crew. It also stove the main hatch covering. The passengers killed were all of the steerage. The shock of this sea caused us to spring a leak, and by the time we had got off the American coast, she leaked enough to keep our pump going all of the time. The last observation which I took was on Friday last, when I was in 66° W. lon. 41° 50′ lat. Since that time I was prevented from taking an observation on account of the thick and rainy weather. On Saturday, judged the ship to be in 72° 30′ lon., 400 25′ lat. On Saturday night we had a strong wind from the eastward, which changed to south-east at about midnight, and the wind began to blow and the rain to fall heavily. The lead was thrown every hour, and I supposed the ship to be on the coast of Long Island, and I carried a heavy press of sail to keep her off. At 5 1-2 o'clock on Monday morning, on sounding, we found that we were in from thirteen to fifteen fathoms of water. At 6 o'clock, the weather being very thick and the sea rough, we struck. The first mate was on the deck some ten minutes before the vessel struck. I was in the cabin, about going on deck myself, when all at once, I heard him ask the watch forward, what it was that looked so light forward? On hearing this I immediately jumped on deck, and then, for the first time, heard them cry out "Breakers!" I at once ordered the wheel up, and in the same moment the ship struck. I at once caused the yards to be braced aback, to get her off, but we only thumped further on. She went head on, made two or three thumps, and swung around broadside to, and I found that she was hopelessly aground. The sea at once commenced breaking over her side, breaking up everything upon the deck. I got the passengers up out of the between-decks to the main deck. I then ordered a boat to be lowered, in order to get a line ashore. We got the line into the boat, and the crew, first mate, cook, and five men, rowed ashore, but in going let go the line; they subsequently said that they did this in order to save themselves. The boat reached the shore all right, but the sea ran too high for them to return in safety. Within half an hour after the first boat had left, the remainder of the crew, with one or two exceptions, seized the other two boats and deserted me, taking with them two of the cabin passengers. After the crew had deserted me the people on shore attempted to launch a surf-boat to come to our assistance. Then they fired a shot over us from the mortar—the attempt at launching the surf-boat having failed. This was also unsuccessful. The first shot went ahead; several of the following shots were useless—the wire connecting the line to the ball breaking. Near noon a line was thrown over us, and with the assistance of the passengers we hauled a stouter line on board. By this means we hauled a life-boat from the shore, but when it reached us it was full of water. I jumped into it to bail it out, when I found the passengers crowding on me, and I slacked the line out a little, and ordered those on shore to haul her out from the ship. They did so, and we got the boat ashore, with the loss of five persons. The boat capsized twice in going ashore, and finally the line of connection between the ship and the shore parted. Five persons, together with myself, were, with great difficulty, saved. The boat, in capsizing, turned me under, and it was some time before I got out; at length I succeeded in mounting the keel, when I was saved.

At the time I got ashore the passengers were in the fore, main, and mizzen rigging, and so remained through the night, as no earthly assistance could be offered to them from the shore. The scene on board of my ship was dreadful. I hope in Heaven I may never behold a like scene again.

A German woman, who was on board through Monday night, gives the following account:—

The weather was about as fine as any we had experienced in the course of the voyage, on Sunday last. All were soundly asleep in the berths near me, when we were suddenly awoke, between five and six o'clock on Monday morning, by feeling that the ship was thumping heavily on the ground. We hurriedly dressed ourselves, but remained quietly below, while some of the men went on deck to inquire what was the matter. When they came back, in order to quiet our fears, I suppose, they said that nothing of any consequence had happened. But it was not long before the water rushed in, which at once created a general alarm. Soon the water came in so fast that many were drowned as they lay in their berths, before they could gather sufficient presence of mind to rise. There was now, consequently, a general rush for the deck. Arrived there, we held on as well as we could, and took shelter, some in the after-cabin, and some in the forecastle. I went into the latter. The men generally climbed out on the yards and bowsprit, while every now and then one united wail went up to Heaven for aid in our distress.

For from two to three hours we managed to protect ourselves against the fury of the raging waves, wet to the skin, however, and almost reckless through despair. During this time the bulwarks and a part of the forecastle were washed away, and at about nine o'clock in the morning, the fore castle, where I had taken shelter, with some 20 others, began to break up, when I left it with my poor mother.

The waves repeatedly washed over us, and in spite of all I could do, my dear mother was knocked down two or three times as we endeavored to make our way to the rigging, where we thought we might find some shelter. At last, however, exhausted with fright, fatigue, and the continued dashing of the waves over her, she fell down on the deck, and before I had time to render her any assistance, a large wave carried her over the side. I never saw her again.

At length with much difficulty I succeeded in reaching the shrouds, where I was protected somewhat from the force of the waves. I had now partially recovered from my first fright, and looking round I saw my brother, his wife and little child, crowded with others into the place where the coals had been stored away. Seizing a favorable lull between two large waves, I joined my brother, who had repeatedly called to me, and who, like myself, had seen our mother drowned. One wave, however, caught me and threw me down. How I was saved I cannot tell. When I recovered my self-possession again, I found that the wave had torn all my clothing off my back except my chemise. I sat for hours near my brother, with the water continually dashing over us. Every moment we expected would be our last. Some two hours after midday my brother's child was torn away, by a succession of large waves, from the enfeebled grasp of his wife. It was rapidly swept out of sight. Soon after this occurred, I noticed that two men had been drowned close to us, although they seemed to be well sheltered from the fierce waves; but the repeated dashing of water over us had at last drowned them. The waves eventually carried them away too. I could see men, strong men, springing from the rigging during the intervals between the waves, in vain attempts to rescue wife or child, crying continually, "My wife!—my child!" in tones that, distressed as I already was, by my own griefs and losses, penetrated to my heart. As we sat we could see the bodies of many of our fellow-passengers, tossed about on the raging waters; not so much, however, in single ones as in masses, as if when first launched into the waves they had grappled one with another, and so drowned. We could not even take any comfort from seeing, as others have done, the exertions which were being made by the noble people on shore to aid us, since we were so placed as not to be able to see the beach; and we durst not stir, lest we should share the same fate as had those whose stiffened bodies were floating before us. Throughout the night we cried to our God for help, and with the morning assistance came; but fatigue and fright had so worn us out that we were almost deprived of any further interest in our fate.

About 7 o'clock Tuesday morning I heard a cry of "A boat! a boat!" and now that the storm had in a great measure passed away, I managed to creep along so that I could look upon the shore. To my great joy, I saw the longed-for assistance in the shape of three boats. They came alongside, when, taking advantage of the short intervals between the breaking of the waves, many of the men, pale and worn out with fatigue, dropped from the yards and rigging, and managed to get safely into the first boat; others were taken in the second, and at length I came, alone, in the third.

The publishers of weekly newspapers in the State of New Jersey contemplate raising their subscription prices from $1 50 to $2 per year—the present prices not remunerating them.

The Public Land.

A letter from Washington says that the Land Graduation Bill, passed at the last session, has very much increased the business and duties of the General Land Office, but the law requires considerable modification, if it shall not turn out entirely for the benefit of speculators, and a detriment to actual settlers. A modification of the law will, therefore, in all probability, be recommended by the Secretary of the Interior.

Large sales of public lands at reduced prices, from 75 cents down to 12 1-2 cents an acre, have already been made, but the principal entries have been made in large quantities, by speculators and not actual settlers. Of the 9,500,000 acres of public land surveyed during the last fiscal year, seven millions have been sold for cash yielding nine millions and a half to the Treasury. This is an unprecedented revenue from that source, exceeding the average revenue from the sale of public lands by upward of six millions of dollars. Many of these lands have undoubtedly been entered in consequence of the general rise of real estate which took place last year, but others were clearly in anticipation of the location of new railroads, which were to bring them into general market. Thirty thousand miles of railroad were projected during the last year, to be built by donations of alternate sections of public lands, and 19,799,000 acres of public lands were expected to be appropriated for that purpose. No such bill, however, passed the last session, and the Minnesota Bill, which did pass, was afterward repealed, though that repeal is probably ineffectual. But one million and a half acres were selected for donations to railroads during the last fiscal year—the residue of former appropriations not yet exhausted. Three and a half millions of acres were located on military warrants, and eleven millions were claimed as swamp lands for States; so that the whole amount of public lands taken up, located or disposed of, during the last fiscal year, ending June 30, 1854, exceeded actually the round sum of twenty-two millions of acres.

Murder while attempting to Kidnap.

An individual named McCord was tried at Xenia, Ohio, for the murder of a negro whom he was attempting to kidnap, and was convicted of murder in the second degree.

"McCord, riding in a buggy, overtook the negro, who was afoot, and invited him to ride. Being then in an Anti Slavery neighborhood, it was agreed between them, that the negro should represent himself as a fugitive slave, McCord passing for an agent or conductor of the underground railroad, the firm being organized for the purpose of "making a raise" out of such benevolent persons as they might chance to meet, for the joint benefit of the partners. The business, however, did not prove very lucrative. The only person that they met was a lapsed disciple of George Fox, who replied to their story, that gold and silver he had none, but such as he had they were welcome to, pulling out a bottle of whisky and treating them.

"The first house at which they stopped was that of Chapman, who informed McCord that he and his family were Virginians, and had no sympathy for runaway negroes. Upon this hint, McCord changed his plans, and having found the right kind of assistance, proceeded to capture and bind his late partner, with the view of selling him to the nearest market for such commodities. The negro stoutly refused, and even after he had been secured, as was supposed, he broke loose and ran, McCord and two of the Chapmans pursuing, catching, and overpowering him; in doing which, they so injured him by blows on the head, that he died soon afterward. Life being extinct, they placed the body in McCord's buggy, and took it some distance away, where it was found the next morning, exposed, in a sitting posture, against a tree. Two of the Chapmans (father and son) were arrested on their own confession, as participants in the outrage, and indictments are now pending against them, for trial at the next term of the Green County Common Pleas. Meantime, they are at large, on bail, and will probably leave the country."

The Cholera in Sicily.—By the bark Ithonia, Capt. Morton, from Palermo, we have advices to Sept. 17.

At Messina the cholera was making frightful havoc, taking off from 800 to 1,100 per day. On the 16th, the report was, that about one-half the population had been carried off. The disease extended even to animals—mules, cats and dogs dropping dead in the streets. All the physicians who had not fallen victims, had fled the city. The Government had issued a proclamation calling for medical volunteers from the neighboring cities, guaranteeing payment to them. There were ten who had gone from Palermo. On the 13th 1,000 soldiers or convicts had been sent from Palermo to Messina to cleanse the streets and bury the dead.

At Naples, Aug. 13, the disease had abated, the deaths amounting to about 300 per day; and on the 23d, the deaths daily had decreased to 20 or 25.

At Palermo, 26th, about 350 per day was the number. The whole number of deaths at Palermo was estimated at 15,000, and at Messina, 45,000.

Quick Time.—The steamship Northern Light, with one week later dates from California, arrived in New York on the 14th inst. Passengers by her came through from San Francisco in 20 days and 12 hours, being the shortest time yet made between that city and New York. The news is not important. It seems that the Meiggs affair had been swiftly followed by a multitude of discoveries of other frauds and defalcations of various kinds. Two of the late city officials were on trial, charged each with embezzling the sum of $300,000. A prominent broker had defrauded a principal of $36,000, and spent the money. A juryman, who was bribed, drew several thousand dollars from the briber, and when the latter refused to pay more, turned State evidence.

The strength of the Temperance party in the next Legislature of New Jersey, will be considerable. The whole of the Whig and American delegation from West Jersey, will vote for a Prohibitory Law, and the interior counties furnish several members favorable to such an enactment. As to the Essex members, at least five will support a law to be referred to the people for rejection or approval. The friends of Prohibition have certainly good reason to be encouraged at the prospects before them.

SUMMARY.

Mr. E. Meriam, in a note to the *Journal of Commerce*, after specifying several fatal accidents, by explosion of camphene lamps—nearly every instance of which arises from filling the lamp while lighted, says: "My memorandum, made in chronological order, which is immense, presents a melancholy record, and shows that more value in property is destroyed by fire from camphene, than the gross sales of all the spirit gas and camphene that is vended."

A Curious Case of Bigamy was recently in the California Courts. A man was married in England under the laws there, but the Roman Catholic Vicar General, in California, on ascertaining that the woman *had never been baptized* in the Romish Church, annulled the marriage, and married the man again to another woman by the Romish forms. This decree of "the Church," however, was not considered as valid in the eye of American law, and the man was convicted.

A letter from Washington says that the revenue from mail service is on the increase, and the deficit rapidly diminishing, notwithstanding the many Post Offices that have been created, and the mail service, which has been largely increased during the last fiscal year. It is now believed that if the Department were paid for all the duty it performs—that is to say, if the franking privilege were abolished—the revenue of the Department would exceed its expenditure.

The latest dates from Mexico, say that in the battle fought at Campo Guerrero, the victory belonged to the forces of Alvarez, who routed and killed 300 of the Government troops. Alvarez's son, at the head of some guerilla forces, had captured a number of prisoners and some 2,000 head of cattle. Gen. Alvarez had issued an address to the citizens of Mexico, denouncing the dictator Santa Anna, and closing with: "Down with the tyrant—death to the despot."

A dispatch dated Cincinnati, Friday, Nov. 17, 1854, says: At New London, Butler Co., yestesday, the tower of the new Congregationalist church in course of construction fell on the workmen and others, and killed Robert Jones, N. Jones, John C. Jones, and wounded ten others, one or two of them fatally. John C. Jones is a wealthy Welchman, and is generally known among his countrymen throughout the country.

A dispatch dated Philadelphia, Saturday, Nov. 11, 1854, says: The steamship Jewess, from Havanna for New York, stranded on Brigantine Beach, near Atlantic City, this morning, and went to pieces in half an hour afterward. She is a total loss, with her valuable cargo, consisting of sugar, oranges, cigars, &c. Her cargo was valued at one hundred thousand dollars, and the vessel at eighty thousand dollars.

Gen. Sam Houston has consented to lecture in the Boston Course of Lectures on Slavery during the coming winter, on the express condition, that he is to treat the subject exactly as he deems just, without reference to the presumed opinions of his hearers. Most of the lecturers are very naturally expected to regard Slavery unfavorably, though there is no requirement that they shall do so.

The poet and journalist, William North, committed suicide in New York, Nov. 15th, by taking Prussic acid. He was a native of England, about 30 years old, and received a highly liberal education at German universities and literary institutions in England. Poverty and discouragments were the cause of the sad act.

Many of the articles which have been on exhibition at the Crystal Palace in New York are being sold from day to day at auction. The prices they bring are unsatisfactory. One of those rich shawls, however, brought $1,025, which seems a pretty large sum to pay for such an article, in these hard times.

A woman named Sarah W. Karns, said to have been over 117 years old, died recently in New York. She was born in 1737, when Gen. Washington was only 5 years old, her father being Scotch and her mother Irish. She was the mother of 22 children, two of whom survive her.

In a recent action in the Supreme Court, before Judge Oakley, in which the defendant, Tracy, was sued for wilfully obstructing the passage of the Eighth-avenue railroad cars, by refusing to remove his horse and wagon from the track, the verdict of the jury gave the Company $50 and costs.

The British residents of New York are raising money in aid of the Patriotic Fund now being subscribed in the United Kingdom for the relief of the widows and orphans of British soldiers slain in the war with Russia.

Upward of fifty colored persons passed through Alexandria, Virginia, recently, on their way to Pennsylvania, where a tract of land had been purchased by their master, Dr. Charles Everett, of Albemarle, by whom they were recently set free.

The correspondent of the Charleston *Courier*, under date Havana, the 10th inst., says that two American schooners, with arms and ammunition on board, had been seized at Baracoa, and all the parties concerned imprisoned.

The propeller Bucephalus foundered in Saginaw Bay during a severe gale, and seven of her crew were drowned. She was loaded with corn for Buffalo. The vessel and cargo are a total loss.

New York Markets—November 20, 1854.

Ashes—Pearls $6 25; Pots 6 87.

Flour and Meal—Flour 8 12 a 8 37 for common to good State, 8 62 a 9 00 for mixed to good Ohio, Michigan, and Indiana, 10 50 a 11 37 for extra Genesee. Rye Flour 7 00 a 7 75 for fine and superfine. Corn Meal 4 50 for Jersey. Buckwheat Flour 4 00 a 4 25 per 100 lbs

Grain—Wheat 1 88 a 1 95 for mixed Western, 2 10 a 2 20 for Ohio, 2 25 a 2 40 for white Genesee. Rye 1 32. Barley 1 35 a 1 42. Oats 50 a 56c. for State and Western. Corn 89 a 90c. for Western mixed, 95c. for round yellow. White Beans 1 62 a 1 87.

Provisions—Pork 11 50 for prime, 12 50 for mess. Beef 5 50 a 7 00 for country prime, 8 00 a 10 50 for country mess. Dressed Hogs 6½ a 7½c. Lard 9½ a 10¼c. for new. Butter 12 a 18c. for Ohio, 20 a 24½c. f r State, 25 a 27c. for Orange County. Cheese 10 a 11½c.

Hay—62 a 70c. per 100 lbs.

Potatoes—2 00 a 2 12 for Western red, 2 25 a 2 75 for Carters and Mercers, 2 00 a 2 75 for sweets.

Seeds—Clover 10¾ a 11½c. Timothy 2 75 a 3 00 per bushel for reaped. Rough Flaxseed 1 75 for 56 lbs.

Tallow—12c. for Butchers' Association.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

Proclamation,

By Horatio Seymour, Governor of the State of New York.

An acknowledgement of our dependence upon God, and of our obligations to him, is at all times the duty of a Christian people. But when the Almighty has again crowned the year with his goodness, and we are enjoying the gathered fruits of his bounty, it is eminently fitting that we should offer the sacrifice of praise and thanksgiving.

I therefore appoint Thursday, the 30th day of November, for this appropriate service; and invite the citizens of the State to assemble on that day, in their respective places of worship, to present their acknowledgments to the Parent of the Universe for his multiplied mercies. And with our thanksgiving let us mingle prayers for a continuance of the numberless blessings we, as a people, enjoy, remembering that his wisdom alone can rightly direct, his power support, and his goodness give strength and security.

In witness whereof I have hereunto subscribed my name and affixed the privy seal of the State at
[L. S.] the city of Albany, this tenth day of November, one thousand eight hundred and fifty four.

Horatio Seymour.

By the Governor: H. W. De Puy, Private Secretary.

MARRIED,

In Hounsfield, Jefferson Co, N. Y., Oct. 4th, 1854, by Elder E. Barnes, Mr. Horace G. Holloway to Miss Victoria E. Utter, all of the above place.

In Hopkinton, R I, Nov. 10th, 1851, by Eld. P. S. Crandall, Mr. Wm. A. Crandall to Mrs. Mary A. Barber, both of Hopkinton.

DIED,

In Plainfield, N. J., on the 17th inst, of consumption, aged 32 years, Eliza W. LaDue, wife of P. A. LaDue, Esq., of St. Louis, and daughter of Joseph Stillman. She professed religion at the age of nine years, and was baptized and became a member of the First Brookfield Church, there being at that time no church in Schenectady, the place of her nativity and home. At the time of her decease, she was a member of the Church in New York. From the time of her marriage till a few months before her death, she was far removed from the cherished associations and Sabbath privileges under which she had grown up, but never permitted the Sabbath to pass without observing it as strictly, and pursuing her devotions as devoutly, as though she had been in the bosom of the church. Her unwavering and steadfast adherence to principle, her mature judgment and exalted virtues, exerted a happy influence over those most familiar with her, while her deep and constant affection impressed all who felt its influence with the value of her character. A few days before her death, when condoled with by her husband with reference to her sufferings, she said, "My sufferings are not worthy to be put in contrast with the joy there is laid up for me." During the last hour of her consciousness, she was told, "The end approaches;" to which she responded, "I am ready to go." Hearing the windows rattle by the wind, she said, "Does it storm? I hope not; I am at peace, and wish to go hence in peace." Being assured the skies were bright above, she faintly replied, "My promised home is brighter still," and soon after passed peacefully away to that home. The following lines, written by a brother of hers, after her death, express the feelings cherished by the friends she has left:

Sister, thou art gone to thy rest,
Yet not to the grave do we trace thee,
But to the home of the good and the blest,
Where their forms of beauty surround thee.

Though we who remain do deplore thee,
And wait for the time of re-union,
We feel the more anxious to greet thee,
And join in that peaceful communion.

In Sangerfield, Oneida Co., N. Y., on the 3d inst, of dropsy of the head, Harlo L., son of Horatio and Mariette Green, aged 9 years and 8 months.

LETTERS.

A B Burdick, D E Lewis, Joshua Clarke, P S Crandall, C D Langworthy, W M Fahnestock, C R Burdick, J M Allen, John Utter Jr, A C Hendtlass, W B Maxson, G W Knapp, J F Randolph (yes,) Delatrius Davis, E R Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

J Kenyon, Rockville, R I	$2 00	to vol. 11	No. 52
G S Kenyon "	2 00	11	52
Orenzo Coon, Berlin, Wis	4 00	12	26
Elisha Brace "	2 00	12	22
O B Arnold, West Edmeston	2 00	11	52
Elizabeth Millard "	2 00	11	52
Samuel Whitford, Alfred	2 00	12	18
Ezra Potter "	2 00	11	52
Nathan Lanphear "	2 00	11	52
C T Champlin, Nile	2 00	11	52
G W Knapp, Scio	2 00	12	23
Eliza Harden, Leonardsville	2 00	11	52
Delatrius Davis, East Wilson	2 00	11	52
Perry M Davis "	2 00	11	26
Abram Hill "	2 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Ezra Coon, West Edmeston	$1 00
Nathan Lanphear, Alfred	1 00

WILLIAM M. ROGERS, Treasurer.

Quarterly Meeting.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church in Waterford, Ct., commencing on Sixth-day evening. Dec. 1st, 1854, at 6½ o'clock, and continuing through Sabbath day and Sunday. Opening discourse by Eld. C. M. Lewis.

P. L. BERRY, Committee.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had.

E. R. CLARKE, Sec. of Board.

Saddler and Harness-Maker Wanted.

THE subscriber wishes to employ a journeyman saddler and harness-maker; also, a boy desirous of learning the trade. Those who keep the Sabbath would be preferred.

P. L. BERRY,
New London, Ct.

23-3t

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

THE cars will run as follows until further notice, commmencing Monday, April 10, 1854:—

Leave New York at 8 A.M., 12 M., and 4 and 5½ P.M.

Leave Plainfield for New York at 6.55 and 8.30 A.M., 12.20 and 5.10 P.M., passenger, and 7.30 P.M., freight.

Leave Plainfield for Easton at 9.35 A.M., 1.40 and 3.35 P.M., passenger, and 6.30 A.M. freight; and for Somerville at 7.30 P.M.

Passengers will be required to purchase tickets before entering the cars, or pay five cents in addition to the regular fare.

GEO. H. PEGRAM, Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th and 31st-sts.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Miscellaneous.

The Inventor of Railroad.

We hear the question asked, who was the inventor of the railway? and have never heard it satisfactorily answered; and we believe there are very few persons in this country who know any thing on the subject. Some few years ago, Howitt, of the *People's Journal*, gave a somewhat lengthy sketch of the alledged inventor, who, up to May, 1836, had been neglected in England. While thousands had been enriched by his brilliant scheme, he had remained forgotten—forced by poverty to sell glass on commission for a living. How many of the railway projectors, agitators, stockholders, etc., have heard of the subject of these remarks?

"About half a century ago—the exact year is not known—there was born in Leeds, Eng., a man named Thomas Gray. Scarcely any thing is known of his early history. He was, we believe, a poor collier; and being very ingenious, he conceived the idea of facilitating the transportation of coal from the middle town colliery of Leeds, a distance of three miles, by means of a sort of a railway which he constructed of wood. Upon this his cars moved at the rate of three and a half miles an hour, to the great merriment of a wise and discriminating public, who laughed at the idea of a railway as something very visionary, and as the mere suggestion of laziness. Poor Gray thought otherwise. Magnificent visions of future railways, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was, of course, laughed at, and declared a visionary, moon-struck fool. But the more Gray contemplated his little railway for coal, the more firmly did he believe in the practicability and immense usefulness of his scheme. He saw in it all that is now realized, and he resolved, in spite of the ridicule, the sneers, and rebuffs, that were heaped upon him, to prosecute his undertaking. He petitioned the British Parliament, and sought interviews with all the great men of the kingdom; but all this had no effect except to bring down upon him, wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length engaged the attention of men of intelligence and influence, who finally embraced his views, urged his plans, and the result is now before the world. Thomas Gray, the inventor of railroads, who, no longer ago than 1820, was laughed at for ever mentioning the idea, still lives in Exeter, England, in the full realization of his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefited by his insanity!"

England's Happy Family.

England has at least one happy family, a most thriving family, which, by the prospect of progression it holds out, would be able to supply all Europe with kings and queens for centuries to come, were we so obtuse in intellect as to believe in such a long life to monarchy.

1. The Queen Alexandria Victoria was born May 24, 1819.

2. Prince Albert Augustus Charles Emanuel, of Saxe Coburgh and Gotha, was born August 26, 1819.

The twain were married at the age of 21, on the 10th day of February, 1840. The issue has been:

3. Victoria Adelaide Mary Louisa, born November 21, 1840.
4. Albert Edward, born November 9, 1841.
5. Alice Maud Mary, born April 25, 1843.
6. Alfred Ernest Albert, born August 6, 1844.
7. Helena Augusta Victoria, born May 25, 1846.
8. Louisa Caroline Albert, born March 13, 1848.
9. Arthur William Patrick Alberta, born May 1, 1850.
10. Leopold George Duncan Albert, born April 7, 1853.

Eight children—four sons and four daughters—in thirteen years, and all alive and well.

We attach numerals to this list, in order to simplify the arrangement for the reader, as it would be a matter of difficulty to remember the names and titles of the various members of the family.

No. 1 has her private purse annually replenished by the introduction of £60,000 sterling, or $300,000. Besides this, she occupies, free of expense, four or five different residences; being quite obiquitous in character, and supposed to inhabit all four together. The names of these domiciles are, Buckingham palace, St. James' palace, Windsor castle, and the Royal Pavilion, Brighton. Her tradesmen's bills and household are exclusive of this private purse, and all three items being summed up for the year, are given in Thom's *Official Directory* as costing Great Britian a sum amounting to £372,850 sterling, or $1,800,000.

No. 2, who is a consort of No. 1, enjoys an annual purse of £40,000, with the privilege of residing at any or all of those establishments mentioned, at the will of his wife, the aforesaid No. 1. Besides these emoluments, No. 2 is entitled a Field Marshal in the British Army, Colonel of the Scots Fusileer Guards, Lord Warden of Stanuaries, Chief Steward of the Duchy of Cornwall, Chancellor of the University, and many other productive titles, each of which is synonymous with, and indicative of, a round number of English thousands.

Nos. 3, 4, 5, 6, 7, 8, 9, and 10, stepped into this sublunary sphere with not only a silver spoon in each mouth; but with £10,000, ($50,000.) annuity, until they become of age, when their income, as duly recognized and accredited children of Nos. 1 and 2, will be augmented to about £40,000.

Of this interesting group, who go up from No. 10, or come down from No. 3, with a precise regularity in height, like the "steps of stairs," No. 4 is titled Prince of the United Kingdom of Great Britain and Ireland, Duke of Cornwall, Duke of Rothsay, Earl of Carrick, Earl of Chester, Earl of Dublin, Baron of Renfew, Lord of the Isles, Great Stewart of Scotland, Knight of the Most Noble Order of the Garter, heir apparent to the crown of No. 1, and, as we see by the papers, has been gazetted as Major or Major-General of the British Army, which appointment of itself, independent of his other numerous salaries, commands some half a million of dollars.

The Queen's mother, the Duchess of Kent, annually receives $32,000, with the residence of Frogmore Lodge, Windsor, from her daughter's subjects; and other members of the royal family, relations connected with it, as uncles, aunts, and cousins to the Queen, receive from the Exchequer of the British people, sums amounting in the gross to $141,000 annually.

These facts in themselves are sufficient to stamp the law of monarchy with infamy. How people can exalt and glorify such a state of things, is really, to us common sense Americans, a matter calling into question the sanity of the English people. That men can be so crazy about slavery, and have so mean an idea of humanity, as to believe that one family is divine, sacred and unapproachable, and for this reason to be fed and worshiped at the expense of food and clothing to thousands and millions of others of better mould and mind, with more godlike shape and sense, is a mystery which none but the English people themselves can solve; and I question whether *they* can.

As to the family itself, all we can say is, that if money can bring happiness—if idleness, luxury, fashionable dress, indigestible food, and an acknowledgment of divine right to all these, can bring happiness, it ought to be (which we doubt if it is) a very happy family.

What Causes the Gulf Stream?

Mr. Stanton Shoales, an experienced navigator, gives it as his opinion that the waters of the Gulf Stream are nothing more nor less than the waters of the river Amazon. This great father of waters is bedded more than 1,000 miles immediately under the equator, and all its tributary streams for many thousand miles are constantly pouring their hot water into this mighty reservoir of water. As these waters are gathered in under the burning sun of the equator, they are extremely warm; far more so than the Atlantic Ocean waters under the equator. The great body of heated water shoots out into the Atlantic more than a hundred miles, in the face of the eternal trade winds.

The Amazon is sixty miles wide; after being bolted in its irresistible course, it curves to the left, and scuds off before the strong trade winds till out of their reach. Driven along with great force, it takes its course round the great bay formed between the two continents of North and South America. Dashing along the northern coast of South America, and passing to the leeward of the West India Islands, it laves the shore of Cuba, and proceeds along the shores of Florida, the capes of Virginia, and the south coast of North America, and passing the shores of Newfoundland, ends its mission among the icebergs which float out of the Northern Ocean. Cut off the Gulf Stream, and it would not be many years before the North Atlantic would be filled with icebergs that would be very destructive to navigation. But a wise providence has provided an eternal reservoir of hot water constantly rushing around over back of the cold Atlantic to its destination, where, after spending its vital warmth among the icebergs, it is hurried away by a new supply of native warm water from the great Amazon. Seamen can always tell when in or out of the Gulf Stream by dipping the hand in the water along side.

Undoubtedly this view will be new to some readers, but what I have written is from experience, and was seen while I was roving upon the mighty deep. The Gulf Stream, I repeat, is nothing more or less than the waters of the great Amazon of South America. I have crossed it in many places, and for many years have glided through its warm water, always pleased to have it astern. The most violent storms, from whatever quarter they may come, never change its course or its current, but it continues to move on in that irresistible power which was giving to it in the beginning by the Power above.

Thrilling Incident.

A few days since, (says a correspondent of the *Tennessee Baptist*,) Mr. Davenport, of Shelbyville, Tenn., went down into a well which he was engaged in digging, and the negro who remained at the mouth of the well became alarmed at his groans, and ran to the street, crying out that a man was dying in the well. A young gentleman chanced to be passing at the moment, and instantly ran to the well, pulled off his coat, and climbing down by the curbing till within about ten feet of the bottom, when he encountered the stream of poisonous air which had broken into the well, and finding he was likely to fall, jumped to the ground. He found Mr. D. apparently dead, and immediately made a rope or chain fast around the lifeless body, which was drawn up by people who had assembled at the well. Scarcely had he done this, however, when he became unconscious, and sank to the ground. Those about the mouth of the well, finding that the body drawn up, though seemingly dead, showed some faint signs of remaining vitality, were busily engaged in endeavoring to restore the suspended animation, forgetting for the time that some one had gone into the well; and it was not till physicians had been sent for, and several had arrived with a crowd of the citizens, and the first object of their anxiety had begun to breathe again, that they were reminded (probably by the negro) that a young man, a stranger, had gone down to rescue this man, and was now, doubtless, a corpse in the bottom of the well. What could be done? Who was there brave enough, now that the danger was fully known, to venture into the very jaws of death? They let down a light, but it was instantly extinguished. They threw burning shavings, but they only filled the pit with suffocating smoke. Meantime the question was asked again and again, who was it that went down? No one could answer till a lady present, exercising her woman's wit, caught up his coat and pulled some papers from the pocket. They were notes of a sermon. The young man was the newly chosen Baptist preacher, Mr. Faulkner, a man who has in a few weeks won the hearts of his people in a most remarkable degree, and whose promise of future usefulness has seldom been equaled. When this was known, there was a silent pause. No one would venture into the well; but among the physicians who had gathered at the first alarm was Dr. Barksdale, a deacon in the Baptist church of which Mr. Faulkner is pastor, and at whose hospitable mansion the young man made his home. He instantly stripped and prepared to enter. In answer to the remonstrances of friends, who felt that he was descending to almost certain death, he said: This young man is a stranger—he is residing under my roof—I am in a degree responsible for his life—I will at least try to save him, though I die in the attempt. They let him down, but the suffocating vapor, mixed with the smoke, compelled him to desist for a time. He was drawn up, got some fresh air, waited till the smoke had subsided a little, and then went down again. He passed a chain around the body, but could not fasten it for want of a little stick to pass through a link to lock it. They threw down stick after stick, but the poison had taken hold on his brain—his head reeled, his breath failed, and he could not find them; he could not call out that he was dying. They drew him up, and laid him apparently dead beside the other. He soon revived, however, and explained in what condition he had left the young man. Mr. Griffith, a strong minded man and strong-bodied mechanic, and most worthy citizen, volunteered to go down, carrying with him a suitable stick to fasten the chain around the body. The work was quickly done, and he was drawn back without having suffered any very great inconvenience. When Mr. Faulkner was drawn up, after he had been in the well more than an hour, he was apparently gone past all hope, but the anxious and perserving efforts of his friends, aided by the best medical skill, were blessed at length to his recovery. Life came slowly back, and he is now, though still feeble, able to walk about. In a few days he will probably be as well as ever. The others are also doing well.

The editor of the *Tennessee Baptist* says: If the by-stander, in cases like the above, would dash into the well a few buckets of water, he might descend to the assistance of his friend with impunity. Such accidents are generally caused by a collection of carbonic acid gas, the poisonous effects of which are removed by throwing in water.

Feast of Tabernacles.

The Jewish Feast of Tabernacles commenced on Friday night, Oct. 6th, being the evening of the 14th day of Tisri. In the 23d chapter of Leviticus the Jews were commanded to dwell in the tents for seven days, and to have a holy convocation on the eighth; now, however, the entire festival occupies nine days. The first two are holy days; on the five following secular business may be pursued; the eighth is held sacred, and on the ninth comes the Rejoicing of the Law. To commemorate the dwelling of the children of Israel in booths, during their journey from Egypt to the Holy Land, many Jews at this day take their meals and spend the greater part of the day in booths erected for this purpose. These booths are called "succous" in Hebrew, by which name the festival itself is known. During the first seven days the "lulev" and "esrog" are used; the *lulev* is a branch of the palm-tree, together with branches of myrtle and willow; these three kinds of branches are united with rings made of palm-leaves. The *esrog* is a pomecitron, somewhat resembling a large lemon in shape, but superior in fragrance. This citron is supposed to be "the fruit of a beautiful tree" mentioned in Leviticus. When the great "hallel" (Psalms 113 to 118 inclusive are thus termed,) is said in the morning service, those that possess a lulev and esrog, hold them in their hands, and at the repetition of certain verses shake the lulev, (which custom was prescribed by the Rabbins,) and near the close of the services, with the lulev and esrog in their hands, they walk around the reading-desk, joyfully chanting "Hosannah!" The latter custom originated during the existence of the Holy Temple, when they walked around the altar in like manner, as described in the Talmud: "While the sacrifice was laid upon the altar, a golden pitcher was filled with water at the Pool of Siloam, near Jerusalem, and then brought through the water gate into the Temple, the trumpets sounding and the people shouting 'Hosannah!' Upon the altar there were two pipes leading to a cavity at the bottom; through one was poured the water, and the wine used for the sacrifices was poured through the other, and thus the two liquids mixed together." The Rabbins also relate, that during this ceremony there was very great rejoicing in the entertainments which were offered by persons skillful and dexterous in all kinds of feats. They refer to Isaiah xii. 3, as bearing a relation to this custom. The eighth day is celebrated with additional prayers to God, that there may be sufficient rain during the following year, to cherish the produce of the earth for the sustenance of His creatures. The ninth and last day has been instituted by the Rabbins as a day of rejoicing in the Law; for on this day it was, and still is, customary in many synagogues, to read the last section of the Pentateuch. Three copies of the Pentateuch are taken out of the ark on this day; in the first roll are read the last two chapters; in the second the concluding verses of the twenty-ninth chapter of Numbers; and the third roll is used for reading the account of the creation in the book of Genesis, in order to appear as joyful to *begin* as to conclude the books of Moses. [N. Y. Tribune.

New System of Preserving Meat.

If fresh meat could be had from distant countries, where it bears a very low price, the people of France would be able to purchase a much larger quantity of animal food; but this has been hitherto impossible, for the cost of transport and of fattening would be so much as to make the meat dearer than that which is raised in France. Attempts have been made to preserve meats in the cheap countries and export them to France, but they have all failed. There is now a project before the Emperor and Minister of War, for the drying of meat in South America, where it can be had at about one sou per pound, and importing it from thence for the use of the army and navy. We have seen some specimens of meat dried in Paris, and which at the expiration of five months were perfectly good. In South America a very large quantity of meat is dried in the sun, but the process carries away a very large portion of the nutritious properties, and it remains good only for a few weeks. The process on which the government has now to give a decision is simple and apparently efficacious. The water of the meat, which forms a very large portion of its bulk, is removed; and not by heated air, which has been frequently tried, and never with success, but by mechanical means; the meat is then plunged into a sort of varnish made from the gelatinous portions of the animal, and which not only forms a hard surface, but also enters into the pores of the meat and augments the nutrition, and then the meat is gradually dried. In about fifteen days it is fit for packing, and will, according to the assertion of the inventors, keep good for two or three years. When required for use, the meat is put for a few moments into water, and it nearly resumes its original bulk, and is cooked in the usual way. If it be true that meat thus prepared will keep for two or three years, or even for one year, the adoption of the process will produce an enormous change in the economy of subsistence. In South America it can be prepared at about two sous per pound, including every cost. As it is reduced in bulk about one-half, the cost to transport would not exceed one sou, and it could be sold in France, with a profit of 25 per cent. at four sous per lb. South America meat is not, perhaps, equal in quality to that raised in France, but even supposing it to be inferior to the extent of 20 per cent. the working classes and the poor would have an abundant supply of animal food. [Galignani.

A New Tree.

A strange and beautiful tree has been discovered in Washington Territory, which is not known to exist in any other part of the habitable globe. The tree is destined, I think, to make some noise in the world. It is remarkable, because its like is not to be found elsewhere, and on account of its great beauty and fragrance. The tree varies in height from one to seven feet; the leaf resembles that of a pear, while the trunk and branches look like those of the orange tree. The upper side of the leaf is thinly coated with a gum having the appearance of oil, and of the consistence of honey. Handling them causes the gum to adhere slightly to the fingers.

The gum, as well as the leaf and bark, is highly odorous. The fragrance, which is quite strong, resembles that of bergamot, or ripe fruit, and a few leaves are sufficient to perfume a room. A leaf, fully wrapped up in paper, so as to be entirely concealed, was handed to several persons, with a request that they would tell by the smell what it was. All expressed themselves highly delighted with the fragrance, but gave different answers as to its character. Some said it smelled like ripe pears; some said that it was bergamot; whilst others thought it smelled like ripe apples. The flower resembles that of the white jessamine.

This will certainly make a very beautiful and desirable ornamental tree to grow in our gardens, around our dwellings, near the parlor window, or to form a choice bower. Its intrinsic value for these purposes is greatly enhanced by the consideration that it is an evergreen. The specimen is brought from my farm, and is taken from a grove of about a quarter of an acre. The plant is very rare, even here. The oldest settlers of the country say they never saw it growing elsewhere. Still, I have no doubt it will be found in other places. It has been known to the priests of the Mission of St. Joseph, for some years, but has not attracted attention until recently.

Apparatus for Transplanting Large Trees.

The Glasgow (Scotland) *Commonwealth* gives an account of M'Glashen's Patent Transplanter, an apparatus that is likely to be of service in ornamental planting and other operations connected with rural improvements, enabling a gentleman to buy an estate, build a mansion house, and embosom it in woods and groves, all in the space of a year or two. The operation of transplanting is effected by driving into the ground large spades or cutters around the trees; these are held together by a light framework of iron, and extension rods being attached to the upper part of the spades, the tree is lifted out of the earth (by lever or screw power, according to size,) with a large adherent ball of earth, so that the roots are not at all disturbed; nor is it necessary to dig a trench around the tree. In this state the tree with its adherent ball can be transported to any distance in safety. The tree operated upon in the presence of the writer in the *Commonwealth*, was a broad and bushy holly in the Edinburgh Cemetery. It was about twelve feet high, and estimated to be thirty years old. It was lifted with a large adherent ball of earth, and being drawn by a horse to another part of the cemetery, was safely and expeditiously placed in the pit prepared for it. Much larger trees have been successfully transplanted by this process.

Origin of Words and Phrases.

Windfall.—The origin of this term is said to be the following: Some of the nobility of England, by the tenure of their estates, were forbidden selling any of the trees upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting were the property of occupants. A tornado, therefore, was a perfect god-send in every sense of the term, to those who had occupancy of the extensive forests, and the windfall was sometimes of a very great value.

Robbing Peter to pay Paul.—In the time of Edward VI., much of the lands of St. Peter, at Westminster, were seized by his Majesty's ministers and courtiers, but in order to reconcile the people to that robbery, they always allowed a portion of the lands to be appropriated towards the repairs of St. Paul's church; hence the phrase, 'Robbing Peter to pay Paul.'

He's caught a Tartar.—In some battle between the Russians and the Tartars, who are a wild sort of people in the North of Asia, a private soldier called out:—'Captain, halloo there, I've caught a Tartar.' 'Fetch him along, then,' said the Captain. 'Ay, but he won't let me,' said the man. The fact was, that the Tartar had caught him. So, when a man thinks to get another in, and gets bit himself, they say 'He's caught a Tartar!'

Bankrupt.—Few words have so remarkable a history as the familiar word bankrupt. The money changers of Italy had, it is said, benches or stalls in the courts of exchange, in former times, and at these they conducted their ordinary business. When any of them fell back in the world, and became insolvent, his bench was broken, and the name broken bench, pencoratto, was given to him. When the word was adopted into English, it was nearer the Italian than it now is, being bankrout, instead of bankrupt.

Roland for an Oliver.—Although no phrase is in more common use, yet few are acquainted with its origin. The expression signifies the giving of an equivalent. Roland and Oliver were two knights famous in romance. The wonderful achievements of the one can only be equaled by those of the other. Hence the phrase, 'Roland for an Oliver.'

"A Rolling Stone gathers no Moss."—Well, what of that? Who wants to be a mossy old stone, away in a damp corner of the pasture, where sunshine and fresh air never come, for the cows to rub themselves against, for the snails and bugs to crawl over, and for toads to squat under among the poisonous weeds? It is far better to be a smooth and polished stone, rolling along the brawling stream of life, wearing the rough corner, bringing out the firm crystalline structure of the granite, or the delicate veins of the agate or chalcedony. It is the perpetual chafing and rubbing in the whirling current that shows what kind of grit a man is made of, and what use he is good for. The sandstone and soapstone are ground down to sand and mud, but the firm rock is selected for the towering fortress, and the diamond is cut and polished for the monarch's crown.

Valuable Discovery.—The Washington *Star* contains the correspondence between Thomas S. Drew, Superintendent of Indian Affairs, and others, relative to a recent discovery, which bids fair to be of great importance. Dr. G. G. Shumard, Physician and Geologist to the Lake expedition, commanded by Capt. Marcy, U. S. A., to the regions of the source of the Big Wachita, and Brazos Rivers, in the north of Texas, has discovered a substitute for Gum Arabic, which he calls "Gum Mezquite," and which, he has no doubt, will prove a valuable source of revenue to the States of Texas, New Mexico, &c. It is believed to exist in inexhaustible quantities. Specimens of the gum have been forwarded by Dr. Shumard to Mr. Drew, and are described by the latter as strikingly similar to Gum Arabic, not only as regards taste and appearance, but as to their mucilaginous qualities. Mr. Drew states, that "upon diluting one ounce of this gum in two ounces of cold water, I had a fine glutinous paste, which I have used in sealing envelopes, and other packages. I have also caused it to be mixed with starch, in the application to linen, and, in both instances, have no hesitation in saying, that it is equal to the article for which it must soon become a popular substitute. In this first form, the Indian Department is permitted the privilege of its first official use. It will be seen that its adhesion or glutinous qualities cannot be excelled; as I have sealed up the box with it, and will use it on the outward envelope. Should this gum prove as valuable in form of mucilaginous preparations for the sick, as in two cases to which I have subjected it, and should it command one-half the present prices paid for gum Arabic, the gathering it would afford employment for and support of thousands of the wild Indians on the plains, and, with encouragement, it will become a valuable article of traffic on the western frontier."

Inquest Twety-six Years after Death.—The London *Times* says that a most extraordinary occurrence has happened within the last few days at Redruth, in Cornwall. As long ago as the year 1828, a miner named Williams was working in Pednandrea mine, near Redruth, when he fell, together with his brother, into the shaft. His brother, after falling about 12 feet, contrived to stop his further descent, but the deceased fell further down, and a quantity of rubbish tumbled down upon him. Though every exertion to recover the body was made for a period of two months, it could not be found, and the shaft was then closed over. In this state it remained till April last, when a company was formed to resume the working of the mine, and, in clearing one of the levels the other day, the body of the deceased was found, lying on its left side. It had on a blue coat, with metal buttons, a coarse woolen shirt, and shoes and stockings. On its being brought to the surface, deceased's brother, who fell with him into the shaft, and who was then present, was so affected that his conduct for a while was like that of a madman. The Jury returned a verdict of "accidental death." The burial of the body was witnessed by upwards of 4,000 persons.

The Newly-Discovered Palace.—Of one of the slabs taken from a buried palace recently opened near Ninevah, a missionary correspondent of the *Independent* gives the following account:—

"The most interesting thing yet uncovered is an extensive lion-hunt, in which the king is engaged personally—in one case piercing a fleeing lion with an arrow, in another thrusting a dagger into him in a hand-to-hand fight, and in a third quietly spitting with his spear an enraged beast that is leaping upon the chariot. In all, there are some thirty lions pictured; some dead; some pierced with arrows, vomiting up blood; some in cages, and one in the act of springing from his cage through a trap-door opened by a concealed eunuch. This shows that the game was either reared for the chase, or caught and kept till the king's pleasure. On one slab seems a picture of royal pleasure grounds, exhibiting large columns rising from human-headed bulls, and from lions; also a series of pointed arches, very sharp. In another place, the king is seen through a city gate-way, hunting in the distance—the first instance of an attempt at perspective."

New Kind of Boots and Shoes.—Measures have been taken to secure a patent for a new kind of boots and shoes, invented by Albert L. Murdock, of Boston. The soles, and the lower portions of boots and shoes, are made of India rubber, or gutta percha, while the upper portions are formed of some textile fabric, such as woollen, cotton, etc. The lower portions of the boots and shoes protect the bottoms and sides of the feet from wet or moisture, while the upper portions form an elastic covering for the upper part of the feet or legs, and keep the lower portions properly adjusted to the feet, and at the same time allow the free perspiration to pass off.

Sums for Smokers.—A correspondent makes a computation of the cost of segars to habitual smokers, which may well set them a ciphering and reforming. Estimating the cost of good segars at one dollar a week, and computing compound interest at seven per cent. from the age of fourteen, the cost at 20 years of age would be $397 12; at 30, $1537 88; at 40, $3807 89; at 50, $8334 70; at 60, $17,201 32; at 70, $34,975 51; at 80, $70,341 65. The cost to health and morals can not be computed. Why not let the chimneys, and furnaces, and locomotives, do the smoking?

A Scotch paper says: "It has been remarked that the Highland regiments now in Turkey have suffered less from the cholera than the other French and British regiments in the East, and their comparative exemption has been attributed to their wearing kilts made of wool, and that the cases of cholera have been most numerous and fatal in the regiments wearing white trousers."

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Late Surgeon of the Royal Marine, France.

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For the Sabbath Recorder.]

RESTRICTED COMMUNION.

A Sermon on Restricted Communion,
Preached in the Pawcatuck Seventh-day Baptist Church, Oct. 7, 1854, by A. B. Burdick.

(Concluded.)

Let us notice, briefly, some of the positions assumed in opposition to strict, and in favor unlimited, communion.

First—It is claimed that we ought, as Christians, to partake of the Lord's Supper with all with whom we would sing, pray, exhort, or invite to preach, or go to hear preach. This position is, perhaps, as often urged as any other, and is considered, it would seem, by those who advocate it, as nearly irrefutable as any which they espouse.

If by singing, praying, and exhorting, with those whom we cannot fellowship in the church, we are understood, by fair inference, to fellowship their errors in faith or practice, then we could no sooner join them in these services than commit any other act of glaring inconsistency. For all must see clearly, in view of such inference, that in thus participating with them, we have thereby publicly espoused and justified their erroneous views and practices. But there is a single consideration that deprives this position of its entire force, namely, no such inference follows the practice of singing, praying, and exhorting with others. The same is true, as all know, of listening to the preaching of the gospel by this class of persons. If by any common principle of interpreting actions, a Seventh-day Baptist church underwrites the practice of Sunday-keeping, by inviting a first-day minister to preach for them, they could no more consistently and justly hold such a connection with him, than they could abandon the practice of sabbatizing itself; for while they would, in profession, espouse one sentiment, in open and well-defined language, the language of practice, they would assent to its opposite. No person is of necessity suspected of being chargeable with the errors, nor is he credited with the virtues, of him on whose ministry he attends, either statedly or occasionally. Hence it does not follow, that we are under obligation to celebrate the Lord's Supper with all such as we may sing, pray, and exhort with, or invite to preach, or hear preach.

Again, it is claimed by the advocates of free communion, that "Christians have no right to say who may and who may not partake of the communion with them." But may they not have the liberty of saying with whom they choose to celebrate this ordinance? Have they not a right, in view of the express scripture teaching, and of common inference from the practice of the church on the subject, to say whom they think fit should unite with them in the service? If not, then gospel order is but another name for religious anarchy. The advocates of unlimited communion seem to proceed upon the ground that there is some natural, unalienable right, conferred by the Great Head of the Church on his followers, to take a part in the celebration of the Supper, *whenever*, *wherever*, and with *whomsoever* they may find the table spread, regardless of the conscientious views and deliberate choice of the company who may have agreed together to prepare the table for the purpose—that the rights of the community are either absorbed or destroyed by the superior rights of individuals. A more unscriptural or unphilosophical idea can scarcely be conceived. But instead of this being true, neither Jesus Christ nor his apostles have given us any direction as to whom we must or must not associate with in this ordinance; EXCEPTING ALWAYS, that we must *not do it* with those whom we ought to admonish. In such cases, we are to "withdraw ourselves," "keep no company," "have no fellowship." Hence we are free to utter the opinion, that no man can claim any right, natural, civil, or religious, to pray, sing, exhort, or celebrate the Lord's Supper, with any other person or company of persons, excepting *with their consent.* And it is, we think, a most disparaging comment on the modesty and Christian courtesy of any professed Christian, to urge such a claim against the conscientious convictions of the individual or community with which he proposes to unite in such service. That individual would be justly considered more wanting in Christian prudence than in blinded zeal, who would persist in urging his right to participate in the devotional service of prayer and singing, with those who could not freely join with him. With how much more force will this conclusion apply in the case under consideration, where so many reasons enter in to determine their choice as to whom they may, and whom they may not, partake with. This subject is divested of all its seeming difficulties, when it is seen, that with the exception above named, the question as to whom we may or may not commune with, is found to stand on the same general basis of other kindred ones, viz., the consent, either expressed or implied, of the parties concerned in the act.

Again, it is objected, "that the Christian church have no scripture warrant for using the Lord's Supper as a test of Christian fellowship." To this view we give our assent, and proceed to show, that none, so far as we know, either professedly or virtually, open communionists excepted, ever make the Supper an external test of Christian fellowship. The restricted communionist holds the communion, not as a test of Christian fellowship, but of church fellowship only, so far as his participation in it has any relation to other Christians. Hence he joins in it with those only whom he could receive into the church with himself; nor does he see it duty, or consistent, to invite those to join whom he would be bound to admonish by refusing "to eat" with them if they were in the same church together. He does not profess to commune with all who are Christians, nor is he at all confident that all with whom he communes are true saints of God, but only that their doctrine and practice is such that he is not required by the word of God to admonish them. It may be as true of restricted as of unrestricted churches, that many are in their fellowship who, in the light of this principle, ought not to be there; but this is not a necessary part of the subject under consideration. Those who are termed close communionists, believe that there are many outside of the visible church, who are the true children of God. They hold that among this number are to be found many young converts, whose hearts are glowing with the fervor of their early love, who have never been visibly connected with the church, and others who have been formally expelled from the various branches of the church, whose names are still written in the Lamb's Book of Life. For these, and all who exhibit the "fruits of the spirit" of God, they professes to have Christian fellowship and paternal regard, which, if we judge in the light of its visible manifestations, is not inferior to that of any other body of Christians. On the other hand, open communionists say in theory to commune with all of Christ's children, and profess unfeigned astonishment at the illiberal spirit which will exclude any one of them from "their Master's table." But it is well known, that there are individuals, and even churches, if not whole denominations, who call themselves Christians, and who, no doubt, have a share of Christ's friends among them, whom but very few of the open communion bodies would invite, or be pleased to see seated at their communion tables. They usually invite "all persons in good standing in Christian or evangelical churches," or use words of this import. Now, it is easily seen, that if they extend the invitation to those only, with the profession of communing with *all* Christians, it follows as a necessary inference, that in the judgment of these bodies none but those named and invited may be considered Christians. This is a contraction of Christian fellowship which the restricted communionist, with all his imputed illiberality, can hardly consent to. We are aware that there are some churches, and even small denominations, which invite all who may please to partake with them, without distinction of faith, walk, or character; but such we deem so utterly destitute of proper views on this subject, that we will not do our open-communion brethren the discredit to place them together in the same general list, as free communionists. For it is evident, from the partial restriction which the more numerous and venerable bodies of free communionists practice, that they have too just and scriptural views of this ordinance to prostitute it in the manner last named.

Again, it is urged, that the church should practice free communion, on account of its *tendencies to beget and perpetuate Christian union.* The lack of this important element in the professed family of Christ is certainly a [illegible] friends of Zion; and if there are any means, justifiable in themselves, which the Christian church may employ, to supply even in part this deplorable deficiency, she should be eager to embrace and forward to use them; for in no way can she more efficiently aid the bleeding cause of the Divine Redeemer, than by consolidating in a true and lasting union the scattered and contending ranks of His militant hosts. But let us inquire for a moment, whether mixed communion exhibits this practical tendency. If it possesses a necessary adaptation to this, it is but fair to suppose that some convincing illustration of the fact will be furnished in the many-paged history of its past operation, both upon denominations and individual churches. Has it united in a closer Christian union those denominations which have always practiced on this principle? Has it, in any perceptible degree, modified their sectarian and party strifes? We regret that facts compel us to answer, No! Has it in any instance (except by annihilation) lessened the number of denominations, or distinct denominational boards, societies, or institutions for carrying forward the benevolent and evangelical objects of the day? The continual divisions, and *consequent* multiplication of these, and the increasingly jealous and bitterly sectarian spirit which they manifest, afford the only answer to this question.

It is generally conceded, we believe, that denominational separations among Christians, (to speak in all charity,) are founded on an honest difference in their views of essential doctrines and ordinances, as set forth in the scriptures. Is there any thing in the act of occasionally partaking of the sacrament with others, more than may be realized from the joint performance of other devotional services, that is in itself calculated to change their views of scripture doctrine, or Bible interpretation? We certainly think not. Hence, as might be expected, no Christian union, to any visible extent, has ever been effected, by the intermingling of denominational communion, nor is there the most distant prospect even, that if all Christians were to mingle in the external communion, results such as are claimed in the assumption, would ever be realized. If there was any element in partaking of the communion with others which necessarily tended to harmony of sentiment, then it might be supposed that its effect would be manifest in harmonizing at least the minor shades and varieties of opinion that exist among the members of each distinct church. They sit and jointly partake at the communion table, month after month, and year after year, yet they have not thereby changed their views even on one of the comparatively unimportant points; each continues to hold and advocate his own peculiarities of sentiment, unchanged and unaffected by these circumstances.

Hence we see, that take whatever view of this subject we may, mixed communion possesses no such potency as is claimed for it, to promote Christian union. Nor can the existence of the various denominations be chargeable to limited communion. Variety in opinion originates the denominations, and not the denominations the opinions.

We now come, in the last place, to consider a most singularly self-contradictory argument, which is often urged upon our attention, by those who favor open communion. We are told, as a reason why we should *not practice restricted communion*, that it fully implies that those who are excluded thereby, are either not Christians, or, as such, are chargeable with some essential unsoundness in belief, or defectiveness in practice; hence that it is uncharitable. When it is replied to this, that limited communionists do not intend thereby to say that persons who are excluded are not Christians, but that they do not agree with their errors in faith, nor fellowship their unscriptural practices, then it is often said, that the communion has nothing to do with signifying our assent or dissent to, agreement or disagreement with, others in any respect—that it is simply between the individual and his Saviour. Taking for granted that all perceive the glaring contradiction between these naturally self-destructive positions, we will not spend time on them, except to notice one point, in which it is assumed that there is nothing in communion which signifies the agreement or disagreement of those who partake together. Having shown, under a former head, that mixed communion, as commonly viewed, *does* imply a certain *degree* of agreement and fellowship, let us inquire what confirmation this view receives from the use of the term "communion" in the scriptures. A single quotation will abundantly suffice to settle this inquiry. The apostle Paul, in exhorting the church at Corinth not to form connections, or in any way to fellowship, the idolatrous practices of the heathen around them, inquires, (2 Cor. 6: 14–16,) "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people." Here it is seen, that the term "communion" is used synonymously and interchangeably with *concord, agreement, fellowship*, and taking *part with.* These terms are unequivocal in their meaning, and show most conclusively, that some sense of agreement is attached to the use of *communion* in the scriptures.

With a brief summary, we close our remarks on this subject for the present. In our discussion of this question, we have seen, first, that it is the duty of the Christian church to withdraw from and disfellowship errorists in doctrine, and disorderly walkers of their number; and, secondly, that the mode of admonition generally adopted by the church, is fully authorized by the scriptures; and, thirdly, that the view which is generally taken of limited and unlimited communion, renders the practice of the former indispensable to consistency and uprightness in those instances where Christian admonition is called for. These propositions have been fully sustained and by (as we think) irrefutable arguments. To avoid prolixity, we have quoted but a small portion of the numerous passages which justify the views which we have attempted to defend.

The *first* assumption of those who oppose restricted communion, has been refuted, by showing, that by singing, praying, and exhorting with others, no one is ever suspected of fellowshiping their errors, either in faith or practice, and that the same is true of inviting others to preach, or listening to their preaching; hence, that inasmuch as by the habit of partaking of the communion with those whom we ought to admonish, we *are* understood to manifest external fellowship; therefore we may consistently join with them in the former services, but not in the celebration of the Supper.

The *second* position, viz., that Christians have no right to say who may and who may not partake of the communion with them, has been met by showing, that there is no inalienable right on this subject, that is, to partake of the ordinance with every body, every where, under all circumstances, regardless of the choice and conscientious views of other parties in the transaction; that no individual or church has any right, natural, civil, or ecclesiastical, to sing, pray, exhort, or celebrate the Lord's Supper, with any other individual church, or body of churches, excepting by mutual consent of the parties; and that this plain common sense view of this matter divests the whole question of limited communion of its apparent difficulties.

To the *third* objection, that the Christian church have no scripture warrant for using the Lord's Supper as a test of Christian fellowship, our assent has been most readily given, and we have shown, that this charge cannot hold against limited communionists, but against free communionists *only*, inasmuch as they profess to commune with all Christians, and at the same time exclude some who profess to be Christians, while the restricted communionist says not to commune with *all Christians*, but only with those in *church fellowship* with himself.

In replying to the *fourth* objection, viz., that the church ought to practice free communion on account of its tendencies to beget and perpetuate Christian union, we have found that in its practical operation no such adaptation has ever been exhibited, and that there is nothing in the nature of the case which gives any advantage in this respect over any other devotional exercise—that this claim set up for it has no justification, either in reason or history.

The *fifth* and *sixth* propositions were seen to be so self-contradictory, and mutually self-destructive, that little more was deemed necessary, than to state them, as the substance of both had been substantially attended to under former heads.

We have now done with these propositions. Whether we have fairly and scripturally sustained the practice of limited communion, is left for others to judge. But let no one, however, rest this subject upon the investigations of a single sermon; let them not decide a question of importance upon the conclusions which may be reached through the discussions of a single hour; but take the word of God as the chief source of light and instruction on this as on all other questions involving Christian obligation. And may the Spirit of God so enlighten all our minds, that we may clearly perceive, on this and all other subjects, the plain and peaceful path of duty; and let us fervently pray, that the time may be hastened when the principles and practice of righteousness and truth shall so thoroughly abound, that no occasion shall exist for one of the friends of Christ to admonish "any man that is called a brother."

THE COMMON LOT.

BY JAMES MONTGOMERY.

Once, in the flight of ages past,
There lived a man, and who was he?
Mortal, howe'er thy lot be cast,
That man resembled thee.

Unknown the region of his birth,
The land in which he died unknown;
His name has perished from the earth;
This truth survives alone:

That joy and grief, and hope and fear,
Alternate triumphed in his breast,
His bliss and woe—a smile, a tear!
Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirit's rise and fall—
We know that these were felt by him,
For these are felt by all.

He suffered, but his pangs are o'er;
Enjoyed, but his delights are fled;
Had friends—his friends are now no more;
And foes—his foes are dead.

He loved; but whom he loved the grave
Has lost in its unconscious womb;
Oh, she was fair! but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encountered all that troubled thee;
He was whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace
Than this—there lived a man.

PARTICULAR PROVIDENCES.

One of our exchanges gives the following statements as illustrations of the doctrine of "particular providences:"—

"While a sailor on the African coast, John Newton, had for a number of days been employed in going ashore in the evening, by the help of the sea breeze, and returning to the ship by the land breeze in the morning, to bring wood and water.

One day, having dined on board, he was preparing to return to the river as formerly; he had taken leave of the captain, received [illegible] boat, and just going to put off; in that instant the captain came up from the cabin, and called him on board again. Mr. N. went, expecting further orders; but the captain said, 'he had taken it into his head,' (as he phrased it,) that Mr. N. should remain that day in the ship, and accordingly ordered another man to go in his room. Mr. N. was surprised at this, as the boat had never been sent away without him before. He asked the captain the reason of his resolution, but none was assigned, except as above, that so he would have it. The boat therefore went without Mr. N., but returned no more; it sunk that night in the river; and the person who supplied Mr. N.'s place was drowned! Mr. N. was much struck when the news of the event was received the next morning. The captain himself, though quite a stranger to religion, even to the denying of a particular providence, could not help being affected; but declared that he had no other reason for countermanding Mr. N. at that time, but that it came suddenly into his mind to detain him."

Another case equally singular, which occurred some years ago, is related of a widow named Mozher, then living in the western part of the State of New York:—

Her husband had been dead many years; her only daughter was grown up and married, and living at the distance of a mile or two from the family mansion. And thus the old lady lived alone in her house by day and by night. Yet in her conscious innocence and trust in Providence, she felt safe and cheerful; did her work quietly during the daylight, and at eventide lay down and slept sweetly.

One morning, however, she awoke with an extraordinary and unwonted gloom upon her mind, which was impressed with the apprehension that something strange was about to happen to her or hers. So full was she of this thought, of some unknown evil, that she could not stay at home that day, but must go abroad to give vent to it, by unbosoming herself to her friends, especially to her daughter. With her she spent the greater part of the day; and to her she several times repeated the recital of her apprehensions. The daughter as often repeated her assurances that the good mother had never done injury to any person, and added, I cannot think any one would hurt you, for you have not an enemy in the world. As the day was declining, Mrs. Mozher sought her home, but expressed the same feeling as she left her daughter's house. On the way home she called on a neighbor, who lived in the last house before she reached her own. Here she again made known her continued apprehensions, which had nearly ripened into fear, and from the lady of the house received answers similar to those of her daughter. "You have harmed no one in your whole lifetime—surely no one will disturb or molest you; go home in quiet, and Rover shall go with you. Here Rover, (said she to a stout watch-dog that lay on the floor,) here Rover! go home with Mrs. Mozher and take care of her." Rover did as he was told; the widow went home, milked her cows, took care of everything out of doors, and went to bed as usual. Rover had not left her for an instant. When she was fairly in bed, he laid himself down on the outside of the bed; and as the widow relied on his fidelity, and perhaps chid herself for needless fear she fell asleep.

Some time in the night she awoke, being startled, probably, by a slight noise outside the house. It was so slight, however, that she was not aware of being startled at all; but heard, as soon as she awoke, a sound like the raising of a window near her bed, which was in a room on the ground floor. The dog neither barked nor moved. Next there was another sound, as if some one was in the room and stepping cautiously on the floor. The woman saw nothing; but now, for the first time, felt the dog move, as he made a violent spring from the bed; and at the same instant something fell on the floor, sounding like the fall of a heavy log. Then followed other noises like the pawing of the dog's feet; but soon all was still again, and the dog resumed his place on the bed, without having barked or growled at all. This time the widow did not go to sleep immediately—but lay awake wondering, yet not deeming it best to get up. But at last she dropped asleep; and when she awoke the sun was shining. She hastily stepped out of bed—and there lay the body of a man extended on the floor, dead, with a large knife in his hand, which had been uplifted to take her life, and which was even now extended. The dog had seized him by the throat with the grasp of death; and neither man nor dog could utter a sound till all was over. The man was the widow's son-in law, the husband of her only daughter. He coveted her little store of wealth, her house, her cattle, and her land. And instigated by this sordid impatience, he could not wait for the decay of nature to give her property to him and his, as the only heirs apparent—but made this stealthy visit to do a deed of darkness in the gloom of night. A fearful retribution awaited him. The widow's apprehensions, communicated to her mind and impressed upon her nerves by what unseen power we know not, the sympathy of the other woman who loaned her dog—and the silent but certain watch of the dog himself—formed a chain of events which brought the murderer's blood upon his own head, and which are difficult to be explained without reference to that Providence or overruling power which numbers the hairs of our heads, watches the sparrow's fall, and "shapes our ends, rough hew them as we will."

THE SUM OF RELIGION.

The following, written by Judge Hale, Lord Chief Justice of England, was found in his closet amongst his other papers, after his decease:

"He that fears the Lord of heaven and earth, walks humbly before Him, thankfully lays hold of the redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience—he is sorry with all his soul when he comes short of his duty! He walks watchfully in the denial of himself, [illegible] known sin. If he falls in the least manner, he is restless until he has made his peace by true repentance; he is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonor God, although secure of impunity. He hath his hopes and conversation in heaven, and dares not do anything unjustly, be it ever so much to his advantage; and all this because he sees Him that is invisible, and fears Him because he loves Him—fears Him as well for His goodness as His greatness. Such a man, whether he be an Episcopalian, a Presbyterian, an Independent, or an Anabaptist—whether he wears a surplice or wears none—whether he hears an organ, or hears none—whether he kneels at the communion, or, for conscience sake, stands or sits—he hath the life of religion in him; and that life acts in him, and conforms his soul to the image of his Saviour, and and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the Eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cozen, cheat, break his promises, live loosely; though at the same time he may be studious to practice every ceremony, even to scrupulous exactness; or may perhaps as stubbornly oppose them. Though such an one should cry down bishops or presbytery, though he should be re baptized every day, or declaim against it as heresy—and though he fast all the Lent, or feast out of pretence of avoiding superstition—yet notwithstanding these, and a thousand external conformities, or zealous opposition of them, he wants *the life of religion.*"

THE HAND OF GOD IN THE DESERT.

Bayard Taylor, in his "Journey to Central Africa," thus speaks of the natural beauties of the great Nubian Desert:

I soon fell into a regular daily routine of travel, which, during all my later experiences of the desert, never became monotonous. I rose at dawn every morning, bathed my eyes with a handful of the precious water, and drank a cup of coffee. After the tent had been struck, and the camels laden, I walked ahead for two hours, often so far in advance that I lost sight and hearing of the caravan. I found an unspeakable fascination in the sublime solitude of the desert. I often beheld the sun rise, when, within the wide ring of the horizon, there was no other living creature to be seen. He came up like a god, in awful glory, and it would have been a natural act, had I cast myself upon the sand and worshiped him. The sudden change in the coloring of the landscape, on his appearance; the lighting up of the dull sand into a warm, golden hue, and the tintings of purple and violet on the distant porphyry hills, was a morning miracle, which I never beheld without awe. The richness of this coloring made the desert beautiful; it was too brilliant for desolation. The scenery, so far from depressing, inspired and exhilarated me. I never felt the sensation of physical health and strength in such perfection, and was ready to shout from morning till night, from the overflow of happy spirits. The air is an elixir of life, as sweet and pure and refreshing as that which the first man breated, on the morning of creation. You inhale the unadulterated elements of the atmosphere, for there are no exhalations from moist earth, vegetable matter, or the smokes and steams which arise from the abodes of men, to stain its purity. This air, even more than its silence and solitude, is the secret of one's attachment to the desert. It is a beautiful illustration of the compensating care of that Providence which leaves none of the waste places of the earth without some atoning glory. Where all the pleasant aspects of nature are wanting; where there is no green thing, no fount for the thirsty lip, scarcely the shadow of a rock to shield the wanderer in the blazing noon—God has breathed upon the wilderness his sweetest and tenderest breath, giving clearness to the eye, strength to the frame, and the most joyous exhilaration to the spirits.

AN IDIOT'S FAITH.

The following fact occurred at the farm of Abingdon, in the parish of Crawford-John, Scotland, at the distance of well nigh a century from the present day. It then, as it is in a greater or less degree still, was the practice among the farmers to lodge wayfaring poor.

Says the narrator to his brother: "I remember an anecdote of my mother, which Sir Walter Scott would have valued. A poor wandering simpleton, or idiot, came to her father's house one winter evening, and sat by the fire. It was soon noticed that he was unwell. On being asked what ailed him, his reply was, 'Am unco' cauld.'

"After giving him warm gruel, he was put [illegible] comfortable bed in the kiln. At a late hour one of the maid servants came, saying 'that the poor thing in the kiln was aye muttering and speaking to himself.'

"My mother and others went to listen, when they distinctly overheard him repeating over and over again the following bits of rhyme:

'Three o' Ane,
And Ane o' Three;
And Ane o' Three
Will save me.'

"The next morning dawned, but the soul of the poor wanderer had gone to the bosom of that 'Ane o' Three,' on whose mercy he relied. My mother," the narrator adds, "could not relate the anecdote with dry eyes."

THE BATTLE FIELD.

The horrors of war have often been depicted, but the horrors of the battle field have seldom been more vividly described than in the following extract from the letter of an army correspondent of the *London Times*, writing from the field after the battle of Alma:—

"As your readers may imagine, there was nothing in the scene of the late strife to soothe my excited feelings, or lessen the intense disgust or sickening sensations with which I looked upon the real horrors of war. Long lines of men carrying stretchers were bearing the wounded to the rear. Their ghastly features, blood-stained clothes, and listless expression, were even more painful to notice than the long, deep moans of agony which could be heard from different parts of the valley. But the worst was to come, for I was still in the rear. Lower down, the ground was strewed with shakoes and camp-kettles, which the men had thrown off as they advanced. When the fight commenced in the early part of the day, the ground was quite dotted with Russian cannon-balls, which had ploughed up the ground in all directions. Here lay many of our dead, for the wounded had been early carried off. They were principally guardsmen, and men of the light division, who had been struck by cannon shot, for at this time they were out of range of musketry. Some had their limbs taken off, some their heads; others, who had been hit full in the body by 24-pounders, were smashed, and were mere masses of bloody rags. Mixed with these were artillery and spare amunition-horses, some torn nearly in half, while others, with their limbs mangled, were snorting and plunging, in their agony, or rolling over the corpses of the men near them.

Near the village, where the action was hotter, and there was no time to bear off the wounded, our men lay pretty thick in one long line, from the ford below the bridge to the vineyard in front of the redoubts. Here all the stragglers were busily engaged in putting blankets over the men, with their great coats under their heads, adjusting a broken limb, tying some ligature over a fast-bleeding flesh wound, or, above all, distributing water from the muddy stream the army had forded. Further on in front of the redoubts, was the largest number of our killed and wounded. After that, our casualties were few and far between; but within the redoubts, and from thence to the hills, the scene was awful. The Russian dead literally covered the ground. Within the trenches and redoubts the earth, where the corpses allowed you to see it, was slippery with blood. Never did I witness a more ghastly sight. From the place where the enemy had attempted to make their last stand, for the extent of nearly a mile, was covered with their knapsacks, which they had thrown away to accelerate their flight; 1500 or 1600 of their dead strewed the hills; their wounded, with few exceptions, had been carried off by the cavalry and artillery. Had our cavalry come up in time, half the Russian army would have perished on the spot. But to return. The Russians who crowded the field in all the horrible contortions of the last agony, were principally soldiers of the 16th and the 32d regiments. They were mostly very small-sized men, though stout, muscular, and active looking. From their appearance I should think there was scarcely a dozen above the age of 25, and the majority were much younger. Not a single officer was among their dead, at least none that we could recognize as such."

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AT HOME AND ABROAD.

It is our opinion, that those employments which involve much traveling, and a great deal of absence from home, are not favorable to the growth of the soul in grace. It is true, sincere worship is as acceptable to God in one place as in another; and he who can cultivate the humble and contrite spirit, may be sure of enjoying the presence and blessing of the High and Lofty One, let him be where he may. It is certain, however, that the influences of association are powerful. Places where we are accustomed to perform our worship, and to receive tokens of the Divine blessing, acquire a sort of sacredness in our minds; and such is our constitution, that we cannot help associating with them ideas which are of great service in exciting our affections, and encouraging our devotions. The Christian who is daily at home has his "closet," where he prays to his Father in secret. It may be the barn, it may be a clump of woods, it may be the garret, or it may be a *closet* literally; but wherever it is, it is a place which becomes so intimately associated with the Divine favor, that whenever he sees it, he is reminded of his devotional duties. This is an advantage which one loses who is always moving from place to place. And we rather think, that the experience of most Christians is, that frequent and long absence from home is attended with a decline of the fervor of their religious affections.

Besides, who does not know, that the traveler is frequently put to it to find a place of retirement? How many times his lodging room is occupied with other travelers, in presence of whom he cannot bow, and feel that he has entered his closet, and *shut the door*, in accordance with the Saviour's direction! Or, if he attempt to bow at his bedside, before lying down, the consciousness that others are present distracts his thoughts, and very seriously embarrasses those feelings which are important to true devotion. Then how often is he so wearied with the travels of the day, that the offering of earnest, fervent prayer, is well nigh precluded, or he is tempted to omit it entirely! In the morning, too, the public conveyance hurries him, and he leaves his chamber without first invoking the blessing of Him without whose care he cannot even travel in safety.

His absence from his accustomed place of worship—his own church—is also an evil, which has its effect in rendering him lukewarm. For though the gospel of Christ may be preached wherever he goes, and though he may generally seek some Christian assembly on the Sabbath, and though he may find in all places those whom he cannot reckon as other than genuine Christians; *still* his Christian associates are not those who know him, and who can enter into his trials and difficulties like those who are intimate with him. He needs the encouragement, and the admonitions, of those who understand his general character. He needs the counsels and instructions of his own pastor. And he needs, too, all that strengthening and maturing influence, which is found in being actively and habitually engaged in the prayer-meeting, the Sabbath-School, the Bible-Class, and such other exercises as are usually attended to only by those why are at home.

In these days of rail-roads, and other swift modes of conveyance, all the world is in motion, and Christians partake of the general excitement. It is a grave question, whether such facilities for traveling have operated to the benefit, or injury, of Christians. No doubt, God intends that rail-roads, and steamboats, and all other accommodations of a like nature, shall ultimately subserve the prosperity of Zion; but in the mean time, are they not sources of temptation? Do not the facilities which they offer tempt Christians to extend their business over a large territory, embracing many different and widely separated localities, or which as often as necessary requires them to be much of their time from home? Do not great numbers of our young men engage in business, involving their constant locomotion, simply because railroads afford them the easy means of going and coming?

Our Sabbath-keeping brethren ought to guard themselves on this point. Much traveling in the way of business usually takes them beyond the circle of their covenant brethren; and whatever be their integrity, we do not believe that they can deprive themselves, Sabbath after Sabbath, for months together, of sanctuary privileges, without suffering results disastrous to their souls' prosperity. Whether the agencies, and book-peddlings, into which so many of our young men are entering, will not prove prejudicial in this respect, is a question which demands serious consideration. T. B. B.

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THE NORTH AND THE SOUTH.—The Southern Aid Society—an organization of northern pedobaptists to raise money for missionary operations in the southern States—held its first annual meeting on the 25th of October. The annual report enters into a lengthy statement of the reasons why the southern and southwestern sections of our country should receive a greater amount of missionary sympathy and cooperation than heretofore. Some of these reasons are very striking and significant. It is stated that from the first settlement of the country, the North has preserved a decided religious superiority over the South, especially in ample supply of Christian institutions, extensive acquaintance with Christian truth, and thorough Christian regimen both in the church and in the community. It is also stated, that the Southern Ministry is inferior to the northern, in number, in strength, in labor, and in access to the field; and that the missionary resources of the North are much in advance of those of the South, the vested property and the annual collections of the church at the North bring twice as large in proportion to members as those of the church at the South. These facts—for facts they undoubtedly are—show that there is something radically wrong in the institutions of the South. No doubt slavery is the source of the difficulty, and there is little room to hope that the difficultywill be removed under the preaching of a gospel which does not rebuke that institution.

PROGRESS OF EDUCATION.

In our former article upon this subject, we referred to what we had done as a people, and yet desired to do. In this we propose to glance briefly at what the American people have been doing of late in the department of education. Within this century, a new spirit has taken possession of the civilized world, but more especially of the Anglo-Saxon race. The spirit of progress has been infused into the mass of society. There is a waking up of the common mind to an extent never before known. More truth, light, knowledge, seems to be the spontaneous outgushing cry of millions of spirits, just waking to the consciousness of their destiny. There is an earnestness, a universality, in the longing and striving after a better condition, that was never before experienced. There is a casting off of old shackles, a breaking up of old bonds—there are inventions and discoveries in the arts and sciences—reforms in social and political institutions. In the intensity of the strife and heat thus occasioned, there may be an immense amount of gas and steam and dross evolved, from this renovating process, and many may grasp dross instead of the pure ore; yet on the whole there is being eliminated much of truth and progress.

But to be more particular upon this subject, we will refer briefly to educational matters in this country, as an illustration, in which rapid progress has been made.

Although the common school system was partially organized, and its importance thus recognized, in several States, yet the whole was in a languishing condition until about 1820. About this time new interest began to appear—movements were made to increase their efficiency; since which, interest in them has been rapidly increasing—schools have been multiplied, educational societies and institutes organized, papers published, conventions held, better school-houses built, libraries purchased, more competent teachers employed, with more liberal compensations, until the common schools of most of the Northern States have become justly their glory, and an assurance of the perpetuity of their independence. The New England States have a fund of between four and five millions of dollars, the income of which is devoted to educational purposes. New York, New Jersey, Pennsylvania, Ohio, and Wisconsin, have twelve or thirteen millions devoted to like purposes. And the work has but just commenced.

At the beginning of the present century, there were twenty-five colleges in the United States. Since then about a hundred have been added to the list. The grade of scholarship has been rapidly advancing in all of these. Nearly as much Latin and Greek are now required for entering college, as was then required for graduation. Then, our common school studies, such as Arithmetic, Geography and Grammar, formed a part of the college course. Since then there has been added to the list of studies most of the modern sciences, such as Botany, Chemistry, Geology, Mineralogy, &c., together with Modern Languages, and the like. Many of the academies of the present day possess far more apparatus and facilities for illustrating the sciences, together with more ample libraries and more able instructors, than were possessed by most of the colleges thirty or forty years ago.

In 1808, there was established at Andover, Massachusetts, the first Theological Seminary in America. Now there are between forty and fifty. There has been a similar increase in Medical and Law Schools. Between eight and nine thousand theological graduates have gone out to bless the world from these Theological Seminaries. In our various higher institutions of learning, there are gathered at the present time some seventeen or eighteen thousand students, under the instruction of some thirteen hundred teachers. The American Education Society has expended not far from a million of dollars in the education of the ministry.

In regard to academies, we cannot speak so definitely, except in respect to New York. In this State, sixteen years ago, there were some seventy-two academies, with six thousand students. According to the last report of the Regents, there are now one hundred and seventy academies, with twenty-two thousand six hundred students. The academic property is valued at nearly two millions of dollars. As an illustration of the rapid progress in educational matters, we will take an example on a small scale. If we draw a line forty miles each way from where we now write, it would extend over a territory in which, eighteen years ago, there was not a single academy, and perhaps not more than a dozen individuals of this district attending the academies of other places. Now within the same region there are some seven academies, with some fifteen hundred different students in yearly attendance.

And the end is not yet. Humanity has but just begun to wake from its slumbers. The cloud of ignorance just begins to move away from our spiritual vision. There are vast tracts of mind yet untouched by the plough-share of education. There are greater conquests yet to be made in the domain of thought than were ever made by Napoleon or Alexander in the domain of empire. In gaining these conquests, in gaining this supremacy, the coming age is destined to achieve much more than the past age, however brilliant its achievements may have been. The coming age will work from a higher stand-point than the past has done. Many farmers and mechanics are receiving a better preparatory education than the learned professions formerly received. They will tell upon the future. The youth that goes to school only three or four years now, will hold the same relations in the coming age as he that attended only six or eight months did in the past. The parent that now gives his children only a common school education, will find them halting, stumbling, groping through all the great activities of life. They will not have received a fair and equal start in the race with their fellows. Any denomination or people, how much soever it may have done in the past, will have to do more, far more, in the future, in order to keep up with the onward march of the world, and fulfill the obligations they owe to humanity and to God.

"CENTRAL ASSOCIATION MATTERS."

To the Editors of the Sabbath Recorder:—

In the *Recorder* of Nov. 9th is an article under the above caption, the effect of which, I fear, will be to deter the Council therein mentioned, or a part of it, from the prosecution of the duties of their appointment, by causing the Council to believe that the churches of Jefferson County had not complied with the request of the Association. Such an influence I would wish to counteract.

The writers tell us that they were the cause of the action of the Brookfield churches, and are therefore qualified to instruct the Council and the churches what the Association meant to require of the churches in order to promote the proposed settlement. I suppose the Association *said* what it *meant;* nor can I see how the agency of the writers in procuring the interference of the Brookfield churches in this business, qualifies them to become associational interpreters. Their interest in the difficulty in question, I think, disqualifies them for this office, as obviously as it would for the office of Council itself. The churches are willing to have a disinterested Council; but should a Council be composed of those so deeply interested in this difficulty as the writers in question, or should a Council regard them as instructors, the churches would be wise to either abandon the cause entirely, or refuse to commit it. We think the Council, as appointed, disinterested, and hope *they* will decide whether the churches have complied with the request of the Association or not.

The writers make such a statement of the state of affairs in the Adams and Hounsfield churches as suits them, or appears to them correct, and conclude that therefore "there is scarcely a probability of the Committee being of any practical benefit, and the Committee will probably consider their appointment a nullity." Should the churches do as the writers wish them, the appointment of the Council would be a nullity. This, however, would not remove the trouble; it would only change its character, for by so doing the churches would concede the whole ground of defense, and stand self-convicted of the most serious succession of wrongs. For the churches to recognize the evangelical character of the Independent Church, and fellowship them, would be to confess themselves wrong in all their acts towards that body, and guilty of the grave charges they have so long urged and reported against them, and confess themselves unworthy of Christian comity and confidence. They have ever, and now continue to plead *not guilty*. The Association, instigated primarily by the writers referred to and the Independent church, appointed the Council "to investigate and settle the matter." To satisfy the public mind, and put a quietus on the controversy, or restore the Independent members on gospel principles, the churches, having the fullest confidence in the ability and integrity of the Council, have complied with the request of the Association, and agreed to "cöoperate with them in the settlement of the difficulty referred to." So they understand it. The Association could never have asked the churches to come upon the same platform with the Independent church, in order to have the Council act, for this is the very question pending for the Council to decide. I hope, since the writers have, after such unwearied effort, succeeded in having the Council appointed, they will now leave the whole matter to the Council, to manage for themselves, and do nothing to forestall them, or dissuade them from coming. If it would not disturb the quiet of their minds, rather than quiet them, I would just say, they need fear nothing from this Council, for I believe "justice will be done."

The churches here have fallen into a common error. Supposing they had a right to administer their own discipline, they have excluded some from their fellowship; and, as is usual, these are not satisfied. I hope, for the sake of our churches here, as well as elsewhere, the Council will set this troubled question at rest. Let our churches know, as early as possible, that this is all wrong—at least for the Jefferson County churches; and likewise, that minorities are under no obligation to yield to majorities, who are corrupt and oppressive. Let the Council come and say if this is right or wrong. We wait to hear some one speak besides those so deeply interested with the disaffected.

The dissenters are not the people here styled "*malefactors*," nor did they leave it optional with the churches to exclude them or not. Many months before this painful and solemn duty was performed by the church, they were holding separate meetings, and organized themselves into an independent society, while yet members of the Adams church. If, as the writers give notice, excluded church members "are not *less* our brethren than they were before their separation from their respective churches," the act of exclusion should hereafter be unknown among us as a people, and the disowned should receive aid and comfort from this very catholic proclamation of the writers. I hardly think the excluded members of the Brookfield churches are in perfect fellowship with Elders Maxson, Bailey, and Clarke.

I have no disposition to defame the excluded members of the churches—they are of course good or bad, according to what they do. "By their fruits shall ye know them; ye do not gather grapes of thorns, nor figs of thistles." This is a gospel rule. Luther and Tyndall were excluded church members. Abner Kneeland was also an excluded church member. Bad churches exclude their good members, and good churches exclude their bad ones. The business of the Council is to say which character belongs to the church, and propose a plan of restoration for the wrong. It is a simple question of right and wrong, of order and confusion. Let the Council decide it.

The reflection cast upon the delegates of the Adam's Church by the writers, is uncalled for, as the church acted, not upon the report of her delegates in this matter, but upon the Corresponding Secretary's letter, and the associational record, and probably with one eye upon the Constitution of the Association, made to govern and guard all the churches except those of Jefferson County.

It may be that the council will not succeed, but I hope they will try. Possibly they may share the unenviable praise accorded by the writers alike to the churches, the association, and the former council to the Hounsfield and Adams churches. They certainly know now what they must do to secure their praise. Should the council not come, I believe, from extended means of information, the church will now be sadly disappointed. If they come, she will do all she can to facilitate their task, and pray for their success.

I write for myself, and claim no more right to express the sense of the church than I believe the writers have to express that of the Association. • JAS. SUMMERBELL.

LETTER FROM ELD. WM. M. JONES.

JAFFA, Palestine, Oct. 18, 1854.

To the Editor of the Sabbath Recorder:—

Two numbers of the *Recorder*, Sept. 7th and 14th, came to hand to-day. In that of Sept. 14th, appears a short article entitled "THAT VANDALISM," which assails the character (as it is here understood) of Mrs. Minor, and those engaged with her in the work of missions in this vicinity. As to the character of the man named *Jones*, I have nothing to say, except that the account of his doings by Consul Finn seems to be a very hasty and summary way of doing and disposing of the affair. It is here reported that he has not sold any curiosities or relics. Leaving him to make his own defense, if he chooses, I cannot feel it in my heart to be silent in regard to sister Minor. *She is a very humble, patient, persevering, and prudent laborer in the vineyard of the Lord.* I speak thus after a personal acquaintance of five months. Whatever exceptions persons think to find in her past course, her conduct, self-denial, and zeal, since my acquaintance with her, is enough to redeem and place her character above all suspicion. All her receipts and expenditures are known to the contributors to her benevolent work. Oh, how cruel it seems, to see anything from the American press, and especially from our own Sabbatarian press, disparaging to one so innocent and so useful. I can but believe the insertion of the article in the *Recorder* accidental, which I hope has been speedily repaired. What evidence the editor of the *Observer* has, that "the rest of the persons employed in the so-called Agricultural Mission in Palestine," are not entitled to support, I am at a loss to conceive. I must believe that he is filled with prejudice from the very spirit of his article. "*Convinced against his will!*" Verily, he merits a castigation a hundred fold over that invoked by Consul Finn on the head of Mr. Jones. May the Lord rebuke him. Let us bear in mind, dear brother, that sister Minor is engaged in a good Samaritan work, working with her own hands, and sacrificing her own property, home comforts, and exposing her very life, for the sake of the Gospel. Aside from her nearness to us on account of her Sabbath sentiments, we believe, from what our own eyes have seen, that she is entitled to the confidence and support of Christian people of our own or any other country; and without any fear of blame, or of any consequences or judgment upon ourself, from others, we do most unhesitatingly commend her and her household to the warmest and most cordial regards of all Christian people, and of all well wishers to humanity. The publishing of the article referred to, so far as it bears upon sister Minor, is certainly a great grief to us. As a brother in Christ at the head of a valuable and ably-conducted paper, I trust we shall yet see something from you in reparation of the injury. If your mind is prejudiced against the person or persons in question, I would take this opportunity of disabusing it in their favor. The writer of the article must have some envy in his heart, to hold up in so unfavorable light a lone, innocent female, and traduce her character with that of another. May he repent, for as certain as there is a judgment, Jesus will remember what has been done against one of his innocent ones. "Let her alone, for she hath wrought a good work for me," seem to be the whisperings of the still small voice. Although I have not written specially for publication, you are at liberty to publish the whole or a part of the above. It is at your disposal.

Affectionately and truly yours in Christ.
WM. M. JONES.

Since writing the above I have concluded to ask you to publish the foregoing, not a part, but the whole. Yours, W. M. J.

REVIVAL.

PERSIA, Nov. 19, 1854.

To the Editors of the Sabbath Recorder:

Thinking that it would be interesting to the readers of the *Recorder* to hear of revivals in any part of our beloved Zion, or elsewhere throughout the world, I now proceed to state what the Lord has been doing in this section of the country, by the outpouring of his Holy Spirit, in reviving some of his churches, and in the conversion of many precious souls. This work seemed to commence in a protracted effort among the Methodists in the adjoining town to Persia. The work seemed to spread in other directions, and to make its way into the bounds of the Persia Church. Some few having been brought out in religion, the Persia brethren sent for me to come and administer baptism for them, and labor a season with them. I went to visit them; found the church awake in a good degree in the cause of Christ. The brethren here, in connection with the Methodists, commenced a series of meetings, carried on by the Methodist preachers and myself. The work has been powerful. The meetings have been held over two weeks every evening, with a steady increase of the work of divine grace upon the hearts of the people. The work continues to spread; this little church has been generally revived, and backsliders have come home to their father's house again. I have baptized in this church twelve, since I came here, of whom eleven united with the church. There is a prospect of a number more soon. It is thought that since the commencement of this revival there have been about seventy conversions. The work seems now to be spreading, and our meetings still continue. May the Lord revive his work in all of his churches throughout the world. Last Sabbath three united with the church by letter, and one restored, making fifteen added to the church.

H. P. GREEN.

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THE DESPOTISM OF SLAVERY.—The editors of Putnam's Monthly *Magazine*, not content to have that work a mere repository of love stories and fashion-plates, have lately taken to discussing some of the social and political questions which are uppermost in the minds of the people. So long as they did this without touching upon the subject of slavery, nobody complained. But in a recent number that vexed question was discussed in a frank and manly way. The consequence is, that the Southern papers are down on the *Magazine*. The following extract from the Richmond (Va.) *Inquirer*, is a specimen of the treatment it receives, and a good illustration of the despotism of slavery:—

"Mr. G. P. Putnam is industriously writing down his Magazine at the South. In the last number, he characterizes Slavery in these words: 'From its very nature it is a despotism of force, of law, and of opinion, combined—partially mitigated in practice by humane personal considerations, but in theory absolute. It is administered, for the most part, by the whip; it is sanctioned by legislation; and it admits of no scrutiny or discussion. All that can be said of it, in the regions where it prevails, even by those most deeply interested in its results, must be said in its favor, on pain of peremptory banishment or assassination.' If all Northern periodicals would speak in this spirit, there would be some hope of a Southern literature. We are glad to learn from the booksellers here, that Putnam is rapidly vanishing from the market. The void should be supplied by the *Southern Quarterly Review*, the ablest periodical in the country."

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HEBREW BENEVOLENT SOCIETY.—The 33d anniversary of the Hebrew Benevolent Society was held in New York on the evening of the 22d inst. Several distinguished GENTILES were present who did not scuple to take part with the Jews in making speeches and drinking toasts. Among the toasts was one to the memory of the late Judah Touro, who gave a considerable sum to the benevolent fund of the Society. The Annual Report stated that about two thousand poor and needy Hebrews, from all countries, had been assisted during the past year. The donations made during the anniversary amounted to $3,120.

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HISTORICAL SOCIETY.—The New York Historical Society celebrated its fiftieth anniversary on the 20th of November. An oration by George Bancroft, and a dinner at the Astor House, followed by speeches from a number of distinguished sholars, made up the exercises. Mr. Bancroft's oration was an elaborate exposition of the principles of human progress; and though nearly two hours were occupied in its delievery, it was listened to throughout with unabated interest.

STATE OF THINGS IN LIBERIA.—A correspondent of the N. Y. *Tribune*—for whose intelligence and trustworthiness that paper vouches—gives rather an unfavorable account of the condition of things in Liberia. According to him, there is a vast deficiency of resident physicians to meet the pressing necessities of the emigrants hitherto, who have to be acclimated in unhealthy places, and, failing in that process, die off with pestilential rapidity. The Government is pronounced feeble, and the municipal arrangements worthless. For every mouthful of beef the Liberians get, they are dependent on the natives. There is no regular market. Scarcely any of the people in the city work, but nearly all sit down and depend on living by trade with the natives; and thus, while a few with capital grow rich, most of them live only from hand to mouth. The policy, too, with the natives is condemned. The latter neither attend churches nor schools. One teacher with sixty scholars counts not a single native among them. While African education is wholly neglected, fire-arms are liberally sold to the savages, to destroy, if they choose, the settlers. The town is on the seaboard, and there is no road five miles into the interior. The tribes combined could easily destroy the colony. Among the citations of the writer, is the case of the Morgan Dix, which sailed from Baltimore in 1851 with 151 emigrants, and arrived at Bassa all well, so reported in the *African Repository* for December, 1851, and April, 1852. Of the whole number, but nine are living, the rest having died—sacrificed by sending them to such a climate without necessary sanitary arrangements.

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A DINNER.—The following proclamation sets an example, which is not likely to be so extensively followed as to become a dangerous precedent:—

He that giveth to the poor lendeth to the Lord. A proclamation by Louis Lewisson. In obedience to the dictates of my belief in the blessings of one all-wise God unto Him who dispenseth liberally unto the poor, therefore, I, Louis Lewisson, of the City of Providence, State of Rhode Island and Providence Plantations, do hereby invite indiscriminately of all religions, all poor people to call on the 30th day of November, 1854, beginning at 7 o'clock in the morning and continuing through the whole day, and receive a good, substantial Thanksgiving Dinner, in front of my prosperous bazaar. And I further invite all the poor people who should happen to be sick to send their neighbors, a few weeks previous to Thanksgiving, to my bazaar, and leave the address of such poor sick people, and I will send them a good, substantial Thanksgiving Dinner, by my own express, to relieve them. And I further invite all my work-people who have ever worked for me since I came to Providence to call on me privately, the day previous, and receive a bountiful supply for a Thanksgiving Dinner. LOUIS LEWISSON.

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MEN OF THE RIGHT STAMP.—A writer in the *Baptist Observer* is a little puzzled to know what is the import of this phrase, which has been growing into current use.

"Men of the right stamp. Men of the right stamp. I often hear it said, we want missionaries for this and that destitute association—for this and that destitute field of ministerial labor, but *men of the right stamp* can't he found. Now, what kind of men are the men of the right stamp? Are they such as a brother in a private letter to me described? Says he, 'the man of the right stamp to be a pastor, must have no gray hairs—can show forth a 'high' intellectual 'talent for a very small salary.' He must also possess a good degree of 'a missionary spirit and talent.' And 'to be a first rate pastor, he must take the responsibility of the deacons, and all the church, by doing his own duty and theirs too.'"

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THE LIQUOR LAW IN CONNECTICUT.—Judge Williams, of Connecticut, at a recent Temperance Convention in that State, submitted the following resolutions, which were unanimously passed:—

Resolved, That our confidence in the law "For the Suppression of Intemperance," recently passed, remains undiminished, and its effects, as witnessed by us, and as reported to us, furnish fresh wisdom of its provisions, the duty devolving upon us as Christians, and as patriots, to labor for its continuance and enforcement.

Resolved, That to guard against the assault of those who are enemies of this law, it is incumbent upon the friends of temperance, until they can give us a better, to unite in one firm phalanx to aid in carrying the law into effect, by supporting such officers as will faithfully exert themselves in its execution.

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THANKSGIVING.—The attempt has been made but without success, to get all of the States of the Union to hold their thanksgiving festival on the same day. This year it was held on the 23d inst. in New Jersey, Pennsylvania, Delaware, Maryland, South Carolina, Georgia, Florida, Louisiana, Wisconsin and California. To-day, Nov. 30th, is thanksgiving day in Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, North Carolina, Kentucky, Ohio, Michigan, Indiana, Illinois, and Iowa.

NEW PUBLICATION HOUSE.—Several months ago, a house was purchased in Philadelphia for the use of the General Assembly's Committee of Publication, and its Education and Missionary Associations. The building having been altered and improved to suit the new purpose, was opened with appropriate religious exercises on the 20th inst.

The Committee of Award for the best tract upon "The Scriptural and Political Remedy for the North in the present Crisis on Slavery," not finding among those presented for examination any which they could accept under the terms of the offer, Mr. Thomas Boardman, in view of the fact, renews his offer of the premium of $100 for the best tract on the subject above named, which must be original, not exceed thirty-six pages 12 mo, and be deemed by the judges worthy of publication.

It is stated in the Hartford *Daily Courant*, that the jail in Windham county is to let for a boarding-house! The operation of the new anti-liquor law in Connecticut, it is said, has brought about this result.

RELIGIOUS INTELLIGENCE.

The Baptist Almanac for 1855 states that in 1853 there were in the United States 10,131 Baptist churches, 6,475 ministers, and 808,754 members. These are all regular Baptists. In addition, there are 5,800 Anti-Mission Baptists, 51,775 Free-will Baptists, 2,189 General, 5,351 Seventh-day, 8,000 Tankers, 13,500 Church of God, and 225,000 Reformers. All the New England States are reported to have but 92,008, while Virginia alone has 88,779. The Southern States of Alabama, Georgia, Kentucky, Mississippi, South Carolina, and Tennessee, have 354,975. In the Western States about 75,000 members are reported.

There will be a good sprinkling of clergymen in the Thirty-Fourth Congress. James Meacham, from the First District of Vermont, is a clergyman, and so is Alvah Sabin, from the Third District. Ebenezer Knowlton, from the Third District of Maine, is a Free-Will Baptist preacher. John J. Pearce, elected in the Fifteenth District of Pennsylvania, Robert B. Hall in the First District of Massachusetts, and Mark Trafton, in the Eleventh, are Ministers of the Gospel.

The Rev. Mr. Happer, Macao, China, presents a discouraging aspect of the revolution in progress in that Empire, though threatening to overthrow the Tartar dynasty. He also states that the opium trade has increased from 75,000 chests in 1852 to 100,000 in 1853. The Rev. Mr. Cunningham, of the South Methodist Mission, Shanghae, China, writing independently of the Rev. Mr. Happer, concurs in important respects in the view of the Chinese insurrection.

Rev. J. S. Everett, in remitting to the American Tract Society $1,000 for publications sold in Turkey, says: These are times of war and bloodshed. For the last two days steamers have been constantly bringing down the wounded from the dreadful battle before Sevastopol. Many of those who have fallen—most, indeed—have been supplied with the New Testament; but how opposed the spirit of war to that blessed book!

The French Canadian Missionary Society is doing good service for Christ and souls among our neighbors in French Canada. By the preaching of the Cross, the circulation of Scripture truth, and the Christian training of the young in the Institutes at Pointe Aux Trembles, already more than 800 persons have repudiated the errors and superstitions of Popery, of whom it is believed that a large number have been hopefully converted to Christ.

Intelligence has been received of the death of the Rev. Amos Sutton, D. D., at Cuttack, Aug. 19. He was for thirty years a devoted missionary in India, and was the translator of the Scriptures and other publications in the Orrissa language. In his repeated visits to this country, as well as by his correspondence, he became widely known, and was much beloved.

The receipts of the American Tract Society for the month of October were $26,045, and the grants 6,188,464 pages. The expenditures of the Society, in supporting more than five hundred Colporteurs, and in carrying forward their world-wide operations, are more than $1000 a day, and require large donations from the friends of religious knowledge.

From the fiftieth report of the British and Foreign Bible Society, we learn that the grand total of the receipts of the society, during the past year, was £222,659 5s. 10d.; the number of issues of the year has been 1,367,852 copies of the Bible; and the total issues, since the formation of the society, 27,938,631 copies.

The Catholic Vicar-General of New York, having announced that henceforth the *Freeman's Journal* is to be recognized as the "official paper" of Archbishop Hughes, the editor, in referring to the announcement, intimates that it imposes certain restraints upon him, to which he has hitherto hesitated to submit, but to which he has at length acceded.

A Presbyterian clergyman of Louis Co., Kentucky, states that there are now organized in that State twenty anti-slavery churches, and that there is in that region an increasing demand for anti-slavery preachers.

The Philadelphia *Christian Chronicle* reports revivals in East Kensington, Saltsburgh, Moreland, Mill Creek, and Big Whitby churches, Pennsylvania.

"THE CRAYON."—Under this title, W. J. Stillman and J. Durand propose to publish in New York, commencing the first week in January, 1855, a Weekly Journal devoted to the Graphic Arts, and the Literature related to them. The following is the substance of their prospectus:—

In presenting this new enterprise to the public, the Editors propose to supply a want long felt by those who are interested in Art, of a journal which should advocate its interests—a medium between Art-thinkers and Art-lovers—between those who have studied and desire to instruct, and those who have admired and desire to learn.

In undertaking to fill this vacant field, we promise that with all the power given us, we will endeavor to lead those whom we may influence to the perception of the Highest Beauty, or at least, to the distinguishing the difference between that which *is* beautiful and that which *seems* so; and to prefer that which is true and earnest to that which is only powerful or attractive by display of superficial excellence.

In this work we shall spare no pains to secure the coöperation of the most powerful writers, of whatever country, and particularly that of artists themselves, whose communications possess a practical value the thoughts of mere theorists can never have. Our Foreign Correspondence will be the most complete and valuable we can secure, and will be drawn from all places of interest in an artistic point of view.

Our plan, while it includes essays on all the Representative Arts, will not be limited to the purely instructive development of the Principles of Art, but will be open to its Romance and its Poetic relations, and, incidentally, to the esthetics of Dress, Music, the Drama, and all things wherein Beauty makes daily approach to our unpoetic lives.

Criticism will, in all cases, be placed in the hands of those who, by education as well as by feeling, are qualified to judge in the premises.

THE CRAYON will consist of 16 pages, quarto, printed in handsome type, in three columns, and will be published at $3 per annum, payable in advance.

European News.

We have European news to Nov. 11th.

The news from Sevastopol is to Oct. 29th. There is a report that Fort Constantine and the Quarantine Fort were already razed. This is doubtless an exaggeration. Both those forts were damaged, but not destroyed, by the sea attack, of which we have before had accounts; and that attack, it is expressly stated, had not been renewed. Fort Constantine lies at the mouth of the main bay, on the north side, as the Quarantine Fort lies on the south.

On the evening of the 26th (the day succeeding the engagement at Balaklava, the account of which was received per last steamer) the Russians, 8,000 strong, made a sortie from the town of Sevastopol, as well as from the direction of Balaklava, but were repulsed with great slaughter, one thousand men, it is stated, being left dead upon the field.

The telegraphic dispatches, published in London on the morning of the 7th, state that the town of Sevastopol is a mass of ruins; that the French Chasseurs kill all the artillery-men who show themselves at the embrasures, and that during all the nights showers of balls were poured into the forts, leaving the enemy no possibility of repairing disasters.

The Russian fleet had sought shelter under the buildings alongside the quays, but the allies were about to fire upon them from new batteries with red hot balls.

It is stated that the French have lost 200 men by explosions, &c., while the English loss is under 100 killed and wounded.

As both the British and French forces have been much cut up by disease and losses in engagements, reinforcements are urgently called for, both from England and France, and they are forthcoming. During the past two weeks about 4,000 men have been sent out from England, including among them detachments of regiments which recently left Canada.

It appears very doubtful, after all, whether Austria and Prussia will not have recourse to the bloody arbitrament of arms in the kingdom of Poland. Russia has gathered 200,000 men facing the Austrian frontier, while Austria has embattled along her frontier from Cracow to the Danube 200,000 men, and 25,000 in the Principalities. Both sides show great activity.

A very important piece of intelligence, if true, is that the Prussian Embassador at St. Petersburg has been refused an audience by the Czar.

In Asia, the Russian Gen. Nicholas is reported to have beaten Shamyl, but to what extent is not stated.

The report that Mr. Soulé has been allowed by Napoleon to enter France is confirmed.

Later and Important.

The steamer Baltic, with European dates to Nov. 15th, arrived at New York on the 26th.

From the seat of war in the Crimea, the news is such as to create in England a feeling of anxiety and even of alarm. It is now confessed on all hands, that there is no such superiority as has been claimed on the part of the allied armies over their antagonists; that Sevastopol is stronger, Menchikoff an abler General, and his army far more formidable, than was supposed; and that instead of certain and decisive victory, the French and English now stand exposed to possible failure and disgrace. This feeling is manifested by the very energetic action of both the French and English Governments. Desperate efforts are making to hurry reënforcements to Sevastopol; the United Kingdom is drained of its last soldier; many steamships are taken up as transports; and 50,000 French troops are sent forward, all in the hope of arriving at the scene of action before it shall be too late to take part in the final, decisive struggle.

The particulars are received of the charge of cavalry on the 26th of October, by which such sad havoc was made. It seems that the charge lasted but fifteen minutes, and that only 198 out of 607 returned from it.

On the 5th of November, the Russians attacked the right of the English position before Sevastopol; the struggle lasted all day; and the Russians were repulsed with great loss. English accounts say with the loss of 8000 or 9000 men. At the same time, Gen. Forey was forced to repulse a sortie made by the garrison, and, under his energetic command, the enemy were driven back into the place, with a loss of 1,000 killed and wounded.

The Russian account of this affair is very different. A telegraphic dispatch from St. Petersburg, dated November 12, states that Prince Menchikoff reports to the Emperor, under date the 6th November, from Sevastopol, that on the 5th the garrison made two sorties—one against the right flank, which was successful, and resulted in the capture of one of the enemy's batteries, the guns in which were spiked. There was great loss on both sides. The second sortie was also completely successful; the Russians having spiked fifteen guns. Immediately afterward a French infantry division pursuing the retiring Russians attempted to mount to the assault, but was thrown back with immense loss.

Another Railroad Accident.

A terrible collision occurred on the Harlem Railroad, at the corner of Fifty-eighth-st., early Wednesday morning, Nov. 22d, between a passenger train from White Plains and a freight train from New Haven, the former staving in the rear cars of the freight train, and breaking the legs or otherwise severely injuring about twenty passengers in the train from White Plains. Mr. Charles Stevens, of the Post-Office, who got into the train at Harlem, makes the following statement:—

At Harlem I got into the first passenger car, which was next to the engine, there being no baggage car attached to the train; I took the first seat in the car, and in doing so dispossessed a little boy from Morrisania, whom I took upon my knee. The morning was dark and foggy, day only just beginning to creep up, when I was startled by a sharp whistle from our locomotive; Mr. Cummings, the conductor, on hearing the signal, darted to the brakes and gave just three sharp turns when the two trains came in contact, and instantly the tender came flying through our car, and the next thing I knew I was in the center of the car, among a heap of men and boys, the seats and timbers, and a myriad fragments of the wreck flying in every direction around us. The little boy who sat upon my knee, and a man who sat beside me, both had their legs broken, but I escaped unhurt. I broke a hole through the window and leaped out. I found that our locomotive had run into the rear of the New Haven freight train, and crushed the front car all to pieces, and the rear cars were badly smashed. The people who were not injured, with the assistance of the residents in the vicinity, soon got all of the people out. Cummings, the conductor, and one of the best men on the road, had his legs badly broken; and a number of others were dangerously injured, their legs being broken, and suffering severe wounds and contusions from the flying splinters, and the violent concussion. I believe that, with two exceptions, the parties whose legs were broken were standing upon the platforms of the cars at the time of the smash-up.

Another Collision at Sea.

On Friday evening, Nov. 24th, near Boston, the steamship Canada came in collision with the steamer Ocean, bound from Boston to Hallowell, Me. The Ocean took fire from her stoves being capsized, and afterward one of her boilers exploded. Several lives were lost. The Captain of the Ocean has published an account of the collision, from which we take the following:—

Finding that the Canada was fast coming upon us, and must soon strike us, we hailed her as loud as possible, calling upon them to put their helm hard to port. The lights of the Canada were displayed, but on she came, and those of the crew and passengers who were aware of the perilous condition we were in, manifested the greatest consternation. The Canada seemed to stop a moment before the collision, or at any rate to lessen her speed. I was in the wheel-house with the pilots, and my mate was probably below, when the shock took place; it was indeed awful; the bows of the British steamer struck us just abaft the larboard wheel, cutting a fearful chasm in our side and admitting the water in torrents. I immediately ran below to ascertain the extent of the damage, and to my utter horror perceived that the steamer was sinking, and that she was on fire. I hurried upon deck to give the necessary directions, when the most appalling spectacle met my eyes. Men, women and children were running in all directions, shrieking for aid, and many threw themselves into the sea.

The flames had in a few moments made such a fearful headway, that there was no hope or possibility of checking their progress; and as every thing was dry and combustible, the fire spread with alarming rapidity all over the deck; The flames burning the rigging, interior of the boat, drapery, every thing in fine was a sheet of fire—all but a portion of the deck forward. I saw the perilous condition, and endeavored, to the extent of my ability, to restore and preserve order, and with reasonable success; I ordered the passengers all forward, as that was the only point of safety, and ordered the boats to be lowered instantly, with a view of saving the passengers and crew.

I endeavored to assist the women into the boats first, but in some cases the flames prevented for a few moments, but all who remained, not having leaped overboard, were taken off. I got the starboard life-boat down with great difficulty, but the wooden cover fell upon me, severely bruising my leg and side; I got as many people on board as I possibly could, but in doing so, it was with difficulty that I could keep the boat alongside, for some of those first in, being apprehensive that we were overcrowding it, attempted to shove off, but I retained my hold to the utmost of my strength, having my coat torn off in the attempt. Finally, when as many as could with safety go in the boat were on board, it left us. I jumped into another boat, and we exerted ourselves to the utmost in picking up the poor beings who were struggling in the water. We filled our boat, and put them safely on board a steamer, then returned and resumed our work of picking up others; this we continued till our boat had been filled three times.

All this time the other boats were as busy as our own in picking up persons from the water, and when we had filled our boat for the third time, there was not another human being to be seen; we believed that all had been thus rescued who had not been drowned in leaping overboard at first, and then got on board the Forest City. I believe that the three dead bodies taken up are all who have perished, but it is impossible at this time to say with any degree of certainty.

MORE ASTEROIDS.—A Boston paper says that a letter was recently received by the Director of the Observatory at Cambridge, from M. Leverrier, one of the distinguished *indicators* of the planet Neptune, that on the night of the 28th October two additional asteroids were discovered in Paris by MM. Goldschmidt and Chacornac, for which the names of Pomona and Polymnia have been proposed. These new asteroids are the 32d and 33d now known to exist between Mars and Jupiter, and as 29 of them have been discovered within the last ten years, the whole number of them is perhaps many times greater.

Mr. P. Maxwell, Bank Commissioner of Illinois, publishes a card, stating that every bank of that State under the general banking law, has deposited with the Auditor, in the hand of the Treasurer, good interest paying bonds of the several States, to the full amount of every dollar of its own bills; and all registered money is equally secured, one bank with another. Those that have closed their doors have in no way depreciated the security for their bills;—they are of their full value now—but cannot command specie until the Auditor disposes of their bonds or securities according to law, which is required to be done immediately, at which time due notice will be given and the bills redeemed in specie. No sacrifice should be made on Illinois bank bills whatsoever—not even suspended banks.

Mr. R. A. Witthaus, President of the German Emigrant Society, who has been indefatigable in procuring relief for the poor emigrants wrecked in the New Era on Deal Beach, N. J., acknowledges the receipt of $6,400 from various individuals. He says that, with this sum, 115 of the poor people were relieved with clothing and money to the amount of $40 each. There are still remaining some 25 other passengers, to whose relief the residue of the sum collected will be applied.

SUMMARY.

The Central Ohio railroad has been completed, and the event was duly celebrated at Cincinnati on the evening of Nov. 16th. The officers and delegation of the road, and delegations from Baltimore and Wheeling, were received in Cincinnati and escorted to the Burnet House, where a splendid supper was prepared for them. A large number of the citizens of the last named city were present. Numerous speeches were made, and every-thing passed it off to the satisfaction of all concerned. This road unites the cities of Baltimore and Cincinnati, bringing them within a few hours' distance of each other. It passes through Wheeling, Va., Zanesville and Columbus, Ohio.

A trial was recently held in Indiana, which involved important rights of colored persons. In the case of Obadiah Buckner vs. The Jeffersonville Railroad Company, Judge Bicknell, of the Clark County Circuit, decided that the by-law of said Company, requiring colored persons to produce evidence of their freedom before traveling on their road, is a reasonable one, and that the plaintiff, Buckner, should have complied with it—thus reversing the judgment of a Justice of the Peace, who awarded $20 damages to the plaintiff in consequence of the refusal of the Company to convey him on their cars.

A sad accident occurred on the line of the Flemington Railroad last week, by which several men were very seriously injured, one of whom has since died; and another, who was taken to the Philadelphia Hospital, had his leg so badly crushed that it was thought it would have to be amputated. They were engaged in building a bridge, when the wind blew some heavy timbers that had not been secured off the top of this high structure, and they fell with a tremendous force upon a number of the carpenters at work below.

The propeller Bucephalus, Captain Alexander, bound from Chicago to Buffalo, sunk in Saginaw Bay, during a heavy gale. She lost her rudder, became entirely unmanageable, was beat to pieces in the gale, swamped, and sunk. The crew took to the boats, and the larboard quarter-boat, containing eight men, immediately capsized, and all in it were drowned. The small life-boat, which contained the captain and six others, when near the shore, capsized in the surf, and two of the number were drowned.

J. G. Kohl, the celebrated traveler, has been for several weeks in this country, and proposes to make a thorough examination of all sections of the Union, of course with the design of writing a book. M. Kohl is a German, born in Dresden. He has traveled in all parts of Europe, presenting his observations from time to time, in volumes which have been unusually popular, running large editions through nearly all the continental languages.

We noticed the other day at Savery's dining-room, Beekman-st., N. Y., the half of a small cheese-pumpkin, which was entirely sound, but on cutting it open, the cavity was found to be full of sprouts and green leaves, from a dozen or more seeds which had vegetated. The sprouting of the seeds is quite a phenomenon, but it is a still greater one how the leaves obtained the green color without light, except what penetrated the sides of the pumpkin.

On Sunday evening last, (says the Cincinnati *Commercial* of Nov. 17th,) a colored woman, named Jane Moore, of this city, was called to her door, knocked down, placed in a carriage, and lodged in jail in Covington, on the pretense that she was a fugitive slave, owned in Maysville, Ky. The woman was taken by some of her friends before Mayor Foley, of Covington, and her freedom established.

A Cincinnati paper of Nov. 17th says:—One night last week, several men from Kentucky, guided and aided by an Ohioan, kidnapped a young negress near Georgetown, Ohio, and conveyed her to Maysville, where they kept her concealed for two days, when she made her escape, and gave information which led to the arrest of three brothers, named Henry, Lewis, and Allen Young, who were committed to jail to await trial.

From the Report of the Association for Bettering the Condition of the New York Poor, we learn that during the past year, the Association has brought many vagrant children into public and Sabbath-schools; it has relieved 5,977 families, and 26,896 persons, and made 28,142 visits. The increase of relief upon the previous year is 9 per cent.; the increase of receipts is $4,000.

An Indian Council is to be held at the North Fork of Canadian on the first Monday in December, on the invitation of the Cherokees. The Choctaws, Chickasaws, Creeks, and Seminoles, are expected to be present, and the object of the Convention is to protest against the bill introduced by Senator Johnson, at the last session of Congress, to create the Territories of Cha-lo-kee, Cha-ta, and Mus-co-gee.

A dispatch dated Utica, Saturday, Nov. 25, 1854, says: The Globe Mills Cotton Manufactory, of this City, was sold to-day at auction for $40,000, and was bought in by J. C. Bailey, Esq, formerly one of its directors. These mills were built five years ago at a cost of $100,000. We understand that a new company is to be formed, for the purpose of carrying them on.

Mr. DeCueto, the Spanish Minister, was seriously injured by the running away of a pair of spirited horses, at Washington, on Thursday last, Nov. 23. The injury is supposed to be an internal one in the head. On Friday, a considerable quantity of blood was taken from his head with leeches. He had previously bled considerably from the ears.

The *Oregonian* states that T. G. Robinson returned recently from a visit to the east fork of Lewis river. Mr. R. has brought with him some fine specimens of gold, which he obtained by pan-washing, only one day's ride, from Vancouver. Quite a number of miners are at work, many making from $2 to $3 per day.

A new invention, or rather application of a small padlock, with the owner's name engraved thereon, has been contrived, which can be affixed to an umbrella in such a way that it cannot be taken off, nor the umbrella opened.

We learn from Indiana, that the bank-note excitement is subsiding. The Auditor is canceling about $50,000 per day, giving State Bonds for them, and the aggregate circulation of the free banks is reduced below four millions.

A very important decision was made in the Superior Court, New York, last week, by Judge Hoffman, in the case of Ketchum, Rogers & Bement, vs. the Bank of Commerce. The Court decided, in effect, that the New Haven Railroad Co. are responsible for the stock over-issued by Schuyler; that the fraudulent stock was just as valuable as the genuine stock.

The Erie Railroad last week brought to this City ten thousand seven hundred and forty-three live hogs. These are butchered in this city, the hams cured for retail here, and the lard and portions of the fat meat are rendered, and heads, feet and ribs, back-bones and livers, are sold to eat fresh. Lean parts, including a good many of the shoulders, are cut into sausage meat.

The Cleveland *Leader* says that there is to be a grand Railroad Convention in that city on the 28th Nov. The four great Eastern Railroads will be represented, namely: The New York and Erie, the New York Central, the Pennsylvania Central, and the Baltimore and Ohio. The object of the meeting is to talk about increased tariffs and fewer dead-heads.

On Monday morning, Nov. 20th, the spacious structure on Broadway, near Bowling Green, New York, known as Judson's Hotel, was entirely destroyed by fire. The hotel was pretty well filled with guests and boarders, nearly all of whom lost thier baggage and other valuables. The total loss is estimated at about $80,000. As far as it is known, all the occupants escaped.

The City Inspector reports but 356 deaths in New York last week, the smallest number since March. Of these, 204 were under 10; 45 died from consumption, 2 of cholera, 29 of convulsions, 7 of bronchitis, 17 of inflammation of the lungs, 10 of diarrhea, 10 of dysentery, 8 of congestion of the brain, 14 of scarlet fever, 13 of marasmus, and 30 of dropsical complaints.

On Friday night, Nov. 18th, there men robbed the Windham Co. Bank, Ct., of $22,000, seven thousand in specie, and the balance in bills. The next night they were arrested just as they were going aboard the steamboat at Allyn's Point, and $20,000 of the money was recovered.

A riot occurred in Williamsburg on election day, which resulted in the death of two men. The case has been examined by the Coroner, three men indicted as principals in the murder, and more than twenty others as accessories.

The last mail from California brings intelligence that the Supreme Court of that State has decided that the Chinese fall under the meaning of a clause of the Constitution of California, which says that no black or mulatto persons shall be allowed to give evidence in favor of or against a white person.

One week later news from California, and over $1,500,000 in gold, was received in New York, by the steamer George Law, on the 24th inst. The news is of little interest.

New York Markets—November 27, 1854.

Ashes—Pearls 6 31 a 6 44; Pots 6 75 a 6 87.

Flour and Meal—Flour 8 37 a 8 75 for common to good State, 8 87 a 9 37 for Michigan, Indiana, and Ohio, 10 75 a 11 62 for extra Genesee. Rye Flour 6 75 a 7 50. Corn Meal 4 62 a 4 87. Buckwheat Flour 4 12 a 4 37.

Grain—Wheat is held so much above the views o shippers, that there are few transactions; a lot of white Michigan brought 2 31. Rye 1 35. Barley 1 32 a 1 40. Oats 52 a 59c. for State and Western. Corn 93 a 94c. for Western mixed.

Provisions—Pork 11 37 for prime, 12 50 for mess. Beef 5 50 a 7 00 for country prime, 8 00 a 10 50 for country mess. Dressed Hogs 6 a 6½c. Lard 9½ a 9¾c. for new Western. Butter 12 a 20c. for Ohio, 20 a 24c. for State. Cheese 10 a 11c.

Lumber—17 00 for Eastern Spruce and Pine.

LETTERS.

N V Hull, Rowse Babcock, S S Griswold, L Jones, C R Burdick, James Hubbard, A A Crandall, E C Hydorn, Varnum Hull, J L Spencer, S Cookman, David Coon, Wm G Quibell, L M Cottrell, D C Green, Wm F Randolph, L G Maxson, H P Green.

RECEIPTS.

FOR THE SABBATH RECORDER:

E G Potter, Scott	$2 00	to vol. 11	No. 52
H Lee Burdick "	2 00	11	52
D A Babcock "	2 00	11	52
A D C Barber "	2 00	11	52
J Barber, 2d "	2 00	11	52
Daniel Babcock "	1 00	11	26
J B Richardson "	1 25	10	52
Clarke S Potter "	2 00	10	52
Luther Sherman, East Wilson	4 50	11	52
Judah Simons "	2 00	11	52
Simon B Crandall "	2 00	11	26
Joseph N Clarke, Oxford	1 00	11	52
Thomas Holmes "	1 00	11	52
David Coon, DeRuyter	2 00	11	52
Wm G Quibell, Adams Center	1 00	12	18
Henry P Green, Little Genesee	2 00	11	52
P A LaDue, Plainfield, N J	2 00	11	52
Geo S Barber, English Prairie, Ill	2 00	11	52
Clarke Needham, Milton, Wis	2 00	11	39
Miss E C Hydorn, Condersport, Pa	2 00	12	25
Jonathan Boss, Rockville, R I	2 00	11	52
Paul Babcock, Westerly, R I	2 00	11	52
J T Thurston "	2 00	11	52
Wm Stillman "	2 00	11	52
Phebe Wilcox "	2 00	11	52
Isaac C Burdick "	2 00	11	52
Wm Greenman "	2 00	11	52
Elias Saunders "	2 00	11	52
Henry C Burdick "	6 00	11	52
Wm Battan, Lost Creek, Va	3 00	12	26
Eli Bond "	2 00	11	52
David C Green, Peoria, Ill	2 00	11	52
Mrs Polly Goodrich, Milton, Wis	2 00	10	52
Christopher Vincent "	2 00	10	52
Ira Ayars "	2 00	10	52
Wm P Stillman "	2 00	10	52
Ezra Goodrich "	5 00	12	36
Horace G Hamilton "	6 00	10	52
Christopher N Saunders "	2 00	10	52
Nathan Maryatt "	1 75	10	52
Jehiel Taylor "	4 00	11	13
Joseph Davis "	5 00	12	26
Frederick Buten "	3 00	11	52
James M Saunders "	2 00	11	52
Nathan Maxson "	2 00	11	52
E B Rogers "	2 00	11	52
Joel Jones "	2 00	11	52
Ezekiel P Frink "	2 00	11	52
Sylvanus C Maxson "	2 00	12	24
Fitch Brown "	2 00	11	52
Ellery Babcock, Albion, Wis	5 00	11	52
Nathan C Williams "	3 00	11	26
Norman Palmer "	2 00	10	52
Duty J Green "	2 00	11	52
George Buten, Utica, Wis	3 00	11	52
E M Crandall "	2 00	11	39
O P Hull, Walworth, Wis	2 00	10	52
Grove D Clarke "	2 00	11	52
Joseph Crumb "	50	10	52
Ezra G Buten, Teotsa, Wis	5 00	10	52
Isaac W Humphrey "	4 00	10	52
Janesville, Rock Co, Wis	14 50	10	52
Joseph Lawton Jr, Edgarton, Wis	2 00	12	24
E F Wilson, Elmwood, Ill	1 00	11	52
Henry Ernst, Peoriaville, Ill	2 00	12	24
Anthony Hakes, Southampton, Ill	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Henry Ernst, Peoriaville, Ill 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Paul Babcock	$1 00	Nathan Maxson	$1 00
Wm Stillman	1 00	P A LaDue	3 00
Silas Greenman	1 00	Delos C Burdick	3 00
Isaac C Burdick	1 00		

WILLIAM M. ROGERS, Treasurer.

Proclamation,

By Horatio Seymour, Governor of the State of New York.

An acknowledgement of our dependence upon God, and of our obligations to him, is at all times the duty of a Christian people. But when the Almighty has again crowned the year with his goodness, and we are enjoying the gathered fruits of his bounty, it is eminently fitting that we should offer the sacrifice of praise and thanksgiving.

I therefore appoint Thursday, the 30th day of November, for this appropriate service; and invite the citizens of the State to assemble on that day, in their respective places of worship, to present their acknowledgments to the Parent of the Universe for his multiplied mercies. And with our thanksgiving let us mingle prayers for a continuance of the numberless blessings we, as a people, enjoy, remembering that his wisdom alone can rightly direct, his power support, and his goodness give strength and security.

In witness whereof I have hereunto subscribed my name and affixed the privy seal of the State at [L. S.] the city of Albany, this tenth day of November, one thousand eight hundred and fifty four.

HORATIO SEYMOUR.

By the Governor: H. W. De Puy, Private Secretary.

MARRIED.

At Lost Creek, Va., Oct. 20th, by Eld. Sam'l Davis, Deacon WILLIAM KENEDAY to Miss BELINDY DAVIS, of Lost Creek.

In Greenmanville, Nov. 8th, by Eld. S. S. Griswold, WILLIAM A. CRUMB, of Groton, to MARY J. GARSIDE, of Stonington.

Nov. 16, by Eld. V. Hull, Mr. HORATIO W. MAXSON, of Dane Co., Wis., to Miss SARAH C. CARR, of Milton, Rock Co., Wis.

In this City, on Sunday evening, Nov. 19, by Rev. Mr. Hiscox, Mr. EDMUND STILLMAN to Miss ELIZA D. BURDICK, both of Westerly, R. I.

In Crossingville, Pa., Nov. 18th, by Eld. A. A. F. Randolph, Mr. T. BRANETT, of Alfred, N. Y., to Miss E. B. STELLE, daughter of Deacon Stelle, of the first-named place.

DIED.

In Fayette Co., Pa., September 22, 1854, MARIA E. DAVID, in the 45th year of her age, after suffering more than one year of scrofula. About a week before her death, she said she had given up all the things of this world, and that she had a strong hope that her soul would be received in heaven. Before she died, her friends thought she was gone, but she revived, and said that the Lord had received her soul, that she was willing to go, and felt no more pain. She has left an aged father, and a large circle of relatives, to lament her loss, which is, however, greatly relieved by a very satisfactory evidence that she sleeps in Jesus.

In Milton, Rock Co., Wis., September 24th, of inflammation of the bowels, CARRIE HELEN, only daughter of Orbenzer and Esther Allen, aged 2 months and 6 days.

Ere sin could blight or sorrow fade,
Death timely came, with friendly care,
The opening flower to heaven conveyed,
And bade it bloom forever there. A. E. A.

In Harmony, Rock Co., Wis., Oct. 28th, 1851, WILLET N. MAXSON, aged 44 years, 5 months, and 5 days. Bro. Maxson died in strong expectation of a blessed immortality beyond the grave, giving glory to God for the hope of the gospel.

V. H.

In Johnstown, Rock Co., Wis., Nov. 11, 1854, D. F. N. WILLIAMS, only son of Eveline and Hiram Williams, aged 11 months.

In New York, on Friday morning, Nov. 24th, LYDIA K., wife of Alanson Pratt, aged 27 years.

Quarterly Meeting.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church in Waterford, Ct., commencing on Sixth-day evening, Dec. 1st, 1854, at 6½ o'clock, and continuing through Sabbath day and Sunday. Opening discourse by Eld. O. M. Lewis.

P. L. BERRY, Committee.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had.

E. R. CLARKE, Sec. of Board.

Saddler and Harness-Maker Wanted.

THE subscriber wishes to employ a journeyman saddler and harness-maker; also, a boy desirous of learning the trade. Those who keep the Sabbath would be preferred.

P. L. BERRY,
New London, Ct.

23-3t

Mountain Glen Water Cure and Summer Retreat,

For the Reception of Patients and Boarders,

PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M., connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.

Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M.

JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th and 31st-sts.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Miscellaneous.

How Statues are Made—The Greek Slave.

George H. Calvert, through the *Literary World,* gives the following interesting account of the process of manufacturing statues, in a notice of Powers' "Greek Slave:"—

The Greek Slave is the second ideal work of the American sculptor, Hiram Powers—the Eve being his first. The clay model was begun and finished in the summer and autumn of 1842. American sculptors having been hitherto obliged to work abroad, but few of our citizens have had opportunities of witnessing the labors of the studio; acceptable, therefore, will be some explanation of the several processes through which a work in sculpture must pass, ere the artist can present his conception smoothly embodied in marble. The visitors to the 'Slave' will thus be made acquainted with the bodily birth and growth of the wonderful creation that stands before them in dazzling beauty.

The conception being matured in the artist's mind, the first step in the process of giving form to it, is to erect, on a firm pedestal, a skeleton of iron, whose height, breadth, and limbs, are determined by the size and shape of the proposed statue. In this case it would be above five feet high, with branches, first at the shoulders, running down forward for the arms, then at the hips, to support the large mass of clay in the trunk, and thence divided in two for the legs. About this strong simple frame is now roughly built, with wet clay, the pre-determined image. Rapidly is this moulded into an approximation to the human form; and when the trunk, head, and limbs have been definitely shaped, then begins the close labor of the mind. The living models are summoned, and by their aid the surface is wrought to its last stage of finish. With these breathing figures before him, and through his precise knowledge of the form and expression of every part of the human body, obtained from the study of nature and his own deep artistic intuitions, the clay under his hand gradually grew into life, as it assumed the elastic, vital look, which no mere anatomical knowledge or craft can give, but which is imparted by the genial sympathy with nature's living forms in alliance with a warm sensibility to the beautiful, qualities which crown and render effectual the other less elevated endowments for art. Thus, by the most minute manual labor, directed by those high and refined mental gifts, the clay model of the 'Slave' was wrought out; and here the artist's work ended; the creation was complete. The processes whereby it was now to be transferred to marble, though of a delicate, difficult kind, and requiring labor and time, are purely mechanical, and are performed, under the artist's direction, by uninspired hands.

In order that the soft clay image be transformed into a harder substance without suffering the slightest change in its surface, a mould is applied to it, in the same way and with the same material as when a cast is taken of the living face or head, by means of semi-liquid plaster of Paris. The clay figure is entirely covered with this substance from one to two or more inches thick, provision being made for taking off the arms and for splitting the trunk after the plaster shall have hardened. The clay is then all taken out, the hollow mould is cleaned, and then refilled with semi-liquid plaster of Paris. When this, which now occupies entirely and minutely the place of the clay, has in its turn become hardened, the outside crust of plaster is broken from it, and then is laid bare an exact fac simile of the original clay figure in hard, smooth plaster of Paris, capable of bearing the usage of the studio, and of receiving the many marks that are to guide the marble-cutters, whose work now begins.

First comes the blocker-out, with his heavy mallet and coarse chisel, under whose rough blows the white block soon begins to grow into a rude likeness of humanity. Then a finer workman, who loosens more of the folds that overlay the beaming image that the artist is bent on disclosing from the centre of the marble. And, finally, the artist himself, or, as in this case, a refined-worker, schooled under the eye of Powers, gives the finishing touches, reproducing, with unsurpassed accuracy, in the transparent, pure marble, every swell and indentation, and minutest curve, all the countless delicacies of detail, the which, combined with and forming grand sweeping lines, characterize the original as moulded in clay by the hand of Powers.

Steam Farming.

If it is pleasant to see that this wonder-working power can bring landlords and mill-owners into social intercourse, honorable to both sides, it is not less remarkable, that it bids fair ere long to merge the two great classes in the one class of manufacturers. In one aspect it is exalting the present manufacturers to a level with the lords of the soil; in the other it is converting the landlords themselves into master manufacturers, and their farms into manufactories. The day after Mr. Salt's princely *fete,* Mr. Mechi was the invited guest of the Herts Agricultural Association. An earl, and a baron, and so forth, were assembled, in expectation of the speech of the day from a London tradesman; one who had made an irruption from the counter, (with wealth amassed there,) into the broad acres of the territorial aristocracy. Nor did the guest disappoint the nobility and squires who had invited him, and invited him evidently to stimulate their own tenants. He dealt out wholesome suggestions to landlords with large estates, complaining of want of capital to improve, honestly advising them to sell part of their land, and improve the rest with the money. He rebuked tenants, who, clinging to the old ways, grudged the landlord a fair interest for the money he had laid out; but the burden of his speech was steam.

The amount of steam power in any agricultural district he took as the test of its condition. People thought him crazy when he first put up a steam engine; but now, two makers in the village had more than they could do to supply the neighborhood fast enough. Lincolnshire and Norfolk farmers have, some of them, one, two, and even three engines on a farm! Herts had but made a beginning; he was sure they would soon get deeper into it. But the grand agricultural achievement of steam is yet to come. Its advent is nigh. Mr. Mechi is now building an engine at a cost of £200, which is to plough the land, and do almost everything besides. A Canadian engineer, neglected in his own province, is working at Tiptree, under Mr. Mechi's patronage. Soon the implement is to be ready which is to revolutionize British agriculture, to enable farmers to plough twelve inches deep, instead of five inches, and to benefit agriculture to the tune of ten millions of pounds per annum! What are all the Budgets of rival Chancellors of the Exchequer to this? His guests, the gentlemen of the top boots and gaiters at least, were withheld, either by utter blank astonishment, or by not having heard so much Latin, from exclaiming Credat Judaus Apella! However, the sober truth remains, that we have now farms in which steam does all the fixed machinery work—that such farms are increasing in number, and that machinery of every kind is so rapidly extending, that the farm is fast assimilating to the manufactory; and that the farmer and his laborers bid fair, in another generation, to equal in intelligence their brethren of the town. [English Paper.

Scene in the Life of a Slaver.

In looking over Brantz Mayer's work, entitled "Capt. Canot, or Twenty Years of an African Slaver," we find (says the *Watchman and Reflector,*) that the adventurous Italian sailed from Havana on his first voyage to the coast on the 2d of September, 1826. The schooner was commanded by a Minorean, and the crew was composed of twenty-one scamps—the refuse of the press-gang and jail-birds—Spaniards, Portuguese, Frenchmen, and mongrels. Of this motley crowd Canot was third officer. After various fortunes they reached the mouth of the Rio Ponga, and the captain and four of the crew went ashore for a pilot, but did not return. In the evening Canot learned that an attempt had been made to shoot the captain by those who accompanied him, and that a conspiracy had been formed among the crew to seize the schooner. Having ascertained that the armory had been forced, and several pistols and cutlasses abstracted, he took measures to counteract their plans. The following extract will show how he succeeded:

"Preparations had undoubtedly been made to assassinate us. As night drew on, my judgment, as well as *nervousness,* convinced me that the darkness would not pass without a murderous attempt. There was an unusual silence. On reaching port, there is commonly fun and merriment among crews; but the usual song and the invariable guitar were omitted from the evening's entertainment. I searched the deck carefully, yet but two mariners were found above the hatches, apparently asleep. Inasmuch as I was only a subordinate officer, I could not command, nor had I any confidence in the nerve or judgment of the chief-mate, if I trusted my information to him. Still I deemed it a duty to tell him the story, as well as my discovery about the missing arms. Accordingly, I called the first officer, boatswain and cook, as quietly as possible, into the cabin; leaving our English cabin-boy to watch in the companion-way. Here I imparted our danger, and asked their assistance *in striking the first blow.* My plan was to secure the crew and give them battle. The mate, as I expected, shrank like a girl, declining any step till the captain returned. The cook and boatswain, however, silently approved my movements; so that we counseled our cowardly comrade to remain below, while we assumed the responsibility and risk of the enterprise.

I may have been rather rash, but I resolved to begin the rescue by shooting down like a dog, and without a word, the notorious Cuban convict who had attempted the captain's life. This, I thought, would strike panic into the mutineers—and end the mutiny in the most bloodless way. Drawing a pair of large horse-pistols from beneath the captain's pillow, and examining the load, I ordered the cook and boatswain to follow me to the deck. But the craven officer would not quit his hold on my person. He besought me not to commit murder. He clung to me with the panting fear and grasp of a woman. He begged me, with every term of endearment, to desist; and, in the midst of the scuffle to shake him off, one of the pistols accidentally exploded. A moment after, my vigilant watch-boy screamed from the starboard a warning "look out," and, peering forward in the blinding darkness as I emerged from the lighted cabin, I beheld the stalwart form of the ringleader brandishing a cutlass within a stride of me. I aimed and fired. We both fell; the mutineer with two balls in his abdomen, and I from the recoil of an over-charged pistol.

My face was cut, and my eye injured by the concussion; but as neither combatant was deprived of consciousness, in a moment we were both on our feet. The Spanish felon, however, pressed his hand on his bowels, and rushed forward, exclaiming he was slain; but, in his descent to the forecastle he was stabbed in the shoulder with a bayonet by the boatswain, whose vigorous blow drove the weapon with such tremendous force that it could hardly be withdrawn from the scoundrel's carcass.

I said I was up in a minute, and, feeling my face with my hand, I perceived a quantity of blood on my cheek, around which I hastily tied a handkerchief below my eyes. I then rushed to the arm-chest. At that moment the crack of a pistol, and a sharp, boyish cry, told me that my pet was wounded beside me. I laid him behind the hatchway and returned to the charge. By this time I was blind with rage, and fought, it seems, like a *madman.* I confess that I have no personal recollection whatever of the following events, and only learned them from the subsequent report of the cook and boatswain.

I stood, they said, over the arm-chest like one spell-bound. My eyes were fixed on the forecastle; and as head after head loomed out of the darkness above the hatch, I discharged carbine after carbine at the mark. Everything that moved fell by my aim. As I fired the weapons, I flung them away to grasp fresh ones; and, when the battle was over, the cook aroused me from my mad stupor, still groping wildly for arms in the emptied chest.

As the smoke cleared off, the fore part of our schooner seemed utterly deserted; yet we found two men dead, one in mortal agony on the deck, while the ringleader and colleague were gasping in the forecastle. Six pistols had been fired against us from forward, but, strange to say, the only efficient ball was the one that struck my English boy's leg.

When I came to my senses, my first question was for the gallant boatswain, who, being unarmed on the forecastle when the unexpected discharge took place, and seeing no chance of escape from my murderous carbines, took refuge over the bows.

Our cabin-boy was soon quieted. The mutineers needed but little care for their helpless wounds, while the felon chief, like all such wretches, died in an agony of despicable fear, shrieking for pardon. My shriving of his sins was a speedy rite!

Such was my *first* night in Africa.

From the Scientific American.

The Magnet and Cold.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystalized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate by the changeable position of the magnetic poles. The magnetic variation or declination of the needle is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us, at present, to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question.

Armament of a Ship-of-War—The Montebello.

The journal *France Maritime,* has treated with much ability all the scientific as well as practical questions connected with the fitting of ships of war for sea, and furnished very instructive articles for those interested in ship building and naval warfare. Lately it gave a full account of the armament of the Montebello, a 120-gun ship, which we give in translation:—

"The armament of a man-of-war is one of the most difficult tasks. The naval officer has not only to plan how to store away in the most convenient manner the various objects of armament and the provisions, but he has also to distribute them in such a manner that their weight will correspond properly with the displacement of the water, without injury to the speed-management of the ship, and to provide for sufficient room to work the guns. To obtain these desirable results, many changes have been introduced in the arrangement of the Montebello. The iron ballast has been diminished, in order that the centre of gravity may not fall too low. The guns of the upper and quarter-decks are no longer fore and aft as formerly, whereby the bow and stern were overloaded. They are also removed from between the shrouds, where they could not be worked properly. The guns are placed now mid-ships. Before the year 1815, such ships had 132 guns; this number is now reduced to 120, and nevertheless the actual force of the ship is not diminished. The whole arrangement is better, gives more room for communicating with one part of the ship from another; the crew, consisting of 1089 men, are able to come on deck much easier when required for manœuvering and boarding. The hospital has been placed and arranged with philanthropic care; the sick have their own kitchen and dispensary near by. The stowage in the hold has been rendered more simple and regular by the introduction of sheet-iron chests, and by the adoption of chain cables instead of hempen ones. All the store-rooms are placed in the hold. The storage of such a quantity of divers articles in that narrow space called the general magazine, is truly a masterpiece of order and skill. The hold contains provisions for six months, with a reserve-supply for another six months; water for 135 days. Battle being the purpose of the armament of a man-of-war, all that belongs to it must be disposed in such a manner that no impediment and interruption will occur during the engagement. The passages between the powder-magazines must be so arranged that no interruption or disorder in the distribution of munitions to the different batteries can occur; neither must the removal of the wounded from the decks down the hold meet with any delay. The Montebello is 196 feet long, and but 50 feet beam. She carries 120 guns, of which 32 are of the calibre of thirty-six, 34 of twenty-four, 34 of eighteen, and 20 carronades of thirty-six. She can pour out at once 3300 lbs. of iron. The crew is composed of 1089 men. The supply of provisions for six months for the crew consists in: 158,122 pounds of biscuit; 61,060 pounds of flour; 49,484 pounds of salt meat; 61,120 pounds of dried vegetables, rice, cheese, etc.; 134,652 quarts of wine; 4390 of brandy; 67,722 pounds of coal; 140 cords of wood; and 367,000 quarts of water, at the rate of 25 quarts per day for each man; 9840 cannon-balls, and 160 packages of grape-shot of different calibre; 61,500 pounds of powder, etc. The whole contents of the Montebello amount to 2730 tons, and yet there is everywhere space, air, and light; 1089 men live, move, and manage 120 guns as easily as on the Champ de Mars. The surface of the sails offered to the wind is 5601 square yards.

The following dimensions and materials are employed in the construction of a three-decker: The length of the keel is 180 feet; the whole construction requires 113,000 cubic feet of wood, at 6 francs the foot. The width is about 52 feet, the depth 25. The three batteries are armed with guns of different calibre, as in the Montebello. The main-mast is 120 feet high, and measures 9 or 10 feet in circumference; it weighs 40,000 to 42,000 pounds. The main-top-mast that rises above the main-mast is 72 feet high, and, with the gallant-mast, the main-mast measures 250 feet. (The towers of Notre Dame are only 200 feet high.) The main-yard has 115 feet. The vessel must have a crew of 1000 to 1200 men, and may carry, beside, 500 or 600 soldiers.

The construction of such a ship requires 140,000 pounds of iron of all kinds; 56,000 pounds of copper in bars and nails; copper, for sheathing, 5000 pounds; whole amount of copper, 90,000 pounds; iron nails, 1000 pounds; rolled lead, 6500; tow, 49,000; pitch, 15,000; tar, 9000. The sails require 31,500 yards of canvas; the vessel having commonly two sets of sails, that amount is doubled. The great flag requires 270 yards of stuff; the ship requires 7000 tons of iron for ballast; and under sail and perfectly equipped, weighs over one thousand million pounds."

Lucky Forethought of a Boy.

We mentioned a few days since (says the Baltimore *American,*) the burning of the Tunnel Bridge, on the Baltimore and Susquehanna Railroad, about five miles south of York, and since learn that the conflagration came very near being followed by one of the most terrible disasters that has lately occurred in railroad travel. It is supposed that the bridge took fire from the freight train, which passed about 7 1-2 o'clock in the morning, and the structure was totally enveloped in flames before it was discovered by the residents in the vicinity. At about 9 o'clock the frame work of the bridge fell through, and among the spectators, some twenty in number, was a little boy about twelve years of age, named Eli Rheem, who, remembering that the express passenger train was then about due from York, started off at the top of his speed to endeavor to stop the train, which he knew must be close at hand. As soon as he reached the curve, about 200 yards from the bridge, he observed the train coming on at full speed, and fearing that he would be unable to stop them unless by the use of extraordinary means, the noble little fellow took his position on the track, and running toward the approaching train with his hands raised, caught the attention of the engineer, who immediately reversed his engine, and stopped within four hundred yards of impending destruction, the piers being some twenty feet from the rocky bed below, and the gap some sixty feet wide. Had the boy not placed himself on the track, he would doubtless have failed in his noble effort, as the engineers are so often cheated by mischievous boys on the route that they seldom pay any attention to them. Even when he stopped, he thought that he had been cheated by a youngster with more daring than his associates, and was surprised to see the little flaxen-headed fellow stand his ground, and endeavoring to recover his lost breath to answer his question as to the cause of his interruption. We learn that the passengers, when they ascertained the cause of the stoppage of the train, and viewed the precipice over which they were near being dashed, liberally rewarded the boy for his presence of mind and daring, and that the Board of Directors, at their meeting yesterday, appropriated $100 as an additional recompense. Eli Rheem, a boy but twelve years of age, was the only one of twenty persons present, most of them men, who had forethought sufficient for the occasion.

Hair and Feathers.

The business which is carried on in these familiar and seemingly insignificant substances, of which our beds and cushions are mostly made, is a great branch of trade. The *Journal of Commerce* says that the local trade of New York, in these two articles, is about $3,000,000. The firm which is most largely engaged in it consume annually $700,000 worth of hair and $1,000,000 worth of feathers. The feathers are purchased in the markets of Russia and South-America, and the hair, or at least a large portion of it, once floated gracefully to the breeze in the shape of the manes or tails of the wild horses of the South-American pampas. Immense numbers of these horses are killed annually for their hair, hides, and fat. The latter substance, upon its arrival in New York, is transmuted into soap, and is doubtless often admired for its aroma and variegated colors. The *Journal of Commerce* says the process of preparing the hair is as follows: From the bales it is thrown into a "picker," making 800 revolutions per minute. After being thoroughly picked, it is twisted into ropes by machinery. This is done for the purpose of making it curl. It is next put into vats and boiled, for the purpose of cleansing it, after which it is thoroughly dried in an oven. The ropes of hair are then picked to pieces, and the hair is ready for use.

Vegetable Mechanics.

There is a remarkable tree on the farm of the late Hon. Olney Ballou, of Cumberland, R. I., which is an emblem of himself in his struggles against the obstacles of life. An old elm standing near a mass of rocks died. A young elm then appeared in a fissure of this rock, casting down its slender roots, and in twenty or thirty years it has become a foot and a half in diameter. Its roots have penetrated into and under the rock, and have lifted and thrown off about seven tons of it, and have loosened and partly lifted ten tons more, which in a few years will be separated from the mass. The roots, to bear the immense pressure upon them, have become changed from the ordinary appearance, and have a tough casing which may be compared to the skin of an alligator. The provisions thus made by nature for the growth of the tree under such difficult circumstances, furnish a striking specimen of what might be called vegetable mechanics.

Protecting Clover Hay-stacks.—Josiah Lackey writes to the Iowa *Farmer,* that he has tried to preserve clover-hay from the effects of the weather in the following manner, and found that it answered as well as if the hay had been put in a barn. Clover-hay put up in ordinary mode, like Timothy, is apt to get musty and unpalatable, but put up in the mode recommended, it comes out good and sweet. He says: "When the stack, which is commenced the usual way, is raised to about one-half its destined height, the ends of long wheat or rye straw are placed just on the edge of the stack, so that when the next layer of hay is placed upon it, the principal length of the straw will droop over the sides of the stack. Following this plan until the stack is finished, a complete and impervious covering is furnished to the hay, that will keep it nearly as well as the best barn. I think that the long cane-grass that grows in the sloughs of this country will answer a much better purpose, the straw being longer, and will turn quite as well."

A Chapter on Marriage.

Marry not a man who thinks woman's only duty is to make his shirts and cook his dinners. Such a man would make his wife a slave.

Marry not a man who is too proud to acknowledge woman's equality, for that man is a tyrant, and would make a scold or a nobody of his wife.

Marry not a man who thinks himself one of the superiors of creation, for that man's brain lies too much in the back of his head.

Marry not a man who thinks it is a woman's privilege to learn of her husband at home, for that is not the man to teach you; your life would be one of hopeless ignorance.

Marry not a man who is fortune hunting; for the money once obtained, you would be a secondary consideration; taken because the money could not come without you.

Marry not a man who, in his intercourse with men, speaks sneeringly and vulgarly of women, for that man's love would be a kind to be despised and loathed by the virtuous.

Marry not a man who seeks for amusement where his sisters are excluded, for that man's associations are low, his ideas of purity limited, and himself not worthy the companionship of a high minded woman.

A New Art.—Mr. L. Whipple, of Boston, has just patented, in almost every civilized country, a method of printing on glass, which opens up a wide field for mechanical industry and ornamental taste, by re-producing rapidly and cheaply upon the surface of glass, vessels of any usual form, or even upon ordinary window glass, any device, motto, landscape or portrait, which may be desired. This method of engraving is purely mechanical, no acid or other corroding agent being employed except in the preparation of the patterns. The articles ornamented are exactly alike, the method being capable of transferring to glass fine prints, and even delicate shades, with a fidelity approaching closely to wood engraving. Ordinary glass goblets, whether cylindrical, conical, or hemispherical, are printed with equal facility, a goblet being complete in from three to ten minutes. Inequalities in the surface are no obstacle to perfect work. It is estimated that one girl will be able to attend to four machines, thus engraving from two to seven dozen per hour. The machine itself is the perfection of simplicity and durability.

A Wonderful Ship now Building.—A London (Eng.) letter-writer says:—A very interesting paper was read recently, by Mr. Scott Russell, on the science of ship-building. During the course of his lecture he referred to the vessel he is now building. He appears confident that when completed she will accomplish the voyage to Australia and back in 60 days. Her speed will be no less than 24 miles an hour, and if kept up, would enable emigrants to proceed from Galway to Halifax in 3 days. The ship will carry all her coals required for the voyage, and will have accommodations for 600 first class passengers and 1000 second class. The fares, if she had her complement on such a voyage as that to Australia, would amount to $600,000! Mr. Russell says that to obtain 24 miles an hour, 400 feet of length is required, but this vessel will be 675 feet in length. Some progress has been made in her building. She will be ready for sea in about 12 months from this time.

Vermont Farming.—Mr. B. G. Brigham, of the Vermont Legislature, and owner of an extensive farm at Fairfield, in that State, comprising 1300 cultivated acres, numbers in his farming stock, etc., two hundred and twenty cows, twenty horses, and five yoke of oxen, which consume about 200 tons of hay yearly. His annual products are stated to be 20,000 lbs. of pork, 500 bushels of wheat, from 400 to 500 bushels of corn, 1000 bushels oats, and from 1000 to 2000 bushels of potatoes. His churns are set in motion by two horse-powers, and the average yield of butter from the milk of each cow, is 150 pounds.

A glowing account of the rapid increase of population and improvements in Washington Territory, is given in the Olympia *Pioneer.* The editor states that two years ago the population was only one thousand, the number of mercantile establishments twelve, saw-mills three, and houses and shanties in Olympia twenty-six. Now there are in the city ninety well-constructed buildings, and in the territory fifty mercantile establishments, and thirty-three saw-mills, with a population of six thousand souls.

Mr. D. Bethune, of Canada, has patented a plan for the construction of ocean steamers, to enable them to outstrip American clippers in long voyages; and he is now in London superintending the building of vessels which are to attain a speed of twenty-one miles per hour. The steamers are to be of large size, with many conveniences, derived from American practices and improvements, and can be built in less than twelve months, at a saving of one half the present cost.

The life-boats belonging to the port of Liverpool, Eng., it was stated by Col. Chesney, at the recent meeting of the British Scientific Association, had been instrumental in saving 1329 lives, since 1840, and 312 vessels rescued, which would probably give an amount of 60,000 tons, and taken at £10 a ton, would show an amount of £600,000 property saved by that means.

There are said to be about 3000 negroes entitled to vote in New York City under the provision of the State Constitution, which requires a colored man to have been three years a citizen, and possessed of freehold estate of the value of $250 over and above all debts and incumbrances charged thereon, and upon which a tax shall have been paid.

Col. Benton is to lecture in Baltimore on the 12th of December, on the Pacific Railroad.

To Persons out of Employment.

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Witness the following translation:—

Vermillionville, La., April, 1853.

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Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

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Dr. J. C. Ayer—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

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Resident Court Physician.

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J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
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These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

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TERMS---$2 00 PER ANNUM, IN ADVANCE.

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WHOLE NO. 546.

The Sabbath Recorder.

For the Sabbath Recorder.

SWEAR NOT.

In the *Sabbath Recorder* of Nov. 20, 1854, under the above head, I find three quoestions asked; and as I do not find an answer to them in either of the two succeeding numbers of the *Recorder*, I would offer the following.

Question first—Does Christianity forbid its disciples the taking of an oath before the civil magistrate?

Answer—I think not. The first account we have of an oath being taken, that I now recollect, is to be found in Gen. 12th chapter and 3d verse, when God made promise to Abraham to bless and multiply him. St. Paul, speaking of it in Heb. 6: 13, says, "Because he could swear by no greater, he swore by himself;" and in the 16th verse Paul says, "For men swear by the greater, and an oath for confirmation is to them an end of all strife." We find an oath made use of by Abraham; he sweareth his servant, concerning Isaac's wife, Gen. 24: 3. Again, in the case of Laban and Jacob, Gen. 31: 51, 52, 53. Laban said, as there was no man present, he would call God to witness; and Jacob swear by the fear of his father Isaac. Again, Jacob sweareth Joseph, Gen. 47: 31. It appears to me, from the reading of the Old Testament, than an oath to tell the truth as a witness, was in all respects justifiable; and also to make a solemn promise to perform that which was right, or not to do that which would be wrong. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, Deut. 6: 13. And thou shalt swear, Jer. 4: 2. And swear by his name, Deut. 10: 20. In the 19th chapter of Deuteronomy, we find intimations of testifying before the Lord. Again, the Lord swore that Moses should not go over Jordan, Deut. 4: 21. I have sworn in my wrath, Heb. 4: 3. The Lord swear, Heb. 7: 21. Then shall an oath of the Lord be between them both, Ex. 27: 11. Now, if the Lord has set the example, to confirm statements and promises by an oath, and taught his chosen people to confirm by an oath what they should testify to as witnesses, in order to settle disputes between their brethren, and to bring to justice evil doers, and as I do not find in the New Testament, where reference is had to any of the above passages, that the practice is condemned, I must therefore conclude, that it is still right to take a judicial oath or affirmation before the civil magistrate. I think our Saviour, in Mat. 5: 34, had reference to different oaths than those administered to witnesses. I think he must have had reference to the taking of unlawful oaths, such as the Jews took to kill Paul, (Acts 23: 21,) and to common or profane swearing, using the name of the Supreme Being in an unlawful or irreverent manner; such as Peter used when he denied his Lord, and began to curse and to swear. The apostle James (5: 12,) speaks against swearing. I always supposed he had reference to profane swearing. It is the practice in these days for some that profess religion to use expressions that are not consistent with such profession; such as saying, By Jerusalem, By heavens, By all that is good and great, By St. Peter, By gol, By gracious; all of which is considered swearing by an oath in an unlawful manner; as also saying, darn, darnation, infernal, and the like, which is a very slight modification of profane cursing. And some persons, in offering a prayer, use most shocking language, making nearly a fifth part of such prayer to consist of calling over the different names of the Supreme Being. Such is very unlike the form of prayer given by our Saviour in Mat. 6: 9.

Question second—What is the difference between swearing and oath taking?

Answer—The word oath is of Saxon origin, (*ath*,) and is defined to be a solemn affirmation or declaration, with an appeal to God for the truth of what is affirmed. By our laws, no person is allowed to take such an oath, unless he believes in the existence of a Supreme Being, and in future rewards and punishments. Nor is any person allowed to take such oath, unless administered by a Judge or Clerk of some Court, Mayor, Recorder, Alderman, Coroner, County Clerk, Justice of the Peace, or other officer authorized to administer the same. Nor is such oath binding on any person unless administered by such officer. There are three forms of oath used in judicial proceedings. The first was probably taken from the case of Laban, above mentioned; and commences thus: The officer says to the witness, "You do swear in presence of Almighty God, that the evidence you shall give in this matter of difference between A. B. and C. D., shall be the truth, the whole truth, and nothing but the truth; thus you swear." The second form was probably taken from Rev. 10: 5, 6, and is like the above, except the beginning, which says, "You do swear by the ever-living God." These in our law are called oath taking. 3d. The difference between these and affirmation is nothing in substance, only in form. The form was made to accommodate the sect called Quakers, as they hold that the calling over the name of the Supreme Being, except in the offering of prayer, is a sin, (and I think they are not much mistaken.) The form is this: The officer says, "You do solemnly and sincerely promise and affirm, that the evidence you shall give in the matter of difference between A. B. and C. D., shall be the truth, the whole truth, and nothing but the truth; thus you affirm." The word affirm, is of Latin origin, (*affirmo*,) and is defined to be, to assert positively, to tell with confidence, to aver, to maintain as true. Now, all this differs as much from swearing, such as using the name of the Supreme Being with irreverence, calling on him to damn us, our fellows, or the things with which we are surrounded, called profane swearing, as light differs from darkness. The first is considered justifiable by the laws of man and the laws of his Maker; the last is condemned by both, and threatened with punishment, both here and hereafter.

I am so far from thinking that judicial oaths and affirmations are forbidden the Christian, that I am inclined to the opinion, that the real humble followers of Christ, who live in accordance with their professions, are the only fit subjects to take such oaths or affirmations; and that as many as do not live a life of charity, sobriety, morality, and common honesty, should be rejected. Our law admit all as witnesses who believe in a Supreme Being and rewards and punishments. This it does more of necessity than of choice; as it often has to make use of the vile as witnesses, to bring to justice those who are more or less vile. But after all, where a man is called up as a witness, and says he believes in a Supreme Being, &c., and yet we know him to be dishonest, to be a gambler, horse jockey, horse racer, a licentious character, uses profane language, gets so occasionally that the width of the road troubles him more than the length of it, or is otherwise unprincipled, what is his evidence worth? True, he says he believes there is one God, and that He will reward and punish. The devils also believe and tremble. Nor does a man's professing religion make his evidence any better, unless he believes in accordance therewith. The statements of those who turn State's evidence, to save their own necks from the gallows, and of those whose conduct contradicts what they profess to believe, are the most suspicious of all witnesses. We are commanded to be subject to the higher powers. Rom. 13: 1, 6. The powers that be require us to take judicial oaths, or affirmations. All public officers are required by the Constitution of the United States to take oaths; the necessity of the case calls for it. Our relations and business transactions with other nations, and one State with another, require it. Certificates under the oath of office, and with the great seal attached to them, are evidence to be read in foreign courts, among different nations. Without such oaths, all our business transactions, where proof is concerned, such as all matters of record, of the conveyance of real estate, of the decisions of courts, of the signing of treaties with other nations, &c., would be as idle tales. If it were not for oaths, perjured persons and other offenders could not be punished. As I understand it, all that an oath of affirmation amounts to in substance is this, as though the officer should say to the witness, "You are called on here as a witness; you believe there is a Supreme Being who will punish you if you do wrong; you believe he is everywhere present, beholding the evil and the good; now, in view of all this, you sincerely promise and say, in confidence, that what you shall here state as a witness between these parties, A. and B., shall be the truth, the whole truth, and nothing more; thus you promise." Although the law calls this oath taking, I ask, how can it hurt the Christian, or any body else, if they mean to tell the truth?

L. JONES.

LITTLE CHILDREN:

The Flowers and Poetry of Earth.

Poets have sung of flowers, lovely types of innocence and purity. Alike too have the grave and gay, young and old, evil and good, given the homage of admiring hearts to these frail children of nature, and turned from their silent teachings with purer hearts and holier aspirations. We, too, would ever chime in our praises with their delightful symphonies, with hearts alive to these inanimate expressions of heavenly wisdom and beauty. But it is not to nature's flowery meads and blooming vales that we would allure you on this bright anniversary morn. In the garden of innocence and sweet simplicity only bud and bloom flowers of unrivaled loveliness. Here only spring forth those plants whose germ never dies, although the chilling frosts of coldness and neglect may wither the tender bough, or the burning breath of passion crisp its twining tendrils, and shrivel its opening leaves, or even though its delicate petals be crushed beneath a wanton foot. Yes, little children, human flowers, budding all along the rough and thorny wayside of life, afford a theme worthy a nobler pen, one that should tenderly sweep the harp-strings of affection, and awaken there gentle and thrilling music.

Little children! What heart does not vibrate, even, with the melody of these sweet words! What bright visions of little sylph-like forms, dancing free as air with sporting zephyr, does even their mention picture in our minds! What an array of plump rosy cheeks, and laughing eyes, coyly peeping 'neath a sunny brow from out a cluster of unfettered curls; and round dimpling limbs, gracefully swaying with every changing emotion! No one dare deny they love these innocent little prattlers. Every one loves them. Old age grows young again in the sunshine of their fresh and buoyant spirits, and the careworn and clouded brow is wreathed with smiles of holy joy as *their* twining arms encircle the neck, and the fresh dewy lips of innocency press the furrowed cheek. The heart long dead to the appeals of tenderness and affection, and to the cry of those a depraved appetite has robbed of comfort and joy, is once more awakened to sensibility by the winning voice of childhood; and the rum-besotted brute is once more a man. The sin-polluted soul, almost callous to every good impression, unmoved by the most eloquent and thrilling appeals of truth, is melted by the soft pleadings of trusting innocency, and the angelic host swell loud their rejoicing, that another soul is born into the kingdom of heaven. What, too, has induced the God-defying infidel, who despised all counsel, and ridiculed the pure words of inspiration to abandon his false creed, and bow his stubborn frame for mercy, but the unfeigned, unsophisticated lips of devoted childhood? Truly, there is a witching sweetness in the silvery tones upspringing from the guiltless heart of a loving child, and in the earnest pleading eye, beaming from the frank unsullied countenance, that purifies and sets in motion the stagnant waters of affection in hearts firmly locked in their own sordidness, and long insensible to the gentle emotions of the soul. Thus ever do these immortal flowers breathe around us a fragrance that softens and revives our dry and withered hearts, and restores to us something of that native sweetness with which man was endowed when he first came from the hands of his Creator.

O, who can wontonly wound these tender buds of sensibility by rash unkindness, or wilfully shut out from their yearning spirits the sunshine of love? Who can seriously behold their animate leaves unfolding new beauties each day, ever looking upward with such confiding trust to the hand that waters and prunes them, and not fear lest their plastic spirits be marred by a wrong and unholy impress? Ah! what heart does not bleed to-day in glancing over this flowery field, to behold here a sensitive little plant drooping and withering under the burning breath of unjust and unmerited censure, its vivacity and sprightliness yielding to moodiness and sulky indifference—there a noble and thrifty genius, ever thirsting for the rain and dew of wisdom and truth, choked by weeds of worldliness, its beautiful soaring spirit poisoned with prejudice and dark suspicion, and almost everywhere the blight of sin so early despoiling this Eden of its loveliest charms—the purer, nobler part of their natures giving way to an overgrowth of selfish and unholy passions. Truly, it is a painful thought, that the noblest specimen of God's handiwork should be thus marred and remolded from its original image of divinity. In order to realize the great responsibility resting upon those to whom is entrusted the molding of such treasures, we have only to remember how susceptible are their tender minds to every impression, whether good or evil, and that their whole future character, and perchance their eternal destiny, may be sealed forever by a single thoughtless word or action.

Not only are these little spiritual blosoms unrivaled by the beauty and loveliness of nature's smiling children, ever teaching us lessons of goodness and purity, but there is poetry, too, in all their winning ways, far more enchanting and worthy our perusal than the most bewitching strains that ever waked the poet's lyre. The free airy motion of its active limbs—the dancing form—the butterfly gayety and bee-like industry—the merry tones bubbling wild from its gay and guileless spirit, speak volumes which can never be half realized in the flowing numbers of poesy. There's a world of poetry in the ever-varying expressions of the undisguised and artless countenance, which fascinates every heart with a sympathetic charm. Who, too, can silently and thoughtfully gaze in through that mystic window of the soul, so brilliantly illuminated with the glow of animation, and not read poetry in the sparkling intuition of new light, the melting tenderness of sympathy and affection, the flashing indignation of a roused and burning spirit?

Little children, in their purity and innocence, are the complete embodiment of all that is lovely and beautiful. They are a golden link between men and angels, and when surrounded by a group of such true and loving spirits, we breathe an atmosphere the nearest allied to heaven that can ever fan our sin-cursed earth.

Our Saviour loved little children, and took them in his arms and blessed them—and do you remember, that he said, Of such is the kingdom of heaven, and that except we be converted and become as little children, we can in no wise be participators of the bliss of that glorious world? How important, then, that we early seek to bathe our sin-polluted souls in that pure fountain, which only can wash away the crimson stains of guilt, and again restore to us the beauty of innocence, that when the Great Reaper shall stretch forth his sickle, we may be gathered among the flowers that shall forever sparkle in the diadem that crowns our Saviour's brow.

H. E. S.

THE BIBLE IN TURKEY.

The Hon. G. P. Marsh, late U. S. Minister at Constantinople, was one of the speakers at a recent meeting of the New York Bible Society. He said that the Mohammedans, Greeks, and Armenians of the Levant, offered a new and extensive field for the dissemination of the Scriptures. The difficulties that lie in the way of convincing the Mussulman of the value of the Bible, he thought, were rather fictitious than real. In the main, he receives the morality of the Bible—the essence of the Koran being but little different from that of the Pentateuch. In proof of this he read the call of the Moslem to prayer. He contended that their theology enjoined even greater reverence for the Divine Being, and His injunctions, than that of either the Jew or the Christian. In the moral influence of the Koran upon the Mussulman, the speaker gave it precedence over that exercised by the moral precepts of the Bible upon the Christian. In accepting the Bible, the Mussulman must renounce his spiritual and civil guide. Herein lies the difficulty of supplanting the Koran with the Bible; but he believed that the intelligent portion of Turkey were rapidly becoming convinced, that if they would exist as a nation, beside Christian nations, they must follow their example, at least civilly, if not spiritually. Good Turkish versions of the Bible are sold freely and unrestrictedly in the streets of Constantinople, and the demand for them is rapidly increasing. Speaking of the extent of country thrown open to the dissemination of the Bible, the speaker quoted the observation of a traveler, who had said that "with a knowledge of the Turkish language, he could travel without an interpreter from Stamboul to the Walls of China." The Ottoman Empire presents a population for the spread of the Bible, in the Turkish and Arabic languages, three times greater than the United States. He concluded by observing, that Constantinople offered the best facilities for the establishment of a central dépôt for the distribution of the Bible in Europe, inasmuch as, unlike neighboring cities, no ecclesiastical surveillance checks the spread of the gospel.

REV. MR. ROBERTS IN CHINA.

From the Christian Watchman and Reflector.

We have received from Rev. I. J. Roberts, of Shanghae, China, a lithographic communication of fourteen closely written pages, purporting to develop and advocate a "Grand Plan for Missionary Increase in China." This communication has been waded through with a view of sifting from it whatever real grains of interest it may yield the reader. Mr. Roberts, it may fitly be premised, went forth as a missionary of the Triennial Convention. Afterwards he came naturally under the patronage of the Southern Baptist Board, but from some cause became divorced from the same several years ago, since which time he has been "a minister at large," operating as has seemed meet in his own eyes. What, or how much, good he is accomplishing, we have never been able to find out. His case, we remember, was warmly espoused as against the Southern Board, by the late Rev. Dr. Waller, of the Western Recorder. It has been currently understood, that Mr. R. is prominent in giving aid to the revolution now progressing in China, having intimate relations to the leader of the new dynasty. This fact, as will be seen from what we give below, he boldly avows. Of the success, thus far, of the revolutionary movement, he says:

"Dear brethren of England, France, and Germany, having lately sent a communication on this subject to the United States, this is intended principally for you. I am persuaded that you do not—cannot feel uninterested respecting the great Chinese Revolutionary movement now in progress—*the wonder of the age!* Through faith Tae-ping Wang and his coadjutors are subduing the 'kingdom, have escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.' Having risen from among the people, apparently at the call of Providence, or the God of Providence, they have acted with energy, and gained unexpected, unprecedented success. They have securely planted their standard in Nanking, the southern capital, have taken other large cities in the country, and are wielding a mighty power and influence all around."

He next proceeds to argue at considerable length the importance in his view of a "Committee of Coöperation," as he terms it, having its centre at Nanking—to be composed of different denominations and missionaries of the same. This, he insists, would have great advantages, from the common equality of all its members, and from its being in the midst of the field to be occupied. Mr. Roberts having earnestly appealed to Christian churches and associations to send forth to China missionaries—the expense of an outfit for each of whom, including his family, he estimates at a thousand dollars, the same sum besides being needed annually for five successive years—gives the following as

"*The Resources and Dependences of the Committee of Coöperation*: I acknowledge that the thousand dollars may not cover all the expenses of a mission family—teachers, books, writing, building, and other contingent expenses, as well as personal; but this amount being added to the common stock, we will trust the Lord for the balance. We will walk by faith, adding the labors of our pen and prayer, making our requests known. The Lord will hear us and supply us, for he knoweth that we have need of these things; and has said in his word, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Ps. 37: 3. This promise I have been testing these many years, and I find it verily true—it may be depended on. But if some good brother, after reading this paper, should feel inclined to come on the plan recommended, only desires something a little more tangible to walk by than *faith*, to enable him to progress thitherward, let me say to such: 1. The thousand dollars proposed will pay your salary, the salary of your teacher, buy your text books with which you will study the language, and leave a little over, according to the present rates paid by the Baptist Boards of the United States. 2. The next consideration—whence will the funds come for house renting, house building, traveling, and other contigent expenses, as well as printing and other branches of the work? *Answer*—Others besides those directly pledged for the missionary's support, will see his reports, sympathize with our effort, and voluntarily send in their donations. This dependence has also been tested by the writer during the last two years, and found more reliable than could have been expected, without such test. Last year, 1853, about $800 were received from the United States, $400 from England, and $300 in China; and this year, without any dependence only upon God, through faith, the pen and prayer, the voluntary work of contributing to our needs, and our work too, I am happy to say, is going on with like promising prospects, as during last. Why, a large expensive institution at Bristol, England, requiring thousands annually, is supported in this way, and why should we fear when engaged in a much greater work? 3. Should the committee at Nanking be a little close run, the foreign merchants of China will help with pleasure. They do something in this line every year. This year, 1854, one has voluntarily presented the writer with $100, and another $200, as donations! The merchants in China are noted for their liberality! 4. The Chinese new converts will soon contribute their quota both of men and means. They are in the habit of contributing for religious purposes, and doubtless they will not do less so when their religion becomes true Christianity. In fact Tae-ping Wang has already contributed largely for the publication of religious tracts and the Scriptures. And subscriptions for religious purposes have been liberally filled by Chinese themselves, both at Hong Kong and in California. 5. The Bible and Tract Societies and other like institutions at home will have no more hesitancy in committing their appropriations to this committee, than they would to any Board of the denomination at home. For even now, before the committee is located, and while consisting of but one member, three large institutions, two in America and one in England, have committed a considerable amount of funds to his trust, to be used in this line; then how much more will this be the case when the committee shall consist of twenty members, and be in a flourishing condition at Nanking? They will be but too glad to be able to use the committee's agency for the distribution of their liberality.

"Now, my dear brethren, who wish to come to China, fear not, but trust in God, that he will through the promising sources above referred to, or some other means, supply your every want while faithfully engaged in His service. Nor is this a vain hope—it is anchored upon the firm foundation of God's unfailing promises; has been tested amid the storms of severest trial during the last several [illegible] ing dependence. I know we shall realize the assistance needed. Then come, come, nothing doubting!"

Further on Mr. Roberts makes the following avowal:—

"*Our Purpose*.—In all frankness we have nothing to conceal here; but openly declare our uncompromising purpose, if God will, to stir up the churches at home in the mission cause; and to spread the Gospel in China to the utmost. This the writer commenced according to his humble abilities in 1835, and now desires to see carried out to the fullest consummation. My hope, as a means for the accomplishment of this purpose, greatly depends, with the blessing of God, upon the *Gospel plan* above proposed. 2. It having pleased God, in the gracious dispensations of His providence, to make the writer teacher, or the religious instructor of Tae-ping-wang seven years ago, it is his purpose, the Lord permitting, to improve this vantage ground to the uttermost in carrying out the *Gospel plan* proposed. 3. Being a Baptist, and honestly believing that the Baptist doctrines and ordinances are most Scriptural, it is the writer's determination to throw what little influence he may have in China into this channel, and he invites coöperation on no other principles than those maintained by the general union of missionary Baptists in the United States, and such as fraternize with them in England, France, and Germany. The version of the Holy Scriptures into Chinese, by Rev. Josiah Goddard, is now used, and will continue to be used by the committee; at least until some other version is used by the Baptist denomination in China more generally!"

Of the end to be achieved, and the means to be employed for it, Mr. Roberts gives an intelligent and truthful view in the following:

"*The work to be done*.—The great work is preaching the Gospel to every creature, all over the nation, as far as in us is! But a little more in minutia. We wish to establish the committee well at Nanking, and preach the Gospel thoroughly there. That will be the heart of the nation, and we must keep the heart with all diligence, because thence, as from Jerusalem, we must send forth the issues of life. At least a dozen missionaries and men of our fraternity should be located there. Not only at Nanking must we preach, but to the cities around, and still more distant, until the whole nation be preached to. Many large cities, besides Nanking, are now ready for the commencement of this process. To speak in bounds, at least a hundred missionaries ought to join the committee before the close of two years more. I do think more, rather than less, will be required.

"*Teaching*.—Much must be done for China by teaching, at least, at the capital—Nanking. We must have a primary school, and that ought to be instituted immediately, as preparatory to a higher course of instruction in science. And we shall have great need of early attention to the establishment of a theological school, in which *Chinese converts* shall be instructed in a Scriptural preparation for the ministry of the word in truth and soberness. I feel the inadequacy of language to express the urgency of this necessity. If the nation is to be evangelized principally by natives—as *must* be the case—those must be taught and trained in the truth as it is in Jesus from his word, or they will of course preach error—whatever comes uppermost, with such a smattering of truth as they chance to catch up from the Scriptures, and Tae-ping-wang's books. Come, ye doctors of our church, help us to instruct them, and 'expound unto them the way of God more perfectly.' This is no ordinary work, but is worthy of the talents of (Doctors) Paul and Peter if they were here themselves."

We have thus placed before our readers the *gist* of Mr. Roberts' long communication. From this it appears that he has at heart a great purpose. How far he may be a providential instrument in aiding the changes that are now going on among three hundred millions of people, no one can undertake, at this stage of affairs, confidently to say. Though eccentric, and even erratic, he is evidently bold, energetic; and he appears, so far, an earnest advocate of Scriptural Christianity. We believe that in Kentucky, where best known in America, his piety has not been questioned, and that there he has strong friends and advocates. He has shown his inability to serve in connection with Boards, and if in another capacity he can only work effectively for Christ, thereat we shall rejoice.

BISHOP JEWEL.

Dr. John Jewel was eminent for piety, learning, and meekness of disposition; he was Bishop of Salisbury, and the patron of Richard Hooker, and died in 1571, at the age of 41.

We are informed by his biographer, that when he was urged not to exert himself too much by preaching on a certain occasion, as it was better that the people should want one sermon than be altogether deprived of such a preacher, the bishop replied, "It best becometh a bishop to die preaching," seriously thinking, perhaps, upon the comfortable assurance of his Master, "Happy art thou, my servant, if when I come I find thee doing." Wherefore, that he might not deceive the people's expectation, he ascended the pulpit; and, now nothing but spirit (his flesh being pined away and exhausted), read his text out of Galatians v. 25: "Walk in the Spirit," and with much pain made an end of his discourse. Presently after the conclusion he was forced to take his bed, and concluded that his dissolution was not far off.

The following Saturday, nature shrinking and failing, he called all his household about him, and after an exposition of the Lord's prayer, thus breathed forth his last address:

"I see that now I am to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous, in a few words, whilst yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always unto God, since I had my understanding, that I might honor his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death, in the defense thereof; which seeing he hath not granted me in this, yet I somewhat rejoice and solace myself that it is worn away and exhausted in the labors of my calling. For, while I visit the people of God, God, my God, hath visited me. I beseech you all that are about me, and all others whom I have ever offended, to forgive me. And now that my hour is at hand, and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others; now the time is come wherein I may and desire to be taught and strengthened by every one of you."

Having thus spoken, with something more to the like purpose, with much pain and interruption, he desired them to sing the 71st Ps., which begins thus: "In thee, O Lord, I put my trust, let me never be confounded;" himself joining with them as well as his exhausted strength would permit. And when they recited these words, "Thou art my hope, O Lord, my trust even from my youth," he added, "Thou only wast my whole hope;" and as they went forward, saying, "Cast me not off in the time of age, forsake me not when my strength faileth me; yea, even to mine old age and grey head forsake me not, O God," he made this application to himself: "He is an old man, he is truly grey-headed, and his strength faileth him, who lieth on his death-bed." To which he added other short prayers, as if he were moved thereto by the power of God's Spirit, saying, "Lord, take from me my spirit; Lord, now let thy servant depart in peace, break off all delays, suffer thy servant to come unto thee, command him to be with thee; Lord, receive my spirit."

At this time, when one of those who stood by prayed with tears, that, if it might stand with God's pleasure, he would restore him to his former health, the pious Jewel, overhearing him, turned his eyes as if he were offended, and spoke to him those words of Ambrose, "'I have not lived so that I am ashamed to live longer, neither do I fear to die, because we have a merciful Lord.' A crown of righteousness is laid up for me. Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will, which is imperfect and depraved. Lord, confound me not. This is my to-day," (alluding probably to those words of Christ, "To-day shalt thou be with me in paradise;") "this day let me quickly come to thee, this day let me see the Lord Jesus."

After a few fervent inward prayers of devotion and sighs of longing desires, the soul returned to God that gave it. Such was the death of Bishop Jewel, a most worthy trumpet of Christ's glorious gospel.

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"HARD TIMES."

What a mighty outcry is raised, because the supply of money is not so abundant as formerly! Merchants and manufacturers fail to redeem their paper, banks suspend payment, railroad companies and other corporations stop business; and the whole community is rendered gloomy in consequence. One would think, from the anxiety depicted on every countenance, that the God who rules the world was on the point of expiring, or at least, of ceasing to care for the interests of his creatures.

But we believe, that the occasional recurrence of what is called "hard times," is necessary to the moral well-being of community. Especially is it necessary for the welfare of God's elect. In prosperous times, the avenues to wealth are so many, and so widely open, that Christians are tempted to enter them. Consequently, they fall into "a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." They would never retrace their steps, if disappointment did not compel them. They would go on, in forgetfulness of everything that concerns their soul's interests, till even the forms of religion were lost, and the Church of Jesus Christ had become a thing of the past. It is well, that the Providence of God does not suffer such a state of things to be of long continuance.

But "times are hard" in the religious world, and have been for ages. Shocking "failures" take place. Professors give their "promise" to render their lives a blessing to their fellow creatures; but their fellow creatures, after waiting for the fulfillment of the promise, find nothing but disappointment. Now and then, a miserable apostate openly announces that he has "suspended payment," and that the world has nothing more to expect from him. He shamelessly declares his intention to seek, henceforward, only his own pleasure. But the greater part are still abundant in "promises." Confessing that they have been slow to redeem their obligations to their fellow men, they hold forth the expectation, that the future will witness a change for the better. And thus the religious world goes on, year after year, increasing the number of "failures," in the shape of apostacies, backslidings, and general religious declension, selfishness, in the meantime, becoming so predominant a trait with professors, that they almost cease to regard themselves debtors to their fellow creatures. O, these are "hard times."

The worst feature is, that this state of things creates no particular sense of distress. When there is stringency in the money market, every body feels it, and deplores it. Not so here. Something of an outcry is made by the world, it is true, because Christians do not live up to their profession, but it is not generally felt that the world is really damaged by such failures. For the most part, there is no particular desire to have any better state of affairs.

Nor can we say, as of commercial stringency, that it is necessary for the general welfare. It seems to be altogether evil. Whom does it benefit? What graces can thrive in such a state? T. B. B.

"CENTRAL ASSOCIATION MATTERS."

To the Editors of the Sabbath Recorder:—

At a meeting of the Executive Board of the Central Association, held this day, I was directed to forward for publication in the *Recorder* a note expressive of their views and feelings in relation to the Council appointed to meet with the brethren in Jefferson County. The appropriate medium would have been the Corresponding Secretary; but he is absent; the Board therefore speak.

The Board do not claim to be exponents of the Association's views, but speak their own views of the Association's action and position. That action we deem clear and explicit, and we concur in the decision of the Secretary, that the action of the churches in Jefferson County has confirmed the appointment of the Council, and two churches at least have by vote assured us of their readiness to meet their share of responsibility. The difficulty to be settled we have not understood as "between churches," but as, in the language of the minutes of the Association, "among the brethren." Neither do we regard this Council as empowered with ecclesiastic dictation, but as an advisory "committee of reference and settlement," of fraternal mediation in a matter in which, to be sure, the churches in Jefferson County are interested, and in relation to which, as fellow members, we all suffer. We have the fullest confidence in the piety, wisdom, and sagacity of the Council, and trust they will go up to the work with faith in God and in their brethren, especially as the churches, in accepting the council, virtually promise to "coöperate with them in the settlement."

But much as we prize the ability of the Council, we regard them as secondary in importance to the day of fasting and prayer to be observed by the churches coeval with the opening of their labors there. Unhappily, the resolution is printed in the minutes as first drawn, and not as passed by the Association. It should read: "We recommend the churches of this Association to improve as a day of fasting and prayer, the day on which this council commences its labors, that the blessing of our Heavenly Father may attend their service, and guide to a happy issue." If this day is observed as it should be by all the churches, not only will the council and the brethren there feel that they are doing business in the presence of the Great God, but I trust there will be little else for them to do but to stand still and see the salvation of God. Other churches, too, while praying for the unity of the Spirit among the brethren in Jefferson County, may have their eyes so opened as to see their own need of a welding power, and so cast all into the furnace, that while the breath of Heaven is blowing upon them, they may be moulded anew, and thus, while the report of the council at our next anniversary gladdens Zion with the happy issue of their labors, a soul-felt response from all our borders will tell that the Lord has rewarded us double, who as prisoners of hope have turned to the strong hold.

But should these hopes be blasted, and no settlement be effected, the visit of the council will not be "love's labor lost," for their report will "divide the light from the darkness" and put an end to the contradictory reports that are now creeping through all our churches. The Association too will have learned their own duty from a reliable source. The minutes of the Association show the report of the committee adopted as follows:—

1. That the Association nominate the following council of reference and settlement, and entreat the brethren of Jefferson County to accept this council, and coöperate with them in the settlement of the difficulties referred to, viz: T. B. Brown, Geo. Greenman, T. E. Babcock, Joseph Potter (of R. I.,) Leman Andrus, J. M. Allen, David Dunn, J. T. Davis, and John Maxson (of DeRuyter.)

2. That this council meet with the brethren of Jefferson County on the first fourth-day of the week in January, 1855.

3. That the Association raise the sum of $150, by equalization, to defray the expenses of the council.

4. Should other interested persons be disposed to aid in defraying the expenses of the council, we recommend that their contributions be received and appropriated accordingly.

JAMES R. IRISH,
Chairman Ex. Board Central Ass.

DERUYTER, Nov. 28, 1854.

"CONFLICT OF AGES"—NO. 3.

From the extracts already given from this wonderful book, it will be seen, that Mr. Beecher endeavors to establish the following propositions:—

1. That the intuitive convictions of the human mind, as to right and wrong, are the voice of God himself in the soul; therefore, on such convictions all just views of God depend, while on them his universal government must ever rest.

2. That these intuitive convictions are universal, indwelling and inhering in every human being.

3. That it was not the intention of our Maker to supersede these convictions of the human mind, as a rule of moral conduct, by any law written on stone.

4. That honor, right, and justice, demand that probationers for eternal happiness or misery should enjoy the opportunity of a fair trial, before they are doomed to the endless retributions of the eternal state.

5. That a fair probation should afford as favorable a prospect of a happy as of an unhappy conclusion, involving no bias to sin, but on the contrary, a bias to holiness, or love to God and man.

Such are the conclusions to which Mr. Beecher thinks the intuitive convictions of mankind would arrive, and which are in fact the case. And I ask, who can dispute him? To deny them, would be to implicate the Author of man's existence; for every principle of justice and right implanted in the human soul, the testimony of universal consciousness, all go to maintain the affirmative of the above propositions. If, then, justice, honor, right, all affirm that the intuitive convictions of the human mind concerning right and wrong are the basis of God's universal government over intelligent beings; if justice, honor, right, all demand that every human being should enjoy a fair probation; if justice, honor, right, require that such a fair probation should include in every human mind a bias towards holiness, and exclude all bias towards sin; and then, farther, if we can have any confidence in God to believe that he will act towards his creature man upon those principles of justice, honor, and right, which he implanted in the soul, and which are his own voice there speaking; why, in the name of reason, justice, right—in the name of all that is true and good—in the name of all that is to be hoped for in heaven, or all that is to be feared in hell—what has caused the "conflict of ages," and why has man arrayed himself against the voice of his Maker, both within and without himself—why war against the universal consciousness of mankind, and every attribute of Jehovah? Why is it, when God declares his ways are equal, and when our inmost souls affirm the same, that men have been so audaciously presumptive as to ignore the fact, both in God and themselves? Let us therefore refresh our minds by a few extracts from the "Conflict:"

Calvin—"Infants bring their condemnation with them from their mother's womb, being liable to punishment not for the sin of another, but for their own. For although they have not as yet produced the fruits of their inquity, yet they have the seed enclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God. Whence it follows, that it is properly considered sin before God, because there could be no liability to punishment without sin."

The French Confession—"We believe that this stain (original sin) is indeed sin, because that it maketh every man (*not so much as those little ones excepted, which as yet lie hid in their mother's womb*) deserving of eternal death before God. We also affirm that this stain, even after baptism, is in nature sin."

Church of England—"Original sin is the *fault and corruption of the nature* of every man that is naturally engendered of the offspring of Adam. In every person born into this world, it (original sin) deserveth God's wrath and damation."

Confession of Relgia.—Original sin is a corruption of the whole nature, and an hereditary evil, wherewith even the very infants in their mother's womb are polluted, and is so filthy and abominable in the sight of God, that *it alone* is sufficient to the condemnation of all mankind."

Augsburg Confession—"We mean by original sin, that *guilt* whereby all that come into the world are, through Adam's fall, subject to God's wrath and eternal death. Wherefore, those defects and this concupiscence, are things damnable, and of their own nature worthy of death."

Westminister Divines—"Every sin, both actual and original, brings guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal."

Augustine taught that even "unconscious infants, who did not gain remission by baptism, were for it alone (original sin) consigned at least to the penalty of endless loss of heaven."

Stuart—"Adam's sin is imputed to his posterity *because it is their sin in reality*. I fully acknowledge, and humbly confess, on the testimony of my God, that I am guilty of Adam's sin. The scriptures hold it forth as ours *in as true a sense as it was Adam's*. If Adam's sin is not ours as truly as it were Adam's sin, could God impute it to us? Does God deal with men as sinners, while they are not truly such? Those who have endeavored to vindicate divine justice in accounting Adam's sin to be ours, and to reconcile the mind of man to that proceedure, have not only labored in vain, but actually injured the cause they meant to uphold."

In another place, Prof. Stuart says:—

"If our native propensities are themselves a sin, then the conclusion seems plain and inevitable, that God is the author of sin, not merely that he has made beings who can commit sin, but that he has made beings a part of whose very nature, as it came from his hand, is sin."

Confusion confounded! Jewels of consistency, where were ye when Andover's Professor framed his theology? "When Greek meets Greek, then comes the tug of war." But the end is not yet. S. S. GRISWOLD.

BIBLIOGRAPHICAL NOTICES.

1. *The Religious Denominations of the United States;* their History, Doctrines, Government, and Statistics. With a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Joseph Belcher, D. D. 8vo. pp. 1024. Philadelphia, 1854, J. E. Potter.

There are but few books of more general interest than those which treat of our common destiny—the destiny of our immortal spirits, as displayed in our individual conscientiousness and depicted in our diversified church relationship—the principles of that profession, and the grounds for those different organizations; springing, as we all profess, from one common source, the Bible; which, while they ought to lead us, in the language of Bishop Watson, to "the great lesson which every sect, and every individual of every sect, ought to learn, from the history of the church, *moderation*," affords us, in a great measure, an explanation of the diversified opinions and distinctive phases exhibited by each denomination of Believers in Revelation, as seen from the position in which we behold the Truth—the various standing-points of the different church systems.

Perhaps the greatest service ever performed to the distracted, professing church, by any mere human, uninspired being, is the philosophical analysis of Neander, in his incomparable work, "*History of the Planting and Training of the Christian Church by the Apostles;*" wherein he satisfactorily reconciles the diversified teachings of some of the Apostles, and has given a consistent explanation of matters, apparently conflicting, and frequently denounced as discrepant, by developing the standing point from which it was natural for each mental organization to deduce such dissimilar phases of the same facts; and to some extent, the history of the different religious denominations may be highly useful, by enabling us to behold, what we, ourselves, really profess to believe, why we believe it, and how it is that others differ from us.

Without tracing the various efforts to elucidate this subject in separate works, in the different branches of the Christian family, or tracing the many attempts that have been made to concentrate and embody a succinct summary of those voluminous productions, and present an agreeable portraiture of the diversified countenances of the universal brotherhood of Zion, it must suffice to state, that one of the most successful efforts of this kind ever produced, in this or any other country, was accomplished by our excellent country woman, Hannah Adams, in her "*View of All Religions*"—truly a master production for the age and under the circumstances in which it was written, and has proved a mother of books; for every work of the kind, since that day, is greatly indebted to her for many a gem that adorns succeeding labors.

Some ten years since, I. D. Rupp, of Pennsylvania, originated a new and appropriate plan for a general work of this nature, namely, that of having a distinguished member of each denomination write the history of their respective churches, that each denomination might portray their own views, and in no manner be misrepresented. This was promptly responded to by able pens, and an important work was achieved. In a short time a second edition was called for, which being revised and considerably enlarged, proved its success, and established its merits on a permanent footing, as an authoritative book of reference. It is invaluable and indispensable to a well-selected library.

While that plan has its advantages, and they are many and great, yet it has its disadvantages, arising from the partiality of sects, and the overweening importance they, sometimes, attach to details, in which others have no interest. Under such circumstances, it is befitting, occasionally, for an impartial reviser to analyze and reproduce, out of the cumbrous materials which are thus accumulated in a multiplicity of similar works—"winnow the grain from the chaff," and reduce them to one systematic *expose*.

Mr. J. E. Potter, an enterprising Publisher of the city of Philadelphia, who is extensively engaged in a western agency trade, conceiving that the period had arrived for that purpose, secured an Editor and Author of much experience and peculiar qualifications, Joseph Belcher, D. D., to fill that important office. Dr. Belcher is not only known to the public as the Biographer of the distinguished William Carey, but as the judicious Editor of the works of Andrew Fuller and of Robert Hall; a gentleman peculiarly adapted to such an undertaking, which few other persons possess, from a long connection with some of the most respectable publishing houses of London.

With such qualifications, Dr. Belcher undertook the work before us, determined to get it up in as attractive style as practicable; and with the view to make readable matter which must, necessarily, be dry in detail, to persons who are not particularly interested in the views of each respective division of the Christian brotherhood, has interspersed the work with numerous anecdotes of the olden time and prominent individuals, together with many choice selections of choicest poetry; to which the Publisher has added many portraits of distinguished personages in the church, and engravings of numberless meeting-houses.

As a work designed to be carried by agents to the West and South-western settlements, it must prove an acceptable companion to the isolated families of those regions; bringing as it does to their doors, the history of their former church connection—to some, the lineaments of their former pastors, and the rich, piquant anecdote, which illustrates the altar and the hearthstone of by-past days.

2. *Pictorial View of All Nations*, comprising the Manners and Customs, Costumes, Remarkable Cities, Towns, Battle Grounds, Animals, Birds, and other objects of interest; with Nine Hundred Engravings. Quarto, 192. J. E. Potter, Philadelphia.

Simultaneously with the foregoing work, we have the present attractive volume, from the same press. It is entirely too late in the day, for the rapid advances of typography, to attempt any labored essay to exhibit the advantages of the illustrations of the graver in works of instruction. Indeed, from the specimen before us, that species of instruction and entertainment has made such rapid advances as to supersede, almost entirely, the text, for they are now left to speak for themselves.

Such is emphatically the character of the work before us—consisting of *nine hundred engravings*, appropriately arranged, on 192 pages of beautiful white thick quarto. Although designed for general circulation, *at all times*, yet there can be no more appropriate book for presentation to the younger population, at the approaching holidays, than this production. Children, generally, look for presents during the Christmas holidays, and much money, unquestionably, is foolishly expended in ephemeral books on such occasions. Children do not care for long details, but love to turn from one illustration to another in rapid succession. They can be gratified to their heart's content in the work before us, without taxing their parents or friends exorbitantly; and we commend it as just the work suited to that purpose—as affording an endless amusement at an exceedingly low price. The children of the land will bless Mr. Potter for this effort to entertain them.

W. M. F.

ASYLUM FOR INEBRIATES.

The Commissioners appointed by the Legislature of New York to collect funds for the establishment of an institution to be called "The United States Inebriate Asylum," have made a public statement of their plan, and called for subscriptions. The object of the institution is to provide an asylum for the poor and destitute inebriate, where his physical and moral condition will be alike the care of the physician and the philanthropist, and where his labor may be rendered productive, and of service to his family. With the Asylum there will be connected workshops, in which each patient, as soon as his condition will permit, will be employed—thus making the Asylum a self-supporting institution. The community will thus be relieved of the burden of maintaining inebriates in alms-houses and prisons, who will be separated from the society of those incarcerated for public crimes, and placed where their inebriety will be treated as a *disease*, and where no efforts will be wanting to produce in them a reformation, and where an income from their labor will be secured to their families, who otherwise would be left to penury and suffering. To carry out successfully the great aim of the institution, $50,000 must be raised—this being the amount of capital stock required by the charter. This amount (which can be increased when necessary) is divided into shares of $10 each.

DIED FOR THE WANT OF LIFE—Two Odd-Fellows' Lodges have recently died in DeRuyter, N. Y., for lack of vitality in the shape of opposition. It is believed their happy exit would have been much earlier but for the stimulus of rivalry between the lodges. "He that hath an ear to hear, let him hear."

VOX.

THE WAY SUNDAY IS KEPT IN NEW YORK.—The New York *Sun* of a recent date says:—

"We observe that one of our minor theatres, in Chatham street, is now kept open on Sabbath evening, for some kind of performances. The bills say 'Sacred concert of vocal and instrumental music.' The addition of the word 'sacred' to Sunday evening concerts at such a place, cannot deceive any body. Music is sacred only when it is employed in praise and fervent adoration of the Almighty. If the authorities of this city countenance or permit vocal and instrumental performances in our theatres on Sabbath evenings, under the delusive name of 'Sacred Concerts,' the next step will be the introduction of comedy and farce, under, perhaps, the title of 'Moral Dramas.'"

Referring to the foregoing, the Newark *Sentinel* says:—

"We take the liberty to go farther, and inquire, why object to the prosecution of their vocation by theatrical and musical people, and yet tolerate fruit selling in the streets, newspaper traffic by public outcry, the cigar trade in open shop on the Sabbath, not to mention liquor dealing, which all but the worst men reprobate, together with other abuses of the day? Are 'Sacred Concerts,' as they are termed, the worst profanations of Sunday that we witness?"

"THE THINGS THAT MAKE FOR PEACE."—A strong desire for peace is professed by S. S. Cutting, on the part of the American and Foreign Bible Society, and reciprocated by Wm. H. Wyckoff, on the part of the American Bible Union; but in their views of what is necessary to a consummation so devoutly to be wished, they seem to be as wide asunder as ever. What the former proposes is, that differences of opinion on the question of revision be mutually tolerated, and that the two Societies unite in fixing such limitations as will prevent a conflict of operations. The "side issue," as he calls it, of the removal of the Home Mission Board to the building in Nassau street, owned by the American and Foreign Bible Society, he would not have brought within the terms of pacification. The latter, on the contrary, perceives in the agitation of this removal project, the principal occasion of the revival of a controversy which was fast subsiding; and believes the occupancy by the Home Mission Board of an independent location, to be the first thing necessary to the restoration of harmony. The effect of the correspondence, thus far, seems to have been to embitter the strife, instead of allaying it; and the probability of a still further division of the denomination, by the organization of a new Home Mission Society, is in an equal degree increased. So says the Am. Baptist.

PERMANENT PASTORSHIPS.—Rev. Isaac Smith, of East Stoughton, Mass., is the oldest settled pastor of the Baptist denomination in New England, having occupied one post nearly twenty-five years. But he has just resigned, and is about removing to Foxborough. In noticing the fact, the *Christian Chronicle* says:—

Dr. Sharp was pastor of the Charles-street Church, Boston, more than forty years; Dr. H. G. Jones was pastor at Lower Merion Church nearly fifty years. We may hardly look for permanency like these cases again while the popular taste remains as it is. We need nothing in our churches so much as *permanency* in the pastoral office. Rev. D. D. Pratt has been pastor of the Baptist Church at Nashua, N. H., twenty-two years; Rev. Elijah Hutchinson, of the Baptist Church at Windsor, Vt., twenty years; Dr. C. A. Thomas, of the Baptist Church at Brandon, Vt., nineteen years; Rev. A. S. Train, of the First Baptist Church at Haverhill, Mass., eighteen years; Dr. Neal, of the First Baptist Church, Boston, seventeen years; and these are the oldest pastors in New England.

DESTITUTION IN OHIO.—The general agent for the American Tract Society for thirty counties in Northern Ohio, reports for the last year, that he and his associate laborers have visited 18,384 families; sold 18,274 volumes, distributed gratuitously 1,008,000 pages, valued at $672, and held 445 religious meetings. They report the destitution thus:—

1. No less than one thousand six hundred and forty families, about one-eleventh of the whole number visited, were found entirely destitute of all evangelical reading except the Bible.

2. Three hundred and eighty-nine families were found without either Bible or Testament.

3. About one-fourth of all the families visited were found habitually neglecting evangelical preaching.

THE LATE DR. WOODS.—It is stated in one of our exchanges, that the late Rev. Dr. Woods gave in his will six hundred dollars in sums of one hundred dollars to six benevolent societies; he also directed that there should be no inscription on the stone which may mark the place of his grave, except the following:

"Rev. Leonard Woods, D. D., born in Princeton, Mass., June 19, 1774; graduated at Harvard College, 1796; ordained as minister of the gospel at West Newbury, in 1798; inaugurated as Abbott Professor of Christian Theology in 1808; resigned his office in 1846; died ——, aged —."

☞ THANKSGIVING DAY was very generally observed in New York city by a cessation of business and by public religious services. According to a custom which has been in vogue for several years past, it was made a day of joy and feasting to the poor children connected with various public institutions in the city. At the Five Points Mission House of the Ladies, at Mr. Pease's House of Industry, at the Home of the Friendless, and among the children on Randall's Island, it was a welcome day. Many of the public houses, and numerous private families, sent in to these institutions a bountiful supply of substantials and luxuries, with which to regale their usually famished inmates. From notices which appear in the daily papers, we should think that Thanksgiving Day is rapidly coming to be in New York what it has long been in New England.

RELIGIOUS INTELLIGNCE.

The census in Scotland has lately been taken, from which it appears that in that country is the most thoroughly compact body of Presbyterianism in the world. The approximation to religious unanimity is greater in Scotland than in any other country. On the morning of the census Sunday, there were in all 943,951 persons at church. Of these 820,000 were Presbyterians, and 120,000 belonged to various other sects, amounting in all to about thirty.

A protracted meeting of twenty-two days was held in the Ebenezer Church, S. C., in August and September. Christians were refreshed, twenty-three new members were added to the church, several persons were yet serious inquirers. This is stated in the *Southern Presbyterian* to have been the fourth season of special religious interest in that congregation within three years, and that in this period "two hundred and eleven persons have been added on examination, including seventy-five servants."

In consequence of a paragraph in the letter of the Bishop of Victoria, inserted in the London *Record*, to the effect that he was not aware of a single clergyman or graduate having offered his services for the China Mission of the Church of England, two clergymen, one a graduate of Cambridge, the other of Dublin, are about to proceed to China immediately, in connection with the Church Missionary Society.

A great revival has taken place in the State University of Mississippi; which has resulted in the conversion of seventy of the students. Also in Greenboro, N. C., a letter dated the 10th inst. says that fifty conversions of young ladies have taken place in the Edgeworth Female Seminary. In Wellsburgh, St. Charles county, Mo., fifteen have been added to the church.

At the autumnal meeting of the English Congregational Union, the Rev. Dr. Legge, a prominent minister of that order, glorified his denomination after the following fashion: "I do thoroughly believe—and I flatter myself that you believe it too—that Europe is the heart and soul of the world; that England is the heart and soul of Europe; and that Congregational Dissenters are the life and soul of England!"

One of the Upper Canada Protestant Religious Societies is seeking for a charter of corporation with power to hold property for revenue purposes. This (says the *Witness*) we deeply regret, both because we think the principle wrong, and because the granting of one such charter by Parliament will paralyze all opposition to the granting of any number of the same kind to the church of Rome.

A correspondent of the *Puritan Recorder* says that on the 15th of October, a Congregational church was organized in Lawrence City, Kansas. The church was organized under a large tent, by the direction of Rev. Mr. Lum, of the Kansas City Mission. The society is to be known as "The Plymouth Church of Lawrence City."

There is said to be an interesting state of things in a Female Seminary in Culpepper Co, Va. Thirty of the pupils have been hopefully brought to a saving knowledge of the truth, and nearly all in attendance are specially interested. This is the result of no special effort, but is attributed to the impressions made in the Bible class taught in the school.

M. Jules Bornand, pastor of the French Protestant Church in New York, has issued proposals for a weekly religious newspaper, "*Fenille Religieuse des Etats Unis de l'Amerique du Nord*," of 16 pages, 8 vo, making a volume of 832 pages, at $2 a year. It is cordially recommended by Rev. Drs. Bond, Potts, Baird, Adams, Williams, and Tyng.

It is stated that a thousand Testaments were put in circulation at Ningpo in a single day at a literary examination in that city. There were not less than 6,000 or 8,000 literary men present from all parts of the country.

The Rev. H. R. Hitchcock and wife, Rev. Geo. Pierson and wife, and Rev. Wm. C. Baldwin and wife, sailed from Boston, Nov. 27th, in the ship Ocean Pearl, for Honolulu, to enter upon their missionary labors.

The Governor of Virginia, having doubts of his authority in matters of religion, abstains this year from appointing a day for religious Thanksgiving. He thinks the churches can establish a day for themselves, without the Government interfering with religion.

Edmund D. Ruffin, of Philadelphia, says the *Episcopal Recorder*, a graduate at the last commencement of the General Theological Seminary, has recently gone over to the church of Rome.

It is stated that Dr. Ives, late Bishop of the Protestant Episcopal church of North Carolina, has been appointed Professor in the Catholic College at Fordham, near New York.

The Bishop of London is said to be the owner of the Paddington estate, which is worth the enormous sum of a hundred thousand pounds sterling per year.

The Consistory of the Collegiate Churches of New York has given to the Theological Seminary, located at New Brunswick, the munificent donation of twenty-five thousand dollars.

The Directors of the Hawaiian Missionary Society are taking measures to send out six native missionaries and their wives to Micronesia.

Judge McLean, of the United States Court, recently stated, in giving his judgment in a maritime case, that "RUM has sunk more seamen than all the tempests that ever blew."

There are upwards of fifty converted Jews now exercising ministerial functions in the Church of England.

According to the synagogue rolls, there are more than 120,000 Jews in the United States.

ENCOURAGING.—Eld. Thomas E. Babcock sends us several subscribers for the *Recorder*, and adds: "These new subscribers, with their families, embraced the Sabbath a little more than a year ago. The Sabbath reform is steadily progressing. We occasionally see a cluster of its ripened fruits. There are a number of converts to the Lord's Sabbath in Brookfield, Tioga Co., Pa., six of whom have been recently added to the Church in Independence—four by immersion."

General Intelligence.

Meeting of Congress—President's Message.

The 33d Congress reassembled at Washington Dec. 4th for its second session, which will last till the 4th of March next. A quorum of both Houses being present, they soon organized, and sent word to the President that they were ready to receive any communication from him. The Message was immediately forthcoming. It is a long document—too long for us to give entire this week, without disarranging our usual order of publication, and omitting the news of the day already in type. We therefore defer it till next week; giving, meanwhile, from one of the daily papers, the following statement of its principal topics:—

Peaceable relations with all the world.

Adherence to our rights and to the Monroe doctrine.

No apprehension of a rapture, either with France, England or Spain; yet rigid adherence to every principle avowed in the previous message of Gen. Pierce, and in his inaugural.

Recommendations for increasing the Army and Navy.

Additional steamships and fortifications.

A revision of the tariff, if time should admit.

No ex parte legislation.

Recommendation of fire-proof buildings for State, Navy and War Departments.

Civilization and civil government for the Indians. Substitution of provisions and clothing for money.

Equalization of pensions. Prevention of frauds.

Recommendation to amend Cobb's Land Graduation bill.

An extension of the commission to settle private land claims in California.

A Boundary Commission to settle the limits of Washington Territory.

Settlement with the British Hudson's Bay and Puget Sound Companies.

Extension of the usefulness of the Patent Office.

Establishment of a Law Department of the Government, under the superintendence of the Attorney-General.

Regulation of fees of Marshals and Clerks of United States, District and Circuit Courts.

European News.

The steamer Africa, which sailed from Liverpool Nov. 18th, reached New York on the 29th.

There is nothing that deserves the name of later news from the seat of war. A pause seems to have ensued in the field-fighting before Sevastopol. Dispatches, both Russian and British, say "the seige progresses with regularity." Both parties are in want of reënforcements—the besiegers much more than the besieged. The Russians, however, begin to be short of ammunition. The rapid reduction, by battle and disease, of the allied force—now reduced to 50,000—had caused great alarm in England and France, and strenuous efforts were being made to send instant reënforcement.

At last accounts, the firing around Sevastopol was slack on both sides. Preparations were being made for the assault, and scaling ladders had been ordered up. Four Russian ships in the harbor had been sunk by the allies' fire. One of these ships was the "Twelve Apostles." Typhus has broken out in the city, from the number of unburied dead. Conflagrations are continually occurring from red hot shot. Water is exceedingly scarce. The Russians are preparing for street-to-street fighting. They are posting cannon to sweep the streets, and fortifying houses.

Winter was setting in severely, and the fleets had suffered some disasters by gales at sea.

An occurrence of the most horrible nature has taken place. The great Hospital, in Sevastopol, was set on fire by the shells of the allies, and was burned to the ground, with all its inmates—two thousand sick and wounded.

Sickness is on the increase in the allied camp. The cold is very severe at night. Severe weather had occurred at sea; a Turkish 80-gun ship and a frigate sunk in a gale.

Lieutenant-General Sir George Cathcart, Brigadier-General Strangeway, and Gen. Guldie, were killed in the action on the 5th. The attack on the 5th was made by 40,000 of the enemy. The redoubts were taken and retaken. The French lost 1,500 killed and wounded. The English had 2,000 killed and wounded. Russian loss is between 7,000 and 8,000.

The following letter, published in the *Constitutionnel*, will show one of the ways of carrying on the war around Sevastopol:—

"My Dear Father—I have been leading of late the life of a poacher. I am every day on the look-out for a Russian—being attached to a company of *francs tireurs*, or riflemen. Our duty is to fire at the Russian artillery men, and to protect our own, who have no reason to be dissatisfied with us as yet. I cannot say the same of the Russians, who appear to suffer greatly from our rifles. To give you an idea of our mode of acting, we set out at 2 in the morning, fully accoutred, with a supply of ammunition and biscuit. On our arrival in the trenches, we are provided with bags, a shovel, and a pickaxe. At a given signal we jump over the parapets with the agility of stags, and take refuge in some sheltered spot under the forts, where we dig a kind of rabbit hole to hide in. We place our bags as a protection on the side facing the enemy, and we then set to work. We remain in this sort of tomb the entire day; we leave it at dark, often exposed to a shower of grape-shot. You will naturally ask, dear father, what we have to do all that time. I can assure you that we have plenty to do. We load and fire, in rapid succession, and every shot tells on a Russian artillery man. The other day two officers were standing on a piece of timber placed on the top of a tower opposite my station for the purpose of having a view of our works. With two shots I brought down those gentlemen, and at the same moment the batteries let fly a discharge of balls, shells, and grape-shot, which fortunately passed over my head."

The Troy *Times* says that Mr. Zabad Mosher, of that city, has been made insane by Spiritualism. He has been sent to the Utica Asylum for the second time. Mr. M. was a respected and intelligent citizen, and his misfortune is deeply lamented.

California News.

One week later news from California was received in New York on the 2d inst., but it has no feature of special importance, except a general revival of trade.

A duel had been fought between Colonel Woodlief and Achilles Kewan, in which the former was killed. The Colonel made his will a few days before, leaving all he possessed to his widow. He is said to have been engaged in eight duels prior to this fatal one.

An execution of two criminals took place at Coloma, on the 3d ult., attended by additional horrors, from the circumstance of both knots slipping when the drop fell, requiring a readjustment of the ropes and the prolonged agony of the sufferers.

Financial "Deficiencies."

The past few weeks have developed in New York a very large number of what in financial circles are mildly called "deficiencies." The two cases following will illustrate the meaning of the term:—

At the meeting of the Directors of the National Bank of New York, on Friday, Nov. 24th, the President, Mr. Jas. Gallatin, in looking over the statement laid before the Board, noticed a sudden, and to all appearances unaccountable reduction in the item of outstanding circulation, since the previous discount day, of about $60,000. An examination of the accounts of the Paying Teller, Mr. Howland, led to the discovery that he had withdrawn from his cash $60,000 or $80,000 circulating notes, and the whole of the money, with the exception of a few thousand dollars represented by bills receivable which he had purchased, was found on his person, together with the bills. His plan it appears was to force the balance of his accounts by reporting these notes on hand, and the supposition is that his whole scheme of "deficiency" was to have been consummated the next day by the purchase of European funds, with which he was to clear for parts unknown.

The American Exchange Bank, on examination of the accounts of its first teller, Mr. Candee, find a deficiency of $138,500, arising from his having certified cheques for irresponsible parties. To protect the bank, he has placed in their hands bonds and mortgages to the amount of $161,977, which, with his sureties bond, $20,000, it is *hoped* will cover his *deficiencies*. Mr. Candee, it was stated, had been a large speculator in property in the village of Yonkers, on the North River, owning and occupying a costly establishment in the village. He had borne a fair character before this occurrence, and was supposed to have some money of his own, which averted suspicion. It appears, however, that a large fancy store in which he was engaged with his brother-in-law, in Broadway, has absorbed a considerable portion of his deficiencies. The wrong doing has been going on for some time, possibly a year or more.

A Strange Case.—On the evening of the 22d ult., an aged, and at that time unknown man, was knocked down and run over in Forty-second st., New York, by one of the Third-ave. cars, and died the same night at Bellevue Hospital. The day following an inquest was held upon the body, and no one appearing to recognize it, it was interred as that of an unknown man, in Potter's Field, at the expense of the City. On the 1st of December, it was discovered to be that of Mr. John L. Norton, a resident of Pearl-st., nearly 85 years of age, and worth about half a million of dollars. It appears that on the 22d ult., he left his residence, and not returning to it again, his relatives fearing, that he had been drowned, or had met with some accident, instituted a search for him, which proved unavailing until that day, when they called at the Coroner's office, and, upon looking over the book, discovered by the description of his dress and the articles found upon his person, that he had been buried as an "unknown man." Steps were immediately taken to disinter the body for the purpose of depositing it in a vault in Greenwood Cemetery. Mr. Brock Carrol, late a police officer in this City, and grandson to the deceased, has been willed the bulk of his property. Mr. C. was active at the time of the "Norwalk Railroad calamity," and saved the life of a Southern gentleman, who offered him, afterward, a present of $2,000, which Mr. C. declined accepting. The trunk containing the will and other documents belonging to the deceased, has been placed in charge of the Chief of Police for safe keeping, until it shall be decided to whom it legally belongs.

Hiring Slaves—Decision in Georgia.—In the State of Georgia, in 1850, Francis Lennard hired of Rebecca Boynton a negro slave for the term of one year, for the sum of $100, giving his note for the amount. The contract was made in January; on the 1st of May the negro died, and Lennard refused to pay the note on the ground that the services bargained for had not been rendered. The note was sued, and the case was carried from the Superior to the Supreme Court, where judgment was rendered against Lennard. The only question in the case, according to the Judge was, whether, when a negro is hired for a year, and dies within the time, the hirer should be allowed a credit upon his note, from the time of the negro's death, to the end of the year, for so much as the hire for that time would amount to. The Judge decides that the hirer is entitled to no credit upon his note, in the absence of a stipulation to that effect. The principle laid down is identical with that which requires the lessee of a tenement, in the absence of a special agreement to the contrary, to pay rent for the term for which it is leased, though it may burn down over his head as soon as the occupant takes possession of the premises.

The Russian Ports Blockaded.—Official information has been received at the Department of State, Washington, that the French and English Governments have determined, if the war with Russia shall continue, to close, by blockade, in the coming spring, and as early in that season as the ships to enforce it can reach their necessary anchorage; the several ports of Russia in the Baltic and White Seas; and that orders, which will be put in execution with the least possible delay, have been given to the French and English admirals commanding in the Black Sea to enforce the blockade of the mouths of the Danube, and of all the ports in the Black Sea and in the Sea of Azoff, remaining in the hands of Russia.

Broken Bank Bills.—The notes of the broken Banks are selling in Wall-st., at the annexed rates: Canal Bank, Cleveland, Ohio, 90 cents; City Bank of Columbus, Ohio, 90 cts.; Bank of Circleville, Ohio, 50 cts.; Merchants' Bank, Bridgeton, N. J., 60 cts.; Government Stock Bank at Ann Arbor, Michigan, 50 cts.; Bank of Washtenaw, Michigan, 25 cts.; Erie and Kalamazoo Railroad Bank, Michigan, 25 cts.; Farmers' and Mechanics' Bank of Kent County, Maryland, 40 cts.; Newport Safety Fund Bank, Kentucky, 20 cts.; Kentucky Trust Company, Kentucky, 30 cts.; Stark Bank, Vermont, 50 cts.; Cochituate Bank, Boston, Mass., 50 cts.; Knickerbocker Bank, New York City, 90 cts.; Lewis County Bank, Martinsburgh, N. Y., 25 cts.; Union Bank, Chicago, Illinois, 75 cts.; City Bank, Chicago, Illinois, 75 cts.; Merchants' and Mechanics' Bank, Chicago, Illinois, 75 cts.; Farmers' Bank, Chicago, Illinois, 75 cts.; Oshkosh City Bank, Wisconsin, 75 cts.; Ship Builders' Bank, Maine, 60 cts.

A Family of Congressmen.—The Boston Transcript of Nov. 27th, says: The Hon. C. C. Washburn, M. C. elect from Wisconsin, passed through this city on Saturday, on a visit to his relatives in Maine, intending to pass our New England festival in his native place. Mr. Washburn is the youngest of the three brothers elected as members of the House of Representatives in the next Congress. His oldest brother is the Hon. Israel Washburn, Jr., of the Fifth District of Maine. This gentleman is elected for his third term. The Hon. E. B. Washburn, of the First District in Illinois, is another brother, elected for his second term; and the younger brother is elected in Wisconsin for the first time. These gentlemen are of the old New England stock; they were born in Farmington, Maine, and have many relatives in various parts of Maine and in Boston. The eldest of the three is about 42 years of age. They are educated men, and all belong to the legal profession.

Throwing Vitriol.—Within a few months past, a large number of fine dresses have been destroyed in New York by vitriol thrown upon them as their wearers were walking the streets, or entering theaters. The perpetrator of these outrages has at last been secured, and turns out to be Theodore H. Gray, a master-printer, doing business at No. 67 Beekman-street. He had been the terror of ladies for some months, many of whom were in dread for their dresses and persons every time they passed through the streets, or left places of public amusement. Officer Reed most adroitly succeeded in capturing his prisoner, with the tin can which he employed for his nefarious purposes on his person. In his examination it came out that he is a member in good standing of the Allen-street Baptist Church, and the reason assigned by him for his outrages was "to deter ladies from going to the theaters." His friends impute his conduct to insanity; if this plea is to be sustained, we can only say he has exhibited much "method in his madness!"

The People's College.—A Circular of the People's College of the State of New York has been issued, which sets forth the objects of the institution as follows:—

1st. The objects of this institution are to impart such a thorough scientific and practical education, as will qualify its graduate for discharging the practical duties of life.

2d. To open the halls of science to all classes and conditions of society, by reducing the cost of tuition, board and clothing, and enabling the student to defray the greater portion of the expenses in labor.

3d. To qualify graduates for entering at once upon the business of their choice, by giving not only a theoretic, but a full, systematic, and practical course of instruction, illustrative of the principles and laws upon which their business is based, and should be conducted.

4th. To elevate labor, by requiring every student to work upon the farm, or in the shop, a certain portion of every working day, thus giving to each student the physical exercise necessary to secure health, while acquiring a scientific and practical education.

5th. To educate not only the young, but to afford adults also opportunities for pursuing any favorite branch of study, by establishing regular courses of lectures upon practical science.

SUMMARY.

In consequence of the numerous complaints made to the New York Post-Office, for the last few months, of non-receito of letters containing large amounts of money, an inquiry was set on foot, and after some investigation, it was found that these repeated robberies were effected during the distribution of the night mails from South and East. A plan was then adopted to secure the perpetrator, which resulted in the capture of James Fitzgibbons, night clerk and porter, who was observed to purloin two money packages from the counter. An eye was kept on him till he was about to leave in the morning, when he was followed and brought back to a private office and the packages found on his person. He was accordingly handed over to the United States Marshal.

There is no doubt that the propositions submitted to the people of Rhode Island, to abolish the registry tax, and to extend the time of registration, are rejected. The propositions to vest the pardoning power in the Governor, and to abolish the country session of the General Assembly, are adopted. The proposition to relieve the town clerks from the duty of transmitting lists of voters to the General Assembly, is so close that we must wait for the official returns.

On Monday night, Nov. 27th, a meeting was held in New York, at the Chinese Assembly Rooms, in behalf of Polish Nationality and Independence, commemorative of the Twenty-fourth Anniversary of Poland's last gallant insurrection. John P. Hale presided, and addresses in sympathy with Poland were made in the English, Polish, French, German, Italian, and Spanish languages.

It is said that Russian agents abound in London, part of whose duties it is carefully to examine all the public papers and immediately transmit every thing important to St. Petersburg. A telegraphic communication between London and St. Petersburg occupies eight hours. The contents of the morning papers are known by the Czar at three o'clock the same day.

An article in the *London Quarterly Review*, treating of the way London is fed, says that "if Norway, stretching from the Frozen Ocean down to the southern extremity of the North Sea, were to summon all its people to one vast conclave, they would number but little more than half the souls within the London bills or mortality; Switzerland, in her thousand valleys, could not muster such an army; and even busy Holland, within her mast-thronged harbors, humming cities, and populous plains, could barely overmatch the close-packed millions within sound of the great bell of St. Paul's.

An interesting case of excision of a portion of the lower jaw-bone was performed a few days since, by Dr. Fred. Geddings, before the students of the Medical College, Charlestown, Mass. The patient was a negro girl, about 14 years old. After dissecting the flap of the cheek, he divided the bone in two places, removing a section of about two inches in length. No chloroform was administered, yet the patient continued calm and quiet during the whole operation, which has ever been regarded one of the most painful in surgery. It lasted about five minutes.

Coroner Gamble the other day held an inquest at the house of Mr. John H. Bomstead, No. 88 Attorney-st., New York, upon the body of Francis Bomstead, a child 20 months old, who was killed by a fall. The mother testified that the child was sitting upon a chair by the table, with an apple in one hand and an orange in the other, when it turned and kissed her, and then the little sister, saying how he loved them and his father, when he fell out of his chair and broke his neck—death ensuing immediately afterward.

The town of Genesee, Allegany Co., N. Y., gave, probably, the strongest vote for freedom and temperance, at the late election, of any town in the State. One hundred and forty four votes in all were cast: of these Myron H. Clark, for Governor, received 136; Bradford R. Wood, for Lieutenant Governor, 134; Nathan V. Hull, Free Democratic candidate for Congress, 134; and Enos Baldwin, Free Democratic candidate for Justice of Sessions, 135.

A dispatch dated Portland, Friday, Dec. 1, 1854, says: As the train from Island Pond for Portland, on the Grand Trunk Railway, was nearing Thompson's Mills, in the town of Starks, this morning, the snow plow got off the track and stopped the train. At that moment the down freight train came along and ran into it, smashing the cars badly and injuring eight or ten persons severely. Two passenger cars took fire and were consumed.

A failure in the lumber-trade recently occurred at Quebec, with liabilities to the amount of $2,000,000—that of Mr. Wm. Price. Unlike most of the other lumber-merchants here, he used to get out his own lumber, for which purpose he kept going over thirty several establishments, one of which—that at Chicoutimi—loaded 29 vessels for Liverpool, with sawed lumber, last year. All these immense establishments are at a stand still. Other failures in the same business are anticipated.

There were 350 deaths in this City during the last week; 63 men, 77 women, 116 boys, and 94 girls. Of the total number, 46 died of consumption, 9 of bronchitis, 10 of congestion of the brain, 14 of diarrhea, 15 of dropsy in the head, 34 of fevers, 39 of inflammatory complaints, 27 of convulsions, 9 of croup, and 16 of marasmus. The nativity table gives 235 natives of the United States, 54 of Ireland, and 41 of Germany.

The Baltic brought no tidings of the three boats of the ill-fated Arctic, or of the passengers who were in them at the time of the disaster. Hopes were entertained that by this time some of the boats would have been fallen in with by European-bound vessels, but up to the sailing of the Baltic there had been no intelligence of them, and yet forty-eight days had elapsed from the date of the accident (Sept. 27) to the sailing of the Baltic from Liverpool.

A dispatch dated Boston, Wednesday, Nov. 29, 1854, says: In the United States Circuit Court to-day, Judge Sprague presiding, the Rev. Theodore Parker was arraigned on a charge of inciting to riot, and of aiding the attempt to rescue the fugitive slave, Anthony Burns, from the hands of the United States authorities. Mr. Parker waived the reading of the indictment against him, and gave bail in the sum of $1,500 to appear for trial at the March Term of the Court.

Lettings under the new law for the enlargement and completion of the New York canals, have now been made to the extent of more than one half the entire work. Thus far the work has been let at prices far below the estimates of the engineers. Jobs estimated, in the aggregate, at nearly six millions, have been taken at about four millions and a half—averaging about 21 per cent. less than the estimated cost.

Mr. Abel Ruggles, of Carmel, aged 84 years, one of the most worthy residents of that town, having largely enjoyed the confidence of the town in earlier life, left home in July last to visit a brother at Valatia, Columbia county, New York, a sister at Oregon City, in Illinois, and another sister at Racine, Wis., neither of whom he had seen for half a century.

Dr. Thomas Cottman, a native of the United States, now surgeon in the Russian army, and one of the Czar's privy counselors, is a native of Somerset Co., Maryland, and when an infant removed to Worcester County with his parents. He is a brother of S. B. Cottman, living at the old Cottman plantation, and has near relatives living in different parts of Maryland.

A girl by the name of Ellen White, took the small pox in Boston a short time ago, and before her convalescence was completed, started on board the cars for her home in Thetford, Vt. During her brief journey of a few hours she communicated the loathsome disease to some dozen people who were on board the train in which she traveled, several of whom have since died.

The closing of the New York Canals is officially announced to take place on the 5th of December. The season is described by the Rochester *Union* as having been a dull one for all connected with the navigation of the Canals.

Bank of England notes are now signed by machinery, by which a saving of £10,000 a year is effected. The machinery is of the most ingenious description, and is held for the exclusive use of that institution.

Gov. Reeder of Kansas has decided not to order an Election for a Territorial Legislature this season. His main public reasons are: 1. That no census has yet been taken of the inhabitants to serve as a basis of representation; 2. That there is no fit place for holding a Legislative Session. This decision has been taken in high dudgeon by the Missouri slaveholders, who had arranged to throw over voters enough into the Territory to elect a Legislature which would expressly legalize Slavery. They are very fiercely assailing Gov. R. as a land-speculator, monopolist, &c.

Judge Drummond, of the U. S. Circuit Court for Illinois, recently decided, in the case of Joseph C. Mitchell, free negro, vs. Charles H. Lamar, that a free negro was not a citizen of the United States, and therefore not entitled to maintain a suit before the U. S. Circuit Court. It is stated that Judge McLean coincided in the opinion of Judge Drummond.

A dispatch dated Albany, Tuesday, Nov. 28, 1854, says: Joshua Maine, Esq., the member elect to the Assembly from Jefferson County, had a narrow escape from drowning on Friday last, in consequence of a boat capsizing that he was in while crossing the Chaumont Bay. He and two others were in the water one hour and a half before they were rescued.

John Ross, an experienced apiarist of Warren, has a hive of bees from which he has taken, during the past year, two hundred and forty pounds of extra honey! The bees were fed upon a preparation made by himself, and by the use of which they do far better than when left to collect their own food.

The entire repeal of the Usury Laws in Great Britain, says the New York *Courier*, has been accomplished at the recent session of Parliament. If is now lawful in Great Britain to loan money at any rate of interest, and on any description of property, either real estate or otherwise.

The compensation paid to the New York Pilots employed in taking vessels out and into the harbor, is about $200,000 a year. The pilot laws and the harbor rules which from time to time have been amended, are said to operate with great advantage to the service and to the security of the shipping interests.

The receipts of the Boston and Albany railroad, for the ten months ending 31st Oct., exhibit a gain over the corresponding months of last year equal to $200,000; and it is anticipated that the business of the two following months will swell the receipts to $230,000 over those of last year.

Wm. R. Jackson, of Baltimore, has invented a plan for a cabin of a steamer or other sea-going vessel, which will float the passengers in case of accident. It is to be made so that it can be easily detached from the sinking vessel, by unkeying the iron stay-rods.

At the approaching session of the respective Legislatures there will be Senators of the United States to elect in Illinois, Iowa, Wisconsin, Arkansas, Missouri, Louisiana, North Carolina, Pennsylvania, New York, Maine, and California. New Hampshire will elect two in May next.

From a private letter received by the last mail from Dublin, we learn that the British Government are making preparations to ballot for soldiers in that city or throughout the provincial towns. The inhabitants of the city in consequence were thrown into a state of excitement and consternation.

The exportation of apples from Franklin Co., Mass., this year, is very great; there were, lately, at one time, 1100 barrels at the Greenfield station awaiting transportation by railroad—a fact illustrating the value of railroad communication and of fruit-growing to farmers.

The Hon. Alexis Ward, Member of Assembly elect from Orleans County, N. Y., died after a short illness at his residence in Hebron, Nov. 28th. Mr. Ward was a lawyer of some eminence, and had just been elected to the Assembly.

Coal has at length been discovered about two miles west of Bradford, Canada, and not far from the line of the railroad between Niagara and Detroit. The discovery was made in sinking a well. When down about sixteen feet a rich bed of coal was struck, which is pronounced to be of a very superior quality.

We have most gratifying intelligence from the Kane Expedition, though it seems almost too good to be true. It is a report, by way of Lake Superior, that the bodies of Sir John Franklin and his men have been found by Dr. Kane's party. They are completely frozen and are unmutilated.

The *Lake Superior Mining News* of the 27th ult. says: "We learn by private letters, that the bodies of Sir John Franklin and his men have been found by Dr. Kane's party, completely frozen, and in a perfect state of preservation."

The King of Prussia has given orders that no hindrances are to be thrown in the way of the Baptists, who are about to erect a chapel between Barmea and Elberfield; permission has also been granted the Baptists to erect a temple at Ihren.

The steamers Pacific and Grand Tower came in collision on the Mississippi River, near Memphis, and both sunk—proving a total loss. The passengers were all saved. The Pacific was bound down the river, and the Grand Tower up.

It is reported that Capt. Luce is about to embark in business on shore. Mr. Collins, it is said, declines reëmploying on his steamers any of the persons who were in service on board of the Arctic.

Magraw & Reeside, mail contractors between Independence and Salt Lake, have received intelligence of the loss of eleven mules. They were taken by the Pawnee Indians. Two drivers had been shot.

Four slaves, two of them belonging to Prof. Strange, one to Mr. Dey, and one to Mr. Herman, all of Norfolk, mysteriously disappeared on Saturday night last. They must have taken the "new tunnel" route.

A report has been laid before the New York Board of Aldermen in favor of leasing the lower end of the Park to the United States Government as a site for a Post-Office.

Statistics respecting the loss of life by shipwreck, now being compiled by Mr. Meriam, show that over 7,000 lives have been lost by this means during the last eighteen months.

MARRIED.

In Brooklyn, N. J., Nov. 22, by Rev. H. H. Baker, Mr. Simeon F. Randolph, of Plainfield, to Miss Frances Remer, of New Brunswick.

At High-st. Baptist Church, Providence, R. I., Nov. 26th, 1854, by Rev. George R. Dawson, Mr. John E. Crandall, of Phenix, to Miss Isabella C. Brooks, of Providence.

At Potter Hill, R. I., Nov. 30th, 1854, by Eld. C. M. Lewis, Mr. Charles A. Stillman, of Westerly, to Miss Eliza C. Stillman, of Hopkinton.

DIED.

In Adams, Jefferson Co., N. Y., Oct. 30th, 1854, Mrs. Eliza Ann Saunders, wife of Dea. Roswell Saunders, of consumption, in the 49th year of her age. Sister Saunders made a public profession of religion in 1850, when she united with the Seventh-day Baptist Church, of which she remained a member until her death. During her sickness, she enjoyed the comforting influences of the grace of God in a very unusual degree. A strong faith gave her the assurance of life beyond the grave, and the spiritual presence of her Saviour mitigated every pain. For the future she had no doubts—no fears—she lived in constant longing to depart and be with Jesus. As her end approached, she regarded the signs of her approaching dissolution with triumphant pleasure, and left the world in peace. J. S.

In Adams, Sept. 10th, 1854, Mrs. Charlotte Crosby, wife of Dea. Elisha Crosby, of the heart disease, in the 68th year of her age. J. S.

In Houston, Texas, Nov. 4, of yellow fever, Dorsey W. Vedder, son of Dr. Wm. Vedder, of DeRuyter, aged 22 years—a young man of much promise. J. R. I.

LETTERS.

James R Irish, Elias Burdick, G R Wheeler, Wm M Fahnestock, C M Lewis, T E Babcock, Henry Babcock (sent by H A H,) R Rinoe, J F Morgan, Wm B Maxson, J B Clarke, W B Wells, L M Cottrell, J Summerbell, S Babcock, N V Hull, John Whitford.

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PENNSYLVANIA.

Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.

VIRGINIA.

Lost Creek..Wm. Kennedy.
G. B. Run..Wm. F. Randolph.
Janelew..S. D. Davis.
N. Milton..Jeptha F. Randolph
White Oak..Zebulon Bee.

OHIO.

Montra..Eli Forsythe.

WISCONSIN.

Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..H. W. Randolph.

ILLINOIS.

Farmington..Dennis Saunders.
Southampton..J. R. Butts.

Yearly Meeting.

THE next Yearly Meeting of the Seventh-day Baptist Churches in New Jersey will be held with the Church at Marlboro, N. J., commencing on Sixth-day before the fourth Sabbath in December, 1854.

W. C. WHITFORD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had. E. R. CLARKE, Sec. of Board.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M.

JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.
Dunkirk Express at 7 A. M. for Dunkirk.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Otisville and intermediate stations.
Night Express at 5 P. M. for Dunkirk and Buffalo.
Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.
9.00 A M—Mail Train. Through Way Train, 12 M.
4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.
For Peekskill at 3, 4 and 5.30 P M.
For Tarrytown at 1 and 8 P M.
The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th and 31st-sts.
SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Miscellaneous.

Ladies' Health vs. Fashions.

A sensible lady correspondent of the *Home Journal* thus writes on this subject:—

"Would that the women of America would arouse to a consciousness of the responsibility resting upon THEM, and firmly discountenance any demand of fashion which can seriously affect their health! Of what consequence will it be, some twenty years hence, whether they now strictly conform to its every caprice or not? but if, by so doing, their health is injured, how fearfully will they then see the effects of their mad folly, not only in themselves, but, it may be, in their children also. 'In a world where we begin with mothers,' it is not asking too much that they should see that their own duty is accomplished.

"Look at the 'sterner sex,' who, though they vary their own dress as fashion dictates seem to have a more sensible leader to follow; for, in what particular can you find them sacrificing health to its demands? They may wear, 'continuations of the Vesuvius pattern,' coats long or short waisted, yet they are careful to dress so as to keep warm and dry.

"Look at their feet! You do not see one in a hundred venture forth, in damp, chilly weather, with a thin-soled cloth boot. No! they wear boots with thick soles and high heels; while, on the other hand, you will not see one woman in a thousand who, when the rain is not pouring, but when the pavement is only damp and cold, wears any thing thicker than a single-soled prunella gaiter! If you doubt my assertion, go look for yourself at the thousands who walk in our crowded cities. Now, I ask, why is it so? Why is there such a difference? Is it that women are inferior to men in the possession of good common sense; or is it that they dress in this absurd manner to please the eye of man? If so, he must bear some of the blame, if instead of boldly contemning their folly, he encourages them, by admiring the beauty of feet dressed in this manner. Let fair ladies dress as they please in their warm houses, or in warm, dry weather, but, for pity's sake, in cold winter weather, let them find something warmer than a boot which a strong healthy man would not consider sufficient protection for himself from the dews of summer.

"We are called 'the weaker sex;' but judging only by appearances, it is a sad misnomer; for what man ever thinks of going out in a cold autumn or winter's day, with but a thickness of embroidered lace or muslin over his chest, though underneath a warm out covering, which every time it is in any way displaced, lets the cold, keen air creep into the very seat of life? Not he! He has his warm coat buttoned up to his chin. He does not go out with flowing sleeves, with a fur cuff to keep part of the arm warm, leaving plenty of room for the cold air to penetrate around the upper and more susceptible part of the arm. No; his sleeves are thick, long and warm. And why is it that fashion cannot dictate as suitable a dress for ladies' wear in winter, as she does in summer, when she rarely errs. She might with as much propriety insist upon our wearing furs and velvet in midsummer, as on our wearing lace chemisettes, lace flowing sleeves, etc., as a promenade dress in winter."

A Ducal Palace in New York.

The magnificent structure now approaching completion, on the corner of Thirty-fourth-st. and Fifth-av., for Dr. S. P. Townsend, of sarsaparilla memory, excites almost as much of wonderment and curiosity as did ever its more pretending cotempory, the Crystal Palace. Though having a very imposing exterior of handsomely wrought brown stone, an observer would scarcely suspect it of surpassing in costly elegance any private mansion in the New World, and vieing with the most renowned mansions and halls of the Old. A brief description will convey some idea of this new claimant to the attention of wonder-seekers and letter-writers. The building is 90 by 56 feet, and occupies five lots of ground, in an elevated position, which cost $42,000. Its general appearance is of the rich, massive character common to many first-class houses, though internally the arrangements have the claim of originality. It has been remarked, however, by those who have visited the European Continent, that the house has some resemblance to the residence of the late Duke of Parma. Upon entering, the visitor finds himself at the threshhold of a grand hall, flanked on either side by tiers of galleries and columns, which extend upward to the roof, where they terminate under a gorgeous dome. The galleries, walls and columns are all decorated in the richest manner, with fresco-painting, gilding and elaborate moldings. The prevailing color employed in decorating the ceilings being blue, relieved with gold, these are presented most prominently to the eye, but the effect of the whole, when first beheld, is to bewilder with a sense of magnificence. The columns supporting the galleries through the several stories, are sixty in number, of the Corinthian style, which are sustained at the base, on the first story, by pilasters of scagliola. Passing to the rear, in one corner of the edifice is a grand spiral staircase, having a diameter of about twenty feet, and terminating in the highest story, beneath a rich dome. Niches at the side are to be filled with appropriate pieces of statuary, and decorations in plaster. Fresco, gold and carved wood, are introduced at the discretion of the artist. The cost of this stairway will not be far from $3,000. The chambers and other apartments above are all finished in the same superb style. The fresco-paintings upon the walls generally represent scenes in Italy, though there are many figures, scrolls, &c., purely fanciful; other portions, such as are designed for the picture-gallery and library, are classic; the bathing-rooms are furnished with nymphs and juvenile angels, &c. One of the "curiosities" is a chapel for religious worship, which occupies a portion of the third and fourth stories. The apartment is 33 by 16 1-2 feet, furnished in the Gothic style, and is to be provided with a superb altar-piece to represent the baptism of the Redeemer. The requisite amount of "dim, religious light," properly colored, enters through a single circular window of stained glass. There is also a gymnasium, with suitable apparatus for physical exercise, and a bowling saloon. The upper floors being too lofty to receive water from the public works, a tank is provided, into which water for the baths, &c., will be forced by a pump. The picture-gallery is 28 by 24 feet, and it is said that twenty pictures for it are in course of preparation in Italy, by the best living masters, at an average cost of $1,000 each. Some of the apartments are provided with very costly fire-places. We noticed one of beautiful Italian marble which cost $400. The entire cost of the building and ground is estimated at $200,000; the contract for stone is about $30,000; fresco-painting, $6,000; plastering, from $8,000 to $10,000, and the carpenters' contract is about $30,000. Such, in brief, is the last and the greatest of the great "up-town" houses. [Journal of Commerce.

A Hard Case.

At a meeting of the New York Prison Association, held a few evenings since, account was given of several convicts who, after leaving prison, had been taken in charge by the Association. One of these is described as follows:—

This man says he came to this country in June, 1852. He brought with him $1,100, the proceeds of a respectable business in Germany, that political troubles alone influenced him to leave. On his arrival here he succeeded in procuring a situation in a German Emigrant Office. He immediately sent for his three children, left behind. He had been engaged about four months in this office, when a person came in wishing small gold coin for five $20 gold pieces; he says he went to the drawer, as he was accustomed to do, and gave the required small moneys, which the man carefully counted and found correct. At a later hour of the day, some eight or nine hours subsequent, the same person returned, (under the influence of drink,) and represented that $45 of the coin had in the morning were spurious. A warrant was had, and this man was arrested and fully committed for trial, on a charge of grand larceny. The Police Officer who arrested him came into the Tombs to see him, and advised him to get bail. He said he could find him good bail, if he paid him for his trouble; he wanted $30, which this man gave him. The man giving bail he was to pay $10; that he paid. He was urged to secure without delay a good lawyer; his services were engaged for $25—to another he paid $10. He was bailed out at the end of four months. He was tried, and although he gave his counsel an additiona fee of $10, and $4 to an interpreter, yet he was found guilty. Judge Beebe sentenced him the shortest term prescribed by law. He now returns to this city, having lost everything he possessed. He had been informed that his three motherless children reached New York within a month after his conviction, but where to find them now he cannot tell. His means are exhausted, and he has been left destitute.

National Characteristics.

Some extracts from the "Unpublished Journals of Travel" of a very original thinker and shrewd observer are given in a recent number of an English magazine. Among them are the following, in reference to the characteristics of several nations:

"Once upon a time, I lost my way in New York. Asked Yankee: he immediately stopped, turned his back to me, put his hands into his pockets, and began to whistle. I was just going to ask some one else, when I heard him say, through his nose, that if I would follow him, he would show me the way. He did, too, though it took him some half a mile out of his road. Once upon a time, I lost my way in London. Asked Englishman: he stopped exactly the fifteenth part of a second, said, 'first turn to the left, second turn to the right, and there you are, sir!' Once upon a time, I lost my way in Paris. Asked Frenchman: he was very voluble and explained very politely. Once upon a time, I lost my way in the town of Augsburg. Asked a German: off went his hat, and off went his tongue, with a volubility of warmth and benevolence that was quite delightful and most confusing. But where is the difference between the Frenchman and the German? True, they are, at first sight, much alike; but, look closer, and you will see the motive is utterly different. In the German it is eagerness to please you. In the Frenchman it is a desire you should be pleased with him. It is as plain as if they said so, in so many words."

"The English woman is respectful and proud; the French woman is gay and agreeable; the Italian is ardent and passionate; the American woman is sincere and affectionate. With an English woman love is a principle; with a French woman it is a caprice; with an Italian it is passion; with an American it is sentiment. A man is married to an English lady; united to a French woman; cohabits with an Italian; and is wedded to an American. An English woman is anxious to secure a lord; a French woman a companion; an Italian a lover; an American a husband. The Englishman respects his lady; the Frenchman esteems his companion; the Italian adores his mistress; the American loves his wife. At night the Englishman returns to his house; the Frenchman to his establishment; the Italian to his retreat; the American to his home. When an Englishman is sick his lady visits him; when a Frenchman is sick his companion pities him; when an Italian is sick his mistress sighs over him; when an American is sick his wife nurses him. When an Englishman dies his lady is bereaved; when a Frenchman dies his companion grieves; when an Italian dies his mistress laments; when an American dies his wife mourns. An Englishwoman instructs her offspring; a French woman teaches her progeny; an Italian rears her young; an American educates her child."

Broadway.

Along the dusty pavement streams a busy host. The eye in vain attempts to fix upon the flitting faces. The passing glimpse and the sudden transition from a fair to a shriveled face, from a laughing to a frowning one, from heavy to pinched features, suggests the comical gutta-percha heads, which may be made to assume every imaginable expression in as many seconds, or torments one with the notion that he sees his own face distorted in a succession of convex mirrors. A pale being, with sunken cheeks, follows close behind a portly, round faced man, and a harrassed, miserly countenance, comes next; a broad, benevolent Quaker face, a long nose, a short one, goggle eyes, and eyes hidden under lowering brows, lips like Cupid's brow, and mouths of extraordinary dimensions, chase one another with dizzy rapidity. A hunch back and a giant walk in close contrast. A girl, fair as a Circassian, next a negress, black as night; a Canadian with his broad English face, and close fur wrappings, and beside him a Chinese in flowing robes; a fair woman, in trailing brocade, and a Bloomer, whose drapery scorns to touch the pavement; a dandy, on ghost-like stilts, his fists lost in roomy sleeves, and a beggar in rags, are all in a moment daguerreotyped for the memory. Then the eye falls upon a babe in a long embroidered cloak, with nurserymaid. At her side, a young urchin runs along with bare knees, while his head and face are lost in fur and feathers. Poor little victim of fashion!

Then comes a Fourierite or a hydropathist, with long uncut beard; then an Indian minus that hirsute ornament. A country belle gazes at the passing crowd, puzzled to know the fashions, and perhaps ignorantly selects her patterns from a richly dressed unfortunate. At the corner stands a group of bewildered Dutch emigrants, in wooden shoes and wide bordered caps, bonnetless, moneyless, and homeless. A sweet bride and her happy groom, a widow in weeds, hurry past. Then comes a pale student, and beside him a brainless millionaire, and a fair heiress, whose books and learning were left at boarding school. She spurns the shabby poet, or artist, and never dreams or cares to know that the eldernest of the mountain has been robbed for her delicate throat, that the deserts of Africa have contributed her plumes, that the jungles of Hindoostan or India have been rifled for her fan, that the bed of the ocean has been disturbed for her pearls, that the earth has been searched for her gold and her gems, or that the tears of an embroidery girl are interwoven in the exquisite tracery of her handkerchief, and that its finewrought work has left the toiler blind. She sees nothing from the windows of her castled pride but wealth and luxury and envious or adulatory glances. Thus they hurry on all day, side by side—the rich and the poor, the wise and the foolish, the miserable and the happy, the pure and the vile—scarcely thinking they shall all be swept away in half a century, and no more missed than the silent crowds who now people the cities of the dead. [Independent.

John Quincy Adams's Monument.

From the Quincy Patriot.

A monument has just been placed in the Unitarian Church, in this town, to the memory of John Quincy Adams, by his son, the Hon. C. F. Adams. It is composed of highly polished Italian marble, and in size and form very nearly resembles the one erected to the Ex-President John Adams, with the exception of the upper part, where the bust rests, which is inclosed on both sides by the upper members of the cornice, that sweeps upward in graceful lines toward it. The bust, which rests upon the top, was executed in Italy, by the great American sculptor, Hiram Powers, and is very perfect and life-like in its resemblance of the venerated statesman to whose memory it is erected. Immediately under the bust is a Latin sentence composed of two words, "*Alteri-Seculo,*" separated by an oak branch, with two leaves and an acorn. The following is the inscription:—

Alteri Secuto.

A. O.

Near this place reposes all that could die of JOHN QUINCY ADAMS, son of John and Abigail (Smith) Adams, sixth President of the United States. Born 11th July, 1767. Amidst the storms of civil commotion, he nursed the Vigor which nerves a Statesman and a Patriot, and the Faith which inspires a Christian. For more than half a century, whenever his country called for his labors, in either hemisphere or in any capacity, he never spared them in her cause. On the twenty-fourth of December, 1814, he signed the second Treaty with Great Britain, which restored Peace within her borders. On the twenty third of February, 1848, he closed sixteen years of eloquent defense of the Lessons of his Youth, by dying at his Post, in her great National Council. A Son, worthy of his Father; a Citizen, shedding glory on his Country; a Scholar, ambitious to advance Mankind—this Christian sought to walk humbly in the sight of his God.

Beside him lies his Partner for fifty years, LOUISA CATHERINE, daughter of Joshua and Catherine (Nuth) Johnson. Born, 12 February, 1775. Married, 26th July, 1797. Deceased 15 May, 1852. Aged 77. Living through many vicissitudes, and under high responsibilities as a Daughter, Wife, and Mother, she proved equal to all. Dying, she left her family and her sex the blessed remembrance of a "Woman that feareth the Lord." "Herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors.'"

The Power of the Pence.

A True Story.

The Rev. J. B. Owen, M. A., of Bilston, in the course of a lecture delivered in the Liverpool Concert Hall, in connection with the Church of England Institution upon 'Popular Insurance,' related an anecdote strikingly illustrative of the power which lies in the hands of the working men to promote their own social comfort and independence if they would only exert it.

A Manchester calico-printer was on his wedding-day persuaded by his wife to allow her two half-pints of ale a day as her share. He rather winced under the bargain; for, though a drinker himself, he would have preferred a perfectly sober wife. They both worked hard, and he, poor man, was seldom out of the public-house as soon as the factory closed. The wife and husband saw little of each other except at breakfast, but, as she kept things tidy about her, and made her stinted and even selfish allowance for house-keeping meet the demands upon her, he never complained. She had her daily pint, and he perhaps had his two or three quarts; and neither interfered with the other, except when at odd times she succeeded, by dint of one little gentle artifice or another, to win him home an hour or two earlier at night, and now and then to spend an entire evening in his own house, but these were rare occasions. They had been married a year; and, on the morning of their wedding anniversary, the husband looked askance at her neat and comely person, with some shade of remorse as he observed—

"Mary, we'n had no holyday sin' we were wed; and, only that I haven't a penny i' th' world, we'd take a jaunt to th' village to see thee mother."

"Would'st like to go, John?" asked she softly, between a smile and a tear, to hear him speak so kindly as in old times. "If thee'd like to go, John, I'll stand treat."

"Thou stand treat!" said he, with half a sneer; "hast got a fortune, wench?"

"Nay" said she, "but I'n gotten the pint o' ale."

"Gotten what?"

"The pint o' ale!" was the reply.

John still did not understand her, till the faithful creature reached down a loose stocking from under a loose brick up the chimney, and counting out her daily pint of ale in the shape of three hundred and sixty-five three-pences (i. e., £4 11s. 3d.,) put it into his hand, exclaiming—

"Thee shall have the holiday, John."

John was ashamed, astonished, conscience-smitten, charmed. He wouldn't touch it.

"Hasn't thee had thy share? Then I'll ha' no more," said he.

They kept their wedding day with the old dame, and the wife's little capital was the nucleus of a series of investments that ultimately swelled into shop, factory, waaehouse, country-seat and carriage; and for aught Mr. Owen knew, John was mayor of his native borough at last.

The Washington Tower.

Mr. Latting, of the Observatory in the neighborhood of the New York Crystal Palace, has issued an elegant engraving of gigantic structure, which he proposes to erect, entirely of cast and wrought-iron, in some central location in this city. The form of this building, which is to be named in honor of the great father of our country, *The Washington Tower*, will be nearly circular, having a base of nearly 100 feet diameter, from which the building will gradually diminish in circumference till it reaches the height of 591 feet, at which point, on a surface of 8 feet diameter, a colossal bronze statue of Washington 23 feet in height will be placed. This will give a continuous rise from the ground base to the summit of the statue of 614 feet, or more than 100 feet above the highest artificial structure in the world.

This tower will comprise 33 stories, several of which will be devoted to the reception of statuary, bronzes, etc., and to an Indian gallery, we presume for the preservation and exhibition of every curiosity appertaining to the history, customs, etc., of the Aborigines of this country. A telegraphic system of communication from this Titanic structure, would, from its superior and commanding elevation, afford facilities to our merchants, shipowners, etc., of infinite value; and, in fact, if carried out as is proposed, would supersede the present marine telegraphic system now employed by this port.

Mr. Latting also proposes to place in the lantern, immediately beneath the statue, a light whose power and splendor should exceed that of every light now employed on our coast, and the uses of which for maritime and commercial purposes would be of the highest advantage to New York.

The entire cost of building is estimated at $1,000,000, which amount it is proposed to rasie by the sale of 100,000 Life Tickets at $10 each. [Independent.

Pedesterian Feat.

Hughes, who walked 80 consecutive hours upon a wager, at San Francisco, and was nearly killed by the feat, undertook on a bet of $3,000 to walk one hundred hours. Commencing on Wednesday, he kept on the move until Saturday night, when he began to show the effects of fatigue, and staggered a good deal, particularly at the turnings. He carried a stick in his hand, and a friend kept by his side continually, and tried to keep him in conversation. As the night advanced, Hughes became very drowsy; but by the application of stimulants and slight whipping, he was in motion until Sunday morning, when the crowd became so great as to affect him considerably by the vitiation of the air in the room where he walked. The time expired at 12 o'clock at night, but before that time, he presented a pitiable sight. His mind seemed to be completely gone, and he would occasionally speak to the crowd who were endeavoring to arouse him and keep him to his task by every possible means, and ask what they were doing there, and such other questions. So far was he gone, then, that some of them claimed that he had lost the bet. He still maintained his position on the plank, however, until twenty minutes to 11 o'clock, when his friends gave up the task of keeping him at his work as a hopeless one, and allowed him to come down. Though failing to accomplish all that he had undertaken, he nevertheless performed the unprecedented feat of walking, without cessation or rest, for the space of ninety-eight hours and forty minutes. [Rochester Dem.

AMERICAN LITERATURE.—In the catalogue just issued by the Messrs. Appleton, we find the numbers of their different works to be 8241; these are the labors of 4773 authors, of whom 1503 are American; of the 294 female writers, 146 are American. We gather from this catalogue the following interesting facts:—

"The largest book in the collection is entitled 'Boydell's Shakspeare,' 30 by 24; the smallest is Taylor's exceedingly quaint work, the 'Thumb Bible,' 2 by 2; the thickest book is 'Liddell and Scott's Lexicon,' pp. 1734; the thinnest is the 'Book of Flower Painting,' pp. 27; the most expensive work is 'Hoefnagl's Collection of Paintings,' price $1,000; the work comprising the largest number of volumes is 'Valpy's Delphin Classics,' 141 vols.; the most voluminous American author is 'Fenimore Cooper,' 33 vols.; the greatest collection of authors, in one set of books, is 'Chalmers' British Poets,' containing the works of 148 authors; the most profusely illustrated work, is the 'Illustrated London News,' containing over 12,000 spirited engravings; the longest continued work, is the 'Annual Register,' which has been published, without interruption, for the long period of 95 years."

A SAD FIX.—Horace Greeley recently delivered an address before the Franklin County Agricultural Society, and by request furnished the editor of the Chambersburg *Repository and Whig* with a manuscript copy for publication. Poor fellow! he soon found himself in a sad fix: he couldn't read it. He thus states his case:

We immediately went to work to decipher the ten pages before us, and with the aid of a magnifying glass, three dictionaries, several agricultural periodicals, a history of eminent agriculturists, a standard work on chemistry, another on hydraulics, a large street committee, several Know Nothings, and our compositor on unintelligible copy, we mastered the first three lines in the first half day. We were happy within the first hour to ascertain when we had the manuscript right side up, for it looks as much like writing one way as another. It is now in the hands of a competent committee to decide in what language it is written, and if it is ascertained that it is neither Hebrew nor Greek we must infer that it was intended for English, and shall proceed to decipher it.

EVADING THE MAINE LAW.—A novel mode of supplying the wants of those who thirst after fire-water, is now in successful operation in Hartford, Connecticut. A person (if a stranger) is conducted by one of the knowing ones into a building in a by-street, and after going up stairs and down stairs, through hall-ways and various winding ways, finally arrives in a room, on one side of which is a small round hole in the wall, in which is a small dumb waiter; over which is inscribed "the wheel of fortune." A person wishing to try his fortune writes upon a small card, and with a piece of money puts it in the dumb waiter; away goes the waiter, and shortly returns with a glass of Otard, punch, or anything you may have desired. Inquire who keeps this place, and the answer comes through the little hole in a hoarse voice, "A Know Nothing!"

VARIETY.

A case came up in a New York Court in reference to the rights of railway passengers. Two men got on board the cars at Sing Sing and took seats temporarily vacated by their occupants. Refusing to give them up, they were forcibly removed by the conductor and baggagemen. They prosecuted the Company for damages for this, but the Court decided them to be in the wrong, and brought in a verdict justifying the Railroad employees. This principle has been established in New England and also in Pennsylvania.

The New Englanders who have gone to Kansas are building up a city already called New Boston. It is known in that territory as "Yankee Town," is about fifteen miles from the mouth of Kansas river, and thirty-five miles from Fort Leavenworth. The Missourians are beginning to discover that they are not broken down paupers who are coming from Massachusetts, as the pioneer settlers of Kansas.

Hon. G. A. Simmons, upon being interrogated by a southern Senator with what he would do in case some southern gentleman should send him a challenge to fight a duel, made him the following quaint reply: "I would," said he, "sit down and write him thus:—'Dear sir, I received your challenge this moment. I am too great a coward to fight, and you must have *known* it, or else you would not have sent me that challenge.'"

Samuel Chapman, editor of the Savannah *Journal*, and one of the victims of the yellow fever in that city, a short time before his death, and while in good health, purchased a lot in the Laurel Grove Cemetery, to be appropriated especially as a burial place for printers. The purchase was hardly completed when he sickened and died, and his body became the first occupant of the lot.

Mount Hood, in Oregon, has now been ascertained, by an actual measurement, to be full eighteen thousand three hundred and sixty-one feet high. This is the highest peak on the American continent, and one of the highest in the world. From this peak, mountain tops five hundred miles distant are distinctly seen. The mountain is volcanic, smoke being seen to issue from the summit.

An application will be made to the next Legislature of New Jersey for a law incorporating a company to be called "The New Jersey Ocean Steam Navigation Company," with a capital of $500,000, with the privilege of increasing the same to $1,000,000, having for its object the transportation of passengers and merchandize to and from Camden and Philadelphia, and other points upon the Delaware River, to the City of New York.

The Buffalo *Republic* says that there were over 100 vessels aground on the St. Clair Flats, Detroit, on Thursday last, and that up to that time not a vessel passed Detroit from the upper lakes. Some of these vessels had been aground 17 days. It has been ascertained that there are one million of bushels of wheat on board the vessels aground.

In Paris, there are annually consumed 1,600,000 kid and lambskins, for fabrication into gloves; in Bruxelles, 800,000; in Grenoble, 800,000; in Annonay, 3,200,000—making a total, within four cities, of 6,400,000. To work this into gloves requires just double the number of eggs—12,800,000—at an annual expense of 630,000 francs.

Persons from Quebec report that there has been excellent sleighing in that vicinity since the first of the present month. At the latest dates there was every indication that the usual five months' sleighing would be enjoyed the present season by the residents of the lower part of Canada East.

"Ten Thousand a Year" is decidedly slow; it is starvation wages in comparison with some people's income, as William B. Astor's for instance, which is said to amount to twelve hundred thousand dollars per annum, or, deducting more than half for expenses, about ten thousand per week.

The Boston railroads, it is said, are about to introduce coke, from Cumberland coal, as fuel for their engines, in consequence of the high and increasing price of wood. Some of them are endeavoring to use anthracite, but the experiments made show that their engines have to be specially adapted to that kind of fuel.

We are not to suppose that the oak wants stability because its light and changeable leaves dance to the music of the breeze, nor to conclude that a man wants stability and strength of mind because he may exhibit an occasional playfulness and levity.

Gentility consists not in birth, wealth, manners or fashion, but in a high sense of honor, and a determination to do what is right, to the best of our ability, under all circumstances—that is, "to do justice, to love mercy, and walk humbly before God."

If you love others, they will love you. If you speak kindly to them, they will speak kindly. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

A man who ridicules his neighbor's foibles, and pronounces him to be deficient in intellect, without just cause, is very apt to possess more self-esteem than sound sense, and to be a slave to the worst of all vices—envy.

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FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound* and *quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM *(a Silver Medal)* of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Ayer's Cherry Pectoral.

"*Wisdom shall bow down to it, and the great of the earth, shall kneel before it.*"

NEVER could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

VERMILLIONVILLE, La, April, 1853.

Mons. le DR. J. C. AYER:—I have of late made frequent use of your Cherry Pectoral in my practice, and am happy to inform you that in no case yet has it failed me. I have made some signal cures of Laryngitis and Bronchitis with it, and have completely cured one case of Asthma, which had withstood every other medicine I could employ.

Accept, Sir, the assurences of my distinguished consideration. JULES CLAUD GOUGUET, M. D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

Legation of the U. S. A., Constantinople, Turkey.

DR. J. C. AYER—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

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C. W. JACKHEER, M. D.
Resident Court Physician.

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Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
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Charles Cook, Democrat, Danville, Pa.
M. Hannum, Democrat, Allentown, Pa.
Sherman & Harron, State Gazette, Trenton, N. J.
Wright & Haven, Prairie Farmer, Chicago, Ill.

These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac, gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS--$2 00 PER ANNUM, IN ADVANCE.

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NEW YORK, FIFTH-DAY, DECEMBER 14, 1854.

WHOLE NO. 547.

THE PRESIDENT'S MESSAGE.

Fellow Citizens of the Senate and the House of Representatives:

The past has been an eventful year, and will be hereafter referred to as a marked epoch in the history of the world. While we have been happily preserved from the calamities of war, our domestic prosperity has not been entirely uninterrupted. The crops, in portions of the country, have been nearly cut off. Disease has prevailed to a greater extent than usual, and the sacrifice of human life, through casualties by sea and land, is without parallel. But the pestilence has swept by, and restored salubrity invites the absent to their homes, and the return of business to its ordinary channels. If the earth has rewarded the labor of the husbandman less bountifully than in preceding seasons, it has left him with abundance for domestic wants, and a large surplus for exportation. In the present, therefore, as in the past, we find ample grounds for reverent thankfulness to the God of Grace and Providence, for his protecting care and merciful dealings with us as a people.

Although our attention has been arrested by painful interest in passing events, yet our country feels no more than the slight vibrations of the convulsions, which have shaken Europe. As individuals, we cannot repress sympathy with human suffering, nor regret for the causes which produce it. As a nation, we are reminded, that whatever interrupts the peace, or checks the prosperity, of any part of Christendom, tends, more or less, to involve our own. The condition of states is not unlike that of individuals. They are mutually dependent upon each other. Amicable relations between them, and reciprocal good will, are essential for the promotion of whatever is desirable in their moral, social, and political condition. Hence it has been my earnest endeavor to maintain peace and friendly intercourse with all nations.

The wise theory of this government, so early adopted and steadily pursued, of avoiding all entangling alliances, has hitherto exempted it from many complications, in which it would otherwise have become involved. Notwithstanding this our clearly defined and well-sustained course of action, and our geographical position so remote from Europe, increasing disposition has been manifested, by some of its governments, to supervise, and, in certain respects, to direct our foreign policy. In plans for adjusting the balance of power among themselves, they have assumed to take us into account, and would constrain us to conform our conduct to their views. One or another of the powers of Europe has, from time to time, undertaken to enforce arbitrary regulations, contrary in many respects to established principles of international law. That law, the United States have, in their foreign intercourse, uniformly respected and observed, and they cannot recognize any such interpolations therein, as the temporary interests of others may suggest. They do not admit, that the sovereigns of one continent, or of a particular community of states, can legislate for all others.

Leaving the trans-atlantic nations to adjust their political system, in the way they may think best for their common welfare, the independent powers of this continent may well assert the right to be exempt from all annoying interference on their part. Systematic abstinence from intimate political connexion with distant foreign nations, does not conflict with giving the widest range to our foreign commerce. This distinction, so clearly marked in history, seems to have been overlooked, or disregarded, by some leading foreign states. Our refusal to be brought within, and subjected to, their peculiar system, has, I fear, created a jealous distrust of our conduct, and induced, on their part, occasional acts of disturbing effect upon our foreign relations. Our present attitude and past course give assurances, which should not be questioned, that our purposes are not aggressive, nor threatening to the safety and welfare of other nations. Our military establishment, in time of peace, is adapted to maintain exterior defences, and to preserve order among the aboriginal tribes within the limits of the Union. Our naval force is intended only for the protection of our citizens abroad, and of our commerce, diffused, as it is, over all the seas of the globe. The government of the United States, being essentially pacific in policy, stands prepared to repel invasion by the voluntary service of a patriotic people, and provides no permanent means of foreign aggression. These considerations should allay all apprehension, that we are disposed to encroach on the rights, or endanger the security, of othe states.

Some European powers have regarded, with disquieting concern, the territorial expansion of the United States. This rapid growth has resulted from the legitimate exercise of sovereign rights, belonging alike to all nations, and by many liberally exercised. Under such circumstances, it could hardly have been expected that those among them, which have, within a comparatively recent period, subdued and absorbed ancient kingdoms, planted their standards on every continent, and now possess, or claim the control of, the islands of every ocean as their appropriate domain, would look with unfriendly sentiments upon the acquisitions of this country, in every instance honorably obtained, or would feel themselves justified in imputing our advancement to a spirit of aggression or to a passion for political predominance.

Our foreign commerce has reached a magnitude and extent nearly equal to that of the first maritime power of the earth, and exceeding that of any other. Over this great interest, in which not only our merchants, but all classes of citizens at least indirectly, are concerned, it is the duty of the executive and legislative branches of the government to exercise a careful supervision, and adopt proper measures for its protection. The policy which I have had in view, in regard to this interest, embraces its future, as well as its present security.

Long experience has shown that, in general, when the principal powers of Europe are engaged in war, the rights of neutral nations are endangered. This consideration led, in the progress of the war of our independence, to the formation of the celebrated confederacy of armed neutrality, a primary object of which was, to assert the doctrine, that free ships make free goods, except in the case of articles contraband of war: a doctrine which, from the very commencement of our national being, has been a cherished idea of the statesmen of this country. At one period or another, every maritime power has by some solemn treaty stipulation, recognized that principle; and it might have been hoped that it would come to be universally received and respected as a rule of international law. But the refusal of one power prevented this, and in the next great war which ensued, that of the French revolution, it failed to be respected among the belligerent States of Europe. Notwithstanding this, the principle is generally admitted to be a sound and salutary one; so much so, that at the commencement of the existing war in Europe, Great Britain and France announced their purpose to observe it for the present; not, however, as a recognized international right, but as a mere concession for the time being. The co-operation, however, of these two powerful maritime nations in the interest of neutral rights, appeared to me to afford an occasion, inviting and justifying, on the part of the United States, a renewed effort to make the doctrine in question a principle of international law, by means of special conventions between the several powers of Europe and America. Accordingly, a proposition, embracing not only the rule, that free ships make free goods, except contraband articles, but also the less contested one, that neutral property, other than contraband, though on board enemy's ships, shall be exempt from confiscation, has been submitted by this government to those of Europe and America.

Russia acted promptly in this matter, and a convention was concluded, between that country and the United States, providing for the observance of the principles announced, not only as between themselves, but also as between them and all other nations, which shall enter into like stipulations. None of the other powers have as yet taken final action on the subject. I am not aware, however, that any objection to the proposed stipulations has been made; but, on the contrary, they are acknowledged to be essential to the security of neutral commerce; and the only apparent obstacle to their general adoption is in the possibility, that it may be encumbered by inadmissable conditions.

The King of the Two Sicilies has expressed to our minister at Naples his readiness to concur in our proposition relative to neutral rights, and to enter into a convention on that subject.

The King of Prussia entirely approves of the project of a treaty to the same effect, submitted to him, but proposes an additional article providing for the renunciation of privateering. Such an article, for most obvious reasons, is much desired by nations having naval establishments, large in proportion to their foreign commerce. If it were adopted as an international rule, the commerce of a nation having comparatively a small naval force, would be very much at the mercy of its enemy, in case of war with a power of decided naval superiority. The bare statement of the condition in which the United States would be placed, after having surrendered the right to resort to privateers, in the event of war with a belligerent of naval supremacy, will show that this government could never listen to such a proposition. The navy of the first maritime power in Europe is at least ten times as large as that of the United States. The foreign commerce of the two countries is nearly equal, and about equally exposed to hostile depredations. In war between that power and the United States, without resort on our part to our mercantile marine, the means of our enemy to inflict injury upon our commerce would be tenfold greater than ours to retaliate. We could not extricate our country from this unequal condition, with such an enemy, unless we at once departed from our present peaceful policy, and became a great naval power. Nor would this country be better situated, in war, with one of the secondary naval powers. Though the naval disparity would be less, the greater extent, and more exposed condition of our widespread commerce, would give any of them a like advantage over us.

The proposition to enter engagements to forego resort to privateers, in case this country should be forced into war with a great naval power, is not entitled to more favorable consideration than would be a proposition, to agree not to accept the services of volunteers for operations on land. When the honor or the rights of our country require it to assume a hostile attitude, it confidently relies upon the patriotism of its citizens, not ordinarily devoted to the military profession, to augment the army and the navy, so as to make them fully adequate to the emergency which calls them into action. The proposal to surrender the right to employ privateers is professedly founded upon the principle, that private property of unoffending non-combatants, though enemies, should be exempt from the ravages of war; but the proposed surrender goes but little way in carrying out that principle, which equally requires that such private property should not be seized or molested by national ships of war. Should the leading powers of Europe concur in proposing, as a rule of international law, to exempt private property, upon the ocean, from seizure by public armed cruisers, as well as privateers, the United States will readily meet them on that broad ground.

Since the adjournment of Congress, the ratifications of the treaty between the United States and Great Britain, relative to coast fisheries, and to reciprocal trade with the British North American provinces, have been exchanged, and some of its anticipated advantages are already enjoyed by us, although its full execution was to abide certain acts of legislation not yet fully performed. So soon as it was ratified, Great Britain opened to our commerce the free navigation of the river St. Lawrence, and to our fishermen unmolested access to the shores and bays, from which they had been previously excluded, on the coasts of her North American provinces; in return for which, she asked for the introduction, free of duty, into the ports of the United States, of the fish caught on the same coast by British fishermen. This being the compensation, stipulated in the treaty, for privileges of the highest importance and value to the United States, which were thus voluntarily yielded before it became effective, the request seemed to me to be a reasonable one; but it could not be acceded to, from want of authority to suspend our laws imposing duties upon all foreign fish. In the meantime, the Treasury Department issued a regulation, for ascertaining the duties paid or secured by bonds on fish caught on the coasts of the British provinces, and brought to our markets by British subjects, after the fishing-grounds had been made fully accessible to the citizens of the United States. I recommend to your favorable consideration a proposition, which will be submitted to you, for authority to refund the duties and cancel the bonds thus received. The provinces of Canada and New Brunswick have also anticipated the full operation of the treaty, by legislative arrangements, respectively, to admit, free of duty, the products of the United States, mentioned in the free list of the treaty; and an arrangement, similar to that regarding British fish, has been made for duties now chargeable on the products of those provinces enumerated in the same free list, and introduced therefrom into the United States; a proposition for refunding which will, in my judgment, be in like manner entitled to your favorable consideration.

There is difference of opinion between the United States and Great Britain, as to the boundary line of the Territory of Washington adjoining the British possessions on the Pacific, which has already led to difficulties on the part of the citizens and local authorities of the two governments. I recommend that provision be made for a commission, to be joined by one on the part of her Britannic Majesty, for the purpose of running and establishing the line in controversy. Certain stipulations of the third and fourth article of the treaty concluded by the United States and Great Britain in 1846, regarding possessory rights of the Hudson's Bay Company, and property of the Puget's Sound Agricultural Company, have given rise to serious disputes, and it is important to all concerned, that summary means of settling them amicably should be devised. I have reason to believe, that an arrangement can be made on just terms, for the extinguishment of the rights in question, embracing, also, the right of the Hudson's Bay Company to the navigation of the river Columbia; and I therefore suggest to your consideration, the expediency of making a contingent appropriation for that purpose.

France was the early and efficient ally of the United States in their struggle for independence. From that time, to the present, with occasional slight interruptions, cordial relations of friendship have existed between the governments and people of the two countries. The kindly sentiments, cherished alike by both nations, have led to extensive social and commercial intercourse, which I trust, will not be interrupted or checked by any casual event of an apparently unsatisfactory character. The French consul at San Francisco was, not long since, brought into the United States District Court at that place, by compulsory process, as a witness in favor of another foreign consul, in violation, as the French government conceives, of his privileges under our consular convention with France. There being nothing in the transaction which could imply any disrespect to France or its consul, such explanation has been made, as I hope will be satisfactory. Subsequently, misunderstanding arose on the subject of the French government having, as it appeared, abruptly excluded the American minister to Spain from passing through France, on his way from London to Madrid. But that government has unequivocally disavowed any design to deny the right of transit to the minister of the United States; and, after explanations to this effect, he has resumed his journey, and actually returned through France to Spain. I herewith lay before Congress the correspondence on this subject between our envoy at Paris, and the minister of foreign relations of the French government.

The position of our affairs with Spain remains as at the close of your last session. Internal agitation, assuming very nearly the character of political revolution, has recently convulsed that country. The late ministers were violently expelled from power, and men, of very different views in relation to its internal affairs, have succeeded. Since this change, there has been no propitious opportunity to resume, and press on, negotiations for the adjustment of serious questions of difficulty between the Spanish government and the United States. There is reason to believe that our minister will find the present government more favorably inclined than the preceding to comply with our just demands, and to make suitable arrangements for restoring harmony, and preserving peace, between the two countries.

Negotiations are pending with Denmark to discontinue the practice of levying tolls on our vessels and their cargoes passing through the Sound. I do not doubt that we can claim exemption therefrom, as a matter of right. It is admitted on all hands, that this exaction is sanctioned, not by the general principles of the law of nations, but only by special conventions, which most of the commercial nations have entered into with Denmark. The fifth article of our treaty of 1826, with Denmark, provides, that there shall not be paid, on the vessels of the United States and their cargoes when passing through the Sound, higher duties than those of the most favored nations. This may be regarded as an implied agreement to submit to the tolls during the continuance of the treaty, and, consequently, may embarrass the assertion of our right to be released therefrom. There are also other provisions in the treaty which ought to be modified. It was to remain in force for ten years, and until one year after either party should give notice to the other of intention to terminate it. I deem it expedient that the contemplated notice should be given to the government of Denmark.

The naval expedition, despatched about two years since for the purpose of establishing relations with the empire of Japan, has been ably and skilfully conducted to a successful termination by the officer to whom it was entrusted. A treaty, opening certain of the ports of that populous country, has been negotiated; and in order to give full effect thereto, it only remains to exchange ratifications, and adopt requisite commercial regulations.

The treaty lately concluded between the United States and Mexico settled some of our most embarrassing difficulties with that country, but numerous claims upon it for wrongs and injuries to our citizens remained unadjusted, and many new cases have been recently added to the former list of grievances. Our legation has been earnest in its endeavors to obtain, from the Mexican government, a favorable consideration of these claims, but hitherto without success. This failure is, probably, in some measure, to be ascribed to the disturbed condition of that country. It has been my anxious desire to maintain friendly relations with the Mexican republic, and to cause its rights and territories to be respected, not only by our citizens, but by foreigners, who have resorted to the United States for the purpose of organizing hostile expeditions against some of the States of that Republic. The defenceless condition, in which its frontiers have been left, has stimulated lawless adventurers to embark in these enterprises, and greatly increased the difficulty of enforcing our obligations of neutrality. Regarding it as my solemn duty to fulfil, efficiently, these obligations, not only towards Mexico, but other foreign nations, I have exerted all the powers with which I am invested to defeat such criminal proceedings, and bring to punishment those who, by taking a part therein, violated our laws. The energy and activity of our civil and military authorities have frustrated the designs of those who meditated expeditions of this character, except in two instances. One of these, composed of foreigners, was at first countenanced and aided by the Mexican government itself, it having been deceived as to their real object. The other, small in number, eluded the vigilance of the magistrates at San Francisco, and succeeded in reaching the Mexican territories; but the effective measures taken by this government compelled the abandonment of the undertaking.

The commission to establish the new line between the United States and Mexico, according to the provisions of the treaty of the 30th of December last, has been organized, and the work is already commenced.

Our treaties with the Argentine Confederation, and with the Republics of Uruguay and Paraguay, secure to us the free navigation of the river La Plata and some of its large tributaries; but the same success has not attended our endeavors to open the Amazon. The reasons in favor of the free use of that river, I had occasion to present fully, in a former message; and, considering the cordial relations which have long existed between this government and Brazil, it may be expected that pending negotiations will, eventually, reach a favorable result.

Convenient means of transit, between the several parts of a country, are not only desirable for the objects of commercial and personal communication, but essential to its existence under one government. Separated as are the Atlantic and Pacific coasts of the United States by the whole breath of the continent, still the inhabitants of each are closely bound together by community of origin and institutions, and by strong attachment to the Union. Hence the constant and increasing intercourse, and vast interchange of commercial productions, between these remote divisions of the Republic. At the present time, the most practicable and only commodious routes for communication between them are by the way of the Isthmus of Central America. It is the duty of the government to secure these avenues against all danger of interruption.

In relation to Central America, perplexing questions existed between the United States and Great Britain at the time of the cession of California. These, as well as questions which subsequently arose concerning interoceanic communication across the Isthmus, were, as it was supposed, adjusted by the treaty of April 19, 1854: but, unfortunately, they have been re-opened by serious misunderstanding as to the import of some of its provisions, a re-adjustment of which is now under consideration. Our minister at London has made strenuous efforts to accomplish this desirable object, but has not yet found it possible to bring the negotiations to a termination.

As incidental to these questions, I deem it proper to notice an occurrence which happened in Central America, near the close of the last session of Congress. So soon as the necessity was perceived of establishing interoceanic communications across the Isthmus, a company was organized, under authority of the State of Nicaragua, but composed, for the most part, of citizens of the United States, for the purpose of opening such a transit way, by the river San Juan and Lake Nicaragua, which soon became an eligible and much used route in the transportation of our citizens and their property between the Atlantic and Pacific. Meanwhile, and in anticipation of the completion and importance of this transit way, a number of adventurers had taken possession of the old Spanish port at the mouth of the river San Juan, in open defiance of the State or States of Central America, which, upon their becoming independent, had rightfully succeeded to the local sovereignty and jurisdiction of Spain. These adventurers undertook to change the name of the place from San Juan del Norte to Greytown, and, though at first pretending to act as the subjects of the fictitious sovereign of the Mosquito Indians, they subsequently repudiated the control of any power whatever, assumed to adopt a distinct political organization, and declared themselves an independent sovereign state. If, at some time, a faint hope was entertained that they might become a stable and respectable community, that hope soon vanished. They proceeded to assert unfounded claims to civil jurisdiction over Punta Arenas, a position on the opposite side of the river San Juan, which was in possession, under a title wholly independent of them, of citizens of the United States, interested in the Nicaragua Transit Company, and which was indispensably necessary to the prosperous operation of that route across the Isthmus. The company resisted their groundless claims; whereupon they proceeded to destroy some of its buildings, and attempted violently to dispossess it.

At a later period they organized a strong force for the purpose of demolishing the establishment at Punta Arenas, but this mischievous design was defeated by the interposition of one of our ships of war, at that time in the harbor of San Juan. Subsequently to this, in May last, a body of men from Greytown crossed over to Punta Arenas, arrogating authority to arrest, on the charge of murder, a captain of one of the steamboats of the Transit Company. Being well aware that the claim to exercise jurisdiction there would be resisted then, as it had been on previous occasions, they went prepared to assert it by force of arms. Our minister to Central America happened to be present on that occasion. Believing that the captain of the steamboat was innocent, for he witnessed the transaction on which the charge was founded, and believing, also, that the intruding party, having no jurisdiction over the place where they proposed to make the arrest, would encounter desperate resistance if they persisted in their purpose, he interposed, effectually, to prevent violence and bloodshed. The American minister afterwards visited Greytown, and whilst he was there, a mob, including certain of the so called public functionaries of the place, surrounded the house in which he was, avowing that they had come to arrest him, by order of some person exercising the chief authority. While parleying with them he was wounded by a missile from the crowd. A boat, despatched from the American steamer "Northern Light" to release him from the perilous situation in which he was understood to be, was fired into by the town guard, and compelled to return. These incidents, together with the known character of the population of Greytown, and their excited state, induced just apprehension that the lives and property of our citizens at Punta Arenas would be in imminent danger after the departure of the steamer, with her passengers, for New York, unless a guard was left for their protection. For this purpose, and in order to ensure the safety of passengers and property passing over the route, a temporary force was organized, at considerable expense to the United States, for which provision was made at the last session of Congress.

This pretended community, a heterogeneous assemblage, gathered from various countries, and composed, for the most part, of blacks and persons of mixed blood, had previously given other indications of mischievous and dangerous propensities. Early in the same month, property was clandestinely abstracted from the depot of the Transit Company, and taken to Greytown. The plunderers obtained shelter there, and their pursuers were driven back by its people, who not only protected the wrongdoers and shared the plunder, but treated with rudeness and violence those who sought to recover their property.

Such, in substance, are the facts submitted to my consideration, and proved by trustworthy evidence. I could not doubt that the case demanded the interposition of this government. Justice required that reparation should be made for so many and such gross wrongs, and that a course of insolence and plunder, tending directly to the insecurity of the lives of numerous travelers, and of the rich treasure belonging to our citizens, passing over this transit way, should be peremptorily arrested. Whatever it might be in other respects, the community in question, in power to do mischief, was not despicable. It was well provided with ordnance, small arms, and ammunition, and might easily seize on the unarmed boats freighted with millions of property, which passed almost daily within its reach. It did not profess to belong to any regular government, and had, in fact, no recognized dependence on, or connection with, any one to which the United States or their injured citizens might apply for redress, or which could be held responsible, in any way, for the outrages committed. Not standing before the world in the attitude of an organized political society, being neither competent to exercise the rights nor to discharge the obligations of a government, it was, in fact, a marauding establishment, too dangerous to be disregarded, and too guilty to pass unpunished, and yet incapable of being treated in any other way than as a piratical resort of outlaws, or a camp of savages, depredating on emigrant trains or caravans and the frontier settlements of civilized states.

Seasonable notice was given to the people of Greytown that this government required them to repair the injuries they had done to our citizens, and to make suitable apology for the insult of our minister, and that a ship-of-war would be despatched thither to enforce compliance with these demands. But the notice passed unheeded. Thereupon, a commander of the navy, in charge of the sloop-of-war "Cyane," was ordered to repeat the demands, and to insist upon a compliance therewith. Finding that neither the populace, nor those assuming to have authority over them, manifested any disposition to make the required reparation, or even to offer excuse for their conduct, he warned them, by a public proclamation, that if they did not give satisfaction within a time specified, he would bombard the town. By this procedure he afforded them opportunity to provide for their personal safety. To those also who desired to avoid loss of property, in the punishment about to be inflicted on the offending town, he furnished the means of removing their effects, by the boats of his own ship, and of a steamer which he procured and tendered to them for that purpose. At length, perceiving no disposition on the part of the town to comply with his requisitions, he appealed to the commander of her Britanic Majesty's schooner "Bermuda," who was seen to have intercourse and apparently much influence with the leaders among them, to interpose, and persuade them to take some course calculated to save the necessity of resorting to the extreme measure indicated in his proclamation; but that officer, instead of acceding to the request, did nothing more than to protest against the contemplated bombardment. No steps of any sort were taken, by the people, to give the satisfaction required. No individuals, if any there were, who regarded themselves as not responsible for the misconduct of the community, adopted any means to separate themselves from the fate of the guilty. The several charges, on which the demands for redress were founded, had been publicly known to all for some time, and were again announced to them. They did not deny any of these charges; they offered no explanation, nothing in extenuation of their conduct, but contumaciously refused to hold any intercourse with the commander of the "Cyane." By their obstinate silence they seemed rather desirous to provoke chastisement than to escape it. There is ample reason to believe that this conduct of wanton defiance, on their part, is imputable chiefly to the delusive idea that the American government would be deterred from punishing them, through fear of displeasing a formidable foreign power, which, they presumed to think, looked with complacency upon their aggressive and insulting deportment towards the United States. The "Cyane" at length fired upon the town. Before much injury had been done, the fire was twice suspended, in order to afford opportunity for an arrangement; but this was declined. Most of the buildings of the place, of little value generally, were, in the sequel, destroyed; but, owing to the considerate precautions taken by our naval Commander, there was no destruction of life.

When the "Cyane" was ordered to Central America, it was confidently hoped and expected that no occasion would arise for "a resort to violence and destruction of property and loss of life." Instructions to that effect were given to her commander. And no extreme act would have been requisite had not the people themselves, by their extraordinary conduct in the affair, frustrated all the possible mild measures for obtaining satisfaction. A withdrawal from the place, the object of his visit entirely defeated, would, under the circumstances in which the commander of the Cyane found himself, have been absolute abandonment of all claims of our citizens for indemnification, and submissive acquiescence in national indignity. It would have encouraged in these lawless men a spirit of insolence and rapine most dangerous to the lives and property of our citizens at Puntas Arenas, and probably emboldened them to grasp at the treasures and valuable merchandise continually passing over the Nicaragua route. It certainly would have been most satisfactory to me if the objects of the Cyane's mission could have been consummated without any act of public force; but the arrogant contumacy of the offenders rendered it impossible to avoid the alternative, either to break up their establishment, or to leave them impressed with the idea that they might persevere with impunity in a career of insolence and plunder.

This transaction has peen the subject of complaint on the part of some foreign powers, and has been characterized with more of harshness than of justice. If comparisons were to be instituted, it would not be difficult to present repeated instances in the history of States, standing in the very front of modern civilization, where communities, far less offending and more defenceless than Greytown, have been chastised with much greater severity, and where not cities only have been laid in ruins, but human life has been recklessly sacrificed, and the blood of the innocent made profusely to mingle with that of the guilty.

Passing from foreign to domestic affairs, your attention is naturally directed to the financial condition of the country, always a subject of general interest. For complete and exact information regarding the finances, and the various branches of the public service connected therewith, I refer you to the report of the Secretary of the Treasury; from which it will appear, that the amount of revenue during the last fiscal year, from all sources, was seventy-three million five hundred and forty-nine thousand seven hundred and five dollars; and that the public expenditures for the same period, exclusive of payments on account of the public debt, amounted to fifty-one million eighteen thousand two hundred and forty-nine dollars. During the same period, the payments made in redemption of the public debt, including interest and premium, amounted to twenty-four million three hundred and thirty-six thousand three hundred and eighty dollars. To the sum total of the receipts of that year is to be added a balance remaining in the Treasury at the commencement thereof, amounting to twenty-one million nine hundred and forty-two thousand eight hundred and ninety-two dollars; and at the close of the same year, a corresponding balance amounting to twenty million one hundred and thirty-seven thousand nine hundred and sixty-seven dollars of receipts above expenditures, also remained in the Treasury. Although, in the opinion of the Secretary of the Treasury, the receipts of the current fiscal year are not likely to equal in amount those of the last, yet they will undoubtedly exceed the amount of expenditures by at least fifteen millions of dollars. I shall, therefore, continue to direct that the surplus revenue be applied, so far as it can be judiciously and economically done, to the reduction of the public debt, the amount of which, at the commencement of the last fiscal year, was sixty-seven million three hundred and forty thousand six hundred and twenty-eight dollars, of which there had been paid on the twenty-eighth day of November 1854, the sum of twenty-two million three hundred and sixty-five thousand one hundred and seventy-two dollars; leaving a balance of outstanding public debt of only forty-four million nine hundred and seventy-five thousand four hundred and fifty-six dollars, redeemable at different periods within fourteen years. There are also remnants of other government stocks, most of which are already due, and on which the interest has ceased, but which have not yet been presented for payment, amounting to two hundred and thirty-three thousand one hundred and seventy-nine dollars. This statement exhibits the fact, that the annual income of the government greatly exceeds the amount of its public debt, which latter remains unpaid only because the time of payment has not yet matured, and it cannot be discharged at once, except at the option of public creditors, who prefer to retain the securities of the United States; and the other fact, not less striking, that the annual revenue from all sources exceeds, by many millions of dollars, the amount needed for a prudent and economical administration of the Government.

The estimates presented to Congress from the different Executive Departments at the last session, amounted to thirty-eight million four hundred and six thousand five hundred and eighty-one dollars; and the appropriations made to the sum of fifty-eight million one hundred and sixteen thousand nine hundred and fifty-eight dollars. Of this excess of appropriations over estimates, however, more than twenty millions was applicable to extraordinary objects, having no reference to the usual annual expenditures. Among these objects, was embraced ten millions to meet the third article of the treaty between the United States and Mexico; so that, in fact, for objects of ordinary expenditure, the appropriations were limited to considerably less than forty millions of dollars. I therefore, renew my recommendation for a reduction of the duties on imports. The report of the Secretary of the Treasury presents a series of tables, showing the operation of the revenue system for several successive years, and as the general principle of reduction of duties with a view to revenue and not protection may now be regarded as the settled policy of the country, I trust that little difficulty will be encountered in settling the details of a measure to that effect.

In connexion with this subject, I recommend a change in the laws, which recent experience has shown to be essential to the protection of the government. There is no express provision of law, requiring the records and papers of a public character, of the several officers of the government, to be left in their offices for the use of their successors, nor any provision declaring it felony on their part to make false entries in the books, or return false accounts. In the absence of such express provision by law, the outgoing officers, in many instances, have claimed and exercised the right to take into their own possession, important books and papers, on the ground that these were their private property; and have placed them beyond the reach of the government. Conduct of this character, brought in several instances to the notice of the present Secretary of the Treasury, naturally awakened his suspicion, and resulted in the disclosure that at four ports, namely, Oswego, Toledo, Sandusky, and Milwaukie, the treasury had, by false entries, been defrauded, within the four years next preceding March, 1853, of the sum of one hundred and ninety-eight thousand dollars. The great difficulty with which the detection of these frauds has been attended, in consequence of the abstraction of books and papers by the retiring officers, and the facility with which similar frauds in the public service may be perpetrated, render the necessity of new legal enactments, in the respects above referred to, quite obvious. For other material modifications of the revenue laws which seem to me desirable, I refer you to the report of the Secretary of the Treasury. That report, and the tables which accompany it, furnish ample proofs of the solid foundation on which the financial security of the country rests, and of the salutary influence of the independent treasury system upon commerce and all monetary operations.

The experience of the last year furnishes additional reasons, I regret to say, of a painful character, for the recommendation heretofore made, to provide for increasing the military force employed in the territory inhabited by the Indians. The settlers on the frontier have suffered much from the incursions of predatory bands, and large parties of emigrants to our Pacific possessions have been massacred with impunity. The recurrence of such scenes can only be prevented by teaching these wild tribes the power of, and their responsibility to, the United States. From the garrisons of our frontier posts, it is only possible to detach troops in small bodies; and though these have on all occasions displayed a gallantry and a stern devotion to duty, which on a larger field would have commanded universal admiration, they have usually suffered severely in these conflicts with superior numbers, and have sometimes been entirely sacrificed. All the disposable force of the army is already employed on this service, and is known to be wholly inadequate to the protection which should be afforded. The public mind of the country has been recently shocked by savage atrocities committed upon defenceless emigrants and border settlements, and hardly less by the unnecessary destruction of valuable lives, where inadequate detachments of troops have undertaken to furnish the needed aid. Without increase of the military force, these scenes will be repeated, it is to be feared, on a larger scale, and with more disastrous consequences. Congress, I am sure, will perceive that the plainest duties and responsibilities of government are involved in this question, and I doubt not that prompt action may be confidently anticipated when delay must be attended by such fearful hazards.

The bill of the last session, providing for an increase of the pay of the rank and file of the army has had beneficial results, not only in facilitating enlistments, but in obvious improvement in the class of men who enter the service. I regret that corresponding consideration was not bestowed on the officers, who, in view of their character and services, and the expenses to which they are necessarily subject, receive at present what is, in my judgment, inadequate compensation.

The valuable services constantly rendered by the Army, and its inestimable importance, as the nucleus around which the volunteer forces of the nation can promptly gather in the hour of danger, sufficiently attest the wisdom of maintaining a military peace establishment; but the theory of our system and the wise practice under it, require that any proposed augmentation, in time of peace, be only commensurate with our extended limits and frontier relations. While scrupulously adhering to this principle, I find, in existing circumstance, a necessity for increase of our military force, and it is believed that four new regiments, two of infantry and two of mounted men, will be sufficient to meet the present exigency. If it were necessary carefully to weigh the cost in a case of such urgency, it would be shown that the additional expense would be comparatively light.

With the increase of the numerical force of the army should, I think, be combined certain measures of reform in its organic arrangement and administration. The present organization is the result of partial legislation often directed to special objects and interests; and the laws regulating rank and command, having been adopted many years ago from the British code, are not always applicable to our service. It is not surprising, therefore, that the system should be deficient in the symmetry and simplicity essential to the harmonious working of its several parts, and require a careful revision.

The present organization, by maintaining large staff corps or departments, separates many officers from that close connection with troops, and those active duties in the field, which are deemed requisite to qualify them for the varied responsibilities of high command. Were the duties of the army staff mainly discharged by officers detached from their regiments, it is believed that the special service would be equally well performed, and the discipline and instruction of the army be improved. While due regard to the security of the rights of officers, and to the nice sense of honor which should be cultivated among them, would seem to exact compliance with the established rule of promotion in ordinary cases, still it can hardly be doubted that the range of promotion by selection, which is now practically confined to the grade of general officers, might be somewhat extended with benefit to the public service. Observance of the rule of seniority sometimes leads, especially in time of peace, to the promotion of officers who, after meritorious and even distinguished service, may have been rendered by age or infirmity incapable of performing active duty, and whose advancement, therefore, would tend to impair the efficiency of the army. Suitable provision for this class of officers, by the creation of a retired list, would remedy the evil, without wounding the just pride of men who, by past services, have established a claim to high consideration. In again commending this measure to the favorable consideration of Congress, I would suggest that the power of placing officers on the retired list be limited to one year. The practical operation of the measure would thus be tested, and if, after the lapse of years, there should be occasion to renew the provision, it can be reproduced with any improvements which experience may indicate. The present organization of the artillery into regiments is liable to obvious objections. The service of artillery is that of batteries, and an organization of batteries into a corps of artillery would be more consistent with the nature of their duties. A large part of the troops now called artillery are, and have been, on duty as infantry; the distinction between the two arms being merely nominal. This nominal artillery in our service is entirely disproportionate to the whole force, and greater than the wants of the country demand. I therefore commend the discontinuance of a distinction, which has no foundation in either the arms used, or the character of the service expected to be performed.

In connection with the proposition for the increase of the army, I have presented these suggestions with regard to certain measures of reform, as the complement of a system, which would produce the happiest results from a given expenditure, and which I hope may attract the early attention, and be deemed worthy of the approval, of Congress.

The recommendation of the Secretary of the Navy, having reference to more ample provisions for the discipline and general improvement in the character of seamen, and for the re-organization and gradual increase of the navy, I deem eminently worthy of your favorable consideration. The principles which have controlled our policy in relation to the permanent military force, by sea and land, are sound, consistent with the theory of our system, and should by no means be disregarded. But limiting the force to the objects particularly set forth in the preceding part of this message, we should not overlook the present magnitude and prospective extension of our commercial marine, nor fail to give due weight to the fact, that besides the two thousand miles of Atlantic seaboard, we have now a Pacific coast, stretching from Mexico the British possessions in the north, teeming with wealth and enterprise, and demanding the constant presence of ships-of-war. The augmentation of the navy has not kept pace with the duties properly and profitably assigned to it in time of peace, and it is inadequate for the large field of its operations, not merely in the present but still more in the progressively increasing exigencies of the wealth and commerce of the United States. I cordially approve of the proposed apprentice system for our national vessels, recommended by the Secretary of the Navy.

The occurrence, during the last few months, of marine disasters of the most tragic nature, involving great loss of human life, has produced intense emotions of sympathy and sorrow throughout the country. It may well be doubted whether all these calamitous events are wholly attributable to the necessary and inevitable dangers of the sea. The merchants, mariners, and shipbuilders of the United States, are, it is true, unsurpassed in far-reaching enterprise, skill, intelligence and courage, by any others in the world. But, with the increasing amount of our commercial tonnage in the aggregate, and the larger size and improved equipment of the ships now constructed, a deficiency in the supply of reliable seamen begins to be very seriously felt. The inconvenience may, perhaps, be met, in part, by the regulation for the introduction, into our merchant ships of indented apprentices; which, while it would afford useful and eligible occupation to numerous young men, would have a tendency to raise the character of seamen as a class. And it is deserving of serious reflection, whether it may not be desirable to revise the existing laws for the maintenance of discipline at sea, upon which the security of life and property on the ocean to so great an extent depend. Although much attention has already been given by Congress to the proper construction and arrangement of steam vessels and all passenger ships, still it is believed that the achievements of science and mechanical skill in this direction have not been exhausted. No good reason exists for the marked distinction, which appears upon our statutes between the laws for protecting life and property at sea, and those for protecting them on land. In most of the States severe penalties are provided to punish conductors of trains, engineers, and others employed in the transportation of persons by railway, or by steamboats on rivers. Why should not the same principle be applied to acts of insubordination, cowardice, or other misconduct on the part of masters and mariners, producing injury or death to passengers on the high seas, beyond the jurisdiction of any of the States, and where such delinquencies can be reached only by the power of Congress? The whole subject is earnestly recommended to your consideration.

The report of the Postmaster General, to which you are referred for many interesting details in relation to this important and rapidly extending branch of the public service, shows that the expenditure of the year ending June 30, 1854, including one hundred and thirty-three thousand four hundred and eighty-three dollars of balance due to foreign offices, amounted to eight million seven hundred and ten thousand nine hundred and seven dollars. The gross receipts during the same period amounted to six million nine hundred and fifty-five thousand five hundred and eighty-six dollars; exhibiting an expenditure over income of one million seven hundred and fifty-five thousand three hundred and twenty-one dollars, and a diminution of deficiency, as compared with the last year, of three hundred and sixty-one thousand seven hundred and fifty-six dollars. The increase of the revenue of the department, for the year ending June 30, 1854, over the preceding year, was nine hundred and seventy thousand three hundred and ninety-nine dollars. No proportionate increase, however, can be anticipated for the current year, in consequence of the act of Congress of June 23, 1854, providing for increased compensation to all postmasters. From these statements it is apparent that the Post Office Department, instead of defraying its expenses, according to the design at the time of its creation, is now, and under existing laws must continue to be, to no small extent, a charge upon the general treasury. The cost of mail transportation, during the year ending June 30, 1854, exceeds the cost of the preceding year by four hundred and ninety-five thousand and seventy-four dollars. I again call your attention to the subject of mail transportation by ocean steamers, and commend the suggestions of the Postmaster General to your early attention.

During the last fiscal year eleven million seventy thousand nine hundred and thirty-five acres of the public lands have been surveyed, and eight million one hundred and ninety thousand and seventeen acres brought into market. The number of acres sold is seven million thirty-five thousand seven hundred and eighty-five, and the amount received therefor nine million two hundred and eighty-five thousand five hundred and thirty-three dollars. The aggregate amount of land sold, located under military scrip and land warrants, selected as swamp lands by States, and by locating under grants for roads, is upwards of twenty-three millions of acres. The increase of lands sold, over the previous year, is about six millions of acres; and the sales during the two first quarters of the current year present the extraordinary result of five and a half millions sold, exceeding by nearly four millions of acres the sales of the corresponding quarters of the last year, thus increasing to an extent unparallelled during any like period in our past history the amount of revenue provided from this source for the Federal Treasury.

The commendable policy of the government, in relation to setting apart public domain for those who have served their country in time of war, is illustrated by the fact, that since 1790 no less than thirty millions of acres have been applied to this object.

The suggestions, which I submitted in my annual message of last year, in reference to grants of land in aid of the construction of railways, were less full and explicit than the magnitude of the subject and subsequent developments would seem to render proper and desirable. Of the soundness of the principle then asserted with regard to the limitation of the power of Congress, I entertain no doubt; but in its application it is not enough that the value of lands in a particular locality may be enhanced; that, in fact, a larger amount of money may probably be received, in a given time, for alternate sections, than could have been realised for all sections, without the impulse and influence of proposed improvements. A prudent proprietor looks beyond limited sections of his domain, beyond present results, to the ultimate effect which a particular line of policy is likely to produce upon all his possessions and interests. The government, which is trustee, in this matter, for the people of the States, is bound to take the same wise and comprehensive view. Prior to and during the last session of Congress upwards of thirty millions of acres of land were withdrawn from public sale with a view to applications for grants of this character pending before Congress. A careful review of the whole subject led me to direct that all such orders be abrogated, and the lands retored to market; and instructions were immediately given to that effect. The applications at the last session contemplated the construction of more than five thousand miles of road, and grants to the amount of nearly twenty millions of acres of the public domain. Even admitting the right on the part of Congress to be unquestionable, is it quite clear that the proposed grants would be productive of good, and not evil? The different projects are confined, for the present, to eleven States of this Union, and one Territory. The reasons assigned for the grants, show that it is proposed to put the works speedily in process of construction. When we reflect, that since the commencement of the construction of railways in the United States, stimulated as they have been by the large dividends raised from the earlier works over the great thoroughfares, and between the most important points of commerce and population, encouraged by State legislation, and pressed forward, by the amazing energy of private enterprise, only seventeen thousand miles have been completed, in all the States in a quarter of a century;—when we see the crippled condition of many works commenced and prosecuted upon what are deemed to be sound principles and safe calculations;—when we contemplate the enormous absorption of capital withdrawn from the ordinary channels of business, the extravagant rates of interest at this moment paid to continue operations, the bankruptcies not merely in money, but in character, and the inevitable effect upon finances generally;—can it be doubted that the tendency is to run to excess in this matter? Is it wise to augment this excess by encouraging hopes of sudden wealth expected to flow from magnificent schemes dependent upon the action of Congress? Does the spirit, which has produced such results, need to be stimulated or checked? Is it not the better rule to leave all these works to private enterprise, regulated, and, when expedient, aided by the co-operation of States? If constructed by private capital, the stimulant and the check go together, and furnish a salutary restraint against speculative schemes and extravagance. But it is manifest that, with the most effective guards, there is danger of going too fast and too far.

We may well pause before a proposition contemplating a simultaneous movement for the construction of railroads, which, in extent, will equal, exclusive of the great Pacific road and all its branches, nearly one-third of the entire length of such works, now completed in the United States, and which cannot cost, with equipments less than one hundred and fifty millions of dollars. The dangers likely to result from combinations of interests of this character, can hardly be over estimated. But, independently of these considerations, where is the accurate knowledge, the comprehensive intelligence, which shall discriminate between the relative claims of these twenty-eight proposed roads, in eleven States and one Territory? Where will you begin, and where end? If to enable these companies to execute their proposed works, it is necessary that the aid of the general government be primarily given, the policy will present a problem so comprehensive in its bearings, and so important to our political and social well being, as to claim, in anticipation, the severest analysis. Entertaining these views, I recur with satisfaction to the experience and action of the last session of Congress, as furnishing assurance that the subject will not fail to elicit a careful re-examination and rigid scrutiny.

It was my intention to present, on this occasion, some suggestions regarding internal improvements by the general government, which want of time at the close of the last session prevented my submitting on the return to the House of Representatives, with objections, of the bill entitled, "an act making appropriations for the repair, preservation and completion of certain public works heretofore commenced under authority of law;" but the space in this communication already occupied with other matter of immediate public exigency constrains me to reserve that subject for a special message, which will be transmitted to the two Houses of Congress at an early day.

The judicial establishment of the United States requires modification, and certain reforms in the manner of conducting the legal business of the government are also much needed; but as I have addressed you upon both of these subjects at length before, I have only to call your attention to the suggestions then made.

My former recommendations, in relation to suitable provisions for various objects of deep interest to the inhabitants of the District of Columbia, are renewed. Many of these objects partake largely of a national character, and are important, independently of their relation to the prosperity of the only considerable organized community in the Union, entirely unrepresented in Congress.

I have thus presented suggestions on such subjects as appear to me to be of particular interest or importance, and therefore most worthy of consideration during the short remaining period allotted to the labors of the present Congress.

Our forefathers of the thirteen United Colonies, in acquiring their independence, and in founding this Republic of the United States of America, have devolved upon us, their descendants, the greatest and most noble trust ever committed to the hands of man, imposing upon all, and especially such as the public will may have invested, for the time being, with political functions, the most sacred obligations. We have to maintain inviolate the great doctrine of the inherent right of popular self-government; to reconcile the largest liberty of the individual citizen, with complete security of the public order; to render cheerful obedience to the laws of the land, to unite in enforcing their execution, and to frown indignantly on all combinations to resist them; to harmonize a sincere and ardent devotion to the institutions of religious faith with the most universal religious toleration; to preserve the rights of all by causing each to respect those of the other; to carry forward every social improvement to the uttermost limit of human perfectibility, by the free action of mind upon mind, not by the obtrusive intervention of misapplied force; to uphold the integrity and guard the limitations of our organic law; to preserve sacred from all touch of usurpation, as the very palladium of our political salvation, the reserved powers of the several States and of the people; to cherish, with loyal fealty and devoted affection, this Union, as the only sure foundation on which the hopes of civil liberty rest; to administer government with vigilant integrity and rigid economy; to cultivate peace and friendship with foreign nations, and to demand and exact equal justice from all, but to do wrong to none; to eschew intermeddling with the national policy and the domestic repose of other governments, and to repel it from our own; never to shrink from war when the rights and the honor of the country call us to arms, but to cultivate in preference the arts of peace, seek enlargement of the rights of neutrality, and elevate and liberalize the intercourse of nations; and by such just and honorable means, and such only, whilst exalting the condition of the Republic, to assure to it the legitimate influence and the benign authority of a great example amongst all the powers of Christendom.

Under the solemnity of these convictions, the blessing of Almighty God is earnestly invoked to attend upon your deliberations, and upon all the counsels and acts of the government, to the end that, with common zeal and common efforts, we may, in humble submission to the Divine will, co-operate for the promotion of the supreme good of these United States.

FRANKLIN PIERCE.

WASHINGTON, December 4, 1854.

THE CHRISTIAN'S WORK.—Dr. Cumming beautifully remarks:—"The builder builds for a century; we for eternity. The painter paints for a generation; we forever. The poet sings for an age; we forever. The statuary cuts out the marble that soon perishes; let us try to cut out the likeness of Christ, to endure for ever and ever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king; let us feel that we are engaged in a far nobler work in constructing temples for the living God. In my humble judgment, the poorest parish school in our land, with no other ornaments than the dew-drops of the morning to gild it, and the sunbeams to shine upon it, is a nobler spectacle than the loftiest European cathedral, with its spires glistening in the setting and rising suns of a thousand years."

The Sabbath Recorder.

New York, December 14, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (T. B. B.)
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JAMES BAILEY (J. B.) | WM. B. MAXSON (W. B. M.)
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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

PROGRESS IN GENERAL.

Education is the cultivation of all man's powers—physical, intellectual, moral. It develops the whole man. This development is ever to be guided by high and holy motives, religious motives. Viewed in this light, education is important, essential, the business, indeed, of life. In this broad sense, man must and will be educated in some way, either for good or evil. The right kind of education must enlighten the intellect, restrain the passions, give energy and decision to the will, prepare the young for varied, important, and responsible stations—not only this, but it will prepare him for spiritual pleasures, for enjoyment in the companionship of books, and the society of the learned, enabling them to pass their days with pleasure and profit, not only to themselves, but to others. That such an education is desirable to society, to nations, need not be argued. The recent progress of an education similar to this, though defective, as yet, in some particulars, doubtless, we have heretofore briefly sketched.

This awakening of mind by education has been followed by a corresponding development of science and art. Discoveries and inventions have crowded thick upon our astonished gaze. They are rapidly revealing and subduing new mysteries and powers of nature. Astronomy has revealed new and sublime wonders in the heavens. Chemistry has been interrogating nature respecting her mysteries, and she has been compelled to disclose many and important truths. Geology has made known strange and valuable facts concerning the formation, history, and resources of the earth. Botany has been diligently at work in the enchanting floral regions. Zoology has been earnestly exploring its way among all animals. Meteorology has, of late, directed weatherward its careful, observant eye, watching with intent interest each changing cloud, each variation of wind or temperature, each sign in the heavens. Phrenology, too, and mesmerism, have made something of a stir.

Invention has not been behind discovery. Some sixteen thousand patents have been issued from the national patent office within the present century. Invention is fast adapting to the wants of society the hitherto unapplied laws and powers of nature. Man, by this means, is fast gaining dominion over nature, bringing her to supply his wants and administer to his pleasure and progress.

Internal improvements have rapidly increased. Canals have been excavated, and are sending through the country their rich freightage. Railroads are weaving their networks all over the land, and shooting back and forth their long trains of human life. Steamboats and steamships—modern achievements—are now furrowing rivers, lakes, and oceans, binding together States and Nations in the strong bands of commerce. The great system of post-offices is scattering like leaves of autumn messages of love and light among the people. Then, there is the telegraph, at once the pride and index of the age, stretching its wire pens all over the country, annihilating time and space.

Benevolent enterprises of the day have kept pace with the other great enterprises. The present seems to be developing itself on many sides, in many ways. The great system of Sabbath-school instruction had just begun to dawn upon the world at the opening of the present century. Its teachers, its press, its colporteurs, are operating with their vast and varied forces upon the youthful mind of the world, for good. Institutions for the blind and for deaf mutes, lunatic asylums and idiotic asylums, have rapidly sprung up on every hand, all indicative of a far-reaching, comprehensive, and progressive Christian benevolence.

Then there has been springing up, during this same period, the various practical reforms of the day, urged forward by Christian sympathy and effort, and lighted and guided by Christian education. The great Temperance Reform has commenced its career, and advanced from one triumph to another, till it has given the assurance of ultimate success. Whole States are already its trophies. Anti-Slavery has sprung up, and is gradually extending its evergreen branches. The Peace Reform is extending the fraternal hand to the nations of the earth. Moral Reform, Prison Discipline, and kindred other benevolent operations, have given a new life, infused a new spirit, into the operations of Christian benevolence and activity. Then there are the Tract and the Bible Societies, and, above all, the great missionary operations, the crowning glory of the age.

These indicate an active and comprehensive benevolence and philanthropy, that doubtless has not been excelled since the days of the apostles, and is one of the loveliest and brightest features of the age. Men are beginning to learn, that giving money for the advancement of education and religion, for the spread of truth, justice and mercy, and the alleviation of the sorrows of humanity, is far nobler than to hoard it up or spend it in physical gratifications. It is only within the last thirty or forty years that the Christian has begun fully to taste the sweets of giving his money to systematic organizations for blessing the world, and to behold the effects of such gifts, flowing onward in perennial streams of good. Well may our hearts swell with love and gratitude, in view of these various signs of progress.

These great movements have not yet spent their force. Their career is not yet run. They are, doubtless, to continue their course with augmented velocity and power. Indeed, the great work of civilizing, Christianizing the world, has but just commenced. Education will have more efficient agents, more ample means for the diffusion of her blessings. She will have better common schools, with more ample funds for their support—better endowed academies, colleges, and professional schools, with more able instructors, and a far larger number of youth flocking to their portals for instruction. Science, and art, and invention, and discovery, are to march on with giant strides from conquest to conquest. Ignorance, and superstition, and prejudice, are yet ranging rampant over this fair earth. We have only just begun to subdue nature. Her treasures, her resources, and her powers, are yet but partially the servants and aids of man. Reform is but just beginning to battle the massive and adamantine forms of error, that stand thick round about on every side. Benevolence is but just beginning to thaw up the heart of humanity. Religion, too, is shooting out luxuriant branches over all the earth, whereon grow leaves that are for the healing of the nations.

These improvements, this progress, furnish many and great facilities for doing good, and weighty are the responsibilities imposed upon us by these facilities. It requires a different preparation, a more varied culture, for the activities of life, now, when a printing press will strike off as many words in a single hour as could have been given to the world with fifty years of writing before the invention of the art of printing. It requires different preparation now, to keep even-handed with the world, when periodical and other literature is being scattered round about like autumn leaves, than in the time of Franklin, when two or three small newspapers were thought to be all that the Colonies would have time or disposition to read. Previous to railroads, and steamboats, and telegraphs, and the broad net-work of common and higher schools, and foreign missions, and republics, the demands upon the young, preparing for usefulness and influence, were quite unlike those of the present.

*

COST OF NEWSPAPERS.

In several of our exchanges, articles have lately appeared, setting forth that "the present are hard times for newspapers." Within the past year there has been a large increase in the cost of office-room, paper, printers' wages—indeed, of almost every thing which goes to make up the expenses of a newspaper establishment. To meet this, a good many papers have raised their subscription price; others have reduced their dimensions; and others have given a larger space to advertisements. The New York *Baptist Register*, one of the oldest papers published in the State, says:—

"The cost of newspaper publishing has increased full twenty-five per cent., in less than two years. Unless by some method white paper is reduced in price, and that too soon, many of the journals now published must go down. It has long been true, that newspaper publishing was among the least remunerative of occupations, and the truth has of late obtained a startling significance. We must have a cheaper article of white paper, or newspapers will be reduced in number full one-half."

The New Orleans *Christian Advocate*, a Methodist paper, "after trying an experiment of two years," gives notice that it cannot be supported at $1,50 per annum, and that after the first of November the price will be "raised to $2 in advance, $2,50 in six months, and $3 at the end of the year."

The *Puritan Recorder* gives the following account of a recent discussion on the subject, in one of the Synods of Ohio:—

"At the late meeting of the Western Reserve Synod, an overture was made for the union of the Ohio Observer, published at Hudson, with the Central Herald, published at Cincinnati. The Synod answered, that it was very important that they should have a paper on their own field. They urged that arrangements should be made for the continuance of the Observer. But in case this could not be done, they consented that the paper should be transferred to the Herald, or to the New York Evangelist. The present are trying times for newspapers. To raise the price of a newspaper is no easy matter; and to sustain papers that did but barely live before, now that the expense of publishing has so increased, is still more difficult. All are looking for relief in the finding of some material from which paper can be manufactured at a cheaper rate. It is probable, however, that many papers will die before any relief comes from that quarter."

The publishers of the *Gospel Herald*, the Universalist paper printed at Indianapolis, Ind., have concluded to enlarge their journal, and to increase the price. In justification of this course, they offer the following suggestions:—

"The *Herald* is to be enlarged, and the price of a single subscription raised to two dollars. It is but justice to say, however, that the enlargement will not be in proportion to the increase in the price. This latter measure has been forced upon us by an invincible necessity. When two years ago the *Herald* was enlarged, and the price fixed at one dollar and fifty cents per annum, it was known to be at the *very lowest figure*, and yet it was believed that with prudence and economy in its management it might be afforded at that price. And so it could have been, had things remained as they were then. But prices have advanced, and labor, material, rent, fuel, meat and bread, are much higher than they were, and it is impossible to publish a paper without a very large increase of expenses, over what was then necessary. The consequence has been that most of the leading journals of the day have been compelled to cut down their dimensions or increase their price. Perhaps some good old brother, who is a farmer, will say, 'I do not like the idea of paying two dollars for a paper now for which I only paid one dollar and fifty cents two years ago.' Very likely, and our reply is, we do not much like the idea of paying you one dollar and twenty-five cents per bushel and twenty-five cents per pound, for the same sort of potatoes and butter that we could buy two years ago for fifty and ten cents. But we are compelled to do it nevertheless. Our good brother should remember, that while we cannot buy as much bread and meat with the price of a year's subscription, at the advanced rate, as we could with the price heretofore charged two years ago, he can pay for his paper with *less* of the produce of his farm *now* than he could *then*. We trust that all our subscribers will see the cogency of the reasons we have given for the proposed change; and that none will so far disregard the principles of justice and equity as to leave us on that account."

In common with our cotemporaries, we feel the effect of the general increase in the cost of whatever is necessary to the issuing of a newspaper. We do not propose, however, to increase our subscription price; we only ask that those to whom we send the paper pay promptly the present price. We are just entering on the last half of the current volume—a time when large payments have to be made, and large receipts may reasonably be expected. If three or four hundred of our subscribers who have not paid for the current volume, would forward their subscriptions at once, they would do a just thing, and greatly relieve the establishment.

THE OHIO ASSOCIATION.

The Ohio Association held its fourth annual session with the Church in Jackson, Shelby Co., Ohio, commencing on Fifth-day, Oct. 12, 1854, at 10 o'clock A. M. The introductory discourse was preached by Benjamin Clements, from Matt. 5: 14. After sermon, the Association was called to order by the Moderator of last year, and a Committee appointed to nominate officers for the ensuing year. Ministers and brethren of sister Associations were invited to participate in our deliberations. Adjourned to meet at 3 o'clock.

Assembled agreeable to adjournment. After prayer by Hiram W. Babcock, the Committee to nominate officers for the ensuing year presented their report, which was as follows—*Moderator*, Ezekiel P. Stout; *Secretaries*, Eli Forsythe and Joseph G. Maxson; *Treasurer*, Maxson Babcock.

The Letters from the Churches showed the following as the statistics:—

Stokes' Church—Simeon Babcock, pastor; Wm. Furrow, deacon; Job Kennedy, clerk. Added 8, rejected 2, total 32.

Jackson Church—Simeon Babcock, pastor; Maxson Babcock and Benjamin Clements, licentiates; John Forsythe and J. G. Babcock, deacons; J. G. Maxson, clerk. Dismissed 1, added 1, deceased 2, total 81.

Eld. H. W. Babcock was cordially received as a delegate from the Western Association. It was voted, that J. H. Babcock be a committee to audit the Treasurer's accounts; that H. W. Babcock and B. Clements be a committee on resolutions; that Joel Babcock and J. D. Maxson be a committee on preaching arrangements; that John Forsythe, Eli Forsythe, and Job Kennedy, be a committee on the state of religion; and that B. Clements write the Corresponding Letter.

The Corresponding Secretary of last year reported no correspondence. Voted, that Maxson Babcock be our Corresponding Secretary for the ensuing year.

Adjourned to 8 o'clock to-morrow morning.

Met agreeable to adjournment; prayer by Dea. Wm. Furrow.

Resolved, That Job Kennedy Samuel Lippincott, Eli Forsythe, John P. Forsythe, and Jacob H. Babcock, be the Executive Committee for the ensuing year.

The Treasurer's Report was received and referred to the Auditing Committee. The Report on the State of Religion was received. The Report of the Committee on Resolutions was received and made the special order of the afternoon session. The Report of the Auditing Committee was received. The Secretaries were instructed to revise the Minutes and forward a copy to the editor of the *Sabbath Recorder* for publication.

Resolved, That when we finally adjourn, it be to meet with the Jackson Church, on Fifth-day before the second Sabbath in October, 1855, and that Eld. Simeon Babcock preach the opening discourse, B. Clements alternate.

Adjourned to meet at two o'clock P. M.

Met agreeably to adjournment; prayer by E. Davis.

The following resolutions were discussed.

1st. *Resolved*, That we look with increased abhorrence upon the vile system of slavery, which robs God of his glory, man of his manhood, and our country of its reputation.

2d. *Resolved*, That in the passage of the Nebraska Bill we have renewed evidence of the aggressive spirit of slavery, and that all compromises of liberty with slavery, are to be deprecated.

3d. *Resolved*, That the stern rebuke the slave propagandists have received in the elections is an occasion of rejoicing and hope to all the friends of religion and humanity.

4th. *Resolved*, That War, with all its awful consequences, is anti-Christian and inhuman.

5th. *Resolved*, That the temperance cause has our deepest sympathy, and that our efforts in the grand enterprise shall never cease until the evil is entirely removed from our world.

6th. *Resolved*, That in the opinion of this Association, the Secret Societies of the present day are opposed to the spirit of the gospel, and consequently are unworthy of the confidence and support of Christian people.

7th. *Resolved*, That we deem it our duty to cherish a lively interest in the success of the missionary enterprize, both home and foreign, and that, we will give it our hearty co-operation and support.

8th. *Resolved*, That the safe arrival and continued health of our missionary brethren in Palestine, and the preservation of our missionary brethren amidst the war in China, are occasions of gratitude to God.

Business being unfinished, adjourned to meet First-day morning, at 8 o'clock.

Met First-day morning. After prayer by Eld. H. W. Babcock, the Executive Committee of last year reported as follows:—

Your Executive Committee of last year would respectfully report, that when we came into office we found Eld. Joshua Hill in the missionary field of the Association, under the supervision of our predecessors. The arrangements between Eld. Hill and the committee were found to be somewhat indefinite, there being a subscription taken up to sustain him in the field one year, or as long as he should be thought useful, and he claimed it to be at least one year or longer. The committee had no disposition to interfere with that arrangement, and accordingly Eld. Hill was kept in the field until the 1st of January last, when he refused to serve any longer in that capacity. Prior to that time the Committee appointed two of their number to correspond with Eld. T. E. Babcock on the subject of missionary labor, with the view of supplying the churches when the arrangements with Eld. Hill should cease, and such correspondence was performed, but without success; and we are now without a missionary, and have been since Eld. Hill refused to serve us any longer. The Committee would suggest, that in their opinion our people are fully able, and would show their willingness to support a missionary, could a suitable man be obtained. Eld. Hill refused to give his reasons for the course he pursued in leaving us without a missionary, notwithstanding he was inquired of on this particular, and the committee was left to opine as to the reasons, which they are constrained to conclude grew out of a jealousy on his part, because we had corresponded with another man on the subject of missionary labor. The committee agreed to let him have all that could be collected of the subscription taken up for the purpose of securing one year's services, for six and one half months labor.

Report on the State of Religion.

Brethren, while looking over our beloved Zion, we have to mourn that so much coldness and apathy of soul seem to prevail among us, and the world too has found too much room in our hearts. Although, since our last anniversary, several have been added to our numbers, we seem to have made small progress. Yet there are those among us who stand firmly to their posts, and labor ardently to be found serving Him whom their soul loveth. But in view of all the circumstances attending us, we feel that we ought to clothe ourselves in sackcloth, and cry to God to forgive our many sins, and give us wisdom to direct us in future to serve him in that way that we may best promote his cause and kingdom here in the world.

Corresponding Letter.

The Ohio Association of Seventh-day Baptist Churches to her sister Associations of like faith and order, and all who keep the commandments of God and the faith of Jesus Christ:

DEAR BRETHREN,—We have been permitted, through the providence and grace of our heavenly father, to meet again in an associated capacity, for which we desire to be thankful, and would desire to take courage and go forward in the great duties assigned us as a humble portion of the church militants on earth. We are not able to speak of any signal success within our bounds, but are glad to be able to report a good degree of union on the great subjects connected with the Redeemer's Kingdom, and we desire to rely upon the promise of Christ, that where two or three agree as touching the great interests of his Kingdom and human salvation, he will answer the request; and we hope for an exhibition of the power and goodness of God in the awakening and stirring up to duty of the children of God, and the bringing into the fold of Christ the lost sheep that have gone astray, with a mighty ingathering of precious souls to Christ, from the ranks of the enemy. Our means are limited, our influence is circumscribed, and our position isolated, being far removed from our sister churches of like faith, and we ask your Christian sympathy and prayers, and should any of our brethren in their travels in this world find it convenient to visit us, we will extend to them our warmest Christian friendship. Our prayer is, that the good work may prosper and Christ's Kingdom be set up on the earth.

MISSIONARY CIRCULAR.

The Circular sent out by the Committee of the Board, a few weeks since, asking aid to purchase land for an agricultural department of the Palestine Mission, has called up several questions, on which explanations are asked. These explanations we give publicly, for the information of all who may wish to know.

1st. All property purchased on any of our missionary stations, for the use or convenience of the missions and missionaries, belongs to the Society, and not to the missionaries, and is under the control of the Board. This includes real estate, farming implements, library, household furniture, and every description of articles that are not particularly designed for individual use.

2d. The proposed agricultural department of the Palestine Mission is to be under the sole control of Bro. Charles Saunders, and he is required by the Board to give a full report of all its expenses, and all its receipts from its products—what has been raised, and how it has been used. The products of this department belong to the Society, and not to the missionaries.

3d. The Board does not expect any purchases to be made until our missionaries have had full opportunity to select the most eligible location, and are agreed therein. It is important for them to have the money for making a purchase when they have made a proper selection.

4th. Measures have been taken to get the Society incorporated. The committee appointed for the purpose have obtained the necessary information, and are directed to proceed in the matter, till it is consummated. This will doubtless be done soon.

5th. The Board have made no appointment of missionaries for a limited time, but expect all that are under appointment to labor during life. If any have gone out with the intention of returning after "having made a pleasant tour of a few years," they have concealed it from the Board. Such a thought we cannot entertain. And the Board would not recall any of their missionaries, or consent to their return, without reasons that would be satisfactory to the Society.

6th. Articles of wearing apparel have been asked for by Bro. Jones, to be distributed to the needy. The Board will receive and forward all articles that may be furnished them by the benevolent in the denomination for this purpose. J. BAILEY, Cor. Secretary.

GERMAN EMIGRATION TO PALESTINE.

The official *Gazette* in Wurtemburg recently published some account of the plans now rife in that country for emigration to Palestine. A "Society for the bringing together of God's people in Jerusalem" has constituted itself, and among other proceedings prepared a petition to the Bund at Frankfort, the purport of which is as follows: That the Assembly of the German Confederation will be pleased, through the agency of the two great powers of Germany, to induce the Sultan to permit the "Society for the bringing together of God's people in Jerusalem" to found committees in the Holy Land, under the following conditions: 1. Self-government in all civil and religious matters, that they may be able to be arranged entirely according to God's word. 2. Security for person and property against the arbitraments of Turkish officials, and against uncontrolled and oppressive taxes. 3. Exemption from Turkish military service. 4. Guarrantee of the same rights to every one who shall subsequently become a member of this society, whether he may have previously been Christian, Jew, or Mahomedan, Turk or foreigner. 5. The assignment of the Holy Land to these communities, in order that they may settle there conformably to the object and purpose which they have stated above.

The paper from which we gather the foregoing facts suggests the possibility, that this whole movement may be a grand emigration swindle; but adds the following as indicative that some pious persons are connected with it:—

"During the sittings of the Evangelical Kirchentag, the seventh of which was held in Frankfort towards the close of September, a number of its members endeavored to procure the adoption of a motion, that Kirchentag should in its totality apply to the Bund to take steps to procure the Holy City of Jerusalem to be declared a free town, and under the protectorate of the Great Powers of Europe. Some of the leading members of the meeting, possessed of a little more worldly wisdom than these enthusiasts, advised them first to apply to the Sovereigns of Austria and Prussia, and endeavor to induce them to favor their views when engaged in settling the terms of a peace and in arranging the affairs of the East in general."

The Jewish Chronicle, referring to this extraordinary movement, says:—

"The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent that it is the duty and requirement of every one, to whom the will of God and her own true salvation are yet dear, to disengage himself betimes from this degenerating position. This the masses can accomplish only by turning their back to the Babel, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the highest law, shall be recognized in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet has already received the signature of 300 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish but of the Christian faith."

WORK OF THE BIBLE.—Not far from Genoa the Cereghini families, including forty individuals, reside, all of whom make a profession of saving truth. It is remarkable that their conversion was owing, not to the preaching of the gospel, but to the reading of a Bible, which was purchased out of mere curiosity; the private reading of that volume was the instrument, in the hand of God, of opening their minds to the truth as it is in Jesus. Since they have made an open profession of their faith, they have suffered much persecution, but it appears, from a visit lately made to them by a Free Church minister, that they continue steadfast in the faith, and are forming the germ of a Christian Church at Favale. The Waldensian Table (Presbytery) is now erecting for them a house and school, where a teacher or evangelist may be permanently located. This interesting community stands much in need of the prayers and pecuniary aid of all who love the Bible.

THE NEW VICE-PRESIDENT.—The Albany *Evening Journal* thus announces the election of the Hon. Jesse D. Bright, Vice-President, *pro tem*:—

"The Hon. Mr. Bright, who has been chosen President of the Senate, and who is, by virtue of that office, acting Vice-President of the United States, is, we believe, a native of this State. David G. Bright, Esq., the Senator's father, was Collector of the Internal Revenue at Plattsburgh, Clinton County, during the War of 1812. Some years after that he removed to Norwich, Chenango County, and in 1819 was made Clerk of that County by the old Council of Appointment. The two sons, David and Michael, who have since become prominently and influentially identified with the political history of Indiana, then mere boys, gave promise of usefulness. The father, ever an ardent politician of the Democratic school, (though then a Clintonian Democrat,) made politics a part of the education of his sons. Mr. Bright moved to Indiana in 1821, where he lived to see his sons occupying high positions, and enjoying largely the respect and confidence of the people, and then numbering more than four score years, closed his patriarchal life. He was an honest, warm-hearted man."

FRUITS OF PUSEYISM.—The London correspondent of the Philadelphia *North American* alludes to a secession in the English Church in the following terms:—

"Some excitement has been occasioned by the secession of Archdeacon Wilberforce from the Church of England. He was the author of a work on the Eucharist, and for some of the doctrines there promulgated the archbishop of this diocese commenced proceedings against him, but these being abandoned, the archdeacon resigned his preferments and offices in the Church of England, and has since given his reasons, and in doing so declares himself a believer of Catholic doctrine, and, therefore, has become a member of that faith. He is the brother of the present bishop of Oxford, and has a brother who also gave up some rich church preferments to embrace the Catholic faith. As a symptom of the extent to which the tenets of Puseyism are obtaining in the church, the Rev. Dr. Walter, rector of St. Columbus, who has been picked out as the probable first bishop of the next See of Cornwall, actually refused to read the prayer of thanksgiving recently delivered in all the churches, on the ground that he denied the Queen's supremacy in ecclesiastical matters."

DR. ALBERT COHEN.—The Jewish *Chronicle* says that this worthy philanthropist, long celebrated for his services in Algiers, and who has recently visited Turkey, Egypt, and Palestine, with a view of ameliorating the condition of his Jewish brethren of those countries, recently arrived in London. As regards the Jews in Palestine, he had succeeded in bringing the efforts of Messrs. Rothschild of Paris, and his own plans, in harmony with those of Messrs. Rothschild of London, Sir Moses Montefiore, and Rev. Dr. Adler, the Chief Rabbi. These benevolent men now co-operate in regenerating the fallen position of the Jews in the Holy Land; whilst Dr. A. Cohen, of his own accord and at his own expense, has introduced the modern system of education among the Jews of Costantinople, Smyrna, Cairo, Alexandria, etc. Documents in connection with a visit to the Emperor of Austria, the Sultan, and with the charitable institutions he has founded in the Holy Land, such as hospitals, benevolent loan societies, workshops, etc., will be shortly laid before the public.

MINISTERIAL SUPPORT.—Dr. Lynd mentions a case, and asks with reference to it, a pertinent question: "A minister, recently deceased, was the instrument of receiving several thousands into churches where he labored. He has left his family in destitute circumstances; and who, of all the thousands he received, will support his family? One is almost tempted to ask the question, Did this minister obey the law which required him to provide for his own household? It is true, they were provided for while he lived, but does this fulfill the spirit of the requirement? If it does, then by what right does any Christian lay up provision for his family after his death? Why is not the whole of his surplus devoted to the cause of God? Why is he not bound to trust God's providence, as regards his wife and children, as much as the minister of the Gospel?"

THE BURNETT PREMIUM.—John Burnett, a merchant of Aberdeen, some 60 or 80 years ago left a portion of his estate, the proceeds of which were to be applied at the end of every forty years, to awarding the authors of the best two treatises or essays on the existence and character of God and his Providence, at the same time obviating difficulties regarding his wisdom and goodness. The premiums are to be awarded the present year to Prof. Powell, of Oxford, Henry Rogers, and Mr. Isaac Taylor, the well-known author; the first being £1,800, and the second £600. Two hundred and eight treatises have been given in. The adjudicators state that some of them are of a high order of mind, and furthermore that their award will shortly be made. The subject excites great interest in the literary-Christian circles of Scotland and England.

CHURCH-BUILDING AND PROGRESS.—One of our exchanges gives the following facts in the way of church-building, as evidences of the "energy and progress of our church:"—

"The Calvary Church in Philadelphia, the Union and First St. Louis, the First Church Buffalo, each cost $100,000; the Madison Square Church, the Fourth Avenue Church, New York City, each $80,000; *three* new churches in Newark, N. J., *three* in Cleveland, Ohio, *three* in Detroit, averaging from $40,000 to $50,000 each; one in Utica, one in Rome, one at Chicago, averaging $40,000; *three* new churches in Washington, D. C., from $15,000 to $20,000 each; churches in Baltimore, Norristown, Indianapolis, Circleville, Norwalk, &c., from $12,000 to $25,000!"

WHAT SHADOWS WE ARE!—A very few years since the Presidential mansion was occupied by a distinguished party, the centre of attraction, and the objects of many attentions—the veteran General Taylor, his wife, and his son-in-law, Colonel Bliss—now they all slumber in the tomb. At a still later period the successor of President Taylor, Mr. Fillmore, with his wife and estimable daughter, were the attractions in that mansion, and now the last two of these are no longer tenants of earth. Thus pale death "knocks at the palace as at the cottage gate."

FRUIT OF HARD TIMES.—The large benevolent societies and denominational institutions are feeling the effects of the present depression of business. The American Tract Society, it is stated, is doing only half work, employing its hands three days per week. The Methodist Book Concern, instead of stopping work whole days, has reduced the working time from ten to eight hours per day. In this way they hope to reduce their expenses and not overdo their business, and at the same time not add to the general distress by increasing the number of idlers.

☞ To our friends having occasion to seek hotel accommodations in New York, we cheerfully commend those of John S. Savery, No. 14 Beekman-st., whose house is conveniently located and well kept.

General Intelligence.

Proceedings in Congress.

Congress was in session only four days last week, having adjourned over from Fifth-day to Second-day. The following paragraphs notice the principal items of business.

In the **Senate**, a letter was read from Mr. Atchison, resigning the Presidency, and Gen. Cass was chosen Chairman pro tem, who was the next day superseded by the election of David G. Bright. Notice was given of a bill to amend the Bounty Land laws so as to give all soldiers 160 acres. A resolution was laid over to have the Committee on Commerce inquire into the expediency of better provision for the preservation of life at sea. Mr. Adams introduced a bill to establish uniform rates of naturalization, and repealing all existing laws therefor. The Japan correspondence was called for. Mr. Cass' bill to improve St. Clair Flatts and St. Mary's River, was referred. The Ocean Mail Steamer bill, unfinished last summer, was called, but postponed. The bill to give certain saline lands to Wisconsin, was adopted—the first bill passed this session. Mr. Badger gave notice of a bill to increase the pay of Members of Congress and of the Judges of the Supreme Court. The death of Presley Ewing (of the House) was communicated.

In the **House**, Mr. Dawson introduced a Homestead bill, as a substitute for that of last session. Mr. Walbridge proposed to admit coal duty free, which was laid over for discussion. Propositions were made to amend the Bounty Land laws. The River and Harbor bill of last session was taken up, but in consequence of the promise of the President to give his reasons for the veto at an early day, an effort was made to postpone it. The Western members resisted—they thought the bill was fully understood, and all were or should be prepared to vote upon it. Mr. Wentworth moved the previous question, and 95 voted in favor to 80 against the passage of the bill over the President's veto. As two-thirds of the members (137) were necessary to pass the bill, of course the vote went for nothing. Bills were introduced: for the annual Indian Appropriation; to pay Invalid Pensions; to improve Rapids in the Mississippi; to sell Reserve Lands in Florida; to make Columbus, Miss., a port of delivery; for the better security of lives on steam vessels—all of which were referred. The bill to remodel the Diplomatic System was sent to the Foreign Affairs Committee. The death of Presley Ewing, of Kentucky, was announced.

European News.

European dates to November 22d have been received.

By this arrival we have the particulars of a battle near Sevastopol on the 5th November. On the morning of that day the Russians, 35,000 strong, attacked the right of the English positions, toward Inkermann. The English batteries were taken and retaken several times. At noon the Russians made a sortie from Sebastopol against the French positions, but were repulsed. The Russians were also ultimately repulsed toward Inkermann, after a bloody battle which lasted eight hours. Their loss was 9,000 killed and wounded. The English loss was also great. Four Generals—Cathcart, Strangways, Goldie, and Torrens—were killed, and four wounded—Brown, Bentinck, Buller, and Adams. Thirty-eight English officers were killed, ninety-six wounded, and two were missing. 442 rank and file were killed, 1,760 wounded, and 156 missing. The French had one General killed, two wounded, fourteen officers killed, and twenty-one wounded. The English Guards lost twenty officers. The Russians fired on the wounded, as well as on the detachments who were sent out to bury the dead on the 7th. General Canrobert was wounded.

The bombardment of Sevastopol continues. Allied re-enforcements were arriving at the rate of one thousand per day. Large bodies of Russians were also said to be pouring in to help the besieged.

The alarm in England seems to be subsiding as to the position of the allied armies in the Crimea, which, with the re-enforcements arriving, were deemed sufficiently strong to carry out the object of the campaign successfully. A winter campaign in the Crimea will evidently take place, and wooden barracks for 20,000 men were being shipped by the British Government.

From Hong Hong, China, we have dates to Sept. 27th. Political affairs at Canton have again assumed a threatening aspect. The rebels are in force a little distance from the city, and fighting is going forward, and also down the river. Fashan continues in possession of the rebels. There appears no prospects of amendment in the present state of affairs.

Our dates from Shanghae are of the 13th September. We have no news of a political nature to report. Shipments of tea and silk are going forward, and the latter is advancing in price. No demand for imports. Freights are falling from an over supply of shipping.

The following extracts from letters of those enegaged in fighting around Sevastopol, give a vivid idea of that sanguinary conflict:—

Riding over the Wounded.—Dear mother, every time I think of my poor comrades it makes my blood run cold, to think how we had to gallop over the poor wounded fellows lying on the field of battle, with anxious looks for assistance—what a sickening scene! In one part of the battle I lost my horse, owing to the one in front of me being shot dead, and my poor horse fell over it, and I was unhorsed; in getting up, my horse took fright and got from me; but, fortunately for me, I saw another that some poor fellow of the 8th Hussars had been killed from; I mounted it in a moment, and was in the rank again. On our return from the charge, I got my own horse again. He had galloped to the camp, and, dear parents, I was as glad when I saw him there as if I had got half the world given to me.

A Sodeier's Escape.—The charge sounded, and away we went into the midst of them. Such cutting and slashing for about a minute, it was dreadful to see; the rally sounded, but it was no use—none of us would come away until the enemy retreated; then our fellows cheered as loud as ever they could. When we were in the midst of them my horse was shot; he fell, and got up again, and I was entangled in the saddle—my head and one leg were on the ground. He tried to gallop on with the rest, but fell again, and I managed to get loose. While I was in that predicament, a Russian lancer was going to run me through, and I could not help myself. Macnamara came up at the time, and nearly severed his head from his body; so, thank God! I did not get a scratch. I got up, and ran to where I saw a lot of loose horses; I got one belonging to one of the Enniskillens, and soon was along with the regiment again. When I had mounted again, I saw a Russian who had strayed from the rest; he rode up to try to stop me from joining the regiment again. As it happened, I had observed a pistol in the holster-pipe, so I took it out, and shot him in the arm; he dropped his sword, then I immediately rode up to him and ran him through the body, and the poor fellow dropped to the ground.

Horrors of the Field.—We soon were relieved by about 700 of our men, coming up, and in all mustered about 800 men, and sent a deadly fire into the Russians, and 800 of the English army charged bayonets and drove their whole 8,000 men down the hill, with great slaughter. Their loss must have been great, for the groans of wounded and dying all last night were pitiful.

Turkish Deserters.—Two wretched Turks were brought in yesterday evening; they had deserted to the Russians, who took every thing from them and ill-treated them; upon this they deserted from the Russians, and, with nothing but a linen shirt and a pair of drawers, have been wandering about for four nights. Their limbs were completely swollen with the cold, and I hear the poor wretches are to be shot to-day. The smell from the town of Sevastopol, as the wind blows from the north, is something fearful. The assault may now take place at any time.

A Soldier's Escape.—I received a lance-thrust in the stomach from the right, which fortunately just missed me, but broke my cap pouch and tore away my revolver case. I also had a saber cut in the arm, but it fell very lightly, as I shot the Russian dragoon through the head when his arm was raised. The enemy's cavalry was an immense force; I had very many hair breadth escapes (thanks to an all-merciful Providence.) Retiring was the worst part of the business; I was nearly the last out of about twenty-five that started together to return, and when we got out of the range of the fire I could only see nine; it was a most awful sight. I could have shot with my revolver three or four more Russians, but as they were a little detached from their main body I thought it would be a little too much like murder.

Facts from Public Documents.

The Patent Office Report states that since the 1st of January, 1,600 patents have been issued, and the whole number for the year will reach 1,900, or double that of 1853. The principal recommendations of Mr. Mason are, that the examining force be permanently augmented, that better provision be made for taking testimony in cases of appeal, and a new rate of fees established.

From the Report on Commerce and Navigation, it appears that there have been built within the present year 264 ships and barks, 69 brigs, 435 smaller vessels, and 121 steamboats, registering an aggregate of over 340,000 tuns. There were built in the New York District, 40 ships and barks, 7 brigs, 185 smaller vessels, and 36 steamboats—63,496 tuns. The total registered tunnage of the United States, on the 30th of June, was 5,661,416; of which 2,333,819 was employed in foreign trade; 2,622,114 in coasting; 146,965 in cod fishing; 181,901 in whaling, and 677,613 in steam navigation.

The Annual Report from the Pension Office states that the whole number of pensioners, June 30, 1853, was 11,867. Annual amount payable to them, $1,070,079. Same, June 30, 1854, 14,065, and annual amount payable to them, $1,172,651 63. Number of Revolutionary soldiers on the roll, June 30, 1853, 1,395; number of Revolutionary soldiers on the roll, June 30, 1854, 1,069. There have been taken from the rolls of the Army Pensioners during the year ending June 30, 1854, by death 643; by transfer to the Treasury Department, as unclaimed pensions, 883—total, 1,526. Of the Navy Pensioners for the year ending Sept. 30, 1854, 24 are reported dead, and 38 transferred to the Treasury Department as unclaimed pensions. Of those transferred to the Trersury Department but few are again restored to the roll.

The Annual Report of the General Land Office gives the following facts: During the year ending June 30, there were 7,035,000 acres sold for cash; 3,402,000 located by land warrants, and 14,000 by other certificates; 11,000,000 reported as swamp lands, and 1,751,000 for internal improvement—making a total of 23,238,313 acres. For the last quarter, 4,780,000 acres were disposed of, being altogether an increase of sales amounting to 5,600,000 acres over the previous year, though there is a diminution of 2,000,000, including land warrant and swamp transactions.

Of the Report of the Portmaster General, the N. Y. *Tribune* speaks as follows:—

We learn that we have 23,925 post offices, and 6,697 mail routes, covering 219,395 miles, over which the mail is carried by 5,167 contractors; and by estimating an average of two persons to each office, and four to each contractor, including stage-drivers, mail-agents, et cetera, we find an army of 68,518 men under command of the Post Office Department. We also find that the people of the United States have paid this army, for one year's service, the sum of $8,577,424 12. In this sum is included $5,401,382 50 for ocean service. The sums actually collected from those who have made use of this great machine for transmitting intelligence, in the last year, amounts to $6,255,586 22. Of this, $3,277,110 50 were paid for letter postage, and $2,146,476 02 for stamps. If we deduct one-fifth of the amount of stamps as the portion applied to payment of newspapers, we shall have as the result, $4,994,292 32, as the amount collected by the Department for letter-postage. The postage of newspapers and pamphlets is stated at $606,148 18. To this add one-fifth of the amount received for stamps, which is $429,293 20, and we have a total of $1,035,441 38 paid in one year for periodical postage, including books sent by mail. Notwithstanding all the receipts, including $4,346 11 found in dead letters uncalled for, and $700,000 appropriated by Congress, the Post Office Department is in arrears $1,755,831 23. To improve this state of things, and to enable the army of 6,858 men to live off the people without the trouble of calling upon Congress for annual appropriations, the Postmaster-General proposes to tax the public double the present amount for newspaper postage. He will not increase letter postage until there is a further deficiency.

Business before Congress.

Upon the tables of the two Houses of Congress, at the close of the last session, a large amount of business was left incomplete, much of which had received the sanction of either one or the other House, and will, of course, be among the first business to now claim attention. The *National Intelligencer* enumerates among business of this description the following measures:—

The Homestead bill, which is now before the House, with Mr. Hunter's substitute as an amendment.

The Texas Debt bill, as passed by the Senate.

The Senate bill to provide payment for French spoliations prior to 1800.

The Ocean Mail Steamer bill, with the amendment of the House directing notice to be given of the termination of the contract.

The bill to establish a mail line to Shanghai by way of the Sandwich Islands.

The bill establishing the Ramsay mail route from New Orleans by the way of Vera Cruz to Acapulco.

The bill to establish a subterranean line of telegraph to the Pacific.

The bill to provide a weekly mail to California.

The bill to increase the rates of postage and require prepayment of letters.

The Senate bill to provide for half-pay to revolutionary officers or their legal representatives.

The bill to extend the benefits of the bounty land system to the officers, soldiers, seamen, &c., of the war of 1812.

Various bills granting lands for the construction of railroads; and

Mr. Bennett's Land bill, granting lands equally to the several States to aid in the construction of railroads and for the support of schools.

Decease of a "Character."—Last summer (says the N. Y. *Journal of Commerce*) we briefly alluded to a remarkable old lady in this City named Jeanne De Lux, as included in the category of "New York Characters." To this allusion and partial description she took umbrage, and repaired to the editor's sanctum for redress. The poor old lady is now gone. Last month, while crossing Broadway she was run over by an omnibus, and had one leg broken, receiving injuries which caused her death last week at the age of 65 years. The assessors of City tolls always encountered in her a most reluctant tax payer, and piteous appeals were made to their clemency; for, to all appearances, she was in great pecuniary distress, living in a secluded apartment in an upper story, with a scanty supply of antique wearing apparel and rickety furniture, denying herself the ordinary comforts of life. In consideration of her extreme poverty and oath, she was last year assessed for only $10,000, though the house she occupied and owned was well worth $25,000. The bureau of the Public Administrator now shows that she owned bonds to the valne of $80,000—making her entire property at least $100,000. She is not known to have had any relative in this country except a nephew, residing in Cincinnati. When inquired of as to what disposition she intended to make of her property, she said she meant to build a splendid hospital. After all, she died without leaving any will, though often urged to prepare one.

Freedom in Indiana.—The following, from the Howesville (Ky.) *Eagle* of Nov. 23d, shows the extent of freedom enjoyed in Indiana by men of color who have no free papers:—

"*Committed.*—There was committed to the Jail of Breckenridge County, Ky., on the 5th day of August, 1854, a negro man, calling himself Rybon Mayo. He was taken up *in Indiana*, about 90 miles below Louisville. He states that he is free, but he has no free papers; he says, also, that he is from Manchester, Virginia, and that he was born free and left there in 1848. When first committed he said that he belonged to a man living in Campbell County, Ky., by the name of Wm. Carr, living about 20 miles from Covington. Said negro is of a dark copper color, about 5 feet 9 inches high—weighs about 175 or 180 pounds—has the mark of a fish on his left side, and a scar from a burn on the right side—about 30 years old. The owner, if any, will please come forward, prove property and pay charges, or he will be dealt with *as the law directs.*

J. H. Keean,
Jailor of Breckenridge Co., Ky.

Massacre on Platte River.—Mr. Udolphus Wolfe, who recently returned from a trip on the Plains, gives us the following reliable information:—

His party consisted of eight men, who were on their way to Fort Laramie, and while encamped on the bank of the South Platte River, on the 25th of October last, the Indians fired upon them, killing one of their men. They immediately retreated to their wagons, and as the Indians approached—fifteen in number—the whites fired upon them, killing three or four. The remainder of them rallied with a yell, and as they rushed on, three or four more were killed, and the party of whites then rushed out upon the Indians, and a desperate conflict for a moment ensued, in a hand-to-hand fight, during which time Mr. Wolfe got wounded in the ankle. The Indians fled across the river. Four of the whites and eight of the Indians were killed.

A dispatch dated Rochester, Monday, Dec. 4, 1854, says: At 9 1-2 o'clock this morning, a railroad accident occurred about six miles west of this city. As the first train on the Albany and Buffalo Railroad was going west it came in collision with the first train east, in consequence of which three locomotives belonging to the train going west, and two to the train coming east, were badly smashed, and two others thrown off the track. Happily no lives were lost. The accident happened in consequence of both trains being out of their time, and the snow falling so thickly that they were unable to see each other until it was too late to avoid coming in contact.

Affairs in China.—The San Francisco *Times* of Nov. 16th has a long article on Chinese affairs, which closes as follows:—

The state of China at this time is melancholy in the extreme. Shanghae has been for the last year in the possession of a party of rebels entirely distinct from the followers of Thae-ping-Wang. It is closely besieged by the imperial troops, amounting to some 10,000 men. The interior of the city is completely in ruins, and presents a fearful picture of the horrors of war. Canton is also closely besieged by the Triads, another distinct party of insurgents. The Chinese merchants and their families have been leaving in numbers for Hong Kong, to place themselves under the protection of the English. Trade there is almost entirely stopped, owing to the troubles, and the principal shipment of teas, silks, &c., have been from Shanghae and Fuchan, but even at these ports serious interruptions have occurred. The Thae-ping-Wang party holds almost entire possession of the rich country watered by the Yang-tse River as far down as Chin-kiang-fee, some two hundred miles from its mouth. They had advanced within a short distance of Pekin, but were driven back. They still hold possession of the mouth of the grand canal. It is impossible to form any opinion of the length of time to elapse before order is restored—the Chinese say twenty years.

Portraits woven in Silk.—At a recent meeting of the Farmer's Club in New York, Mr. C. S. Goodrich, Consul in the City of Lyons, France, gave an account of the Jacquard loom, invented by Jacquard, a native of Lyons. Upon this loom, by some late improvements, portraits are made of silk in the most beautiful manner, so as to be a perfect fac-simile of the original engraving. The time employed in making one of these portraits varies from 12 to 18 months, at an expense of 25,000 to 100,000 francs. The silk fillament is made to pass through a great number of paste board cards—from 20,000 to 30,000. The artists are now engaged upon a portrait of Washington. The expense of duplicates is not so great, but still it is beyond the reach of ordinary persons. They have only been manufactured upon a limited scale as valuable presents, and to show the perfection of this branch of mechanic arts. The length of time required to finish a picture is because the work can only be done when the atmosphere is in a peculiar condition.

California News.—The steamer North Star, with eight days later news from California, and over $1,300,000 in gold arrived at New York on the 9th inst. In looking over the papers we find but little news worth repeating. The principal item relates to the annexation of the Sandwich Islands, for which a treaty has been made and waits only for the promised signature of the King.

Slavery in Kansas.—The election in Kansas resulted in the triumph of Whitfield, the pro-slavery candidate for Congress, over Flenniken, the free-labor candidate. This is represented in most of the papers as substantially settling the question that Kansas is to be a Slave State.

SUMMARY.

The New Brunswick (N. J.) *News*, has a communication which says that Patrick Little, formerly a poor, drunken stage-driver, who killed Nathaniel Sisco, of Bloomingdale, Passaic Co., in January, 1854, and for whom Gov. Price offered a reward of $400, has turned up in California, where he had altered his name, and becoming sober and industrious, had amassed a fortune of over one hundred thousand dollars. As he dared not to return to this State, he was about leaving and settling somewhere in England.

Two young men, aged 19 and 21, sons of Mr. Sutherland, living at the North Beach, in Colchester, Vt., were drowned on Saturday night, 2d inst. While trying to save a flock of geese which they feared would be frozen in the ice, they broke through the ice, it is supposed, and were unable to extricate themselves. The family becoming alarmed at their absence, went with some neighbors to search for them; and about 2 o'clock on Sunday morning their bodies were found about sixteen feet from the shore and in but six feet water. Life was, of course, extinct.

Rev. Dr. Mason, of the Tavoy Mission, who arrived in this country about a month since, has taken a house at Newton Centre, Mass., where he will for the present abide. He is extremely feeble, though, we are glad to learn, improves slowly with rest and quiet. With the indefatigable industry which has marked his life, he is still engaged in the revision and improvement of his Karen translation of the Scriptures—the great work to which he has devoted so many years.

The *Southern Presbyterian* states that at the late meeting of the Presbytery of Charleston, it was decided that there was no need for compliance with the last direction of the General Assembly, that "all pastors should preach on the support of the ministry, and that inquiry should be made annually as to whether an adequate support was given," inasmuch as there appeared to be no delinquency on the part of the churches in the premises.

Another bank "deficiency" was discovered in New York on the 7th inst. The criminal in this case was W. P. Sackett, receiving teller of the Market Bank; and the amount of his frauds is $25,000. The discovery was made by the assistant receiving teller, who having accidentally occasion to add up the columns of the deposit book, discovered that the footings were too small by $25,000. The money, it is understood, has been spent in high living, betting on races, and stock speculations.

A dispatch dated Springfield, Mass., Thursday, Dec. 7, 1854, says: The steam-boiler in the Ames Manufacturing Company at Chicopee, exploded this morning, instantly killing A. B. Hoyt, the engineer, and breaking the legs and otherwise injuring a machinist named Lummas so badly that he is not expected to recover.

There was received at the Library of Congress a valuable present in books from the Government Council of the Swiss Confederation. This handsome and very complimentary donation comprises thirty-six volumes, all elegantly bound, and possessing historic, statistic, or governmental interest.

A dispatch dated Chicago, Friday, Dec. 8, 1854, says: Seventeen Missouri slaves have arrived here. There are men from St. Louis attempting to arrest them. The United States Marshal endeavored to summon the posse comitatus. The military companies were called out, but only one responded to the call. Great excitement has been occasioned by the presence of the slave-captors. Intimidated by the crowd of the people the Commissioner dismissed the proceedings.

The long-contested question who was chosen Judge and Surrogate of Putnam, in 1851, is at last settled. The Board of Canvassers gave the office to Ambrose Ryder, Esq., (Whig,) by a majority of *one vote.* But Azor B. Crane, Esq., (Dem.,) claimed to have been elected, and carried the case before the Courts, but after a number of arguments the case was decided at the General Term of the Supreme Court in favor of Judge Ryder, which ends the controversy.

The steamer Mayflower, that was wrecked on the 24th of November, at Point-au-Pelee, Lake Erie, has been abandoned. Arrangements are now being made to try and save her machinery. Her hull is broken in two across the center. She cost originally one hundred and seventy thousand dollars, and had run for five seasons on the Michigan Central line. There was no insurance upon her.

Last evening, says the Chicago *Tribune* of Dec. 5th, seventeen passengers arrived in our city by the underground railroad, and were immediately forwarded to "the land of the free," where they doubtless have arrived before this notice is generally read by the people of this city. The lot embraced five different parties, who accidentally met on the road.

A dispatch dated New Orleans, Thursday, Dec. 7, 1854, says: The steamboat Gipsy was destroyed by fire this morning at the mouth of the New River. Dr. Hacker, of Plaquemine, with his son and daughter, perished in the flames. Several other persons were also either burned to death or drowned.

From statements made by Capt. Smith, who was recently convicted in New York of slave-trading, it appears that the head-quarters of the slave-trade is now in this City; that here the principal capitalists connected with it have their places of business; and that usually slavers are dispatched hence at the rate of some thirty a year.

James H. Conklin, formerly of New York, convicted in August, 1853, of an attempt to obtain money from the Government by fraudulent pension claims, ond who was sentenced to the Connecticut State Prison for the term of two years, has been pardoned by President Pierce.

The following significant facts are stated in connection with the Michigan State Penitentiary:—There are two hundred and twenty-eight inmates, and of these one-fourth are under twenty-one years of age. Two-thirds of the whole number ascribe their crimes to the influence of ardent spirits.

At the meeting of the Chamber of Commerce, in N. Y., one day last week, steps were taken to induce Congress to send a steam-propeller and store-ship to the Arctic Ocean to relieve Dr. Kane and his crew, and to aid in the search for Sir John Franklin.

Several persons were obliged to draw the wallet in the Police Court yesterday, says the Boston *Bee*, for smoking in the street. The figures were $2 and costs. Some of the cigars smoked in our streets should oblige the puffer to pay at least $10.

There are forty establishments in the United States engaged in the manufacture of Locomotive Engines. These shops, it is estimated, turn out in busy times at least one hundred and twenty locomotives in a year. About nine thousand hands are employed.

The Erie Railroad brought to this city week before last 11,321 fat hogs, mostly from Ohio. At a fair estimate, these would average 150 lbs. net., making 1,698,150 lbs., which at 6d. is $101,889 for the pork received in the city by one line of transportation.

The western part of the town of Willing, Allegany County, adjoining the State line, has been erected into the town of Alma. Thus we have very near us a memorial of the great battle in the Crimea, recently fought.

In his recent message, the Governor of South Carolina informs the Legislature that "the financial distress in that State is greater than at any period since 1837."

New York Markets—December 11, 1854.

Ashes—Pearls $6 37 a 6 44; Pots 6 75 a 6 87.

Flour and Meal—Flour 8 12 a 8 62 for common to favorite State, 8 62 a 9 12 for common to good Ohio, Michigan, and Indiana.. Rye Flour 6 50 a 7 50. Corn Meal 4 50 for Jersey.

Grain—Wheat 1 85 a 1 95 for Western mixed, 1 90 a 2 07 for Southern white, 2 32 a 2 40 for white Genesee. Rye 1 39 a 1 40. Barley 1 30 a 1 38. Oats 48 a 51c. for Jersey, 56 a 58c. for Western. White Beans 1 50 a 1 87.

Provisions—Pork 11 75 for prime, 13 00 for mess. Beef 8 00 a 10 50 for country mess. Lard 9¾ a 10c. Butter 13 a 20c. for Ohio, 20 a 24c. for State, 25 a 28c. for Orange Co. Cheese 10 a 11c.

Hay—60 a 70c. per 100 lbs.

Lumber—17 00 for Eastern Spruce and Pine.

Potatoes—2 00 a 2 50 for Western reds, 2 75 a 3 12 for Mercers and Carters.

Seeds—Clover 10 a 10½c. Timothy 2 50 a 2 75 for reaped. Rough Flaxseed 1 75 a 1 80 for 56 lbs.

Tallow—12½c. for prime City and Philadelphia.

Wool—28 a 30c. for native, 42 and 45c. for American Saxony Fleece

LETTERS.

J E Potter, Wm F Randolph, Geo E Tomlinson, Wm B Maxson, N V Hull, P C Kenyon, M Green, John Whitford, G W McHenry, Benj Clarke (yes,) W A Rogers, W B Gillett, D Clawson, S S Griswold, F C Davis, E R Clarke, E H Mott, W M Dutton, Charles Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

J E Edmonson, Mystic Bridge, Ct	$2 00	to vol. 12	No. 26
Henry Chipman "	2 00	11	52
J E Potter, Philadelphia, Pa	1 00	11	52
P C Kenyon, Carbondale, Pa	2 00	11	52
F C Davis, Cantacastra, Cal	2 00	11	37
Caleb Green, New London	2 00	11	52
Albert Babcock "	2 00	11	52
J L Perry, Lowell	2 00	11	52
Benjamin Clarke, Alden	1 00	11	26
Lucinda Rogers, Leonardsville	2 00	11	52
Thomas Place, Alfred Center	2 00	12	13
Lee Bush, Sangerfield	2 00	11	26
Maxson Burdick, Nile	2 00	11	52
George Armsbury, Adams	2 00	11	52
Ezra Whitford, Adams Center	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Albert Babcock, Verona $2 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph L Perry, Lowell $1 00

WILLIAM M. ROGERS, Treasurer.

A dispatch dated Boston, Tuesday, Dec. 5, 1854, says: The Rev. F. W. Higginson and Martin Stowell, Esq., both of Worcester, were to-day held in bonds of $1,500 each, on the charge of being implicated in the attempted rescue of the fugitive Anthony Burns.

A dispatch dated Buffalo, Tuesday, Dec. 5, 1854, says: The schooner R. R. Johnson, loaded with wheat, went ashore yesterday, at Fairport, and then broke in two and went down with all the hands on board, eight in number.

MARRIED.

At Greenmanville, Ct., Nov. 30th, by Eld. S. S. Griswold, Mr. Eliphalet Lyon, of New York, to Mrs. Ann M. Rogers, of Williamsburg, L. I.

At Alfred Center, Dec. 2, by Eld. N. V. Hull, Mr. George J. Palmiter, of Hartsville, to Miss Julia A. Terwilliger.

In Plainfield, N. J., on the 9th inst., by Eld. James Bailey, Mr. Jacob M. Jennings to Miss Rachel Dunham, all of Plainfield.

At Marlboro, N. J., on the 21st of October, by Eld. D. Clawson, Mr. Philip Harris, of Deerfield, Cumberland Co., N. J., to Miss Cynthia A. Middleton, of Bridgeton.

At the parsonage in Greenmanville, Ct., Dec. 4th, by Eld. S. S. Griswold, Merrit Sweet, of Norwich, to Mary Ann Brown, of Stonington.

DIED

At the house of Jeremiah Davis, while on a visit, after a few hours' illness, October 18, Susanna Davis, widow of William Davis, aged about sixty-five years. She had been for many years a member of the church at Shiloh.

At Shiloh, Nov. 20, Amy, wife of James McPherson, after a few hours of unconscious illness, aged seventy-two years. She had been many years a member of the Church at Shiloh.

Local Agents for the Recorder.

NEW YORK.

Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
Ceres..Geo. S. Crandall.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Sackett's Harbor..Elias Frink.
Scio..L. R. Babcock
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson,
Verona..Albert Babcock.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.

Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.

RHODE ISLAND.

1st Hopkinton..C. M. Lewis.
2d Hopkinton..Charles Spicer.
3d Hopkinton..P. S. Crandall.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
Phœnix..Thomas R. Green.

NEW JERSEY.

Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.

PENNSYLVANIA.

Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.

VIRGINIA.

Lost Creek..Wm. Kennedy.
G. B. Run..Wm. F. Randolph.
Janelew..S. D. Davis.
N. Milton..Jeptha F. Randolph
White Oak..Zebulon Bee.

OHIO.

Montra..Eli Forsythe.

WISCONSIN.

Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..H. W. Randolph.

ILLINOIS.

Farmington..Dennis Saunders
Southampton..J. R. Butts.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at No. 80 Seventh-st., New York, on the first Fourth-day in January, 1855, commencing at 10 o'clock A. M.

Yearly Meeting.

THE next Yearly Meeting of the Seventh-day Baptist Churches in New Jersey will be held with the Church at Marlboro, N. J., commencing on Sixth-day before the fourth Sabbath in December, 1854.

W. C. WHITFORD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had.

E. R. CLARKE, Sec. of Board.

Mountain Glen Water Cure and Summer Retreat,
For the Reception of Patients and Boarders,
PLAINFIELD, N. J.

THE location of this establishment is peculiarly inviting, being on the mountain side, where fresh breezes always abound, and musquetoes never come. The buildings are nearly new; the water is soft and pure; the air is dry and healthful; and the scenery is romantic and beautiful. In every direction there are pleasant walks or drives. The celebrated Washington Rock is only two miles distant.

No pains will be spared to make the Glen a "home" to such as seek its quiet retreat for recreation or the restoration of health.

A. UTTER, M. D.,
Physician and Proprietor.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

Central Railroad Company of New Jersey.
NEW YORK, SOMERVILLE, EASTON, &c.

Winter Arrangements, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M.

JOHN O. STERNS, Superintendent.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

Buffalo Express at 7 A. M. for Buffalo.
Dunkirk Express at 7 A. M. for Dunkirk.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Otisville and intermediate stations.
Night Express at 5 P. M. for Dunkirk and Buffalo.
Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.
9.00 A M—Mail Train. Through Way Train, 12 M.
4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.
For Peekskill at 3, 4 and 5.30 P M.
For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th and 31st-sts.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Miscellaneous.

Incidents at Sevastopol.

The following paragraphs, gleaned from British journals, give a vivid idea of the horrors of the battle field around Sevastopol.

THE GREAT CAVALRY CHARGE.—The Russians have had some severe struggles, but they have not the "pluck" of Englishmen, for, though we are far inferior in numbers, we always beat them back. We are in the saddle night and day. I can't tell you how long it is since I was undressed; I only know, that it has been so long that I have forgotten it. The worst affair we have had was the day before yesterday. At daybreak the enemy appeared, and advanced in such numbers that they took from the Turks two of their batteries, and turned the guns upon us. We were obliged to retreat out of range of the guns; and this so elated the enemy that they actually had courage enough to come into the open field with us. Three regiments of their cavalry tried to gain possession of the Highlanders' (93d) position, and charged them, but they had not time to repent, for they went down like cut corn; what were left of them turned and fled, and we pursued them over their own hills; here they were reënforced by three more regiments of cavalry, including Nicholas' crack Imperial Guards. There were the Greys and 1st royals up at this time, and we charged them—they had nothing else for it, so they charged at the same time. I cannot describe it; they were so superior in numbers that they "outflanked" us, and we were in the middle of them. I never certainly felt less fear in my life than I did at that time, and I hope God will forgive me, for I felt more like a devil than a man. We fought our way out of them as only Englishmen can fight; and the 4th, 5th and 6th were there up with us. I escaped without a scratch, though I was covered with blood; my horse was not even wounded; but, oh, the work of slaughter that then began—'twas truly awful, but I suppose it was necessary; we cut them down like sheep, and they did not seem to have power to resist. The plain is covered with dead Russians, and of course we left some of our poor comrades on the field. We only lost two, and about seven wounded.

THE RIFLEMEN.—*One of the most wonderful things, I think, is to see the way in which* our riflemen go about in small detached parties, crawling along on the ground up the side of a hill, till they appear to be within three hundred yards of the enemy, and thus they lie on their bellies till a chance offers, when crack goes a Minié and down falls a Russian. I was informed most credibly, that one of these brave fellows a few days since thought he would go and do a little business on his own account, got away from his company, and crawled up close to a battery under shelter of a hill, lay on his back and loaded, and turned over and fired, when, after killing eleven men, a party rushed out, and he took to his heels, but, sad to say, a volley fired after him by this party, leveled him with the earth, and he was subsequently picked up with thirty-two balls in his body.

A NARROW ESCAPE.—A series of hand to hand encounters go on between our skirmishers and those of the enemy all day long, and in which our fellows are uniformly successful. They go out to these encounters with almost childish delight, and the escapes of some of them seem miraculous. In one of these encounters a rifleman was taken on the 26th, and carried a prisoner into the Russian trenches. There, in the presence of our army, he succeeded in killing and wounding three of the enemy, broke through all who tried to stop him, scrambled over the Russian works, and though whole volleys of shot were sent after him, and he was pursued by hundreds, he contrived to elude all, and reached our camp amid tremendous cheers. Lord Raglan, to mark his successful gallantry, made him a present of £5, and paid him a high compliment on his courage and activity.

THE HORRORS ON THE BATTLE FIELD.—As a matter of course, the field on the spots where the cavalry contests had taken place was a horrible sight; more so from the peculiarly ghastly nature of saber wounds. In such places the daed and dying men and horses literally covered the ground. Both ourselves and the enemy appear to have had two horses killed or wounded for one man. This gave the field an unusually sanguinary appearance, very likely to mislead those not on the spot. I have always imagined that split skulls and cloven heads were figures of speech until to-day, when I have, indeed, been terribly convinced of the reality of such horrors. Some of the dead to-day had their heads as completely cloven as if the operation was performed by a surgeon with a saw. Nearly all the Russians were so killed. Our fellows had been principally slain with lance thrusts; I saw one body with 13 such wounds through the chest and stomach. Another man had six, which all were mere flesh wounds, and not dangerous. The same man, in the 17th Lancers, extraordinary and incredible as it may appear, had two horses killed under him, one or two saber and bullet wounds in his cap, his sword bent double in its sheath by a Minié bullet, five bullets in his saddle, one in his lance-staff, and sword cuts innumerable. Such escapes may well appear almost miraculous, yet in hurried hand-to-hand combat they often occur. There was a large proportion of killed and wounded Russian officers; it was quite impossible to distinguish them from the privates, except by the superiority of their under-clothing. Their uniform was precisely similar to the common soldier's, with the exception of a narrow strip of gold lace on the shoulder.

A TERRIFIC SPECTACLE.—The Russian batteries having it now all their own way, hammered unremittingly upon us with the greatest vivacity. They had sent forth from their ramparts loud shouts of defiance or of victory when the explosion of the French and English magazines acquainted them of our misfortune; but it was now our turn to crow, for about half-past three there suddenly shot upwards from the works, or rather the Redan on our front, a white livid flame, which ascended high into the air, and while we all paused to gaze on the spectacle, a sound which made the very earth tremble beneath us, followed by a most awful report, told us that the Redan had ceased to exist—for in the next minute its garrison of hundreds, blown to atoms, dismembered, and mutilated by the action of the explosion, were discovered hundreds of yards above the parent earth. So fearful and terrifying a spectacle I never have, nor do I hope ever again to witness. In the midst of a dense volume of smoke and sparks, which resembled a waterspout ascending to the clouds, were visible to the naked eye, arms, legs, trunks, and heads of the Russian warriors, mingled with cannons, wheels, and every object of military warfare, and I may say, with every living thing it contained. The explosions in the French and English batteries were like flashes in the pan of a musket compared with this.

SUNDAY SERVICE.—The Russians opened a very heavy cannonade on us this morning—they always have done so on Sundays. Divine service was performed with a continued bass of cannon rolling through the responses and liturgy. The French were terribly cut up by the Garden Battery, more so, however, by their misfortune of last night. The Russians made a stealthy sortie toward morning, and advanced close to the French pickets. When challenged, they replied, "Inglis, Inglis," which passed muster with our allies as *bona fide* English they say, and ere they knew where they were, the Russians had charged them, got into their batteries, and spiked five mortars. They were speedily repulsed; but this misadventure has mortified our brave allies exceedingly.

A SOLDIER'S FEELINGS IN THE MIDST OF BATTLE.—A letter from a private soldier says: "The bullets of the Minié rifle go past you with a most infernal sound. It's as though mocking devils were sneering at you in the air. But your blood soon gets up, the sound maddens you, the smell of gunpowder has intoxication in it, your veins tingle as if fire was running through them, the eyes strain, the jaws become rigid, and in you go." He states that he lost himself altogether at the Alma, till he found himself a victor. He got a wound on the forehead, only a graze, but it bled considerably, "the blood ran down into his mouth, and in his burning excitement he drank it as though it had been inspiring wine."

A NOVEL EXPLOSION.—On the 24th (the eighth day of the seige,) we had another explosion on our right attack. The story has an air of Munchausen about it, and if the facts were not well known, I should have some scruples in telling it. An eight-inch gun had just been loaded with a live shell, and the match was applied to fire it off. At that moment one of the enemy's shells entered the gun, and the two shells exploding burst the gun. Every man in the battery was more or less hurt. Some were killed.

The Perils of Gold Mining.

A correspondent of the Williamsburg *Times*, writing from Australia, narrates the following incidents, illustrative of the dangers which beset the Australian miner:—

"Perhaps no death is more terrible than that which awaits the digger. The heavy yellow dust, with its tempting look, keeps the miner burrowing in the earth with thousands of tons suspended over his head, and by a tenure less reliable than that which upheld the sword of Damocles. An acquaintance of mine—Nutter from the State of Maine—persisted in taking out a rich pillar from a very dangerous hole, and succeeded; but he was not fairly on the ground again when fifteen or twenty square yards sunk down with a dead heavy crash. Little stones accidentally falling and hard lumps of dirt have killed those in holes, and great care is necessary to guard against these evils.

"At Baalarat, where the holes are very deep, accidents are common; one occurred there lately. A man digging found the bottom growing soft, but paid little attention to it until his legs sunk in so that he could not pull them out; he shouted for his mates to let the rope down, and he fastened it round his waist, but they could not pull him up; help came and twisted off the crank of the windlass, they then seized the rope in their hands, but it was of no avail; the water bubbled up around the man in the hole, the quicksand rushed in, buried him to his waist and neck, stifled his cries, and rose thirty feet above his head. To dig him out was useless, in fact, next to impossible. The rope was cut and its end pushed beneath the quicksand.

"In another instance a man driving sixty feet under ground loosened a large stone and found water trickle through where it had been, but, not dreaming of danger from water, he stuck his pick in, when the water burst in with great force. He had presence of mind to drop his pick and turn round. The water drove him violently into the main hole, and, being a swimmer, he kept upright in the hole until he was drawn up, when, carelessly getting out, he slipped and fell, losing his life by the fall.

"But, notwithstanding the many accidents that occur, perhaps they are not greater for the persons employed than in any other business or traffic of life. There are numbers at the mines who would not go to the bottom of some of the holes for all the gold in Australia; but the great majority would gladly place their lives against a fortune, myself for one."

A Wounded English Soldier.

The following is one of a thousand cases which the battle-field makes matter of history. It refers to a wounded English officer at the late sanguinary conflict of Alma, where victory on the part of the Allies was so dearly purchased:—

Poor B—— came to see me in the hovel we were lying in, and burst into tears when he recognized me, I was so altered; of course, one cannot have an ounce of lead through one without swelling, and my face is like a good sized turnip; my mouth much larger than I have any desire to see it in future. I do not suppose the ball could have hit me in any other part of the head where it would not have been attended with more danger—a most summary dentist the ball was, to take out all my teeth at one smash except four grinders; there is a decayed one, which I hope has gone with its brethren, but I can't make out yet, if it has or not. There is a good bit of tongue gone also, but the doctors say that will not signify, and that I shall speak as plain as ever, or at most only with a becoming lisp; so altogether I think even you must allow that I have every reason to be thankful, and I hope you will not allow yourself to fret the least about me.

Just as we were charging the great redoubt, I prayed, O God! spare me! and I really no more expected to return alive than if I had been tied to the cannon's mouth. Only fancy grape and cannister being fired at us within thirty yards, besides a whole battalion letting drive as hard as they could into us. Both the other officers in my company were wounded.

New Mormon Temple.

The great temple which the Mormons are building at the city of the Salt Lake, is described as promising to be a wonderful structure, covering an area of 21,850 square feet. The block on which it is located is forty rods square, and contains ten acres of ground, around which a lofty wall has already been erected, to be surmounted by an iron railing manufactured by the Mormons themselves at their iron works in Iron County, Utah Territory. The temple building will have a length of 186 1-2 feet east and west, including towers, of which there are three at the east end and three at the west, and the width will be ninety-nine feet. The northern and southern walls are eight feet thick. The towers spoken of above are cylindrical, surmounted by octagon turrets and pinnacles, and having inside spiral stairways leading to the battlements. Besides these, there are four other towers on the four principal corners of the building, square in form, and terminating in spires. On the western end will be placed in alto relievo the great Dipper or Ursa Major. As regards the interior arrangements, there will be in the basement a baptismal font 57 feet long by 35 feet wide, and on the first floor, a large hall, 120 feet long, by 80 feet wide; while on the third floor there will be another of the same size, besides numerous other rooms for various purposes. Around the outside of the building will be a promenade from eleven to twenty-two feet wide.

Sights Abroad.

In a lecture on what he has seen abroad, Wendell Phillips observes:—

In Italy, you will see a man breaking up his land with two cows, and the root of a tree for a plough, while he is dressed in skins with the hair on. In Rome, Vienna, and Dresden, if you hire a man to saw wood, he does not bring a horse along. He never had one, nor his father before him. He puts one end of the saw on the ground, and the other end on his breast, and, taking the wood in his hand, rubs against the saw. It is a solemn fact, that in Florence, a city filled with the triumphs of art, there is not a single auger, and if a carpenter would bore a hole, he does it with a red-hot poker! This results not from the want of industry, but of sagacity of thought. The people are by no means idle. They toil early and late, men, women, and children, with an industry that shames labor-saving Yankees. Thus he makes labor, that the poor may live. In Rome, charcoal is principally used for fuel, and you will see a string of twenty mules, bringing little sacks of it upon their backs, when one mule could draw all of it in a cart. But the charcoal vender never had a cart, and so he keeps his mules and feeds them. This is from no want of industry, but there is no competition.

A Yankee always looks haggard and nervous, as though he were chasing a dollar. With us, money is everything; and when we go abroad, we are surprised to find that the dollar has ceased to be almighty. If a Yankee refuses to do a job for fifty cents, he will probably do it for a dollar, and will certainly do it for five. But one of the lazzaroni of Naples, when he has earned two cents, and eaten them, will work no more that day, if you offer him ever so large a sum. He has earned enough for the day, and wants no more. So there is no eagerness for making money, no motive for it, and everybody moves slowly.

Forest-Trees.

One of our subscribers requests us to furnish instructions for raising chestnut, walnut, and locust trees, from seeds. This is a subject of much importance to settlers in prairie countries; and even in many parts of Ohio, it would be well if farmers would plant a few acres of their grounds with forest trees for the prospective wants of their children, if not for their own benefit. In some parts of the State there is already quite a scarcity of timber for fencing and building purposes, as well as for fuel, and good wood-land is worth more per acre than that under cultivation.

The first thing demanded, on the part of those intending to plant forest seeds, is to select such kinds of trees as are best adapted to their soil. Much labor has been wasted by neglecting this precaution; and all the instructions we have seen in books and papers in regard to this business have been defective on this point. It has been stated, for instance, that chestnuts can be raised with the greatest ease from seed; and many farmers have been induced to try the experiment, but have very generally failed because their soil was not of the right kind.

A deep, sandy, and dry soil, is requisite for the successful growth of the chestnut; and it is vain to attempt to make it thrive on soils of an opposite character, as we know from repeated experiments. The black walnut and butternut thrive best in a deep, rich, clayey, and gravelly loam, or what is commonly known as deep limestone soils. The same kind of soil is best suited for the sugar-maple, but this tree will flourish on a greater variety of soils, and requires less depth, than the walnut.

The hickory will bear a strong clay soil, better than most other trees except beech. Neither of these is well adapted to the rich, mucky or sandy soils of the prairies. The oak, in some of its varieties, will flourish on most good soils, not too wet or mucky, but is of too slow growth for our fast people. The locust, on account of its rapid growth, valuable timber, and adaptability to various soils, is perhaps the most useful of all—but unfortunately it is so liable to be destroyed by the borer that it can not be relied on in many parts of our country.

Saving and Sowing Seed—Chestnuts, walnuts, and similar kinds of tree seeds, should never be suffered to become perfectly dry before planting. If not convenient to plant them soon after their time of ripening, they should be put in a box of sand, and kept moist, (not wet,) and be allowed to freeze during the winter, then planted early in the spring, covering them about two inches in depth. They may be planted where the trees are to remain, taking care to keep the plants clear of weeds and grass while young; or they can be transplanted when two or three years old, taking them up carefully, without injuring the roots, and not exposing them to drying while out of the ground.

Locust seed may be kept dry, for a year or two, without destroying its vitality, but it must in all cases be thoroughly *scalded* before sowing, or it will lie a whole year in the ground without vegetating. For a quart of seed pour on four quarts of *boiling* water, and let it stand for 12 or 24 hours, when most if not all of the seeds will be swollen to several times their former size. If a considerable portion are not swollen, they must be scalded again. Stir the seeds while in the water, so as to agitate them briskly, and while in motion pour off the water and swollen seeds, while the others being heavy will remain at the bottom of the vessel; then scald, and let soak as before, and they will generally all swell. The seeds can then be sown where designed to remain, or in a nursery-bed, and the trees transplanted when *one year* old.

[Ohio Cultivator.

Docking Horses.

We are glad to see that the abominable practice of docking and nicking horses is getting out of fashion. It prevails in no other country in the world but England and the United States; we got it from the mother country, and the sooner we leave it off, the better. It is wonderful how anybody but an ignorant, narrow-minded blockhead of a jockey, should ever have thought of it, being as offensive to good taste as a violation to every humane feeling. Has nature done her work in such a bungling manner, in framing that paragon of animals, the horse, that he requires to have a large piece of bone chopped off with an axe, to reduce him to symmetry—or that beauty and grace can be obtained only by cutting a pair of its large muscles.

The docking and nicking of horses, says an intelligent writer on Farriery, is a cruel practice, and ought to be abandoned by the whole race of mankind. Every human being possessed of a human heart and magnanimous mind, must confess that both the docking and nicking of horses is cruel; but that creature called man attempts thus to mend the work of his Almighty, wise Creator—in doing which he often spoils and disfigures them. What is more beautiful than a fine horse, with an elegant long tail and flowing mane, waving in the sports of the wind, and exhibiting itself in a perfect state of nature? Besides, our Creator has given them to the horse for defense as well as beauty.

The same author relates an instance of a fine hunting horse owned by an Englishman, which could carry his rider over a five barred gate with ease; but he thought the horse did not carry as good a tail as he wished—he therefore had him nicked, and when he got well, he could scarcely carry him over two bars—"Thus," said he, "I have spoiled a fine horse; and no wonder, for it weakened him in his loins." Any man of common sense would give ten per cent. more for a fine horse whose tail had never been mutilated, than for one which had been under the hand of a jockey.

[Woonsocket Patriot.

Habits of the Wasp.

The subterfuges resorted to by animals in search of food, have been regarded, by the general reader, as the most interesting and instructive portion of the work of the naturalist. An incident illustrative of the cunning of the wasp, was recently related to us, says the *Exeter News Letter*, by an observing gentleman:—

A blue wasp, known as the solitary wasp, because it lives alone in its little clay nest, was seen to hurl itself upon the strong, wheel-shaped web of a large spider. Here it set up aloud buzzing, like that of the fly when accidentally entangled in a similar web. The spider watching at the door of his silken domicil, stole cautiously forth. His advance was slow, for he evidently felt that he was approaching no common enemy. The apparently desperate, yet fruitless efforts of the wasp to free himself, encouraged the spider and lured him forward. But when within some three inches of his intended victim, the wasp suddenly freed himself, from his mock entanglement, and darting upon the poor spider, in a moment pierced him with his deadly sting in a thousand places.

The wasp then bore his ill-gotten spoil to his lonely home. This house is built of clay, thimble-shaped, and originally containing but one apartment. In the lower part of this *cul-de-sac* the wasp deposits its eggs. Immediately over them it draws a thin, glutinous curtain. Upon this curtain it packs away the proceeds of its hunting excursions, such as spiders, flies, and all other insects which it regards as suitable food for its young. Consequently, when the young escape from the ova, they find upon them a well-stocked larder, and gradually eat their way through the choice depository, finally appearing to the delightful world in the agreeable form and stature of perfect wasps.

Chicago Post-Office.

The Chicago Post-Office is, we believe, the third office in the United States with respect to the amount of matter received for distribution into other mails. Thus, all the mails for Wisconsin, for the greater part of Iowa, all the northern and eastern mails for all Illinois, the northern, eastern, western, and southern mails for a large portion of Michigan, and for the northern part of Indiana, are sent in bulk to Chicago, there to be opened, examined, separated, and again mailed for their appropriate offices.

The postage on letters received at the Chicago Post-Office during the three months ending September 30, 1854, amounts to $62,757 23. In addition to this there were over 18,000 letters which, after having been duly advertised, were not called for. This statement shows that during three months there were received at the Chicago Post-Office, for delivery in that city, the almost incredible number of *two millions one hundred and nine thousand, eight hundred and seventy-four letters*, and that of this immense number, two millions and ninety-one thousand eight hundred and seventy-four letters were actually delivered at the windows of the Chicago Post-Office, leaving only 18,000 not delivered.

There are made up in Chicago, and sent off daily, packages of mails for two thousand different offices. [Chicago Times.

SUPPLY OF COAL.—It is sometimes asked whether the immense drain upon the coal-mines from year to year, will not, ere long, cause a scarcity which no labor or capital can supply. According to Professor Hitchcock's Elementary Geology, there is coal enough in this country to last a million of years, even though the consumption should amount to seven million of tons annually. He says that the great Apalachian coal-field extending from New York to Alabama, covers nearly 100,000 square miles; the Indiana field, 35,000. Add to these fields Michigan, Massachusetts, Rhode Island, Missouri, Iowa, and Virginia, and we shall have a surface more than 27 times as large as Massachusetts. If we suppose the average thickness of all the beds over this surface to be only 25 feet, then the whole amount of coal in solid measure in this country, would not be far from 1,100 cubic miles. And yet the poor are taxed exorbitantly by a duty on foreign coal.

Tunnel under the Ohio River.

The *Louisville Journal* has an article upon the prospects and feasibility of the construction of a tunnel under the Ohio River at Louisville, Kentucky, and Jeffersonville, Indiana. A charter for this work was granted by the Kentucky Legislature, March 6, 1854; and the right of way given by the city of Louisville, and the work forever exempted from taxation for city purposes, on the 27th day of May, 1854. The Fort Wayne and Southern Railroad Company have accepted the charter and the release of the right of way; and propose making up the stock, and if possible to put the work under contract this fall or early in the spring. The tunnel will be exclusively for railway purposes, with a double track, adapted to the use of all the roads for the different gauges. It will be 28 feet wide in the clear, and 17 feet high, perpendicularly, from the center of each track. The arching will be sixty feet less than two miles in length. The descending grades into the tunnel, at either end, will be only eighty feet per mile on a straight line. From the head of the grade on one side, to the head of the grade on the opposite side of the river will be two miles and a half. The tunnel will be constructed in the river by excavating a channel or pit in the rock and arching over with the material excavated—limestone rock of the best quality. The work has been surveyed and the cost estimated at $1,200,000. It is proposed to raise this sum by a subscription, no part of which is made payable until the whole sum is subscribed. Whenever all the stock is taken, then it becomes payable in four equal semi-annual installments.

Retribution of Slave-Trading.

Strange and frightful maladies have been engendered by the cruelties perpetrated within the hold of a slaver. If any disease affecting the human constitution were brought there, we may be sure that it would be nursed into mortal vigor in these receptacles of filth, corruption and despair. Crews have been known to die by the fruit of their own crime, and leave ships almost helpless. They have carried the scourge with them. The coast fever of Africa—bad enough where it has its birth—came in these vessels, and has assumed, perhaps, a permanent abode in the western regions of the world. No fairer sky or healthier air were there on earth than in the beautiful bay and amid the grand picturesque scenery of Rio de Janeiro, in Brazil. But it became the haunt of slavers, and the dead of Africa floated on the glittering waters, and were tumbled upon the sands of its harbor. The shipping found, in the hot summer of 1849, that death had come with the slavers. Thirty or forty vessels were lying idly at their anchors, and their crews had mostly perished. The pestilence swept along the coast of that empire with fearful malignity. Cuba for the same crime met the same retribution. Cargoes of slaves were landed to die, and brought the source of their mortality ashore, vigorous and deadly. The fever settled there in the beginning of 1853, and came to our country as summer approached, in merchant vessels from the West Indies. At New Orleans, Mobile, and other places, it spread desolation, over which the country mourned. Let it be remembered, that it is never safe to disregard crime.

[Africa and the American Flag.

ANCIENT INHABITANTS OF NEBRASKA.—On the Upper Missouri there exists a tract of country known by the name of Manvaises Terres, or, bad lands; at one time, probably, the bottom of an immense lake, in which perished thousands of animals having now no representatives on earth. It appears that the waters of this immense pond were removed by some convulsion of nature or other, and the sediment at the bottom became indurated. The portion of the valley thus excavated forms a surface of ninety miles in length and thirty in breadth. The remains of animals which lived and breathed long before the advent of man on earth are here found in such abundance as to form of this tract an immense cemetery of vertebra. The bones are said to be completely petrified, and their cavities filled with silicious matter. They are preserved in various degrees of integrity, some most beautifully perfect, and others broken. Two remarkable species of Rhinoceros—the first ever found in America—were discovered here, and also a sort of panther, smaller than the present variety, and likewise a number of strange animals with long names, unlike anything which man ever saw alive. We know, then, that there were once individuals in Nebraska as curious, and as strangely shaped, and as pugnacious, as any squatter whom the present great rush of immigration will carry thither.

A LIFE SAVED BY BRANDY.—Under this caption the New York *Journal of Commerce*, in 1829, published the following facts:—

For the first time in our lives, we have the pleasure to record an instance of the preservation of life by means of brandy. On Sunday afternoon the head waiter in one of our extensive boarding houses, retired to his chamber for a short nap; and to protect himself from the cold, took with him a kettle of burning charcoal. As might have been expected, he was soon suffocated, and would have died, had not one of the boarders been in want of brandy. As it could not be had without possession of the keys, and as these were in the pocket of the head waiter, his situation was soon ascertained, and after three hours of exertion, the flickering lamp of life was made to burn again. It is evident that if all the individuals of the family had been members of the Temperance Societies, the man would have died. We therefore pass this life preserved to the credit of spirituous liquors; which deducted from the 30,000 lost annually from the same cause, leaves a balance of 29,999.

The notes of the Eighth-avenue Bank are redeemed by the Bank Department at 94 cents.

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WANTED, IN EVERY SECTION OF THE UNITED STATES, active and enterprising men, to engage in the sale of "Sears' Great Work on Russia," just published, and some of the best Books issued in the Country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as will enable them to make from $3 to $5 a day profit.

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FOR *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns and process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—January, 1854—the FIRST PREMIUM (*a Silver Medal*) of the World's Fair in New York over all others, several from this country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting upon the Clapper, prolonging the sound; Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to re-hang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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Never could this be said with more truth, than it now applies to this remedy for affections of the throat and lungs. The exalted in learning and power, acknowledge its supremacy, while both the little and the great can feel its benefits. The liberal-minded among those skilled to cure, are free to own its mastery over distempers which have baffled their art. Those of exalted stations are not ashamed to testify to its virtues, but deem it a duty and a pleasure to thus hold out the lamp of their experience to their suffering fellow men.

Witness the following translation:—

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Accept, Sir, the assurances of my distinguished consideration. JULES CLAUD GOUGUET, M.D.,
Late Surgeon of the Royal Marine, France.

Extract from a letter of our Minister at the Court of the Sublime Porte.

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DR. J. C. AYER—Dear Sir: The Cherry Pectoral received from you for the Sultan has been delivered to his private secretary at the palace, and you will doubtless hear from it in due season. That you were so kind as to send me has been given to friends, who have in many cases, found it exceedingly useful.

Yours, respectfully, GEO. P. MARSH,
Minister Plenipotentiary of the U. S. A. to Turkey.

Curacoa, March 5, 1852.

DR. J. C. AYER:—I use your Cherry Pectoral, daily in my practice, and am satisfied it is a remedy which must meet in every country the highest approbation.
C. W. JACKHEER, M. D.
Resident Court Physician.

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J. B. Dobson, American Presbyterian, Greenville, Tenn.
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J. Russ, Jr., Shelbyville News, Tenn.
Harvey, McKenney, & Co., State Gazette, Burlington, Iowa.
J. Knabb, & Co., Journal, Reading, Pa.
Raymond, Harper & Co., New York Times.
S Cobb, Christian Freeman, Boston.
Wm. B. Jacobs, Christian Chronicle, Philadelphia.
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These gentlemen have not only certified to these statements in their papers, to the public, but have sent me their personal letters, to the effect that they have found my preparation an article of great public utility.

Space will not admit full testimonials here, but the agent below named will furnish my American Almanac gratis, to all who ask for it, wherein are full particulars, and indisputable proof of these statements.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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The Sabbath Recorder.

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The Sabbath Recorder.

PROVIDENTIAL MONITIONS.

BY W. M. FAHNESTOCK, M. D.

Preparedness for death is the chief business of life, when properly estimated; yet, how few take heed unto it, and give it timely consideration. Our state of probation, here below, is rarely comprehended as a fleeting one—evanescent as the morning dew—until the chill evening of decline, if so, peradventure, our short span be protracted, tells us, that we have no longer any pleasure in it; still our three score years and ten are, at most, but a hand-breadth, and few, very few, ever attain *half* that period. It was a significant remark made on the death of Kelpius, the learned and good Kelpius, one of the leading spirits among the Pietists, (who had their origin in the attempted reformation in the Lutheran Church, under the distinguished Spener, Ecclesiastical Superintendent of the Court of Saxony, in the latter part of the seventeenth century,) that "he died at half his days"—*thirty-five years*—regarding three score years and ten as the limit, if not the extreme limit, of the age of man. Not the half of mankind arrive at half their days *in this sense;* still, they do not consider and prepare for their end, until the Enemy, who is always singing, with the Syren's lulling voice, "To-morrow shall be as this day, and much more abundant," appears to announce that our little hour of probation has ended, and the soul not saved.

In our youth we are apt to look forward to many days, and regard the pleasures of the world as a natural inheritance of early life, to be squandered without account; yea, turn aside the daily admonitions of a kind Providence, and presume upon deferred retribution. Emphatically, with such deluded mortals, is the declaration, "Thou fool, this night thy soul shall be required of thee," verified to its most fearful extent. Truly has Dr. Young said:

> "Procrastination is the thief of time;
> Year after year it steals, till all are fled,
> And to the mercies of a moment leaves
> The vast concerns of an eternal scene."

But even *that moment* is not always vouchsafed to poor deluded mortals; in an instant, before the confused mind can comprehend the blow, all is gone, and gone forever. Sad, sad indeed, must be the prospect of that soul who thus relies upon such an uncertain moment, for repentance, for pardon, and for sanctification, to make him meet to dwell among the saints in light. Dr. Young judiciously adds:

> "Youth is not rich in time; it may be poor;
> Part with it as with money, sparing; pay
> No moment but in the purchase of its worth;
> And what is worth? Ask death-beds; they can tell.
> Part with it as with life; reluctant; big
> With holy hope of nobler time to come;
> Time higher aim'd, still nearer the great Mark
> Of men and angels; virtue more divine."

How presumptuous, how culpable, how criminally culpable, then, to neglect the improvement of that time, and to defer a reformation, which is to determine our eternal destiny. We do not assume to be the judge between God and man, nor do we attempt to restrain the tender mercies of the Lord. God's mercies may be entirely beyond our conception, but we can only judge of them by his Revealed Word. The heart right toward God, God may accept it at the eleventh hour, yea, at the last moment, although there is but one instance in the Record to encourage such an expectation, and none to presume upon it. Our duty is made clear, that none need err therein, namely, to turn in with the overtures of the precious Redeemer, now in the accepted time, now in the day of salvation, and not resist the strivings of the Holy Spirit; for we are told in the Word of Truth, that that Spirit will not strive alway.

A useful lesson, under peculiarly interesting circumstances, of the acceptance and the rejection of the gentle monitions and tender leadings of a beneficent Providence, may be found in the following sketch.

A gay party, numbering twenty to twenty-five fashionable young persons, had assembled at one of the most enchanting Iron Establishments of the Conewaga Mountains, to spend a fortnight among the wild hills of that romantic region, and enjoy themselves in a round of merry-makings and adventure. It would require entirely too much space for a newspaper article, to become the chronicler of such an interesting party through a succession of amusements and adventures for days together; for no subject can be more replete with entrancing incident, than *Life in the Furnace Hills*—the domestic history of its denizens—more strange and astounding, ofttimes, than any fiction can possibly prove; yet my narrative will not permit of such a digression, agreeable as it would be to the writer, to trace the sports of such gatherings, and to embody some thrilling reminiscences of by-past times, which would afford material for a volume, without exhausting the interest of a single Establishment. It must, therefore, suffice to make a general remark, that on occasions like the present, the most liberal hospitality is generally extended to the numerous guests, and there is an unrestrained privilege for each individual to enjoy his time and seek amusement from any source at his command, and an equal privilege of the whole party to roam over the country in pursuit of enjoyment, and make a descent on any of the neighboring Furnaces or Forges, without ceremony, and enjoy a delightful day, and even a brilliant assembly in the evening, at one and all of them; and that without even embarrassing a family, or finding them unprepared to entertain in the most sumptuous manner.

Such perambulations among the wild hills, and their sudden descents upon the surrounding Establishments, (for *there* eighteen and twenty miles, or even more, is considered neighborhood,) varied by excursions to persons and places of note, ever affords abundant opportunity for piquant remark and profitable reflection, apart from personal emotions, which enter greatly into the entertainments of such an expedition. We shall, therefore, allude, briefly, to but one or two interesting incidents which occurred on this occasion, having a particular bearing on the subject before us.

In going, one day, to visit one of the neighboring Furnace Establishments, the party diverged from the usual route, and rode some miles out of the way, to call, from curiosity, at the cell of a hermit, who had gone into recluse life, about that time, under very touching circumstances. He had selected the wildest and most secluded part of the hills for his retreat, not presuming that any thing would lead a single being thence, to disturb his silence and his solitude; for it was silence and solitude—undisturbed silence and solitude—that he coveted. He was a man deeply stricken by a singular providence. His sister, Elizabeth Wilson, who became the victim of an English officer during the Revolutionary War, and was condemned to death for an act of which she was entirely innocent, and for whom her devoted brother, William Wilson, the recluse, had procured a pardon at the last moment, but did not reach the place of execution, from insurmountable obstacles, in season to save her—determined to pass his days apart from the world, which had inflicted such a poignant, such an enduring sting to his tender heart, at the ignominious death of a beloved, an only sister. As they arrived at the cell, they discovered a still more singular man—a tall, graceful man, with extremely white flowing hair, and most luxuriant snowy beard, covering his whole chest, wrapped in a long cloak, secured by a girdle, and having a cowl attached to it, which he used instead of a hat, and carried a long rude staff in his hand. It was Jaebez, the Prior of the Ephrata Monastery, a man of great learning, piety, and distinction among the good and the great of the land; and who had been the fortunate deliverer of the traitor Widmer, who was condemned to death for treason to the government. He came on foot, his usual way of traveling, to condole with Wilson, whom he knew very well, on his misfortunes. Their interview was one of profound interest, discussing the mysteries of Providence, and His purposes, which are sometimes hard to be reconciled by the afflicted; yet the Prior dwelt particularly on the importance of that frame of mind which enables us to praise God for his *judgments* as well as for His *mercies.*

The gay party present were much edified with the profound reasoning of the Prior; which rendered them sober and thoughtful for a long time after they were wending their way along the dark ravines and craggy steeps. One remark of the Prior sank deep into the heart of one of the party, Theodore Oakley, an estimable young man, who knew and respected the good, benevolent Prior, and who reciprocally estimated his young friend. After extending a graceful parting to each of the company, with an appropriate admonition, he took Theodore by the hand, and remarked, in a most affectionate manner, in the words of Scripture, as was his general habit in discoursing with all persons: "Remember thy Creator in the days of thy youth. Seek first the kingdom of heaven; for the day of the Lord cometh as a thief in the night. Be not in darkness that that day overtake you as a thief." They all departed in profound silence; and although Theodore did not make a single remark, on what had transpired, yet, whenever his mind dwelt upon it, and he could not throw it off, a sadness overcame his heart like a pall—an irresistible, depressing pall, which he could not comprehend nor remove. It was not only a sinking weight upon his spirits for the day, but haunted him in his gayest hours and in his greatest seclusion.

Theodore Oakley was the nephew of Mr. Eldridge, proprietor of the Establishment, by his sister. He was a bright young man, in gayest spirits, having just returned from Princeton College, flushed with the first honor of that Institution. His uncle was proud of the young man, as a worthy scion of the family, and was ever ready to bestow any favor, or meet any expense, to forward his interest or his pleasure. The party assembled were invited to rejoice with him in his recently won high destinction, and his additional success in winning the favor of one of the most estimable young ladies, Mary Worthington—a singularly fortunate young man, enjoying the double fortune of possessing the honors of old Nassau on his brow, and the signet of woman's favor in his heart—a double honor, and a double triumph; for the distinguished belle who had thus favored him, had two other equally promising offers at the same moment. His betrothed, Mary Worthington, was a young lady of many accomplishments; not the ephemeral accomplishments of mere dolls in fashionable life, but the sterling, substantial accomplishments which render a lady of an Establishment, not a gay, flippant butterfly, but the honored matron; which distinguishes the woman from the flirt.

Among the party were Robert Henderson and Harry Ridgley, gay young men of enviable position, accomplishments, and ample means to pursue life at their pleasure; and whose whole life, at present, was a round of fashionable follies—plunging into every gayety and dissipation, to "kill time," and seek enjoyment from *ennui.* They were young men of good families, brought up under the faithful admonitions and prayers of pious parents. Such wholesome influence, however, did not lead them to the Rock which is higher than themselves; and they became singularly stricken. Both lost their parents within a few weeks. They were alike bowed down. They both became thoughtful, and vowed a dedication, within themselves, which they never openly professed. Harry Ridgley was left entirely alone. In the loss of his parents he lost all his kindred; and was invited to make his home with the Hendersons, Robert and his sister, who continued the Establishment. Robert was taken very ill, suddenly, and was brought nigh unto death. His sister, Julia, and Harry, who was engaged to that exemplary girl, were instant, day and night, at his side, not only in administering medicine, but in supplicating the great Physician of souls; and both the sick young man and his friend, vowed fealty to their God before Julia, with a solemn engagement to ratify that vow on Robert's recovery.

Robert was restored; but both Robert and Harry turned from their solemn promise. God came near unto them again; Julia sickened and died; but in a short time their new grief and their renewed vows of dedication fled together. It was not long after this latter occurrence, that they joined the party to the hills, to dissipate their serious impressions, and be out of the way of remark or reproof of their more sober-minded friends; not thinking, for a moment, what an important part they should play in a sad drama, which soon followed.

On Sunday morning, the whole party determined to attend public worship at Litiz, a Moravian village a few miles distant from the furnace, and they set out at an early hour to gain time to examine the prominent points of that singular, yet interesting village, before the hour for worship.

Litiz, at the period of which I write, was occupied exclusively by Moravians, and has ever been characterized by the cleanliness of its streets, its neat residences, the quiet demeanor and exemplary walk of its inhabitants, adorning their profession as a peace-loving and peaceable community. In the centre of the town is an oblong square on one side of the street, having a street running round this apparently half square. The square is laid out as a pleasure ground, crowded with trees and pleasant walks, having the two celebrated schools at either end—the Boys' school at the northern end, and the Girls' school at the southern extremity; while the whole length, back, is occupied by the houses for the single brethren and the single sisters, two imposing buildings, and the church and parsonage between them; and all together filling up the entire plot.

The Sisters' house and the Brothers' house are large two-story stone buildings, with high hip-roofs forming a third story, lighted by square dormor windows, and have capacity to accommodate comfortably a large number of persons; which in the olden time were pretty well filled with active, energetic persons, laboring solely to advance the welfare of their happy community. The Sisters' house was ever the particular attraction of casual visitors. A neater and more comfortable establishment cannot be imagined, in which simplicity, joined to frugality, gave it an air of home-feeling that very few places of much greater pretensions can afford. Beside this neatness and comfort, the visitor, who was always received most graciously, would find groups of bright, smiling, contented faces, in every part of the building, busily employed through the week at some handiwork, which was exposed for sale in a room set apart for that purpose, and on Sundays each occupied an old fashioned, slender, high-back rocking chair, intent on reading the Scriptures, or preparing for some church service.

There happening a funeral at the moment, the party entered their beautiful grave yard, and had an opportunity to stroll through one of the most enchanting yet unostentatious cemeteries to be found in the land—enchanting from its extreme simplicity and appropriateness. It was divided by three parallel alleys, through the length of the yard, with one crossing near either end, into which the three terminated, leaving the plots in long, narrow beds, of easy access. Along the side alleys are rows of trees, and the plots are covered with a rich, luxuriant sward, always kept neatly dressed, and the walks clean and inviting. The grave yard, as all the Moravian cemeteries, is arranged in a peculiar manner. One of the large plots is set apart for *adult males,* one for *adult females,* one for *young men,* another for *young ladies,* one for *male infants,* and another for *female infants;* and their order of burying is uniformly the same, namely, each person of each *class* is interred next to the former in exact distances from each other, having a low, modest mound, made by placing a mould of proper dimensions over the grave, which is filled up compactly, neatly sodded all over and round its sides, leaving a narrow passage of about a foot between each mound, and the top strown with the seed or plant of the mountain pink. A small marble slab of about fifteen inches square, or perhaps slightly oblong, *numbered* at the head, which is registered, with the name and age of the person inscribed upon it. This order and arrangement obtains uniformly, with the rich and the poor, and presents a beautiful sight, as well as a useful lesson, namely, that we are all leveled to equality by the grim Archer, the common enemy of our race, yet, cheered by the simple faith, that as in one man all died, so by one man, the man Christ Jesus, we may all live again in the beatific regions of the blessed, through faith in Him who died for us.

Beautiful as is this necropolis, yet it presents one repelling feature to those not accustomed to it—the separation of families, no two lying side by side, unless a sad fatality befals a family, and two of the same sex are called together from the one household. The Moravians have one other singular, yet judicious arrangement, in relation to their dead. Between the Sisters' house and the Parsonage, they have a small building, called the *Dead-House*—a building arranged to receive the corpse after it is laid out, to be kept until the hour of burial; which serves three very important purposes. 1st, Should animation return, which, unfortunately, is not an infrequent occurrence, alarm is given to a person in waiting, in an adjoining room, by a bell, the wire of which is secured to the hand of the corpse; 2d, It saves riotous or disturbing *night watching,* for nights in succession, as is customary, generally, in the country; and, 3d, It saves others from danger when the person dies of a contagious or highly malignant disease, instead of hurrying them, prematurely, into the grave. No people care more for their dead, or make more appropriate arrangements for all things connected with a funeral, than these same simple-hearted Moravians.

The funeral train had left the cemetery under the solemn tolling of the church-bell, while the party from the Funeral lingered within the holy precincts of that solemnizing spot, until they heard the double peal, summoning the community to the public worship, which followed so soon as the afflicted family had become seated in the places usually allotted to them. The meeting-house is in perfect correspondence with the rest of their architecture. It is an exceedingly plain, neat building, having a gallery, one end of which is occupied by a fine organ, a full orchestra, and an excellent choir.

The services that day were peculiarly solemn, the occasion being the special improvement of the sudden death of the young man just buried. After a solemn dirge, and an affecting prayer, the good old Pastor took for his text the passage, "*My son, give me thine heart.*" The Preacher, after showing who claimed the consecration of the heart to his service, God, our Maker and Preserver; glancing at what is man's condition under condemnation; the provision made for sinners by the Lord Jesus Christ; the glorious inheritance laid up for those who yield themselves to the rightful reign of the Sovereign of the Universe, made a powerful appeal to *all* to turn in with the overtures of mercy *now* presented to them—"*to-day,* if ye will hear his voice, harden not your heart as in the provocation."

To the surprise of the whole congregation, (for in those days not anything was known of *protracted meetings,* or *special efforts* and *anxious seats,* and, therefore, the more astonishing, because so very singular,) Theodore, who had not only been profoundly attentive, but deeply affected, during the whole sermon, rose solemnly to his feet, while yet the preacher was exhorting the congregation earnestly, walked deliberately forward, but evidently with stifled tears and heaving breast, up to the altar, and kneeled before the whole assembly. All were taken aback, even the preacher himself, at this singular conjuncture; still he went on, somewhat embarrassed, to make his application. When he got through, he paused a moment, feeling much confusion in determining how to proceed in circumstances so novel. At length he came down from the desk, and kneeling by the young man, prayed most fervently, that he might give his heart wholly to the Saviour of souls, and become a child of the living God.

After the good old Pastor had risen from his knees, the young man still remaining bowed down, the deep notes of the organ pealed soft tones, while a single voice, a female voice, of much richness, fullness, and clearness, chanted the following appropriate hymn:—

> "Peace, troubled soul, whose plaintive moan
> Hath taught each scene the note of woe;
> Cease thy complaint, suppress thy groan,
> And let thy tears forget to flow;
> Behold the *precious balm is found,*
> To lull thy pain, and heal thy wound.
>
> Come, freely come, by sin oppressed,
> On Jesus cast thy weighty load;
> In Him thy refuge find, thy rest
> Safe in the mercy of thy God;
> Thy God's thy Saviour, glorious word;
> O hear, believe, and bless the Lord."

And afterward, organ, orchestra, and the whole choir, joined in a loud hallelujah:—

> "Come let us adore Him; come bow at his feet;
> O give Him the glory, the praise that is meet;
> Let joyful hosannas unceasing arise,
> And join the full chorus that gladdens the skies."

It was a thrilling scene, almost a distracting scene, to the whole congregation. The gay young persons of the party knew not what to make of it, and felt rather provoked than interested in such a singular, and, to them, unseasonable movement, while all who had tasted of the goodness of the Lord, wept and rejoiced exceedingly, never having seen the hand of the Lord after this fashion. Theodore remained on his knees, unmoved by the loud chorus, or the profound silence which followed. His heart was withdrawn from the earth; his soul had penetrated the material heavens, and his spirit was bowed before the Throne in humble supplication.

Continuing on his knees long after the benediction had been pronounced, added greater confusion to the audience, who all waited, standing, the issue of the unaccountable circumstance. The good old Pastor waved his hand for them to retire. The great throng withdrew, and after the house was quiet, and he left alone with the Pastor, kneeling at his side, in silent prayer, Theodore opened his mouth in broken utterances of prayer and praise to Almighty God, for his goodness in bringing him to see the things which make for his eternal peace. His oppressed heart was relieved, and after a short conversation with the Pastor, he rose to depart, after making an engagement to see him, to converse with him on the subject of religion, with the view to connect himself, at once, with the children of the heavenly King.

The carriages of the whole party were in waiting at the church door; and when Theodore made his appearance, leaning on the arm of the good old Pastor, Mr. Eldridge handed him into his own carriage, containing Mrs. Eldridge, Mrs. Thorndike, and Mary Worthington, and mounted Theodore's horse himself, for Theodore was in the habit of seeing every one of his uncle's guests properly seated, and generally followed on horseback.

A profound silence ensued for a mile or two on their way homeward, not any of the party in the carriage having courage to break upon Theodore's meditations, by any remark on what had transpired, or to attempt to dissipate them by any trifling conversation. Mary Worthington, who had made a profession of religion about a year before, felt deeply for Theodore, apart from any particular interest in the young man, but the sympathy of heaven-born spirits. After many efforts, and under considerable agitation, she broke the painful silence, which she found was not going to be attempted by his aunt, or Mrs. Thorndike. "Theodore," said she, "you have taken an important step to-day—may God prosper you in it—" and she choked in utterance. Theodore was delighted with the opportunity to open his mouth, for his heart was oppressed with its own fullness, but he did not wish to obtrude his own emotions on the company.

"God be praised," he exclaimed, "that I have lived to see this day—that I have lived to feel that I am a sinner, and been brought to see the fullness that is in Christ Jesus, the sinner's friend;" his own feelings overwhelmed him, and he hid his face in his handkerchief, sobbing and weeping floods of tears.

Mary, with a Christian's heart, seized his hand and exclaimed, "My brother!" but she could utter no more; and all Theodore could respond was, "My sister—my sister."

Their arrival at the Furnace, soon after, broke the tedium of the ride to Mrs. Eldridge and Mrs. Thorndike, and released them both from a most uncomfortable position, as both were fashionable women, and neither had ever given the subject of religion the slightest consideration, further than it is well enough for folks when they grow old, and without being able to see how upright young persons should give themselves any trouble about it.

"What an unaccountable thing," exclaimed Mrs. Thorndike, on entering the parlor, where most of the party were seated in advance of the arrival of the family carriage, containing the persons already named; "what an unaccountable thing," she reiterated; "I never witnessed such a proceeding. Can the young man be going mad, to take on so, in so simple a matter. Why, none but fanatics carry on that way. I like the good old way better—it saves a great deal of fuss and nonsense. I like the good old way, just to have our children christened when they are babies, and then be confirmed when they grow up; and I don't see any use of anything else; and particularly, making such a fuss, to attract attention and frighten the life out of one."

"And I don't see," added Mrs. Eldridge, who really loved her nephew, and regarded him as a perfect model young man on other matters, "why he needs *religion*—he has always been nothing but religion; he has always been better than all the church-going folks in the neighborhood, a thousand times over. I cannot invent what he has to repent of, or to dread. If his state is not safe, I shall quake for all others."

"Ah! my dear," remarked Mr. Eldridge, "your partiality for that excellent young man blinds you in so momentous a matter as the soul's eternal interest. In the sight of a just Judge, all have gone astray—there is none that doeth good—no, not one. To make a profession of religion is a work of vast magnitude—a matter in which we have to deal with offended Deity. Who can, possibly, contend with the Almighty, and what can man do to appease the inflexible justice of Heaven? When surrounded by a wild, crashing thunder gust, we feel like puny, worthless creatures; but what shall we feel when the Lord comes out in judgment—when we have to encounter the wrath of Him who rideth upon the whirlwinds, taking vengeance on his rebellious subjects. Theodore was right to turn in with the free overtures of mercy, while the Holy Spirit was striving with his soul, to win it to his Maker, God. Immeasurable is the grace of conviction and conversion, and he who resists the gracious workings of the Spirit, resists to his own destruction, and incurs a far more exceeding weight of condemnation. Theodore was right; and doubtless has entered upon this course with a true purpose to carry out his profession. The Lord bless him and sustain him."

No one attempted any further remark. Theodore, immediately on entering the house, went directly to his room, and remained alone the whole afternoon undisturbed; neither did Mary Worthington appear at dinner that day; her heart was too full of holy joy to have it dissipated by the frivolous discourse of the gay portion of the party. She remained in her room to pray that God would carry out the work he had so propitiously begun in the heart of the amiable young man, and make him a shining light in his kingdom.

The gay portion of the young folks, feeling considerably annoyed by this serious turn in Theodore, and fearing that it would throw a damper on their enjoyments for the remainder of the prolonged sojourn at this delightful Establishment, which was to continue a fortnight, and which had not half expired, determined to set about something to dissipate the sober turn things were assuming; and scarcely had they been seated at the tea table, and Theodore and Mary had taken their places, than Bob Henderson asked, in a most animated tone: "Well, ladies, what amusements have in store for to-morrow?"

Kate Kinlake, a gay, lively young lady, or rather romp, of good family and standing in society, but one of the wildest, most unstable creatures imaginable, ever ready for fun or frolic, and rattle at all times and under all circumstances, yet withal a kind-hearted girl, overflowing with good feeling and devoted purpose, into whatever channel she would throw the promptings of her happy spirit, seconded the proposition with much energy, and was the first to respond: "Any thing, from trout fishing to corn husking. Trout fishing to-morrow, and corn husking next day; for it is corn husking season, and I'll warrant the farmers are at it briskly, and will give a merry party a right hearty welcome." They all responded to the trout fishing; and the duty of having every thing arranged for an early start, devolved upon Theodore, not without design.

At the starting hour, they found that Theodore, who never shrunk from a duty assigned him, had the amplest provision of tackle, bait, and attendants to see to the hooks; while Mrs. Eldridge freighted a ponderous ox-cart with all manner of refreshments customary on such excursions.

Soon after the party set out, Bob Henderson and Harry Ridgley lagged behind in earnest conversation.

"What a cursed shame this is of Theodore, getting into this serious mood just in the midst of our pleasures," exclaimed Bob Henderson.

"Yes," replied Harry Ridgley, "it is a sad bore."

"I am afraid," resumed Bob, "it is going to interfere, altogether, with our amusements. It will depend entirely upon his humor whether we have any further sport while we remain."

"It was a sudden thing—was it not?" asked Harry.

"Yes," replied Bob, "no one dreamed of such an occurrence until after our trip to the hermit's cave, and he met that monk; but that we did not regard as a matter of any moment. That affair, yesterday, at Litiz, came like a thunderbolt. It was a devilish piece of nonsense; absolutely rude to the company, to yield to it now, even if he felt serious. He might have had better manners, and waited until the party had dispersed."

"Cannot we make him ashamed of it in some way?" inquired Harry.

"Or knock it out of him," added Bob. "I detest these whining, canting proselytes, who are forever hanging their heads and apprehending death. Enjoy life, I say, while we have it. Life is short; meet death when he comes. Give me any thing but your effeminate, dough-mouth religious young men. I say, such men have lived long enough; and the sooner they are taken to heaven the better."

"Do you really think he is in earnest, or only a momentary disturbance, which many a one has had for a short time as much as he has?" asked Harry.

"Yes," replied Bob, "if we do not knock it out of him."

"How?" inquired Harry—"ridicule it?"

"No," answered Bob, "we cannot attempt it. Respect for Mr. Eldridge precludes that. But I'll tell you how we may knock it out of him."

"How?" asked Harry.

"Theodore understands his position too well," added Bob, "being in his uncle's shoes to-day, not to make an effort to seem, at least, to be interested in entertaining his friends, whatever may be going on within his noddle. So let us put him on his *courtesy,* and each of us insist upon a glass of wine, time and again. Pass it around among the chums, and make a vigorous effort to do it up brown. We can floor him in an hour or two; and then farewell to his seriousness."

"That's an admirable idea," responded Harry. "Wine is the word. Mum."

They had scarcely reached the point at which they were to commence their angling, and which was to be their rendezvous, than Bob intimated the propriety, after a long walk in the damp morning air, to partake of some refreshment before they commenced their operations along the chilling mountain stream, to keep out the cold; in which he was seconded by many voices.

Theodore ordered the servants to make some lemonade.

"Lemonade!" exclaimed Bob, Harry, and a half dozen others. "Lemonade! on a fishing excursion! No, give us something more warming in such a chilly ravine as this."

"Then," retorted Theodore, "let the young gentlemen help themselves to what they may find, but make lemonade for the ladies."

"Lemonade for the ladies! faugh!" exclaimed Kate Kinlake; "I don't care a straw for lemonade without a stick in it. Give us punch—no chilling lemonade."

Before the lemonade was made, the young blades had the wine, cherry bounce and brandy out, incessantly claiming the courtesy of a glass with Theodore; which he, as often, politely declined; repeatedly asserting that his attentions were due to the ladies, and that he could not partake of any thing but what they, *generally,* partake of; throwing a particular emphasis on *generally.* They persisted in it as due to them, his uncle's guests, and Theodore as obstinately maintained that it was due to the position he filled on that occasion, not to enter upon any indulgence that might interfere with his duties, whatever might be his inclinations, of which he had not the slightest.

Foiled in their attempt, they went to the object of the day's excursion, considerably chagrined at their defeat, but determined upon it more than ever. So when they were gathered at the rendezvous for lunch, and were all seated round the rustic board, the abominable attempt was renewed to force Theodore into the exchange of *civilities* in a glass of wine. Failing in that game a second time, they drugged his lemonade. Detecting that shameless trick, he threw it aside without making any exposure before the ladies. They then commenced a sham forcing of each other to a tumbler of brandy under the "*forking operation,*" as a pretext of doing the same with Theodore; but they signally failed again; for while he kept his temper throughout all their proceedings, he determined to show that he would not submit to such an outrage, and in the very onset let them understand so. It was a moment of intense, painful interest, while they, in affected sportiveness, determined, equally, to carry it out, and as two or three seized Theodore and pushed him up against a tree, and two or three more brought up the fork, against all the remonstrances of the ladies—against all their entreaties and remonstrances—at the beck of Kate Kinlake, who had been exerting all the energy of a military chieftain to make them desist in their rude effort—the servants sprang forward and delivered him from so ungentlemanly, so disreputable an outrage.

Failing in all but disgracing themselves, they attempted to pass it off as a joke, and continued to laugh at it as a joke; which they saw sat very ungraciously, and wishing to be released from their awkward position, the two originators, Bob and Harry, jumped into the ox-cart, and drove off at a furious rate, bellowing and goading the poor oxen until they drove them, without being aware of any danger, over a stump on a heavy sidling, which overset the cart, and being thrown underneath, in the fall, Bob and Harry were both crushed to death, instantaneously.

* * * * * * * * * *

I need but add, in addition to this retribution, so suddenly executed on those rash young men, for their efforts to thwart the leadings of Providence, and the evident mockery of the Holy Spirit, that the party dispersed to their homes the next day. In proper time Theodore and Mary were united in wedlock; Theodore having consummated his vows to his Maker, by an open profession. They lived to a good old age, enjoying the smiles of a covenant-keeping God, in full tide of earthly prosperity and usefulness in society, and then were taken to the rest laid up for the faithful in the Lord. Blessed are the dead who die in the Lord.

The Sabbath Recorder.

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"WHAT IS YOUR LIFE?"

The sacred writer, who propounds this question, gives a striking solution: "It is even a vapor, which appeareth for a little time, and then vanisheth away." Is this a truth? Yes, an undeniable truth. No one disputes it; yet all live as if it were a mere theory, and not a reality. The youth looks on the future with buoyant hope, and by imagination fixes on this and that enjoyment or improvement in life, which will afford happiness, or honor, or wealth, and thinks but little of death and eternity. The man of maturer years, with his hands full of business and worldly enterprises, is stretching every nerve to get rich, or become great, and is often so absorbed in his pursuits that one might suppose he never dreamed of another world than the present. The aged man, especially if he is blessed with a strong constitution, and a healthy old age, talks and acts, not as if he were on the confines of the spirit land, upon which he must shortly enter. What a strange infatuation has fastened itself upon the human mind! How blind is man to his real dignity as an immortal creature, and thoughtless as to his future destiny, and indeed to the divine design of his existence! If man was merely made for time, or the pursuits of this life, he would be no enigma; but considering him as only a short probationer here, and destined to live forever, it may seem amazing strange that the road to his home—his everlasting home—should engross all his thoughts and command all his energies. Does he not know, that he is onward to the grave? Is he not conscious of the fact, that the broad and rapid stream of time is hurrying him on to a vast eternity? Oh, yes; but he will defer the business preparatory for a future day. Serious things to-morrow, is his cry, and let eternity provide for itself. Alas! to-morrow comes not; the enemy is at the gate; death has pulled his bow-string, and the arrow is on its way to his victim, and in an unexpected moment the sinner, in all the agonies of self-reflection and despair, is hurried into the presence of his judge.

"What is your life?" A brief, evanescent thing; but fraught with eternal interests. The character is to be formed in it, which must determine our destiny—the principles to be acquired and cultivated, which will last forever. Every moment and every facility for improvement is of countless worth. Every moment lost, or privilege misimproved, is irrecoverable. If this short life is misspent, or any portion of it wasted, our Lord will bring us to a reckoning—we must give an account of our stewardship. Should the great object of life be missed, and every minor one engage all our thoughts, powers, and efforts, of what avail to our souls will be the heaps of shining dust, the numerous possessions, the honors poured upon us by mankind, or our intellectual attainments? Nothing.

Again, the solemn question, "What is your life?" presses itself upon our attention. What is it but a season for repentance—a portion of time allowed us to learn the great elementary principles which are to be developed in eternity—an opportunity to step into that divinely appointed life-boat which will land in safety on Canaan's blissful shore? However short life may be, if Christ is our confidence and portion, it matters not, and the true Christian can say, with one hand grasping the Cross, and the other the Divine promises—

Well, if our days must fly,
We'll keep their end in sight;
We'll spend them all in wisdom's way,
And let them speed their flight.

They'll waft us sooner o'er
This life's tempestuous sea;
Soon we shall reach the peaceful shore
Of blest eternity.

C. R. W.

SUNDAY-KEEPING AT THE WEST.

The following extract from the correspondence of the *Central Christian Herald* shows that the Roman Catholics of this country, as well as those of Europe, regard the Sunday as a mere festival, not at all entitled to be kept with the strictness of the Bible Sabbath. What a pity that these Protestant reformers, who no doubt feel a real zeal for the sabbatic institution, should stand directly in their own light by trying to make a Sabbath out of a popish festival day. The state of things which they regard as so sad will certainly grow worse and worse while they continue to occupy this strange and inconsistent position. The correspondent in question says:—

"It is an occurrence by no means uncommon, as I am informed, in this city, [St. Louis] especially upon the grounds adjoining their churches, to see upon the Sabbath both the clergy and laity engaged at the sports of the season—bat and ball, marbles and the like. With a friend I visited one of these churches on Sunday afternoon. We entered the inclosure—a church in the centre of the city—and to our dismay witnessed the priests and a large number of youths thus engaged, disturbing the neighbors by their boisterous confusion and noise. I recollected how Cataline sought to corrupt the youth of Rome, and I could not but exclaim, These are the Catalines of America—the disturbers of our peace, the corrupters of our youth, the plotters of the ruin of the Republic!

"The effect of this anti-Sabbath policy upon the masses is exhibited, as indeed it is in all our cities, in the extensive patronage bestowed upon the numerous pleasure gardens with which the city is environed, and which, immediately after vespers, are thronged by them, and where drunkenness and revelry, to a greater or less extent, one very Sabbath, abound.

"O, can the eye of the American patriot not see in all this an augury of danger to our national character and permanency? And shall we sleep over this subject? What is true of St. Louis is equally so of Cincinnati and most of our cities; and our youth, aye, our people, are being contaminated by it. We must awake. State Sabbath Conventions, County Sabbath conventions, City Sabbath conventions, Presbyterian, Methodist, Episcopalian, and Baptist Sabbath conventions, should be held all over our land, and means, decisive and prompt, be resorted to, that, under God, our Sabbath and nation be preserved."

BRITISH CORRESPONDENCE.

GLASGOW, November 24th, 1854.

We are called to "love the truth and peace;" and although the love of truth has thus the precedence, we could sacrifice much of our ease and convenience and pleasure for the sake of peace. The feeling which guides our individual action, we could wish to see carried into the affairs of nations; and we long for the time when the sword shall be beat into the ploughshare. Neither our feeling nor our desire should, however, blind us to the truth revealed in God's Word, that before the blessed day in which Jesus shall visibly reign as the Prince of Peace, dark and dismal days intervene. In the present conflict between our own country with France and Russia, we fear there is the commencement of a series of troubles such as the world never before beheld. It is, however, only as relating to the question of the Sabbath that we are at present disposed to allude to it. In the account of the war in the Crimea, it is this week stated, by an eye witness of the battle of Inkermann, on *Sunday*, the 5th instant, "The Russians opened a very heavy cannonade on us this morning—they have *always done so on Sundays*." Now, the Russians profess to be Christians. They are warring at this time, they say, for Christianity and its Holy Places. They are counted as Christians when the Scripture testimony is to be set aside by an appeal to universal observance of Sunday, and they are numerically of much importance in that argument. Here, then, is part of their observance of Sunday; it is *especially* a day for the attack of their enemies by fire and sword.

This same war brings out other forms of that universal observance of Sunday, to which we are called to surrender the unmistakable evidence of God's word. At home, Cabinet Councils have been repeatedly held for the consideration of preparations for the war. At the special invitation even of the Queen, the French Imperial Guards, who had come to London to the Crystal Palace, attended at Windsor Castle, when their Band took the place of one of the Regimental Bands in playing airs—the Queen and Royal Family, and many of the nobility, being present for two or three hours—and according to the *Morning Herald*, they enjoyed a "treat of most gratifying character." A special train had brought them along the South Western Railway from London—and all this *on Sunday*, Oct. 29th. During the preceding autumn and summer months, the bands of the regiments in garrison had in like manner played for the gratification of Her Majesty and others in the gardens of the East Terrace, every Sunday afternoon. Such things take place more frequently, and with less censure, than formerly. We do not now even read of Railway Companies paying over to charitable institutions their Sunday gains—as the Liverpool and Manchester Directors did of £300 some seventeen years ago. We see from a letter in the London Record newspaper of Sept. 12th, that in England there are places where *wakes* are kept on Sunday, at which articles are openly sold.

In Scotland, year by year, it is quite evident that Sunday, theoretically and practically, is less and less regarded. On the Clyde, the Emperor steamer continued pleasure trips on Sunday all the past season, as it had done the season before—being generally well filled, and sometimes having immense crowds of passengers, notwithstanding of the efforts made by the different church courts for its suppression. Another steamer sailed in autumn twice on Sundays from Leith to Aberdour. In the post office, 29 substitutes for rural letter carriers in Scotland have been provided on alternate Sundays, during the last two years, for the purpose of enabling the regular letter carriers to attend at church. But the *Northern Warder* stated in September, that the Directors of the Scottish Central Railway were occasioning a change of the men working the Ferries on the river Tay, where they had refused to work on Sundays, having the fifth Sunday to themselves, although the *Warder* thinks some of these Directors are members of the Sunday Alliance. At the Evangelical Alliance in London, last month, it was stated, by their Traveling Secretary, that the Council had determined to offer a prize of £100 for the best Essay on Sunday Observance. Several of the speakers at the meeting expressed their apprehension that the Crystal Palace will be opened on that day, and their determination to do the utmost in their power to prevent it. Captain Young said that every thing relating to Sunday Observance hinged upon that, adding, "If that object were once gained, they might give up the struggle"—for the opening of Museums, and other places of public amusement, would necessarily follow.

The Alliance passed a resolution "expressing approval of the efforts which have been made by English Christians to benefit the Jews in Palestine." As it was merely an expression of approval, there seems little reason for their limitation of it to the efforts of English Christians, when others are cöoperating in the same good cause. A paragraph has appeared in our papers, however, of 300 German families in Wurtemburg—Gentile Christians, as we understand it—having besought their Government to use their influence with the Turkish Sultan to grant them land to settle in Palestine. They are in this actuated by their religious views, it is stated; but whether they purpose to aid and encourage the Jews to cultivate their land, was not explained. It is, however, another evidence of God's beginning to "remember the land," as He has promised. J. A. BEGG.

THE SECOND COMING OF CHRIST—NO. 3.

BY B. CLARK.

"Unto them that look for him shall he appear the second time, without sin unto salvation."

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

In an article in the *Recorder* of Oct. 19th, under the head of "*Prophecy, No. 1*," we find for some of the "landmarks of divine truth," that "the second advent, the general resurrection of both righteous and wicked, the burning of this present earth, and the final judgment, will *all* take place at one and the same time." But we ask leave to differ from this view of the subject, at least one thousand years. One of his scriptures quoted to show that (what he calls) "the general resurrection of both righteous and wicked," will take place at one and the same time, is John 5: 28, 29—"The hour is coming in the which all that are in their graves," &c. This scripture could not mean that all, both just and unjust, both righteous and wicked, would rise at *one time*—in one given "hour" of sixty minutes; because "*many* bodies of *saints* which slept, arose and came out of the graves" after Christ's resurrection, and went into the holy city and appeared unto many; so that those had their "hour" to rise soon after the words were spoken. Now, if there had been many bodies of the wicked also risen at the same time, then there might have been some reason to believe (from such an example,) that both the *righteous* and the *wicked* would rise at one time. This resurrection of some of the *saints* at that time, is a prelude—a practical illustration—a surety to us, that there will be a "*first resurrection*" of the *saints only*—that "the *dead in Christ* shall *rise first*." 1 Thes. 4: 16.

There is, therefore, to be a first resurrection of all the saints which sleep in Christ when he comes. "For if we believe that Jesus died and rose again, even so *them that sleep in Jesus* will God bring *with Him*. (1 Thes. 4: 14.) We do not read that all, both just and unjust, will be raised when Christ comes. "But every man in his own order; Christ the first fruits; afterward, *they that are Christ's at his coming*." (1 Cor. 15: 23.) This is called "the resurrection of the just." (Luke 14: 17.) "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more," [the second death can have no power on them,] "for they are equal unto the angels, and are the children of God, being the children of the resurrection;" alluding, doubtless, to the first resurrection. Luke 20: 35.

The saints will rise and reign with Christ *on the earth* one thousand years before the rest of the dead will rise. See Rev. 5: 10. "And hast made us unto our God kings and priests; and we shall reign *on the earth*." "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 5, 6.

This thousand years' reign of Christ, "with all his saints"—the dead saints *raised*, and the living saints *changed* at his coming, (1 Thes. 4: 14, 17)—must be *after* his second personal coming; because, the present reign of wickedness will continue "*until*" his coming. (Dan. 7: 21, 22; 2 Thes. 2: 8.) The Jews will then be restored to their land, and under the government of Christ on "the throne of his father David." (Luke 1: 32.) As he said to his apostles, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink with me at my table in my kingdom, and sit on thrones, judging *the twelve tribes of Israel*." (Luke 22: 29. And as the seventh day is the Sabbath of the Lord; and as "one day with the Lord is as a thousand years, and a thousand years as one day;" so this seventh thousand year, we believe, will be a rest—a happy day for the people of God.

The glorious body of the saints at the first resurrection—"it is raised in glory." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "For our conversation is in heaven; from whence also *we look for the Saviour*, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto his glorious body*." Phil. 3: 21. "We shall bear the image of the heavenly." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him, for we shall see him as he is." David said, "I shall be satisfied when I awake with thy likeness." What more can the dying saint ask, than to be assured that he shall awake with the likeness of Christ in his glory? We have a kind of prelude to this exceeding glory—a practical illustration—at the holy mount, where Christ was transfigured before Peter, James, and John. "And his face did shine as the sun, and his raiment was white as the light." Mat. 17: 2. "And behold, there talked with him two men, which were Moses and Elias, *who appeared in glory*, and spake of his decease which he should accomplish at Jerusalem." Luke 9: 30. This was an example, or a "coming in his kingdom." Matt. 16: 28. And as he then appeared with two of his *glorified saints*, we have a surety of "the coming of our Lord Jesus Christ with *all his saints*." Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." They shall "appear with Christ in glory," as did Moses and Elias when they talked with him on the mount. Blessed and holy is he that hath part in the first resurrection.

The translation or change of the living saints at the coming of our Lord: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first; *then* [at the same time] we which are alive and remain shall be caught up *together with them* [the raised saints] in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15. "Behold, I shew you a mystery; we shall not all sleep, [that is, all the saints,] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [that is, the living saints—those that walk with God, as did Enoch] shall be *changed*." 1 Cor. 15: 51, 52. "And he shall send his angels with a great sound of a trumpet, and they shall gather together *his elect* from the four winds, from one end of heaven to the other." Matt. 24: 31. This will be a glorious meeting, all the elect—all the saints—all that love his appearing in his great power and glory, whether we who love him are *alive* and remain unto his coming, or whether we have fallen asleep in Christ, "we shall live together with him." 1 Thess. 5: 10.

One taken and another left. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; tae one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord doth come." Mat. 24: 40. See also Luke 17: 34, &c. Thus we are informed that as Enoch "was not, for God took him," (Gen. 5: 24,) so also at the coming of Christ, though two men or two women shall be together, about their common business, either in the day time or in the night, yet *one of them shall be taken, and the other left*. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. 11: 5.

Let us, dear reader, watch and pray, and try to *please God*, that whether we wake or sleep when Christ comes, we may live together with him; to whom be praise, might, and dominion, now and forever.

LETTERS FROM PALESTINE—NO. 7.

JAFFA, Nov. 8, 1854.

By a private letter from Beirut, I hear that the Ottoman and his allies are victorious at Sevastopol, so far at least as to have surrounded and taken all the strong outposts of the city, and given the latter twenty-four hours to capitulate. If they do not surrender, the city is then to be stormed. We expect the next steamer will bring us news of dreadful work on the persons of combatting hosts, and also upon those of defenseless women and children. Except the foregoing, we have nothing of importance to communicate of public affairs; all being quiet and peaceable in the country around us.

Doct. Smith, of Port-au-Prince, who was mentioned in my last as on a short tour in Palestine, returned from Jerusalem on Sabbath, the 14th ult., and took lodgings with us. He attended our meeting, and called upon the American families, expecting to leave that evening. The steamer arrived the following day, when he took leave of us for Constantinople and Paris, on his way to his island home far over the sea. By the same vessel in which he took passage, arrived the Rev. Mr. Percival. He called upon us at one P. M., dined, and then was shown the way to the homes of the rest of the colony. At five the same afternoon he set off for Jerusalem. He is a missionary of the English Church, 26 or 28 years in Madras; has been to England to visit his family, whither he had sent them for their education some years previous; has one son born in India; sent him to England when only two years old, and at the age of nineteen or twenty, was returned to him *a preacher of the gospel*. Said he, "I could only trace in him some of the lineaments of his father, but he is now more than a son." After four years, he expects his family to join him in Madras. I admired the economy of this missionary in traveling, which is that he has invariably taken a third class passage, by which the money or price for a first class through ticket is sufficient to enable him to travel in Egypt, Italy, France, Greece, and Palestine. The price of a first class passage from London to Madras is £115. Although his circuitous route will take longer, and subject him to many tedious, nameless, and almost intolerable inconveniences, yet he finds pleasure in so doing, and more especially as he intends publishing his Notes of Travel in the Tamul language, and thereby giving forty thousand native Christians in the East an idea of Christians and the Bible land of the West.

Our first rain commenced falling on the 29th ult., and continued at intervals for two days. On Sabbath, the 4th inst., we had a second rain. The gardeners ceased irrigating a week ago, the water of heaven having been given in great abundance. The weather is delightfully cool; some of the time we feel the need of a stove, and try to supply its place by a small-mud furnace, our only means at present of warming our rooms. The thermometer during October stood at 63 at sunrise, 80 at noon, and 74 at sunset. Among other items of interest, and more than ordinary interest, in our little circle, is a *wedding*, which came off a week ago last Sabbath, in the presence of our little congregation, eighteen in all. We now number five families. May this incident, united with many others, serve to influence some of our good brethren to bring their families and substance here, for the sake of the good of the land and the cause of Christ. Those already here are anxious to purchase land, but have deferred doing so, in the hope that some of our brethren would join us, that we might all settle near each other, if not purchase a tract together. Who of the readers of the *Recorder*, and of our brethren, will take the responsibility of coming to our aid in this work? Let some of our able farmers be among the first to come, as they are the most needed at present. We want Christian families, and a united Christian influence, to turn the erring multitude into the way of the Lord. Dear brethren, will not some of you inquire of the Lord if you have not a duty, a personal duty, to Palestine? I remember that many of you have expressed yourselves as deeply interested in the planting of a colony in this interesting land. Is the love of Christ not strong enough to constrain you to make the sacrifice? Be induced to join us soon. My prayer is that some of you may.

Your brother in Christ, WM. M. JONES.

"DIED FOR THE WANT OF LIFE."

I observed an article in the *Recorder* of the 7th inst., bearing this very *graphic* title, which conveys false intelligence, and is apparently characterized by a spirit of unkindness which demands a little gentle reproof.

Truth, in its simplicity, is a distinguishing characteristic of all good men, and is ever cherished in the hearts of all who love it; while hatred or malignity has no abiding place in the bosom of the just. I am sorry to believe that the author of the article referred to has so far wandered from the principle of right as to allow an evil passion to enter his heart and induce him to publish, voluntarily, a statement so plainly marked with that want of kindness which should enliven the breast of every philanthropist and Christian.

It is a beautiful trait in the character of any one, to do good to his fellow men, and the field is broad before him, inviting *all* his energies to that great and noble work. But alas! how the heart is pained when we behold those great and good men, on whom we lean for instruction in the paths of virtue and peace, stepping aside, and lending themselves the willing instruments to stir up discord in the minds of those who surround them—begetting in such minds feelings of disrespect or animosity, losing thereby their influence, and rendering themselves feeble and ineffective laborers in the great field of reform which lies before them.

These ideas are suggested by reading the article referred to. Had it contained nothing but truth in its simplicity, it would be hard even then to discover the necessity for its publication, creating as it would unnecessary ill feelings, without the hope of effecting any good. But since it conveys false impressions—promulgates statements having their foundation elsewhere than in truth, calling at the same time upon the people, in the language of holy writ, to hearken unto its "*voice*," it appears to me that the mind of the author needs an *alterative* to correct its tone, and give it a more healthy action. X.

DERUYTER, Dec. 13, 1854.

To the Editors of the Sabbath Recorder:—

I notice by a paragraph in your paper of the 7th inst., that your correspondent "*Vox*" regards the dissolution of the Odd Fellows Lodges in this place of sufficient importance to herald the fact, exultingly, of "their happy exit;" they having, as he wisely informs the public, "died for the want of life." Unquestionably, "Vox" rejoices at the event. Their offices of kindness, benevolence and charity, were a standing rebuke to him and the old-fogy religionists whose piety consists in lip service rather than the every day, practical business of doing good to humanity for humanity's sake. Such men cannot, of course, afford to divide the honor awarded to benevolence, or share the meed due to the charitable, in common with the world's people, because forsooth they do not chance to think in their way, or worship after their forms and ceremonies. The Odd Fellows assisted their own poor, and defrayed the expenses incurred by the sickness or death of their brethren or of a brother's wife. Can "Vox" say the same of his society? If he can, I think it must be because they practice a different rule from the one they observed when the Odd Fellows assisted by benevolent donations in cash some of the poor persons of "Vox's" own church in DERUYTER.

☞ The Annual Reports of the Seventh-day Baptist Missionary and Tract Societies are published. Parcels have been put up for each church in the denomination, which will be forwarded by the first opportunity. Meanwhile those who can send to this office for them, are requested to do so.

DEATH OF DR. FAHNESTOCK.—The sad duty devolves upon us of announcing the death of Dr. Wm. M. Fahnestock, of Bordentown, N. J., which occurred on the morning of Sixth-day last, at the Pennsylvania Hospital, Philadelphia, whither he had been taken on the previous Second-day, in consequence of injuries received in falling down a flight of stairs in Second-st. The particulars, farther, we have not been able to learn.

Little thought we, in our pleasant interview with him some three weeks ago, that it was the last of the kind we should ever enjoy. True, in the course of that interview, alluding to articles for the press which he had in contemplation, he remarked that he felt urged to diligence by an impression that his time was short. But who, in view of his activity and vivacity then, could have believed it *so* short? Truly, in the midst of life we are in death. The communication on our first page to-day—of which a proof sheet was sent to Dr. Fahnestock before learning of the accident which had befallen him—is probably the last from his pen.

METHODIST MISSIONS.—The *Western Christian Advocate* furnishes the following encouraging statistics of Methodist Missions:—

From the most authentic statistics, dating about two years back, we learn that the total strength of the evangelical missionary enterprises, throughout the world, in foreign lands, comprises 2,945 missionaries; 11,807 assistants; 333,604 church members; 31 native institutions; and 40 printing establishments. The expenses of all these amount to $3,202,419.

The various departments of Methodism support 900 ordained ministers in the foreign field. These are assisted by 8,226 local preachers, catechists, interpreters, school teachers, &c. Under the pastoral care of the Methodist churches, are 165,972 church members, and 101,742 scholars in schools. On these foreign fields are seven institutions for training a native ministry, and eleven printing establishments. The amount necessary to support these agencies last year, was $684,453.

About one-third of all the missionaries of evangelical Christendom belong to the various Methodist churches. They have about one-half of the church members and scholars, and one-fourth of the printing establishments and native institutions. Yet this one-third of the missionaries has been sustained on about one-fifth of the whole income. Thus the money contributed by the Methodists accomplishes more in evangelizing the world, than the same amount contributed by most others.

RELIGIOUS INTOLERANCE IN GERMANY.—In Germany, for a few years past, persons have frequently been subjected to fines and imprisonment for worshiping God according to the dictates of their own consciences. The British Evangelical Alliance has done what it could to put an end to such things, but to little purpose, as would appear from the report made by Dr. Steane, at a recent meeting in London. It seems that in 1851, he with other delegates from the Alliance, attended the meeting of the Kirchentag, at Elberfeld, and advocated the cause of religious liberty. But no cordial response was made by the German divines, who listened with respectful attention. In 1853, another deputation, headed by Merle D'Aubigne, and composed of French, German and Swiss, as well as English delegates, appeared before the Kirchentag, for the same purpose, and requested a distinct answer to the question, "Will you not discountenance the intolerance prevalent in Germany by the whole weight of your moral influence." But the grave assembly evaded a direct answer by a profession of love for all genuine Christians. The delegation appointed for 1854 were providentially hindered from being present at the meeting of the Kirchentag, but forwarded a pamphlet prepared by Dr. Steane, *with* a full narration of the facts relating to the persecutions in the Germanic States, and sent also a letter imploring the Kirchentag to exert their moral influence to put an end to persecution. But the German divines found it easier to overlook the document than to answer it, and it would seem from the reports of their meeting, that the memorial was not even submitted for consideration.

THE SPORTING CLERGY.—In "the supplement to the *Bury and Norwich Post*," bearing date Sept. 27, 1854, are published "The Game Lists for the County of Suffolk," England. In this first batch of Suffolk sportsmen there appear no less than *forty-seven clergymen!* At the head of every twelve or fourteen squires or yeomen, stands a pastor or evangelist—one to whom is entrusted by God and the Church the care of immortal souls—"who is to watch for them as one who must give an account"—who, by his ordination vow, is bound "to give himself wholly to the work," "to make full proof of his ministry," "to give himself to prayer and the ministry of the Word." And he conceives that he is carrying out his solemn vow and redeeming his pledge by taking out a license as a sportsman, exchanging his study for the cover of pheasants and the turnip and stubble-field, and leaving his sick and dying poor, and the half-taught children in his schools, while he amuses himself like a country gentleman!

RELIGIOUS LIBERTY IN FRANCE.—The Washington Globe states that two spirited letters have been addressed to Louis Napoleon by English Christians, requesting that religious liberty might be granted to his Protestant subjects. Queen Victoria has also addressed him an autograph letter on the same subject. In one of their letters, the English Christians quote the memorable words of Napoleon Bonaparte, addressed to Protestants at his coronation. After stating that it was his firm purpose to maintain freedom of religious creeds, he adds: "If any of my race, hereafter to succeed me, should disregard the oath which I have taken, and which, misled by the inspiration of a perverted conscience, he should come to violate, I devote him to public animadversion, and I authorize you to give him the name of Nero."

An interesting Slavery item is contained in the Detroit *Advertiser*, detailing the escape of fourteen chattels by the Underground Railroad; and stating that since the 6th of May last, 1,482 fugitives have crossed the river at that point for the soil of Canada.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, DEC. 11.

In the **SENATE**, Mr. Adams introduced a bill to establish a uniform rule of naturalization throughout the United States. The bill extends the term of naturalization to 21 years, and acts, prospectively, upon those foreigners only who may enter the United States after the passage of the act. The bill was referred to the Judiciary Committee. The correspondence concerning the arrest of the French Consul at San Francisco was called for. Notice was given of bills to improve Illinois River and Chicago and Waukegan Harbors; also to abolish the franking privilege. The Ocean Mail-Steamer appropriation bill of last session was taken up; but, after some discussion, it was laid on the table. This bill was passed by the House with a clause requiring the Postmaster-General to give notice of discontinuing the contract. This clause the Senate struck out, an effort to agree failed, and so the bill went over, coming up now as unfinished business.

In the **HOUSE**, Mr. Clingman asked leave to offer a resolution requesting the President to tender the mediation of the United States to settle the Russian war, but the House would not suspend the rules. A resolution to send a steamer and transport vessel to the relief of Dr. Kane met with the same refusal. Three days of next week were set apart for business relating to the District of Columbia. Appropriations for the Army and the Military were reported from the Ways and Means Committee. The Pacific Railroad bill was put over to the second Tuesday in January, waiting for reports from the surveyors. A bill to improve the discipline of the Navy was referred. The President's Message was then taken up, and Mr. Giddings made a pungent speech on the remarkable fact that this is the first Annual Message in twenty-five years that says nothing of Slavery, finding reasons therefor in the overwhelming condemnation administered by the people in the late elections. Mr. Wheeler moved a Committee to look into the President's Graytown war, which the speaker thought was a violation of the Constitution on the part of the President. The motion was voted down. The Message was then distributed to the appropriate Committees, and the House adjourned.

THIRD-DAY, DEC. 12.

The **SENATE** made the reorganization of the Judiciary the special order for the 2d day of January. The joint resolution for the election of Chaplains was taken up, when, after a short debate, the Rev. Mr. Slicer, the present Chaplain, was reëlected.

In the **HOUSE**, a bill for the better protection of life and property on the Long-Island and New Jersey Coasts was reported, and, after a debate, was adopted by the application of the previous question. It provides for more stations, more men, and better arrangements for life-saving along both Coasts. The next subject was a proposition to repeal the duty on Foreign Coal, in favor of which Mr. Walbridge of New York City made a speech. The House passed the Pension bill, and adjourned.

FOURTH-DAY, DEC. 13.

In the **SENATE**, a proposition to entertain at the public expense the Convention of Soldiers of 1812, to meet during the winter at Washington, was referred. Mr. Badger's bill increasing the salaries of Judges of the Supreme Court, and raising the pay of Members of Congress from $8 to $12 per day, was introduced, and for the present laid on the table. A bill was introduced and referred to the Finance Committee, granting railroad companies three years time in which to pay duties on iron imported for railroad purposes.

In the **HOUSE**, the Judiciary Committee were instructed to inquire into the expediency of repealing the Usury Laws. The Public Lands Committee reported in favor of extending the California Land Commission. The House voted to print 15,000 copies of the Abstract of the Census for the use of the members. The House then went into Committee on the Indian Appropriation bill, when Mr. Mace rose to offer a bill restoring the Missouri Compromise line, and of course prohibiting slavery in Nebraska and Kansas. Mr. Mace supported his plan in a brief speech, saying that he meant the measure to bring the country back to the quiet produced by the act of 1820. His bill is an exact copy of the eighth section of that act. Remarks on the subject were made by several members of the House.

FIFTH-DAY, DEC. 14.

In the **SENATE**, bills were reported to increase the compensation of Land Registers and Receivers under the Graduation Act, and to establish a Military Hospital at Galena. The House resolution modifying the plan of the New Orleans Custom-House was adopted. Adjourned over to Monday.

In the **HOUSE**, memorials asking that an expedition be sent to the relief of Dr. Kane, were presented. A joint resolution was offered, authorizing the President to take measures to secure the building of a lighthouse on Cape Race. The Indian Appropriation bill was then taken up in Committee, and Mr. Stephens, of Ga., and several others, made political speeches.

SIXTH-DAY, DEC. 16.

The **SENATE** was not in session.

In the **HOUSE**, the Civil and Diplomatic Appropriation bill was reported, and referred to the Committee of the Whole. A bill for the improvement of Michigan City Harbor was referred to the Commerce Committee. The House then took up private bills, one of which was for the relief of the children and heirs of Baron DeKalb, for whom $66,000 were voted. Memorials for the passage of the Homestead bill were presented, and then the House adjourned to Second-day.

A letter in the New York *Commercial* states that "the great drift of Arctic ice of the floe of 1853–4 has ceased, but Dr. Kane has not arrived, and fears are entertained for his ultimate safety." The writer, (Mr. E. Meriam,) calls upon the public for an application to Congress that a steamer may be sent in aid of the gallant men who constitute the expedition. In accordance with the above, the N. Y. Chamber of Commerce unanimously decided on the 7th inst. to make the necessary application to Congress on this subject.

European News.

The steamer Pacific with European news to Nov. 29, arrived at New York, on the 13th inst.

Since the terrible battle fought at Inkermann on Sunday, the 5th of November, in which the allies lost nearly 4,000 men, and the Russians nearly 10,000, neither party has been in a condition to renew active hostilities. On that occasion both sides claimed the victory. The Russians were the attacking force; the battle raged from dawn till afternoon, when they retired to Sympheropol, from which they came—the allies being unable to pursue.

The urgent necessity of reënforcements to the allies, to preserve the very existence of their army, has called forth an unwonted degree of activity in England and France, and, ere this, reënforcements to the extent of 30,000 additional men, must be in position before Sevastopol. This will enable the besiegers to resume their attack. Reënforcements are, in like manner, augmenting the Russian strength, and it is evident another great battle, or series of battles, must be fought, before the fate of Sevastopol be decided.

The Diplomatists of Russia, Austria, Prussia, and the lesser Germanic States, are particularly active. England and France have, however, taken a higher tone than they have hitherto assumed, and have notified the German Governments that the western powers no longer recognize the four points as a basis of negotiations; also, that they intend to hold the Crimea, and will, in their own time, dictate terms of peace.

From the details of the battle of Nov. 5th, it appears to have been the most bloody yet fought in this war. One letter from the scene says:—"Toward evening I walked over the battle field; but I can never describe to your readers what it was like. Its horrors beggar all description—12,000 dead and wounded English, French, and Russians, lay upon the hights, and the groans and screams of agony were rising up from all parts. Alma was a mere skirmish to it. What made the scene worse, was, that the Russians from the ships in the harbor and the fortifications to the north were throwing a perfect storm of shell all over the field, killing their own and our wounded.

Another letter says:—

Now that we are able to think over the battle of Inkermann, we find our losses to be really alarming. Generals Torrens, Cathcart, Goldie, and Strangways were killed. Yesterday afternoon, near the camp, Lord Raglan and most of the chief English and French officers attended the funerals. Strangways was killed by a piece of a shell, which struck and burst in Col. Poulet Somerset's horse, close by Lord Raglan. The Guards have lost upward of 500 men killed and wounded, and 28 officers. The Coldstream Guards had eight officers killed. The 30th, 41st, 47th, 49th, and 55th are terribly cut up. The returns to-day give 38 officers killed and 95 wounded. Our total loss is 2,360. Upward of 8,000 Russians, dead and wounded, remain on the field of battle. Of these more than 5,000 are dead. Our Minie bullets have mangled the Russians in the same awful manner as at Alma. Nearly all our dead were killed by shot and shell. Some of them were so mangled as barely to be recognizable for human remains. It is awful to stand on one of the hights and look over the field. The ground is hidden by the corpses. Round the little battery which was taken and retaken so often, are 2,500 dead Russians. For about 50 yards around the outside of the battery the corpses literary lie two and three deep. Many of the wounded were afterward killed by the shells which the Russians threw from the forts to the north of the harbor.

A terrible storm occurred, on the night of the 14th, on the Ægean and Black Seas. At Constantinople, the minarets of the mosque of the Sultan Achmet were blown down. At the mouth of the river Katcha, twelve transport-ships, belonging to the Allies, were wrecked, and the crews fell into the hands of the Russians. Two steamers and a screw-frigate were driven ashore, but got off. The weather continued very stormy until the 19th, and, if we are to believe Russian accounts, the Allies had lost no fewer than twenty-five transports and ships-of-war. Advices now to hand confirm the fact that, in the previous storm of Oct. 29, the Egyptian three-decker Muptahi Djehat went down, with the Admiral Hassan Pasha and 700 men.

A dispatch dated Constantinople, Nov. 20th, says:—Thirty-two English transports were lost in the hurricane on the 14th inst. The Prince and Sea Nymph foundered with all on board. Three mail steamers have been stranded. The Sanspareil was driven ashore, on fire from her machinery.

It is stated by the Frankfort *Post Zeitung* that the Earl of Westmoreland and Baron de Bourqueney, in the name of England and France, have informed the Austrian Government that, whatever negotiations may be proceeded with, the operations against Sevastopol will not be suspended. Further, that the allies have resolved permanently to occupy the Crimea. From that Peninsula their forces would operate against Georgia, while the Turks, supported by the allied ships, would attack Anapa and carry on the war elsewhere in Asia.

The Slaveholders Caught.

It seems, according to the Columbia correspondence of the Charleston *Standard*, that "an amiable gentleman, of the name of Reuben Smalle, who had the good or ill fortune to be born in Massachusetts, had been in the habit, for several years prior to 1851, of coming in the winter season, to the seaboard of the State to cut live-oak, and, by the winter of 1851, he had so conducted himself as to have inspired certain citizens of Beaufort District with some distrust of his influence over the slave population in the neighborhood of his operations." What act or acts, if any, excited these suspicions, are not related. Mr. Smalle, accordingly, moved his operations to the neighborhood of Ashepoo Ferry, in Colleton District. The citizens there determined to prevent him, and when he presented himself at Tar Bluff, to cut timber off the lands of Mrs. Elizabeth Pinckney—with whom he had made a contract to that effect—they ordered him away; but he returned, and began to cut. They then arrested him under a charge of larceny—"a rope having been found in his possession which belonged to a gentleman in the neighborhood;" —and sent him to Walterboro' Jail. Under a writ of *habeas corpus* he was liberated, and, being discharged, commenced suits against the parties. These proceeded again on the charge of larceny, under which he was convicted, and sentenced to receive five lashes. A pardon was offered him if he would pay the costs, (it would seem that his persecutors believed the accusation of larceny false,) and the prosecutors tendered him the money, which he would not receive, but took the whipping. This completed, he commenced suit in the Federal Court against "C. B. Farmer, J. A. Warren, Paul Fripp, M. Godfrey, and R. Reynolds, men of character and standing"—the prosecutors, as related. Mr. Pettigrue plead the cause of the poor wood-chopper, with such effect, that the Jury brought in a verdict of $2,500

Narrow Escape of the Steamer Washington.

The following account of the collision between the steamer Washington and an unknown brig in the English Channel, is from a private letter furnished to the N. Y. *Tribune*.

BREMEN, Friday, Nov. 24, 1854

"When you, on Sunday, 19th Nov., about 2 o'clock, were sitting quietly together, you did not suspect that at the same moment the steamer Washington was involved in the same dangerous position by which, a few weeks ago, the Arctic and its passengers were destroyed. We were cosily sipping our tea when the vessel received a powerful shock. Notwithstanding that three lanterns were lighted on the Washington, and that there was a special watch on the forecastle, a brig under full sail had run against us, boring with its bowsprit a hole as large as a man in our left side, leaving therein the broken splinters of her bow. Striking us again, her broken timber bored, in another portion of the forepart of the steamer, a second hole, with such a force that the whole bowsprit of the brig remained in our vessel. Happily, this damage in the steamer was six feet above the water. You can easily imagine what an excitement seized upon everybody. But the officers did not lose their presence of mind; and the first thing ordered was to post a watch near the boats, armed with loaded pistols, to shoot any one who should try to seize upon them without an order from the Captain. In the interior of the vessel the Chief Engineer directed the necessary repairs, and by his orders the holes were stopped with mattrasses, outside. The captain himself, suspended on ropes above the water, worked for four hours, until the work was done. It was the first passage of the Washington under the command of Capt. Cavendy, and the passengers have every reason to be satisfied with his behavior. We could not ascertain what became of the brig, as she instantly disappeared in the darkness. This accident took place in the Channel, between Dover and Calais, as we could discern the light on both shores."

California News.

Eight days later news from California has been received.

The mining news continued favorable, though the miners were in some localities greatly in want of water, and were anxiously expecting rain, of which less than the average quantity has fallen thus far in the season.

Business at San Francisco, and at most places in the interior, was extremely depressed.

Advices from Oregon state that the numerous and powerful tribe of Indians called "Snakes," had commenced war upon the whites, and slaughtered a whole train of immigrants.

The advices from San Juan, represent the revolution in Nicaragua as still in progress; but we do not learn that either party has yet achieved any decided advantage.

The San Francisco papers record the loss of the whale-ship City of New Bedford.

A CURIOUS SURPRISE.—A letter from San Francisco relates a curious incident that occurred there a short time since. Her Britannic Majesty's exploring ship Plover arrived at San Francisco a short time since from the Polar Sea, where she had been ice-bound since 1847. When she left San Francisco, some years ago, it was a mere trading station, resorted to by a few vessels in pursuit of hides, and the town or place contained only a few adobe houses. The captain and crew of the Plover expected to find the same San Francisco in 1854 that they left in 1847. The captain, therefore, sailed into the bay without a pilot, and approached the city in the evening. He was much amazed at the numerous lights he saw. When he awoke from his dream of seven years, the next morning, he found a noble city occupying the site of the *ancient* San Francisco. He had known nothing of the Mexican war, and cession of California to the United States, and the many other great events that had taken place during the time he had been locked up in the frozen regions of the North.

At the funeral of the late Dr. Spencer, Dr. Spring said that a few days before his death, he said to him, "Brother Spencer, I fear you are going soon to leave us." "I think so," said he, grasping Dr. Spring's hand, and saying, "You see I am strong yet, and it is possible that I may rally; but these excrutiating pains are fast wearing away my strength, and probably will overcome it before to-morrow morning." "Brother," said Dr. S., "is it peace?" "Yes," he replied, "all is peace."

It is stated that the incense alone, which is burnt in the Chinese empire, in the worship of their idols, annually costs £90,000,000 sterling, or about five shillings (a little more than a dollar) for each man, woman, and child. At first sight, the estimate appeared to us extravagant, but, on a moment's reflection, we conclude that it may be near the truth. All this is expended on a ceremony which neither informs the mind nor educates the heart.

The *Journal of Missions* states that a revival has been in progress in China; twenty-seven persons have been baptized at Amoy, by the missionaries of the American Board and of the London Missionary Society, and much interest was manifested at the public meeting of the missions. Fifteen miles from Amoy, things are said to be still more hopeful—a remarkable reformation, under the labors of Mr. Burns, an English Presbyterian, having broken out.

The American Missionary says that some of the missions of the Society of which it is the organ are in great need of reïnforcements. The Jamaica Mission ought to have three or four additional missionaries and assistants soon; and the African Missions are greatly crippled in their efforts for want of additional ministers and teachers.

SUMMARY.

Messrs. Tiffany & Co., of Broadway, have nearly completed a large and excellent clock, in front of their new marble store near Prince-st., which is to be illuminated at night for the benefit of the public. The clock is supported by a Herculean figure nine feet in hight; the dial or face of the clock is five feet in diameter, with very distinct hands and figures. At night it will be lighted by a large number of jets of gas, properly blended by five reflectors, so that thousands of persons in Broadway will be able to tell the time at a glance. The movements, which are of the best kind, and such as to insure the most accurate time, are in the third story of the building. The whole affair costs about $3,000.

Among the recent applications for Patents at the U. S. Patent Office, there is one for the employment of a new material for the manufacture of printing and writing paper, articles in so great demand at the present time, both in this country and in England. The supply of the usual raw material has been found inadequate to fill the orders for paper. The raw material is the pith and fibre of the sugar-cane. This is said to combine the desired qualities of strength, toughness, and of being very white, while the supply is inexhaustible, and the article very cheap.

One day last week Archibald Henderson, a long-bearded man, was found in West Broadway, New York, flourishing a formidable sword, much to the danger of any who approached him. He was taken into custody by Officer Fowler, of the Fifth Ward, and, on being arraigned before Justice Bogart, informed that functionary that he had been commissioned by the Almighty to slay 20,000 men on that day, and he meant to do it. The magistrate committed him as a lunatic to the charge of Dr. Covil, of the City Prison.

A dispatch dated Boston, Friday, Dec. 15, 1854, says: Wendall Phillips, Esq., appeared in the U. S. Circuit Court this morning, and gave bail in the sum of $1,500, to appear in March next to answer the charge of resistance to the U. S. Marshal at the time of the Burns rendition. At his request the following persons were allowed to become his bondsmen: Messrs. Geo. W. Phillips, H. I. Bowditch, R. E. Apthorp, Samuel May, C. M. Ellis, and Francis Jackson.

A statement of the results of Miss Lind's Concerts in the United States shows that the total receipts from 95 concerts, (including three given in Havana, were $712,161; from 35 concerts given in New York, (exclusive of the two devoted to charity,) $286,217, or an average of $8,177 50 each. According to the contract with Mr. Barnum, his gross receipts were $535,486; Miss Lind's net avails, $176,675.

The Chicago *Tribune* of Dec. 12th says:—On Sunday evening, about 9 o'clock, the seventeen fugitives from Missouri, whose attempted arrest created such an uproar in our city last week, marched to the depot of the Michigan Central Railroad in a body, took a car especially provided for the purpose, and arrived safely at Detroit on Monday morning. By this time, we suppose, they are under the protection of Queen Victoria and the British Constitution.

Wm. J. Brown, secret Post Office Agent, has succeeded in detecting J. M. Watson, the Postmaster at Rawsborough, in robbing the mails which passed through his hands. Various losses of letters on the line west of Chillicothe, have recently occurred; and to ascertain the office at which the stealing was committed, a plan of operation was adopted which led to the arrest of Watson.

It is stated that the profits of the People's Line of steamboats on the North River, for the year 1854, will foot up to over a quarter of a million of dollars. From the opening of navigation to the close, the boats of this Line have had more patronage than room. The Merchant's Line, composed of the Hero and Manhattan, have also done a good business. Their profits are put down at $60,000.

The whole amount expended on the Pennsylvania Railroad for outfit and invested in real estate is $16,700,000. It is believed the receipts of the road for the year will not be less than $3,500,000. Deduct for expenses 50 per cent., $1,750,000. Net receipts, $1,750,000, or about 10 1-2 per cent. profit upon the whole outlay. $5,200,000 of which are permanent loans at 6 per cent. per annum.

A pair of three-year old steers sold the other day, at Bull's Head, New York, for $450. They were full-blood Durhams. One was white and the other a red roan, the red predominating. Both were very fine in the bone. We think, as did all that saw them, that they were the finest pair of beeves ever offered in this market. The weight of beef in each was estimated at about 15 cwt.

Cornelius Vanderbilt is now building two steamers, upon the plan of the North Star, to ply from New York to Havre or Liverpool, which will be ready for sea in the course of the coming spring. It is said that he intends, within the course of 16 or 18 months, to have six or eight additional steamers put upon the Atlantic to ply between New York and Havre or Liverpool.

Mr. Pease, at the Five Points, in New York, has adopted a good plan for the benevolent to feed those who beg for food, instead of giving them money. He has issued tickets, which are sold ten for a dollar, each one of which will entitle the bearer to a good meal, whenever it is called for, at the Five Points House of Industry.

The failure of Messrs. Hill, Carpenter & Co., of Providence, R. I., is reported. They were very extensively in the wool-trade, supplying manufacturers, and the depressed state of that interest has injured their credit for some time past. The amount of their liabilities is variously stated, and is probably about a million and a half of dollars.

It is predicted by the weatherwise, that the ensuing winter will be unusually stormy, marked by heavy falls of rain or snow, or both. The prediction is based upon the fact that about the same amount of water falls to the earth each year, and as much less than the usual proportion has fallen during the last six months, the balance is to be made up this winter.

Eleven thousand three hundred and twenty-one swine were received in the city last week, over the New York and Erie Railroad. They were mostly from Ohio. At a fair estimate the hogs averaged 150 pounds each, or 1,698,150 pounds—which, at 6d. per pound, is $101,889 for swine over a single route in the space of seven days.

A dispatch dated Philadelphia, Saturday, Dec. 16, 1854, says: Yesterday afternoon the engine "Wisconsin," while drawing a coal train on the Reading Railroad, exploded near Manayunk tunnel, instantly killing George Long, engineer, of Baltimore; John Lynch, fireman, and Chas. Miller, of Dauphin Co., and seriously injuring a lad, and a passenger who resides near Reading.

A freight train came down on the 14th inst., on the Central Railroad, from Buffalo, consisting of forty-eight freight cars, loaded to their utmost capacity. It was said by those on the road, to have been the heaviest train which ever passed over it. It was drawn by two of the most powerful engines employed on the road.

R. J. Lamborn, of Chester Co., Pa., lost fifteen head of bullocks, worth a thousand dollars, as it was thought, from eating acorns; the tonic acid of which produced constipation and a disease resembling dry murrain. Wilted cherry-leaves, which contain Prussic acid, will produce the same effect.

A new diving-bell, the invention of one of the engineers of the Neapolitan navy, was tried lately at Naples. It remained 3 hours under water at a depth of 50 feet, with 3 men inside, who regaled themselves with a breakfast during that time.

The sudden closing of Lake navigation, by the late storm, has locked up in the Welland Canal some 185,000 bushels of Wheat and Corn, with thirty-six vessels bound eastward. Besides these, there are some twenty vessels at Port Dalhousie and Gravelly Bay.

The State Treasurer of Michigan has given notice that he shall sell at private sale or at auction, within twenty days from the 7th inst., so much of the stocks deposited by the Government Stock Bank of Ann Arbor as will be sufficient to redeem the outstanding circulating notes of said Bank.

A dangerous shinplaster has been put in circulation in the shape of drafts, in the similitude of bank-notes on the Merchants' and Mechanics' Bank of Oswego, an institution which failed some time since. They were signed by a Mr. Somers as drawer.

The ship Niagara, Capt. Drummond, of New York, which sailed from New Orleans on the 24th Sept. for Venice, was abandoned at sea on the 24th of Oct., in lat. 29, lon. 68. Capt. Drummond and one sailor arrived at New Haven in the brig Etewardo, from Barbadoes.

Yet another boat has gone to the shades in the Mississippi, near Cairo. The steamer Hudson, in command of Capt. R. B. Hughes, bound for New Orleans, struck a snag in the Mississippi about two miles above Cairo. No lives were lost.

The Brenham (Texas) *Enquirer* of the 28th ult. has the annexed announcement: "We learn that a number of persons were baptized by immersion on Sunday last, at Independence, among whom was Gen. Sam Houston."

James W. Nye, of New York, has been appointed Receiver of the Lewis County Bank, before whom the creditors of the bank must prove their claims by the 20th of the present month.

New York Markets—December 18, 1854.

Ashes—Pots $6 50; Pearls 7 25.

Flour and Meal—Flour 8 25 a 8 62 for common to good State, 8 81 a 9 25 for Ohio, Michigan, and Indiana, 10 75 a 11 75 for extra Genesee. Rye Flour 7 37. Corn Meal 4 31. Buckwheat Flour 4 75 a 5 00 for 100 lbs.

Grain—Wheat 1 85 a 1 95 for Western mixed, 2 28 for white Michigan, 2 50 for prime white Genesee. Rye 1 40 a 1 42. Barley 1 30 a 1 38. Oats 54 a 58c. for Western. Corn 95c. for Western mixed, 98c. a 1 00 for old round yellow.

Provisions—Pork 12 50 for prime, 13 50 for mess. Beef 5 25 a 7 00 for country prime, 8 25 a 11 00 for country mess. Dressed Hogs 6¼ a 6½c. Lard 10¾ a 11c. Butter 14 a 20c. for Ohio, 20 a 25c. for State, 25 a 28c. for Orange Co. Cheese 10 11½c.

Hay—90c. a 1 00 per 100 lbs.

Potatoes—2 62 a 2 75 per bbl. for Western reds; 3 12 a 3 37 for Mercers and Carters.

Seeds—Clover 10½ a 11c. Timothy 2 75 per bushel for good reaped. Rough Flaxseed 1 80 for 56 lbs.

Tallow—12½c. for city rendered.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

MARRIED,

Near Jaffa, Palestine, Oct. 28, by Elder Wm. M. Jones, Mr. FREDERICK WILLIAM GROSSTEINBECK, formerly of Rhine Province, Prussia, to Miss MARY ELIZABETH, daughter of Mr. Walter and Mrs. Sarah Dickson, late of Groton, Mass.

In Clarkville, Madison Co., N. Y., Nov. 11th, by Eld. Joshua Clarke, Mr. JAMES B. HIBBARD, of Bridgewater, Oneida Co., to Miss SARAH F. WADDELL, of Plainfield, Otsego Co.

In Crossingville, Pa., Nov. 18th, by Eld. A. A. F. Randolph, Mr. T. W. BRANDT, of Alfred, N. Y., to Miss E. B. STELLE, daughter of Deacon Stelle, of the first-named place.

In Brookfield, N. Y., Dec. 5, by Eld. S. D. Gardner, Mr. LAUREN A. CHASE, of Penn Yan, to Miss F. J. LAVANTIA CLARKE, of the former place.

In Adams, Dec. 11th, 1854, by Eld. Jas. Summerbell, Mr. JOSEPH S. COON, of Petersburg, Rensselaer Co., to Miss SARAH DORLISKA, daughter of Mr. George Armsbury, of Adams.

In Alfred, Dec. 10th, by Eld. D. E. Maxson, Prof. A. R. CORNWELL, of DeRuyter Institute, to Miss B. A. WILLIAMS, of Alfred, N. Y.

DIED,

In Williamsburg, L. I., on the morning of the 7th inst., ESTHER ANN ROGERS, daughter of David Rogers 2d, formerly of Waterford, Ct., aged 24 years. She had been confined to her room several weeks with a fever, but was not considered in immediate danger until a short time before her decease. Though death came suddenly, it had no terrors for her. She took leave of her parents, brothers, sisters, and friends, with the composure of one going on a pleasant journey, comforting them with the assurance that she esteemed it better to depart and be with Christ.

In Brookfield, Madison Co., N. Y., on the evening of the 7th inst., suddenly, of disease of the heart, Mrs. DEBORAH MASON, wife of Mr. Henry Mason, aged 49 years. Sister Mason experienced religion when young, and united with the 1st Seventh-day Baptist Church in Brookfield; where she retained her membership until one year since, when she, being located in the vicinity of, united with the 2d Seventh-day Baptist Church of Brookfield, where she remained a devoted member until by death she was removed from the millitant to the triumphant church. J. C.

LETTERS.

Joshua Clarke, J E Crandall, L C Moss, R B Adams, A A F Randolph, N V Hull, B P Langworthy, Hamilton Clarke, L R Babcock, D E Maxson, J C Green, W T Morgan, W B Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

James Muncy, DeRuyter	$2 00 to vol.	11	No. 52
C V Hibbard, Brookfield	2 00	11	52
David Babcock, Leonardsville	2 00	11	52
James Allen, Alfred Center	2 00	11	52
Luke G Witter, Wellsville	2 00	12	20
J C Green, Evansville, Ind	1 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Josiah Witter, Wellsville, vol 3	$1 00
Julia Ann Woolworth, Alfred Center, vols 3 & 4	2 00
N V Hull, sale of bound vol	2 62
Orra Stillman, sale of vol	1 50

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at No. 80 Seventh-st., New York, on the first Fourth-day in January, 1855, commencing at 10 o'clock A. M.

Yearly Meeting.

THE next Yearly Meeting of the Seventh-day Baptist Churches in New Jersey will be held with the Church at Marlboro, N. J., commencing on Sixth-day before the fourth Sabbath in December, 1854.

W. C. WHITFORD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had.

E. R. CLARKE, Sec. of Board.

Savery's Temperance Hotel

AND

TELEGRAPH DINING SALOON,

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KEPT ON THE EUROPEAN PLAN.

MEALS AT ALL HOURS OF THE DAY.

LODGING ROOMS,

From $2 to $3 per Week, or 50 Cts. per Night.

BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Woodworth's Youth's Cabinet.

A New Ballad for Yankee Doodle—by Brother Jonathan.

To every body, far and near,
In all this Yankee nation,
Who'll hear my song, I'd like to give
This piece of information:

Chorus.—The *Cabinet* is just the thing
For merry boys and girls, sir;
There's nothing like it in the land,
That's making such a noise, sir.

Woodworth's Youth's Cabinet (the name
Scarce fits my jingling measure)
Is the young people's magazine,
That yields unceasing pleasure.

Among its rivals, 't is the best;
It beats the whole to pieces;
'T is made by "Uncle Frank," for all
His nephews and his nieces.

It treats of strange and curious things,
In nature and in art, sir;
There's nothing wondrous in the world
That here plays not its part, sir.

It tells its readers, now and then,
Of famous men and women;
Of beasts and birds; of fishes, too,
And of the sea they swim in;

Of travels, voyages, and deeds
Of peril, and of glory;
It chats in prose and poetry,
In fable and in story.

It hunts for curiosities
In near and distant places,
And pictures, racy, rich and rare,
Its treasury embraces.

Its riddles, puzzles and charades,
Too numerous are to mention;
The time would fail me to rehearse
The things that claim attention.

Whoever reads its pages o'er,
(There's no mistake about it,)
Is sure to find, ere he's aware,
He cannot do without it.

'T is issued every month, you know;
And please these facts remember:
The volume now has just commenced,
'T is finished next December.

And by the way, 'twere well to note
Another circumstance, sir:
For one whole year, you've but to pay
One dollar in advance, sir.

So please the money now enclose
To *Woodworth, New York City,*
One hundred eighteen Nassau street—
And I will end my ditty.

☞ The publishers of such newspapers as receive this notice, are requested to give the foregoing ballad (not including this notice) two or three insertions—the first insertion in their literary department. To those who comply with this request, the undersigned will send one copy of *Woodworth's Youth's Cabinet* for two years, or two copies for one year, at the option of the publisher respectively. D. A. WOODWORTH.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

Single copies of the January (or holiday) number, 12½ cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of *Woodworth's Youth's Cabinet*, notwithstanding the great and expensive improvements which have been made in it, remains the same—*one dollar a year.*

Great Inducements for Clubbing.

4 copies one year, 87½ cents each	$3 50
6 copies one year, 83⅓ cents each	5 00
8 copies one year, 75 cents each	6 00

For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume.

Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

To Postmasters.—Postmasters are authorized to obtain subscribers, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices.

Money and post-office stamps may be sent by mail, at the risk of the publisher.

The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's post-office, is only *six cents a year.*

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.

Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 5.30 P. M.

JOHN O. STERNS, Superintendent.

Miscellaneous.

Morning.

It is morning, it is morning,
And the weary wing of night
Slowly lifts its sable plumage
To admit the early light.
Streaming o'er the distant mountain,
With a glad and glorious sheen;
Tinging all the tallest tree-tops
With a hue more fresh and green;
Glancing on the river's ripples,
Gleaming o'er the peaceful lake;
Waking all the silent songsters
That repose in bush and brake;
Lighting up the lovely landscape,
Lately hidden from the view,
Comes the golden sun in glory,
Giving life and light anew.
So, when merciless misfortunes
Darkness o'er my spirit throw,
Let the sun of hope unclouded
In my soul serenely glow;
Driving out all searing sorrow;
Chasing all the gloom away;
Radiating life and gladness,
Like the light of early day. [Knick. Mag

Deep-plowing, Sub-soiling, and Draining.

The following paragraphs on this subject are from an address by Horace Greeley at the Agricultural Fair in Franklin County, Pa., reported in the *Chambersburg Repository and Whig*:—

This has been a season of severe drouth. On every side we meet evidences of its ravages, and it is madness to pretend that the crop is not actually a short one. It is far within bounds to estimate the loss of our country from this year's drouth, at One Hundred Millions of Dollars—about half the entire cost of the Mexican War. Now it were needless to tell any intelligent farmer, that there is water enough in the earth, if the roots of plants could only run down to it. Give them a sufficient depth of mellow, rich soil, and they will draw their own water, no matter whether it rains or not. In short, we have lost more than a Hundred Millions this year, and we are losing more or less every year, because our farmers will not be persuaded to plow their lands deep enough.

I suppose I need not tell farmers, that water is the principal component of every living plant, and that there is just as much water in the world at one time as another, and enough at all times. When there is least water in or upon our soils, there is most in the atmosphere. This upper sea is never dry, and is always fullest just when plants need water most. In the dryest and hottest season, it will deposit water freely on any sufficiently cold metalic or other tolerably smooth surface. Sage grandmothers may tell you that the pitcher would not sweat if there were no water inside of it, but they are mistaken; the outside of the pitcher would gather moisture just as it now does, by precipitation on a surface cooler than itself, if that surface could be kept cool enough. Let the contents of the pitcher be oil or lead the deposition of simple water on the outer surface will continue, provided that surface be kept cool enough.

Here, then, is the basis of our urgent commendation of Deep Plowing, Sub-soiling and Draining. We want the soil kept loose and permeable, to such a depth that the air passing over it may always freely traverse it and go down till it finds a degree of cold sufficient to cause a deposition of its water. Hence, and not merely because roots strike deeper in deep, mellow soils—our demand for Subsoiling and Deep Plowing—two feet, if possible; but, at all events, somewhat deeper every time the soil is turned over.

When I remark that we have had a season of uncommon drouth, and that the losses and failures thence resulting should teach us to plow deeper, you readily comprehend, though you possibly may not agree with me; but when I add that it should also impress us with the importance of Draining, some of you will stare in bewilderment. "What? drain land to guard it against drouth?" you inquire. Yes, Sirs; just exactly that! How often I have been told "This land don't need draining—it is dry enough." "Yes, sir," I respond, "it *does* need draining, though it is already too dry." Let me make myself understood:

The atmosphere surrounding and embracing the earth is a great reservoir of moisture, which evaporation is constantly replenishing, and rains or snows occasionally making drafts upon. Let any current or body of air be brought into contact with a surface colder than itself, and it begins to deposit moisture or water thereon—witness the common sweating of a pitcher in a hot day. "Ah! the water sweats *through* the pitcher," says an objector, "a dry pitcher will never sweat." Yes, sir, it *will* sweat, provided you can keep it long enough colder than the air which comes in contact with it. If you doubt this, and think the sweat on a pitcher was abstracted from the fluid inside, pray explain why a pitcher sweats only on hot days, or in a hot room. But the fact is beyond dispute.

Now, a drain, whether made of tile (hollow brick,) as it should be, or of stone, timber or other material, is a long tube discharging into a stream or at any place where a bank or declivity insures against back-water, running thence across the field to be drained, and terminating under a heap of loose stones at the upper side. If of tile, these are simply laid end to end in the bottom, with a sod reversed over them, so as to cover each junction and prevent the introduction of earth. You need borrow no trouble about the water; all that the soil does not need will find its way into the drain and pass rapidly off to the outlet, provided there is a gradual though slight descent toward the mouth, no choking up at any point, and no back-water. All the surplus water immediately above the drain will thus pass off with that for one or two rods on each side; but as you recede from the drain, the area drained by it rises so that a drain three feet under the surface will not drain away the water to a depth of more than two and a half feet at a distance of a rod on either side, nor to a depth of more than two feet at a distance of two rods. (I do not pretend to accuracy in these details, but only to illustrate the principle.) As to depth, much must depend on the nature of the ground and the facility of avoiding back-water. My drains will not average three feet in depth, and I have some under two feet, because I cannot get drainage-way to a greater depth; but if I could go as deep as I choose, I should, while tile continue as dear as now, sink them four to five feet, for then I think they might be laid four rods apart in rocky, compact soils, and possibly five or six in loose, dry soils. They ought not in general to be more rods apart than they are feet deep.

Now such drains, well laid, will not merely keep the soil free from excessive moisture, but they will enable it to retain more water in a dry time, by keeping it loose and porous, and by preventing the subsoil, after being once plowed up, from being baked, or caked down again by stagnant water. There is not a dry lot on earth which would not, with proper plowing, be aided to resist drouth by draining. For each drain, made as I have indicated, with a vent at each end, is a funnel through which a current of air is constantly passing, and sending off jets in either direction through the crevices between the meeting tile. You need not be told that the atmosphere is the great reservoir of fertilizing substances—that carbon, which, next to water, is the principal constituent of nearly all plants, is obtained from the carbonic acid of the atmosphere, and that ammonia, the stimulant of vegetation, is but a modification of nitrogen, which is a principal ingredient of the air. Dig a cellar wherever you please, throwing out on the top earth which was never before within six feet of daylight; let it freeze and thaw one or two winters, and be visited by sun, wind and rain, and mark what a rank growth will cover its surface—the product, not of the earth mainly, but of the atmosphere. So the air, constantly escaping from the current flowing through the tile, permeates the earth on every side, and imbues it with warmth and fertility.

But I propose to show more especially how these drains protect land from drouth. I have already spoken of the sweating pitcher, the constant presence of water in the atmosphere, and the tendency of the air to deposit this water on coming in contact with a surface colder than itself. Now the surfaces of the drain are always, in common with the earth surrounding the drain, colder throughout warm weather than the atmosphere above them. Of course, the air entering the drain from without is perpetually brought in contact with surfaces colder than itself, and perpetually depositing moisture in the adjacent soil.

It is very well to make drains of stone where suitable stone are abundant, and the farmer wants to get rid of them. Where the soil beneath is solid and unyielding, and care is taken in laying and covering the stone, such drains may for years work even better than if made of tile, because they will draw more water from the soil, and give it more air in return. But in swamps and marshy soils, where a tile-drain, laid on slabs placed flat side up, or on the poorest rough boards, will endure for many years, a stone drain will soon sink and become choked and useless. Besides, a stone-drain requires far more displacement of earth in the making, and at least twice the labor in laying and covering. Let every farmer begin to drain at once, even with two poor boards or slabs for the top and bottom of each drain, and a smooth pole for each side; but he will soon realize the superior convenience and economy of the tile.

I know well, that tile are both scarce and dear at present—and we pay more dollars per thousand than the English do shillings, and probably get an inferior article at that. But this is a temporary grievance, which a constant and growing demand for tile would soon obviate.

An Eventful Life.

A book has recently appeared under the title of "*Sketches of Places and People abroad,*" by Wm. Wells Brown. In a notice of this book, the New York *Tribune* gives the following account of its author:—

The name of the author is familiar to those who are at all conversant with the Anti-Slavery movement. He was born in Kentucky, where he resided on a plantation until he was five or six years old. His master then removed to Missouri, occupying a farm in a beautiful and fertile valley, near the Missouri River. Here the slaves were put to work under a wretch of an overseer, whose harshness and cruelty made their lives intolerable. At an early age, William was separated from his mother, who was retained as one of the field-hands, while he was employed as a servant in the medical office of his master, who was a physician as well as a planter. When about ten years of age, he had a taste of the bitterness of Slavery, which he never forgot. He heard the cries of his mother, as she was flogged by the negro-driver for being a few minutes late in reaching the field. His blood ran cold at the sound, and he wept aloud; but he could, of course, afford no aid to the helpless victim. When he was twelve years old, his master removed to St. Louis, and having more slaves than he wanted for his own use, he let out William to a sporting tavern-keeper. This man was a real specimen of "the fancy"—a horse-racer, cock-fighter, gambler, and a drunkard into the bargain. The young slave found it impossible to stand the treatment which he received, and ran away. He fled to the forest a few miles from St. Louis. He had been in the woods but a short time when he heard the baying of blood-hounds. Aware of their ferocious nature, he took refuge in a tree, to save himself from being torn to pieces. The hounds were soon at the trunk of the tree, where they remained howling and barking until the pursuers came up. The slave was called down, tied, and taken home. On his arrival, he was fastened up in a smoke-house, whipped till the vindictive spirit of his master was satiated, and then smoked with tobacco-stems. This process was called "Virginia play." Some time after he was hired by a slave-trader named Walker, and was made superintendent of the gangs of slaves that were taken to the New Orleans market. In this capacity he made one or two voyages down the Mississippi, gaining fresh experience of the horrors of slavery. He was at length induced to run away, in hope of reaching the free States. But after traveling ten nights and hiding in the woods during the day, he was secured by a gang of negro-hunters, chained and handcuffed, and taken back to St. Louis. Changing owners once or twice, he again resolved to become free. He was assisted in his attempt by a benevolent Quaker, whom he fell in with after his escape, and from whom he took the name by which he is now known.

Having gained the freedom for which he longed, he made rapid progress in intellectual and moral improvement. In the spring of 1844, he became an agent of the Western New York Anti-Slavery Society, and in 1849 embarked for Europe as a delegate to the Paris Peace Conference. "The reception of Mr. Brown at the Peace Congress, in Paris, was most flattering. He admirably maintained his reputation as a public speaker. His brief address upon that 'war spirit of America which holds in bondage nearly four million of his brethren,' produced a profound sensation. At its conclusion the speaker was warmly greeted by Victor Hugo, the Abbé Duguerry, Emile de Girardin, Richard Cobden, and every man of note in the assembly. At the soirée given by M. de Tocqueville, the Minister for Foreign Affairs, and the other fêtes given to the members of the Congress, Mr. Brown was received with marked attention." Returning to England, he was met with a hearty welcome by some of the most eminent philanthropists of that country. Here he decided to maintain himself by public lecturing and other literary labors. In this course he was highly successful. He remained in England five years, "and during his sojourn there he traveled above twenty-five thousand miles through Great Britain, addressed more than one thousand public meetings, lectured in twenty-three mechanics' and literary institutions, and gave his services to many of the benevolent and religious societies on the occasion of their anniversary meetings."

The volume is filled with notices of his public tours, sketches of celebrated people, and remarks on English society in general.

Railroad to the Pacific.

Col. Benton recently delivered a Lecture before the Maryland Institute, on the geography of the country west of Missouri to California, and its adaptation to settlement and the construction of a railroad. He closed his lecture with the following language in reference to a railroad to the Pacific:—

"The road will be made, and soon, and by individual enterprise. The age is progressive and utilitarian. It abounds with talent seeking employment, and with capital seeking investment. The temptation is irresistible to reach the golden California, and to connect Europe and Asia through our America. The country is open to settlement, and inviting it and receiving it. The world is in motion, following the track of the sun to its dip in the western ocean. Westward the torrents of emigration direct their course; and soon the country between Missouri and California is to show the most rapid expansion of the human race that the ages of man have ever beheld. It will all be settled up. Settlements will promote the road—the road will aggrandize the settlements. Soon it will be a line of towns, cities, villages and farms; and rich will be the man that may own some quarter-section on its track, and some squares in the cities which are to grow up upon it.

"But the road beyond the Mississippi is only the half of the whole; the other half is on this side, and either in progress or completed. Behold your own extended iron way, departing from this city to reach the Ohio—crossing it to join the western trunk through Cincinnati, Vincennes, St. Louis—there to find the Pacific road in progress to the western limit of Missouri. Behold the lateral roads from Pennsylvania, New York, New England, all pointing to the West, and converging to the same central track. And behold the diagonal central road of Virginia, to traverse the State from its south-east to its north-west corner, already finished beyond the Blue Ridge, and its advanced pioneers descending the Allegheny, to arrive at the mouth of Big Sandy, in the very latitude of St. Louis, San Francisco and Baltimore, and there to join the same great western central trunk. And the Blue Ridge road of South Carolina, bound upon the same destination; and the roads of Georgia, pointing and advancing to the north-west. What is the destiny of all these Atlantic roads, thus pointing to the West and converging upon the central track, the whole course of which lies through the center of our Union, and through the center of its population, wealth and power, and one end of which points to Canton and Jeddo—the other to London and Paris? What will those lateral roads become, in addition to their original destination? They will become parts of a system, bringing our Atlantic cities nearer to the Pacific coast than they were to the Blue Ridge in the time of canals and turnpikes. And what then? The great idea of Columbus will be realized—though in a different and more beneficial form. Eastern Asia is reached by going west, and by a road of which we hold the key; and the channel of Asiatic commerce, which has been shifting its bed from the time of Solomon, and raising up cities and kingdoms wherever it went—to perish where it left them—changing its channel for the last time—to become fixed upon its shortest, safest, best, and quickest route, through the heart of our America—and to revive along its course the Tyres and Sidons, the Balbecs, Palmyras and Alexandrias, once the seat of commerce and empire, and the ruins of which still attest their former magnificence, and excite the wonder of the oriental traveler."

A Letter from a Soldier.

The London *Daily News* publishes as an illustration of heroism, the following letter from W. H. Floyd, one of the Welsh Fusiliers.

General Hospital, Scutari, Oct. 14, 1854.

My Dear Mother:—You may see by my letter that paper is very scarce with me. A letter written by me to my brother will inform you that I have had the honor to serve in the two greatest general engagements ever fought in the world. It will likewise tell you that I have been severely wounded in three places, which is as follows: A musket-shot through the right arm, which I received about an hour after we commenced the action, but being determined to pay them for making a hole through my jacket and fleshy part of my arm above the elbow, I would not fall to the rear, but made my comrade tie a handkerchief round it, and fought through the action, which lasted three hours after; but just as we thought the action was over, for the imperial Russian army was routed, and we had gained the entrenchments and forts, they halted and wheeled round, and made another stand, which did not last long, for General Sir G. Brown, or Lord Raglan, (I do not know which of them,) ordered us, the Royal Welsh Fusiliers, Scots Fusilier Guards, Grenadier Guards, and the 33d Regiment of the Line, to form up for the charge, which we did directly; and now came the grand charge, and away they went after a few moments wounding with the bayonets, but not before they had left me a bayonet wound in the left thigh and a rifle ball through the left breast, which passed through the breast-bone and left lung, going out under my shoulder blade. My other wounds are trifling to compare with the latter, for they are nearly healed up. The wound through my breast is closing up quite fast outside, but it will be months, the doctors tell me, before it will be healed up inside, and that I will always have to take great care of myself, for any convulsive or quick movement will be dangerous to me. They seem to think it quite a miracle that I should live, for they have agreed that the ball passed between the leading-strings of the heart and about half an inch from the heart. Yet I am better, and live in hopes to live better a long time, although I shall never have much power in my left arm, nor shall I ever be upright; at least I can hardly expect it—but I must hope for the best. I never did despair, nor shall I. I have served my Queen in the best manner I could through an arduous campaign until I became mutilated with wounds; it is her turn to serve me during the remainder of my days. I shall be home in England in December, and be discharged in May, so you must have a corner berth ready for me. I am getting the best treatment here. I can get any thing I wish; liquors of any description, or food; it matters not what it costs, I am to get it. Give my love to J—— and his wife, Mr. T——, and Mrs. L——, Granny, and Uncle Jones. Please tell Joseph that I received his letter with the stamps, but they were no good to me, for I lost them with my pack and kit on the field of battle.

Now for a small anecdote. The bit of hair that you sent me, and another bit that a person you know sent me, I wore in a little bag round my neck. I was shot straight through the middle of the bag, and most of the bag and hair went into my breast, and every morning the doctor takes some of it out. Please answer by return of post. My love to you all, friends and relations. I remain your affectionate youngest son. Hamlet.

Homography.

This new invention is a wonderful step onward, if the statements below are reliable. They are from the Paris correspondence of the New York *Times*:—

"Homography is a new art, an art of yesterday, or rather to-day, for which the inventor makes the following extraordinary claims: Whoever possesses a printed book, possesses the stereotype plates of that book; whoever has an old lithograph, a copy of an extinct edition, an impression of a steel engraving, has, by a wonderful process of transfer, the original stone, the original type, the original plate, the original block. An octavo of 500 pages can be executed, at a trifling cost, in six days. Reprints cost but half the price of the first composition; and engravings, after expensive originals, may be made for a few sous. Stereotyping will be done away with; the first edition will be printed from type, and any one copy furnishes the plates for all successive editions. Rare editions are annihilated, as one copy may be multiplied to infinity, and that, too, with all the typographical peculiarities of the epoch in which it was first printed. Books in foreign languages, in dead languages, in Hebrew, in Greek, in Sanscrit, may be reproduced by workmen completely ignorant of them. The following is the history of the process, as described by Victor Meuieri, the scientific feuilletonist of the *Presse*:

The inventor, Mr. Edward Boyer, a chemist of Nimes, undertook to solve the problem that the inventor of lithography, Senefelder, of Munich, sought in vain to solve—to reproduce upon stone any typographical work, lithograph, or engraving, of which a single copy is in existence—to do it instantaneously, cheaply, without damaging the original, and so exactly that the most practiced eye can not tell the difference, and finally to multiply the copies to infinity. In principle, M. Boyer arrived at a solution in 1844; he has spent ten years in researches tending to simplify, cheapen, and render practicable the process. He has now succeeded, and stereotypes a quarto page in ten minutes, as he actually did in presence of M. Mennier. A cast of the Temptation of St. Anthony, which lately cost a Paris publisher $280, might have been furnished him by M. Boyer for two cents and a quarter!

The process is of course a secret, and will not be disclosed even in specifications for a patent. M. Boyer does not mean to patent his invention; he will control and superintend the business in France, and will sell the secret to foreign countries."

How they Dig Anthracite Coal.

The Rochester *Democrat* has a letter from Scranton, Pennsylvania, descriptive of the manner in which the anthracite coal of that region is dug and conveyed to the surface:—

The coal-bed is entered by a horizontal digging through earth and sand upheld by timbers for a few rods, till the coal is reached in a bed perhaps six feet thick, lying in the midst of a floor of rock on the bottom and top. This bed lies at the bottom of a hill, sloping upward to the west some hundred feet, and containing other beds above, and separated from this and each other by strata of rock, 25 feet between some, to 70 or 80 feet between other beds. This bed extends through the hill, probably, and covers some hundred acres. Here the entrance is nearly horizontal, but the coal strata often has an inclination to the horizon from 10 to 35 degrees, according to the variation in the upheaving power by which they and the whole rocks have been raised from under the ocean in times long gone by, doubtless long before the race of Adam was placed on earth.

The coal is broken out by blasting, and a great many men and boys are employed in this process, and in removing the coal into the open air and daylight. A path is cut (by blasting) into the bed, wide enough for the carts drawn by mules to enter. At the proper distances cuts are made at right angles to the main path. These are cut across by paths parallel to the main path, and the coal borne away, thus leaving solid blocks of anthracite, perhaps 20 feet square, to uphold the strong roof of the bed between which the coal is removed 50 feet wide. Thus the bed is cut up into the figures of a chess board, the blocks remaining for the support, and not being moved like chessmen. More than half a mile of these cuttings are already made in this bed. The air within is cool, and ventilation is secured by sinking shafts from the surface above down to the cavity formed. As yet, no inconvenience is felt from the combustion of the gunpowder or confinement of the air, so completely is the ventilation secured by the process adopted.

The excavation must of course be dark as the blackest midnight. The workmen use oil-lamps to give them light. The boys who drive in the coal-carts and drive out the coal, have each a small oil-lamp fastened to his hat for his own illumination. Viewed from some distance within, the scene is wild and magical, and one thinks of pandemonium as the blackened Vulcans come along with their lighted lamps bobbing up and down. But the jokes, and songs, and pleasantry, and happy activity, soon convince you that this is another sort of pandemonium. The workmen and boys are said to be healthful, industrious, well paid, and prosperous, and find a competent support for a multitude of contented families, whose small and comfortable dwellings are scattered at various distances from the bed. The Lackawanna rolls on at a little distance, and has the power of whitening the coal-bearing faces and bodies of the laborers, especially if employed in adequate quantity.

The Best Sort of Food.

Physiology and medicine have established the fact, that it is necessary, in order to keep the human body in full vigor and health, that the food of man should be varied. Bread alone is not sufficient to give the body sufficient strength and to keep it in a perfect state of health. To understand thoroughly the importance of the change of food, it is necessary to study the nature of each kind of food, and the part it acts in the support of life. Food serves two distinct purposes: 1. To produce heat; 2. To restore the losses occasioned through the activity of the vital functions. Experience has shown that the food of a laborer should contain each day 310 grammes of calorific and 130 grammes of restoring elements. When we examine into how much of these elements are furnished by the common articles of food, we find that

100 grammes of bread furnish 8 gr. of restoring and 30 of calorific elements.

100 grammes of meat without bones, 20 gr. of restoring and 11 of calorific elements.

100 grammes of beans, 30 gr. of restoring and 40 of calorific elements.

100 grammes of rice, 7 gr. of restoring and 43 of calorific elements.

100 grammes of oat meal, 12 gr. of restoring and 41 of calorific elements.

From this we see that 4 lbs. of bread would be necessary for a man to supply the system with 130 grammes of restoring elements a day; but it would produce 555 grammes of calorific elements, consequently about 245 grammes too much. A slight change shows the advantage of varied food. For instance:

1000 grammes of bread contain 80 gr. restoring and 300 calorific elements; 300 grammes of meat contain 60 gr. restoring and 33 calorific elements—together, 140 gr. restoring and 333 calorific elements.

600 grammes of bread contain 40 gr. restoring and 180 calorific elements; 300 grammes of beans contain 90 gr. restoring and 120 calorific elements—together, 130 gr. restoring and 300 gr. calorific elements.

One or the other of the above changes furnish the body with the two elements in sufficient quantity, but without excess. At the present high price of breadstuffs in France, the necessary supply of food, consisting in bread alone, would cost 93 centimes (about 18 cents;) bread and meat, 85 centimes; bread and beans, 48 centimes. Thus economy is here in conformity with the rules of hygiene. The laborer will do well not to live entirely on bread, as is often the case with the French people, but to add either some meat or another kind of farinaceous food which will supply the necessary amount of restoring elements.

New East India Company.

Under this title *The St. Louis Daily Intelligencer* tells that a scheme is in agitation there to open a direct trade between St. Louis, China, India, etc., across the continent, by means of a semi-weekly overland stage and transportation line between some point on the Missouri River and the Pacific Ocean. Such a line, it is calculated, could be maintained for a year on a capital of $500,000, with all the conveniences that may be had on any stage-route in the Union; and in order to insure this, it is proposed to have permanent stations, not over thirty miles apart, along the whole way, with every thing to render the traveler comfortable. The revenue of the enterprise would be derived from stage fare, mail contracts, freightage of gold dust, and other commodities brought from the Pacific, including teas, silks and spices from China and India. This undertaking seems a gigantic one, when we contemplate the immense wilderness intervening between St. Louis and the Pacific; but in these days we must not deem any thing impracticable, and we are therefore prepared to believe, *The Intelligencer*, when it assures us that the names and influence of citizens of St. Louis are already pledged to this scheme sufficiently to insure it a good reception by the public. Many things favor such an attempt the ensuing season. It is not the first of the kind projected. There is already a regular mail stage line in operation between Santa Fé and the Missouri frontier, and a plan for a stage line from California to St. Louis has been projected in San Francisco. Kansas Territory will next season be swarming with white settlers, and there are many there already. This part of the route will need no stations of the company's erection, as it will pass through a settled region. Then, too, the military force on the Plains will be largely augmented, new forts established on the emigrant trail, and a strong effort made to afford all requisite protection to travelers. The Mormon settlements at the Salt Lake are now very convenient for all the purposes of a traveling or transportation route, and will furnish the Company with all needful supplies. The Carson Valley settlement is also useful as a recruiting place after the passage of the desert and before crossing the Sierra Nevada. Now, with these things all ready to their hands, the Company will not require a very large expenditure of money to establish the required stations in the intervening spaces. The maintenance of relays of horses, and the pay of persons at the stations, would, however, form a large item. If such a line be attempted with the capital stated, it would be an event of more than ordinary importance, leading, as it would, to the speedy settlement of the overland route, and the consequent building of a railroad to the Pacific. It would undoubtedly be the duty of the United States Government to lend such an undertaking all possible military aid, though, with the present limited army, that would not be much. It has been repeatedly recommended to Congress, by successive heads of the War Department, that a chain of military posts should be established all along the overland emigrant route, for the protection of travelers. Had this been done, the opening of mail communications, and the establishment of stage lines by that route, would now have been accomplished. An appropriation for that purpose, by the present Congress, would be most opportune.

New York and Erie Railroad.

On and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

"CONFLICT OF AGES"—NO. 4.

In my last, I enumerated five propositions which Mr. Beecher supposed well established, and which it may be well for the reader to re-peruse before reading this; and particularly the one which refers to the justice of God as requiring him to afford all men a fair probationary trial. I then offered other extracts, which Mr. B. thinks conclusive evidence, that mankind do not have a fair trial, from the fact, that all men, when born, are predisposed to sin, or, rather, are sinners when born, if not while in their embryo state in the womb. This state of original sin, Mr. B. concludes, must wholly repudiate the idea that men born under such circumstances can enjoy a *fair* probation. Hence the conflict; justice, right and honor demanding a *fair* trial, and birth, circumstances, original sin, absolutely forbidding the possibility of it. And still their Creator is the author of both—the intuitions of justice, as well as the providential orderer of the circumstances. Can any one wonder why the "Conflict of Ages" has existed—why the minds of good and pious Christian men have reeled and staggered under the mighty pressure? Let them speak for themselves, both the living and the dead.

Dr. Woods says—"God inflicts this tremendous evil on all men, for the sin of one man;" and then asks, "How is this proceeding just to Adam's posterity? What have they done, before they commit sin, to merit pain and death?" He says, "We apply in vain to human reason or human consciousness for an answer. It is contrary to the dictates of our fallible minds."

Prof. Hodge—"These dealings of God cannot be explained on the common-sense principles of moral government. *The system which Paul taught was not a system of common sense*, but of profound and awful mystery."

Pascal—"What can be more contrary to the rules of *our wretched justice*, than to damn eternally an infant incapable of volition, for an offense in which he seems to have had no share, and which was committed six thousand years before he was born?" And yet Pascal believed the fact.

Abelard—"Would it not be deemed the summit of injustice among men, if any one should cast an innocent son, for the sin of a father, into those flames, even if they endured but a short time? How much more so, if eternal? Truly, I confess, this would be unjust in men, because they are forbidden to avenge even their own real injuries. But it is not so in God, who says, 'Vengeance is mine—I will repay;' and again, in another place, 'I will kill, and I will make alive.' For God commits no injustic towards his creature in whatever way he treats him, whether he assigns him to punishment or life." Thus Abelard considered it just in God to cast an innocent child into eternal flames for the sin of Adam.

Dr. Chalmers says—"An individual is justly culpable for an inquitious deed, done not by himself, but by another who lived six thousand years ago," but that his own moral sense is "altogether unable to apprehend it." Pretty well for Dr. Chalmers.

Dr. Channing—"If I and my beloved friends, and my whole race, have come from the hands of our Creator wholly depraved, irresistibly propense to all evil, and averse to all good; if only a portion are chosen to escape from this miserable state, and if the rest are to be consigned by the Being who gave us our depraved and wretched nature to endless torments in unextinguishable flames, then I do think that nothing remains but to mourn in anguish of heart; then existence is a curse, and the Creator is ——. To give existence under this condition, would argue unspeakable cruelty; and to punish the sin of this unhappily constituted child with endless ruin, would be a wrong unparalleled by the most merciless despotism." Dr. Channing says, "Christianity contains no such doctrine."

Dr. Dewey—"It is in the very nature of a moral and imperfect being, to err—not to sin wilfully, malignantly—that is not necessary. And it is in the *power* of such a being to sin intentionally."

Dr. Burnap—"Every human soul comes from the hand of God as was Adam, without any decided character, but capable of virtue and holiness, though exposed to temptation and sin. It is God's will that man should commence his career at nothing, without positive character, though innocent. All that can be expected of man is that his career should be *progressive*—that his choice should be fixed on good after wavering a while. This world is a state of discipline, having in view this very end, the *production* in man of a holy character."

Dr. Channing—"A doctrine which contradicts our best ideas of goodness and mercy cannot come from the just and good God, or be a true representation of his character. The Creator waives his claims to our veneration and obedience any further than he discovers himself to us in characters of benevolence, equity, and righteousness. He rests his authority on the perfect coincidence of his will and government with those great fundamental principles of morality written in our souls."

John Foster—"How would all our ideas be confounded, while contemplating God bringing, of his own sovereign will, a race of creatures into existence in such a condition that they certainly will and must—*must by their nature and circumstances*—go wrong, and be miserable, unless prevented *by special grace, which is the privilege of only a small proportion of them*, and at the same time affixing on their delinquency a doom of which it is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror. To behold successive innumerable crowds carried on in the mighty impulse of a depraved nature, which they are impotent to reverse, and to which it is not the will of God, in his sovereignty, to apply the only adequate power, the withholding of which consigns them inevitably to their doom—I repeat, I am amazed to conceive what men contrive to do with their sensibility, and in what manner they maintain a firm assurance of the Divine *goodness and justice*."

Author of the Triangle—"You shall hear it inculcated from Sabbath to Sabbath, in many of our churches, that a man ought to feel himself actually guilty of a sin committed six thousand years before he was born; nay, that prior to all consideration of his own moral conduct, *he ought to feel himself deserving of eternal damnation for the first sin of Adam.* I hesitate not to say, that no scheme of religion ever propagated among men contains a more monstrous, a more horrible tenet. The atrocity of this doctrine is beyond comparison. The visions of the Koran, the fictions of the Sadder, the fables of the Zendovesta, all give place to this. Rabbinical legends, Brahminical vagaries, all vanish before it. The idea that all the numerous millions of Adam's posterity deserve the ineffable and endless torments of hell, for a single act of his, before any one of them existed, is repugnant to that reason which God has given us, is subversive of all possible conceptions of justice. The whole of that doctrine is this: Man (in the first place) is condemned, incapacitated, and eternally reprobated for the sin of Adam; in the next place, he is condemned over again for not doing that which he is totally and in all respects unable to do; and in the third place, he is condemned, doubly and trebly condemned, for not believing in a Saviour who never died for him, and with whom he has no more to do than a fallen angel. Such doctrines are calculated to drive men to scepticism, deism, atheism, libertinism; nay, to madness."

Gregory of Nyssa, concerning young children dying, says—"*The child free from all sin* finds itself in the natural state, and needs no purification for its health, because it has as yet fallen into no disease of the soul."

Chrysostom—"We baptize children, *though they have no sin*, that they may have holiness."

Athanasius, the father of orthodoxy, (says the Conflict,) was so far from believing in the general corruption of mankind, as to look upon several individuals, who lived prior to the appearance of Christ, as righteous.

Cyrill assumed that men are born in a state of innocence. He says: "We come into the world without sin. The soul has free will, and the devil can suggest temptations, but he cannot compel to sin contrary to choice."

Julian says to Augustine—"The children, you say, do not bear the blame of their own, but of another's sin. What sort of sin can that be? What an unfeeling wretch, cruel, forgetful of God and righteousness, an inhuman barbarian, is he who would make such innocent creatures as little children bear the consequence of transgressions which they never committed, and never could commit? God, you answer. What god? for there are gods many, and lords many, but we worship but one God, and one Lord Jesus Christ. What god dost thou make the malefactor? Here, most holy priest, thou fabricatest something more mournful and frightful than the brimstone of Amsanctus."

I ought to trespass no farther by quotations, but the above are only a few of the many, which might be produced, to show what a Babel has been built within the Christian Church; for the authors quoted were equally pious as well as learned. And yet, what system of religion, be it Jewish, Mohammedan, Pagan, or Papal, ever conceived doctrines so utterly irreconcilable to each other, so abhorrent and repugnant to reason and common sense, or so libelous to the character of the Divine Being? It is inquired, Were the authors of such creeds good men? Certainly they were, among the best the world ever saw. They were good in spite of their creeds. They loved, yea, even adored God, and bowed in reverence to his supposed will and order, even though it dethroned reason, and perverted even their highest, deepest convictions of right, honor, and justice. So long as men acceded to each other the right of individual opinion upon the doctrines of Christianity; so long as they made love to God and to our neighbors the basis of Christian union and fellowship; so long the church was unity. But when opinion, dogma, creedology, usurped the place of charity as the basis of Christian union, then fires and faggots, rack and torture, excommunication and anathema, became the defenders of the faith, and sectarianism advanced its written creeds into the place of God's word, and seating herself in the temple of God, declared herself to be the only rightful expounder of the scripture, and

> "With blows and knocks,
> Proved her doctrine orthodox."

To return. This "Conflict of Ages" pressed so heavily upon the mind of Mr. Beecher, that for some twenty years he almost sank under it. And who can but admire his noble, manly, unflinching integrity, in facing those mighty systems of error, hallowed by time, and honored by names, and thus bearding the lion in his den? How almost infinitely high stands such a mind above the many drivelers, who shun light and investigation. Whether Mr. B. has cut the "knot" is another question. But his fearless course is worthy of imitation.

In reading the "Conflict," all will be reminded that, as H. W. Beecher one said, what is orthodoxy in one place and age, is heterodoxy in another. And yet, he who dares think outside of a denominational creed, or popular orthodoxy, is generally subjected to the cold-shoulder and suspicion of infidelity. For many seem to think, that an earnest inquiry after truth is the direct road to impiety, infidelity, and atheism. But were it not that the martyrs of free inquiry had stained the earth with their blood, we might have held the same God-dishonoring doctrine to which reference has been made in these articles. To God alone is man amenable for his belief.

S. S. Griswold.

* * *

For the Sabbath Recorder.

THE MARTYR'S HYMN.

The bright effulgence of the sunlit day
  Had faded softly from the hills of Spain,
And solemn midnight shadows dimly lay,
  Like a dark pall, upon the silent plain;
And through the city gates there poured along,
Moved by one common impulse, a vast throng,
  Following with eager steps a martyr train,
Which went forth calmly, 'neath that starry sky,
To show to erring men how nobly Christians die.

Why is it thus—that mankind love to gaze
  Upon life's last and bitterest agony;
Have crowded round the martyr fire's red blaze,
  And listened all unmoved to pain's wild cry;
Have coldly seen the good, the true, and brave,
Pass to a fearful and dishonored grave?
  Not thus the blessed Saviour from on high,
Taught us the tide of sympathy to stay,
And turn with callous hearts from others' woes away.

Like the strange, solemn pause, before the breath
  Of the wild hurricane careers along—
So fell deep stillness o'er that place of death,
  The shadowy, starlit plain, the breathless throng,
Lit up with fitful splendor by the light
Of wavering torches, gleaming through the night,
  Now faint and flickering, now clear and strong,
Flashing and fading over cheek and brow,
And lighting up each face with wild unearthly glow.

And firm and fearless stood that noble few,
  With faith and high resolve stamped on each brow.
Alas! that they, the young, the pure, the true,
  To blinded bigotry's behest must bow!
Yet not in vain they drank the bitter cup
Not vainly were their lives thus yielded up;
  And while we weep, we bless our God that now,
The holy faith, for which the martyrs died,
Is shedding o'er the earth its blessings far and wide.

But soon a brighter brilliancy was given
  To the vine-mantled hills and dusky sky,
As shooting up toward the midnight heaven,
  In wavy spires, the lurid flames swept high,
With crackling rush, and strangely ruddy glare,
Streaming like fiery banners on the air;
  And a low murmur, like the storm's first sigh,
Stole through the throng, as eagerly they gazed
Upon those quivering forms, circled by that fierce blaze.

Was that a cry of mortal pain and fear,
  Which sounded from that glowing funeral pyre?
No! 'twas a holy anthem—strong and clear,
  And full of joy; higher, and yet higher,
It swept in waves of melody along,
Till th' heavens rang back exulting bursts of song,
  Breathing of faith and triumph, which the fire
Was powerless to quench! No wail of pain
Mingled with the rich swell of that triumphant strain.

There were man's sounding tones, full, deep, and clear,
  Like clarion's swell o'er a wild battle field;
And woman's voice, as clear as when her song
  At evening through the orange bowers pealed;
Ringing out joyfully in that dread hour,
Telling of hearts victorious o'er death's power,
  That knew not to the tempter's wiles to yield.
O! glorious they, who through the strength of God,
The path of martyrdom and patient suffering trod.

O! strong and lofty faith, which thus had power
  To pour the numbers of that sounding hymn,
E'en in the mystery of that awful hour,
  When death was gathering shadows vague and dim;
O'ermastering e'en deep human agony,
And lifting up the soul, bold, strong, and free;
  And fixing all its thoughts alone on Him
Who for man's sake, in anguish and dismay,
Trod in his mortal flesh, the dark and gloomy way!

Sarah.

Shiloh, N. J., 1854.

A WELL-AUTHENTICATED FACT.

Copied from an old paper, by request.

In the year 1814, the late Mr. and Mrs. Foster, who were lost in the Rosthay Castle steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious, retiring women, and the third just as gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offense at any remarks made upon it; she hated the piety of her sisters, and opposed it in many petty spiteful ways; though they endeavored sedulously to accommodate themselves to her wishes, and to render the difference of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell or had met with some misfortune that had affected her deeply; instead of her usual incessant chatter about every person she had met, every thing they wore, and had said, and done, she sat silent, sullen, and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would reduce her to submit to the control of another. As she ate nothing, her sisters asked her if she was unwell. 'No.' What was the matter? 'Nothing.' Had nothing distressed her? 'She had no idea of people prying into what did not concern them.' The whole of the morning she spent in her own room, and at dinner the same scene as in the morning recurred; she ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state, as on the preceding day; her sisters again renewed their inquiries. She said, 'I am well and nothing pains me.' Then you have something on your mind; why will you not tell us, do we not love you, have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrows? 'O, you have superstitions enough of your own, without mine being added; I shall not tell you what ails me, so you have no occasion to rack your curiosity; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions.' 'We do not live in dreams and visions, Anne,' was replied; she answered harshly, 'No, and I do not intend you shall.' The sisters looked at each other, and remained silent.

The second day passed as the first; Anne was gloomy and moody, and her sisters both from pity and anxiety were unhappy. The third morning she again arose and looked on the day as one who loathes the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, 'Anne, what was your dream?' 'Ha! what was it? you would give the world to know, but I shall not tell you; I thought you did not believe in dreams.' 'Neither do we in general, we know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them usually passes away as soon as we are engaged in our daily avocations; yet there is no doubt, some dreams are no more sent in vain than any other affliction or warning. There is a verse in Scripture which mentions God as speaking 'in the visions of the night, when deep sleep falleth upon man." She laughed again. 'You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two.' 'Anne, we do beseech you to tell us; if you really have had a dream from Heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off.'

She answered, "Well, if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw any thing any where in the least like it.

"I thought I was walking in the wide street of a great city; many people were walking there besides myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity, as never were stamped on mortal brow; the light of the city was also strange; it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth; the pavements were all alike of gold, bright and shining, and clear as glass; the large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may bend, and whereon charity might dwell. I could not help exclaiming as I walked along, 'These are the habitations of righteousness and truth;' all was beauty, bright and perfect; I could not tell what was wanting to make me wish for an eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.

"At length I saw them approach a building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe *that* hall to you! It was not marble, it was not crystal, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness; it was the sun without his dazzling ray; and within was a staircase mounting upwards, all of light, and I saw it touched by the snowy feet, and white and spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and I turned away. As I turned I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence, he pressed me to enter, but I neither answered nor moved; suddenly he disappeared, and another took his place with the same look and manner; I wished to avoid him, but seemed riveted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labor? Put off thine own garments, and take the white livery here.' He continued to press me until I got weary and angry, and I said, 'I will not enter, I do not like your livery, and I am oppressed by your whiteness.' He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them, and stood melancholy and distressed.

"At length one bright young messenger came up to me, and entreated me to enter with a voice which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter thou and taste of happiness. Do not all tribes and colors press into that hall? Are they not clothed and washed and comforted?' He gave me his hand, and I entered the hall along with him.

"Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars, that are like the bright radiance on which I stood? Where are the forms either, or the looks of love that breathed in the innumerable company that moved around me? I sunk down overpowered and wretched; I crept into a corner, and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place; they were moving in a dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each.

"At length I saw one taller than the rest, one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company, and came where I stood. 'Why,' he asked, 'art thou silent, come quickly and unite in the dance and join in the song.' I felt a sudden anger in my heart and I answered with sharpness—'I will not join in your song, for I know not the strain; I will not unite in your dance, for I know not the measure.' He sighed, and with a look of surprising and humiliating pity, returned to his place. About a minute after another came, and addressed me as he had done, and with the same temper I answered him in the same words; he seemed as though he could have resigned his own dazzling glory to have changed me; if heaven knew anguish, he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?

"At length the lord of this glorious company, of these living forms of light, saw me, and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened, my voice was bold. He spoke, and deep-toned music seemed to issue from his lips. 'Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed! Come join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join in the song, for I know not the strain; I will not join in the dance, for I know not the measure.' Creation would have fled at the change of his countenance. His glance was lightning, and in a voice louder than ten thousand thunders he said, 'Then what doest thou here?' The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I 'sunk into tormenting flame.' With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream, and the deep impression it had made. "Anne," said they, "we cannot wish you to forget this dream; we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible; 'The city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof;' all who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple, are those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple, and the people of God try to persuade their fellows to tread in their steps. O, dear sister, you know something of the way; do hearken to the fearful warning, join us, and walk in the path that leads to heaven.' Anne's brow again darkened, and she answered, "I will do as I please; I do not intend you to preach to me." She continued in this melancholy state until the end of the week, and was found in her own room a corpse; no one knows the cause of her death; she died without disease, and without change.

* * *

CONVERSION OF LA HARPE.

The following confession, says the *New York Evangelist*, is too remarkable to be lost. As we have never met with it in English, we translate it from the French. La Harpe was a celebrated infidel writer of the last century, of the school of Voltaire. During the Reign of Terror he was seized, and narrowly escaped the guillotine. It was while he was shut up in prison that he became a firm believer in the Christian religion. He says:

"I was in my prison, alone, in a small room, and profoundly dejected. For some days I had read the Psalms, the Gospels, and some good books. Their effect had been not rapid, but gradual. Already I was restored to faith, I saw a new light; but it threw me into terror and consternation, for it showed me an abyss—that of forty years of wandering. I saw the whole evil, and no remedy; nothing around me offered the aid of religion. On one side, my life was before my eyes, such as I saw it in the light of celestial truth; on the other, death—which I daily expected. The priest no longer appeared on the scaffold to console the condemned; he ascended it only to die himself. Full of these desolate thoughts, my heart was completely prostrate, and addressed itself but in a whisper to God, whom I had just found, and whom, even then, I scarcely knew. I said, What must I do? What am I to become? I had upon the table the Imitation of Christ, by Thomas á Kempis, and I had been told that in this excellent book I should often find the answer to my thoughts. I opened it at random, and fell, on opening, upon these words, 'Here am I, my son! I come to thee because thou has called me.' I read no more; the sudden effect which I experienced is beyond all expression. It is no more possible for me to describe it than to forget it. I fell prostrate, with my face to the earth, bathed in tears, stifled with sobs, raising cries and broken words. I felt my heart consoled and expanded, but at the same time ready to break. Overwhelmed with a crowd of ideas and of feelings, I wept a long time, without retaining any remembrance of this situation, except that it was without comparison an emotion the most powerful, and the sweetest, I have ever known; and these words, 'Here am I, my son!' have not yet ceased to echo in my spirit, and to stir most deeply all its faculties."

THE OCEAN'S DEAD.

Extract from Dr. Adams' Sermon on the Loss of the Arctic.

"Nevertheless, one will sleep as safely 'rocked in the cradle of the deep,' and will as certainly be restored again, as if interred in the shadow of the church where he was baptized. 'The sea is His, and He made it.' It lies in the hollow of God's hand as really as the solid earth, and just as sure is it to render up the dead who were committed to its keeping as is any quiet church-yard. The sea has entombed many more precious than the pearls and treasures which lie around them—too precious to be forgotten of God in the day when He maketh up his jewels. There is Samuel J. Mills, the pioneer of modern missions, who was buried at sea on his return from the exploration of Africa; Professor Fisher, whose loss in the Albion made science and religion to mourn; the youthful Laurie, thrown overboard in a missionary tour by Chinese pirates; Chamberlin and Wyman, seeking temporary rest from missionary toil, and finding a longer rest beneath the Indian ocean; the eloquent Cookman, who went down in the President. There was many a goodly man and gentle woman, who, sinking with the Home and the Pulaski, were denied interment by the kindly hands of bereaved friends, and among them my brother in Christ, and in every pleasant affection, who went from our communion table to his watery grave, and whose last words, as heard in the howlings of the fatal tempest, deserve to be written in the cabin of every ship that floats: 'He that believeth in Jesus is safe, even amid the perils of the sea!' Precious are the words of God. The sea shall give up the dead which are in it."

* * *

AN AFFECTING SCENE.

The Rev. Dr. Dill, of the Presbyterian church in Ireland, who a few years since visited this country and delighted many with his eloquence, not long ago related in London a touching fact, which alike illustrates the dreadful spirit of popery and the mighty power of the grace of Christ.

A girl of about twenty years of age had renounced Romanism, and being found steadfast in her adherence to the great principles of Protestantism, she was, by the positive command of the priest, turned out of her father's house. A Protestant neighbor received her into his family, which the priest heard of, and feeling greatly disconcerted with her comfortable situation and prospects, he required her parents to take her home again, and to try by every kind and conciliatory means to win her back to the church. But she was still immovable; and at length the priest required her parents to send her to this country to her brother, whom he knew to be extremely bigoted and exceedingly fierce and violent in his temper and conduct. He had indeed been the terror of his neighborhood before he left Ireland. The priest expressed his entire conviction that he would cure his sister of her Protestantism.

Under the direction of this professed minister of the gospel, the poor girl, with a heart almost broken, was dismissed unattended and friendless, to go on board a ship to sail for a distant and strange land. When she arrived in the United States, she went directly to her brother, resolved that before receiving his protection she would tell him of her conversion, and declare her adherence to the gospel of Jesus. As soon as the first warm salutations were over, with a palpitating heart she addressed herself to her task of telling her brother that she was a Protestant, expecting to be instantly turned out of doors. Her words were brief—for the brother suddenly lifted his hands, and for a moment covered his face, while she stood trembling in expectation of the terrible blow; when he fell upon her neck and tearfully said, "Mary, it is but three weeks since I too have renounced Roman Catholicism, and have found peace in coming directly to Jesus Christ our Lord." The rest need not be told. [Watch. & Reflec.

* * *

THE DEAD.

How seldom do we think of the dead! Although we sit around the same hearth where they once sat, and read from the same volume they so loved to peruse, yet we do not think of them. Oh, how the heart throbs with wild and uncontrollable emotion, as we stand beside the dying friend we dearly love! We wildly strive, but all in vain, to prolong the precious life; we follow in deepest anguish down the dark flowing river; the spirit of the loved one passes onward alone—and we are left to linger on the shore of time. We think, as we behold the inanimate form consigned to the cold grave, and hear the damp earth thrown over it, that we will never forget the life scenes of the departed—that their memory will always remain fresh in our hearts, and almost wonder that the busy multitude can move on so briskly among us. But the sun shines brightly as ever on the new-made grave. Nature looks as gay and smiling, and the birds sing as merrily as before.

Again we mingle with the busy, jostling throng. Weeks and months roll on—we visit the graves less frequently—and gradually cease to think of the lost ones, save when some voice or incident of by-gone days recalls them to our memory. The feelings of bitter anguish and bereavement are soon worn off by the accumulating cares and pleasures of life. Thus we, in turn, must ere long pass away and be forgotten. Such is human life.

* * *

Great minds are charitable to their bitterest enemies, and can sympathize with the failings of their fellow creatures.

The Sabbath Recorder.

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THE CHRISTIAN A REFORMER.

Notwithstanding the religion of Jesus Christ is a scheme for the reformation of the world, it is remarkable how few of its professors are actuated by a reforming spirit. "Go preach the gospel to every creature," is an injunction, not upon ministers merely, but upon all Christ's followers, and binds them to go about reforming their fellow creatures, not relaxing their diligence, till they see every one made perfect in Christ Jesus. The most of them, however, seem content to leave the world just as they found it; so that their lives are spent without really fulfilling their mission.

One would think that such persons would be slow to find fault with the state of the world—that they would but mildly censure what is wrong, and excuse, or justify, the errors of society as much as possible. Very far from it, however. Some of them are, of all persons, most censorious. Nothing satisfies them. They are forever complaining, because the world is not just what it should be. Instead of laying themselves to work, to make society around them better, they spend their time in murmuring because somebody else has not done it for them. Now we have a word or two to such complainers.

In the first place, suppose all who lived before you had been of the same spirit with yourselves—would the world be, even now, as good as it is? Would you now find as many comforts around you as you do? For you appear to overlook the fact, that the present generation is indebted, for the comforts it enjoys, to the self-denying labors of the men of the past. But had those men spent their lives in quarreling with the condition of things around them, instead of patiently laboring to render it better, the world would be now no better than it was before the flood. Society, in fact, would stand still. Things are not, in this world of sin, as they should be; and with all the advancement that human nature is capable of, they never will be. There will always be something to cross the desires, to disappoint the hopes, and to vex the patience. There will always be wayward people to deal with, and the tongue of slander will, probably, never cease from the earth. And if we would enjoy any tolerable share of happiness, we must create it for ourselves by trying to render men and things around us better than they are, instead of fretting because they are not already what we can enjoy.

In the second place, what right have you to claim for yourselves a better, or more comfortable, state of things, than others before you have enjoyed? Was the world made exclusively for you? Did God raise up earnest, self-denying, hard-laboring men, of the past ages and through their agency bring the world to its present state of advancement, merely for your enjoyment? Is society formed, simply that you may be the recipients of pleasure? Future generations are as much entitled to something from your self-denying labors, as the present is to the good which results from the labors of the past. But if you, and all the present generation, live simply to *receive* and *enjoy*, doing nothing to *impart* good to others, the future will be nothing benefited. According to the Scripture rule, "none of us liveth to himself," but "whether we live, we live unto the Lord." Now we "live unto the Lord," when we live for the benefit of our follow creatures; for the Lord himself, personally, is neither benefited, nor injured, by what we do.

In the third place, your complaints are against God. That the world is as bad as it is, is not, it is true, the result of a direct influence from God to make it so; but it is in strict accordance with His plan of moral government, that it is a state of trial. It is also in accordance with His plan, that the moral disorder of the world shall be remedied by degrees, and that it shall be accomplished through the self-sacrificing labors of his people, in every age. It is folly in any one, therefore, to expect to find, any where on the earth, a society already molded and fashioned just to his taste. And his loud, censorious complaints about the things that annoy him so greatly, are consequently nothing but the overflowing of a spirit of unreconciliation to the duty, which Providence has clearly laid upon him, of toiling and patiently laboring, in the meekness of a Christian, to reform mankind.

T. B. B.

Good Counsel for the Times.—Professor Maury, Superintendent of the National Observatory in Washington, is writing a series of letters, through the columns of the Richmond *Enquirer*, addressed to his son, who is now at school at Newburgh, in New York. They relate mostly to the subject of internal improvements in Virginia. In one of these letters, after referring to the honor accorded by posterity to De Witt Clinton, for his agency in the construction of the great Erie Canal, and comparing him with Mr. Jefferson, as to all which that great man achieved as a politician subsequent to the establishment of the Federal Government, he says:—

"Thus you see, my son, that one can become a great man, can win the blessings of posterity, receive the praises of the good, and die crowned with honors, without being a great general or sea captain, or anything else in the gift of 'Uncle Sam.' I hope you will never seek his service. I consider that I committed the great mistake of my life, when I accepted a midshipman's warrant in the navy. To the truly wise and good man, office, place, honors, distinctions, are desirable or welcome only as they increase his sphere of usefulness and enlarge his privilege of doing good. To win such privileges I hope will be the highest point towards which the ambition of any one of my sons will ever be directed. I do not know where their lot may be cast, for they are all to be the artificers of their own fortune. But wherever it may be, I hope they will let politics alone; seek to be useful members of the community in which they live; and study the welfare of the Commonwealth to which they belong. Let this be a rule of conduct with you now; for little boys may make themselves useful as well as great men."

THE TRAINING FOR THE TIMES.

What is the preparation required of the young for the activities of life, by the progress and spirit of the age?

1. Thorough and comprehensive mental discipline is demanded. There is needed quickness and sagacity—power to grasp intricate problems, a keenness to discover intricate and far-reaching relations. The activities of the age require activity of mind. There is danger, however, of seeking quickness and brilliancy at the expense of scope and depth. There is need of looking beyond the flash and glare of the times into those principles and laws that underlie all times and all conditions. This intellectual training must be long and thorough—the training of a day or a year will not answer in these times. Deep, long-continued, profound thought, should characterize him who prepares himself for a place among men. Thought, applied thought, is what distinguishes the modern from the ancient world. What are all of the inventions and discoveries, but thought developed and applied? Thought reduced to practice gives advancement, in the arts and sciences, in religious truth, in civilization. Thought thus applied may be either good or bad, profound or superficial, grave or gay, yet whatever their character, they will have their influence. The mechanic may develop his thought, his ideal, in the house he constructs by means of axes, saws, planes, chisels, and hammers. The farmer embodies his best thought in his farm, there to instruct the world. As is his thought, so may be his farm, so will be his instruction. The author develops his thought by means of pen or type, ink and paper, and sends it forth on the wings of wind and steam, to give light—or perhaps its office may be to ray out positive darkness. There are long iron thoughts running all through our land, commonly called railroads—long thoughts, indeed, yet very penetrating, even to the dividing asunder of rocks and mountains. Painting and sculpture are but ideas of the beautiful developed on canvas or marble.

It is interesting to trace the thoughts of the leading minds of the world in their development. How beautiful and how grand! How sublimely they loom up in the productions of a Homer, a Milton, a Shakspeare, Angelo, Rapheal, Corrigio, or a Pericles!

Corpernicus had an idea that this earth, instead of being flat and resting on the back of a turtle, elephant, or some other animal, with the sun, moon, and the whole starry host revolving about it, was but a comparatively small globe, revolving about the sun. He labored long and hard to prove this idea. He watched the heavens night after night, from youth till old age. Age and disease were wearing him away. A few observations yet remained in order to prove his problem. With trembling hand and faltering efforts these were completed. An account was written out with his own palsied hand. The printers printed it, working with one hand and holding weapons in the other to ward off the mad populace, so enraged had they become because a new thought was about to be developed and given to the world. At length the book was completed. Corpernicus lay upon the bed of death. Messengers clad in armor brought him the just-completed volume. He opened his glazed eyes, beheld his developed thought, and closed them forever. That thought has changed the whole system of astronomy.

There was another man once sitting under an apple tree. An apple chanced to drop upon his head—no strange occurrence. Most would have passed it by as a trivial affair. But it waked a thought in his mind, which never slept till the great system of gravitation was developed.

Another man saw the lightnings on their zig-zag course, careering wild and free through the heavens, a terror and astonishment to man. He thought within himself of a way by which to tame these wild and firey spirits of the clouds; so, once on a time, he sent up a silken kite to invite them down. They very cheerfully accepted the invitation—came down, and very cordially shook hands with the Doctor—and ever afterwards they were sworn friends.

Another man saw that, although these spirits of cloud and storm had made friends with man, yet they were still leading a sort of useless, wandering life. He had a thought, that perhaps he might set them to work. After much cogitation, he contrived a way by which he could set them to writing for the benefit of man, and these spirits now stand with long wire pens in hand, ready to write down your thoughts thousands of miles distant—thus, by their wizzard-like pens, annihilating time and space.

So in the social, political, and moral worlds. Great minds and pure hearts have arisen, developed their great and good thoughts, elevating society, reforming governmental abuses, purifying the moral atmosphere, and letting in the rays of truth. The world needs many more such minds. It has work a plenty for them all to do.

2. The youth of the present day need a various, a many-sided culture. The times are rich with variety of development. This development requires a manifold culture on the part of those that would enter with advantage upon the activities of life. The time was when a man could be said to be educated with a limited range of studies; but that time has passed. So many new fields of study and investigation have been opened, that a far wider range is presented to the student of the present than to the student of the past. This is beneficial in a merely intellectual point of view, irrespective of the knowledge to be acquired. Such variety of studies give variety, scope, richness and versatility to thought and the powers of mind, provided these studies are pursued with the right spirit and method. The student wants mathematics to give close, consecutive, abstract reasoning. They give accuracy, precision. They tend to form logical minds. The student wants astronomy, to unfold to him the sublimity of the universe, and give elevation and grandeur to his thoughts of the universe and of Deity. He needs the study of language, to train him in conditional reasoning, in attention and nice discriminations, to give strength to perception and memory, to refine the taste, and give ease, clearness, and polish, in writing and speaking. He needs history to unfold to him, as by a powerful magnifying glass, humanity in its various relations and tendencies. It will also furnish a sure and steady light by which to sail amid the rocks and whirlpools of life. He needs metaphysics to reveal, as by microscopic acuteness, the powers and laws of mind, and to give acuteness and depth to his mental activities. So with the whole range of studies. They all tend to develop some new power of mind, or give variety and skill to its faculties.

3. Sincerity, earnestness, are requisites for one that expects to conquer prejudice, obstacle, and foe.

> "There is in kind and frank benevolence,
> A something which has power resistlessly
> To steal into the triple-guarded breast,
> Unlock the secret chambers of the soul,
> And captivate the heart. A look, a smile,
> A word of artless kindness, oft hath wrought
> A change mysterious as the wizard's wand—
> A metamorphosis from hate to love.
> We cannot live within ourselves—we must
> Partake, chameleon-like, a shadowy hue
> Of that around us. 'Tis impossible
> That we should feel a cold indifference
> At heart, when proffered friendship fondly smiles."

Such is the effect of kind and frank sincerity in disarming the foe, the indifferent, the cold. Each one should be prepared to stand forth in the purity of his cause and the honesty of his intentions, and claim, at least, respect and kindness. He may need the higher and warmer element of enthusiasm to carry forward the great pursuits of life. This will warm and fire not only his own spirit, but those around him. This is greatly needed in the scramble and bustle and turmoil of the present age.

4. Theory and practice united in harmonious proportions are essential elements of success, eminent success, in the highest sense of the term. Mere theory alone, mere practice alone, will not do it. Theories are good if they are practicable. Practice is right if it is sustained by good philosophy. Dr. Franklin was the right kind of a theorist. He was great at experiments also. When crossing the Atlantic he was in the habit of dipping his thermometer in the ocean and noting its variation. These simple experiments caused one of the great internal revolutions of this country, transferring commerce from Charleston to New York, from the South to the North. Lieutenant Maury, by his star-gazing, and poring over old log-books, is improving the routes of navigators to a remarkable degree. By his labors, the route to Rio has been shortened seventeen days, and that to California has been shortened from one hundred and eighty days to one hundred. Let these practical theorists, these practical philosophers, be increased. This can be done only by waking up and training mind.

5. The education of the present needs much of the religious interwoven with the intellectual. The religious element of our natures must be carefully developed in connection with the other powers of our being. Strong moral restraints must be thrown around the youth of the present age, to keep them from wandering off into the numerous and ever increasing avenues of vice, that are tempting them on every hand. A living religious principle must control and energize all institutions and systems for the education of the young.

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Foreign Operations of the American Tract Society.—Interesting intelligence was communicated at the meeting of the Executive Committee of the American Tract Society, on the 18th inst., from various parts of Europe, Syria, West Africa, Northern India, Siam and the Micronesian Islands. The Rev. Dr. Barth, of Cologne, Germany, reports the publication of the one hundreth edition of his "Bible Stories," and their translation in a dozen new languages. The Rev. Mr. Buel, of the Greek Mission, states that the Pilgrim's Progress has been issued in Modern Greek, and that a Colporteur is successfully employed in Northern Greece. He solicits English publications for the British troops at Athens and the Piraeus. The Rev. Mr. Hunter, Beyrout, requests appropriations, and writes that works of the Tract Society in Arabic, from the missionary press, have been called for at Constantinople and Alexandria. "One result of the war," he says, "will be an increased demand for them, wherever the Arabic language is spoken." The Rev. Mr. Gulich, Ascension Island, Micronesia, acknowledges the timely receipt of a grant of publications, and writes of the conversion of a sailor in that remote region, by means of a tract.

THE SECOND COMING OF CHRIST—NO. 4.

BY B. CLARK.

"Unto them that look for him, shall he appear the second time, without sin unto salvation."

The early Christians.—"The ancient Millennarians held that, after the coming of antichrist, and the destruction which will follow, there shall be a *first resurrection* of the just alone—that all who shall be found upon earth shall continue alive—that Jesus Christ will then descend from heaven in his glory—that the city of Jerusalem will be rebuilt, in the manner described in Rev. 21st and Ezek. 36th. Here they suppose the Lord will fix the seat of his empire, and reign a thousand years with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity, in a second paradise, more glorious than that of Eden. This opinion is adopted in the epistle of Barnabas, by Papias, Ireneus, Justin Martyr, and many more of the ancient fathers, and is illustrated and confirmed by many learned moderns." So says H. Adam's Dictionary. This extract is not given as testimony, but to show the *views* of other Christians.

Great Mistakes.—As the Jews have made a very *great mistake*, in overlooking the first coming of Christ, so it appears the Gentiles are making a *very great mistake*, in overlooking the second coming of Christ, and the first resurrection. There are, it is true, some very honorable exceptions in both cases. But the most common doctrine now taught (I believe) is, that there will be "*a long reign of righteousness and peace established and sustained in the earth*," before the second advent, as in the *Sabbath Recorder* for Oct. 19th. The doctrine of "*peace and safety*" will be taught when Christ comes. 1 Thes. 5: 2, 3—"The day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them." Some will say, "Peace and safety;" some will say, "My Lord delayeth his coming;" some scoffers will say, "Where is the promise of his coming?" &c. But Jesus has told us, three times over, in the last chapter of the Revelation, "Behold, I come quickly"—"surely, I come quickly." Then what right have we do add, "after a long reign of righteousness and peace?" and thus keep the nations asleep! We read that the Wicked Powers and "war" will continue until his coming; 2 Thes. 2: 8, Dan. 7: 21, 22; and that wickedness will continue—some wise and some foolish virgins—both the tares and the wheat—"the children of the kingdom," and "the children of the wicked one," will both grow together until the harvest. Mat. 13: 38. Compare 1 Tim. 4: 1, 3; 2 Tim. 3: 1, 5; and 4: 3; 2 Pet. 3: 3, 4, 12, 13; Mat. 24: 36, 40; Rev. 16: 9, 15. And though six of the *seven last plagues* were to be poured out before Christ cometh as a thief, yet, it is said, "Men blasphemed the name of God, and they repented not to give him glory."

Objection.—But there must be universal peace and holiness, when the law shall go forth of Zion, and the word of the Lord from Jerusalem, and *the nations not learn war any more.* Isa. 2d chapter; Micah 5th chapter.

This brings to view more particulars Some things which he will do at and after his second coming. Dan. 7: 21, 22—"I beheld, and the same horn [understood to mean the Papal Roman Power,] made war with the saints, and *prevailed* against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him [the Papal Power] whose coming is after the working of Satan, with all power, and signs, and lying wonders," &c. A true picture of the working of the Papal Power thus far.

As the Babylonian, Persian, Grecian, and Roman kingdoms have claimed to be universal kingdoms, so the fifth universal kingdom of Christ and his saints will succeed all these other kingdoms; it will "break in pieces and consume" them, and this kingdom will "fill the whole earth." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the *people* of the saints [a *Republic*] of the Most High, [holding the higher law of God above all other laws] whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." "Do ye not know, that the saints shall judge the world?" "And hast made us unto our God kings and priests, and we shall reign *on the earth.*" "And they lived and reigned *with Christ* a thousand years." Dan. 2: 35, and 7: 27; 1 Cor. 6: 2, Rev. 5: 10, and 20: 4. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." [This looks like a time of probation after the coming of Christ. Mat. 12: 32.] "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13. Here we see different "*nations* and *languages*" *after* he coming of Christ in the clouds of heaven, that are to be subject to him. And after the "Lord God shall give unto him the throne of his father David;" and after his apostles "shall sit on twelve thrones, judging the twelve tribes of Israel;" *then* the law shall go forth from Zion, and the word of the Lord from Jerusalem, and the nations shall learn war no more. He shall speak peace to the heathen, and his dominion shall be to the ends of the earth. "And the name of the city from that day shall be, *The* Lord *is there.*" Ezek. 58: 35.

And now, dear brethren, shall we be "like unto men that *wait for the Lord*, when he will return from the wedding; that, when he cometh and knocketh, they may open to him immediately?" (Luke 12: 36)—like those who "*wait* for his Son from heaven?" (1 Thes. 1: 10)—or, shall we be like that servant which says "in his heart, my Lord delayeth his coming?" (Luke 12: 55.)

DEATH OF DR. FAHNESTOCK.

Shiloh, N. J., Dec. 17, 1854.

To the Editors of the Sabbath Recorder:—

I deem it my duty to inform you and your readers of the unexpected and solemn death of our much-esteemed and worthy brother and friend, Dr. W. M. Fahnestock, of Bordentown. My son, F. B. Gillett, who is a student in the Pennsylvania University at Philadelphia, who was with him from the time he met with the sad disaster that terminated his existence until his death, has furnished me the following particulars, with a wish that the facts may appear before the public as they are. I give them in his own language:—

"On Monday, the tenth day of December, when coming to my boarding place, I was informed that a gentleman had fallen, across the way from our house in Second-st., down a flight of stairs which had nothing on either side but smooth walls. He fell the whole length of the stairs, breaking his umbrella and gold-headed cane, also inflicting a wound on the left side of the cranium immediately above the external commissure of the orbit. The bystanders supposing his skull was fractured, and no one recognizing him, he was taken to the Hospital. He being insensible, nothing could be learned from him, excepting the name, *W. M. Fahnestock*, inscribed on the head of his cane. About 3 o'clock, Mr. McCalley, the man with whom I board, being a police officer, related the circumstances to me, as he had heard me often speak of a Dr. Fahnestock. I concluded it must be him, and immediately went for Dr. Jackson, the oldest professor in the College, knowing that he was an intimate friend of Dr. F. I then went to the Hospital, and found him in a private room, attended by one of the nurses, very much disfigured, and covered with blood. His consciousness had returned, so that he knew me. Very soon Dr. Jackson came, and in a short time two of his distant relatives living in the city, Mr. B. Fahnestock and son, druggists in Market-st., also Mr. Cook, a class-mate of mine from Bordentown. Mr. Cook went immediately to Bordentown to take the sad tidings to his family, but Mrs. Fahnestock was not able to come. The Doctor's eldest daughter came, however, and they arrived about 9 o'clock in the evening.

"Every thing was done that human aid could procure, and our most sanguine hopes were awakened by seeing his system slowly and steadily react, which it did about 3 o'clock in the morning; and as his skull was found uninjured, there being only a flesh wound, we entertained strong hopes of his recovery. He bled profusely from the wound and nose, which stopped with returning consciousness; but about the time that reaction fully began, he commenced complaining of uneasiness in the epigastrium, and vomiting blood mingled with bile. Dr. Jackson requested that Mr. Cook and myself should stay with him, in order that we might see and know if there should be any unfavorable symptoms. His mind became perfectly clear, uneasiness of the stomach yet increasing, until the morning of the 13th, when the faith of his medical attendants began to fail, for it was found that he was slowly and surely sinking. They supposed that there were internal injuries.

"Mrs. F. and the Doctor's other daughter were immediately telegraphed for, but, as before, it was not possible that Mrs. F. could leave her home without endangering her life. At 9 o'clock his youngest daughter came, accompanied by her uncle, Elder Harrison, of Easton, Pa. The Doctor's brother, Adam Fahnestock, and his sister, Mrs. Weir, of Harrisburgh, Pa., were present the last few hours of his existence, having been telegraphed for. After the decision of the counsel, consisting of Doctors Jackson, Gibson, Norris, and Wilson, Mrs. Weir conversed with him about his future prospects; and although the delirium of exhaustion had begun, at intervals he was conscious enough to tell her that he had no fear of death—that he had long expected it, and his only trust was in the Saviour. He knew his little daughter when she arrived, and also his brother-in-law, but at intervals his mind would wander to his professional duties, expressing his views of certain medical subjects. He knew us all by voice when we spoke, as he could not see on account of the swelling originating from the wound on his head. He continued in apparent extreme agony until twenty minutes before five o'clock Sixth-day morning, Dec. 15th, when, with a convulsive struggle, his spirit took its flight to Him who gave it. At one o'clock his friends accompanied his remains to Harrisburgh, where they will be put away to their long resting place, until the resurrection morn."

The family, consisting of a feeble wife and two affectionate daughters, have lost a kind husband and father, the place in which he lived has lost a faithful and skillful physician, and the church of Christ has lost a pious and devoted member—one who was always zealous for the truth; while the literary world has lost one who has contributed much to her advancement.

W. B. Gillett.

THE SABBATH IN ILLINOIS.

The editor of the *Sabbath Recorder* will much oblige by giving the following two or three insertions in his paper:—

To the Legislature of the State of Illinois, in the Senate and House of Representatives assembled:—

Your petitioners, inhabitants of ——— and vicinity, respectfully pray that the School Laws of this State may be so amended that all meetings for the election of officers and voting of taxes be held on some other day of the week than the Seventh, and one not observed as a Sabbath by any of the citizens of this State. And your petitioners will ever show due respect.

It is reported, that the School Laws of the State of Illinois will be modified during the approaching session of the Legislature. It is therefore respectfully proposed, that all Sabbath-keepers residing in this State copy the above petition, obtain signatures, and forward the same to their own county representatives, or some other member of the Legislature, at as early a day in the session as practicable.

Samuel Davison, Farmington, Ill.
John R. Butts, Southampton, Ill.

Street Preaching in England.—The English correspondent of the *Northwestern Christian Advocate*, gives the following interesting statement concerning street preaching in England, which ought to excite inquiry as to the possibility of making this old-fashioned method of preaching Christ effectual in the large towns and cities of our own land:—

The subject of open air preaching continues to press itself upon the public attention. Almost all denominations have been more or less adopting this mode of operating on the outcast population during the fine season of the year. Even the starched clergy of the State Church have many of them taken their stand in the open air in some of our large towns. The Rev. E. P. Prust, Independent minister of Northampton, has preached many successive Thursday evenings at eight o'clock, in some of the lowest parts of the town where he resides; and his zealous labors have been most acceptable and useful. The Methodists began with these out door efforts, and although there has been a partial suspension of these labors, yet now their primitive spirit is again breaking out. Your correspondent has for the last nine years supplemented his labors in doors with one and occasionally two additional sermons in the open air, in the most destitute portions of the town where he has lived; and he can testify from actual experiment as to the beneficial result of carrying the word of life to those who will not enter our places of worship.

Missions in Kansas.—A correspondent of the N. Y. *Daily Times*, writing from Kansas City, Kansas Territory, under date of November 1, says: "Within a mile from Westport we crossed the boundary line and entered Kansas. In three miles further, we turned a little to the left of the road, to call at the mission of the Methodist Church South. Its ample buildings, well fenced fields, and capacious stacks of grain, abundantly sustain the popular character for thrift given to its manager, Rev. Mr. Johnson, a prominent candidate for delegate to Congress. He is also said to be a shrewd speculator in slaves, and keeps several at the mission. Near by are the missions of the Baptist and Quaker churches, both of which refuse to own slaves."

Revivals.—Our exchanges furnish occasional notices of revivals in different parts of the country, which are exceedingly cheering in these times of general declension. At Kent, Putnam Co., N. Y., twenty-four persons were recently baptized. At Red Mills, in the same county, some thirty persons profess to have found hope in Christ. At Natick, R. I., "a number have been converted." At Amesbury, Mass., twelve persons were baptized on a recent Sunday. At White Hall, Ill., twenty-five persons have been added to the Baptist church.

Our China Mission.—A letter from Bro. Solomon Carpenter, dated Shanghae, Sept. 19th, came to hand on the 25th inst., and will probably soon appear in the *Recorder*. It states that the new house was completed in August, and is now occupied by the families of brethren Carpenter and Wardner. Things in general at Shanghae remain much as at last accounts. Rev. Mr. Roberts had sailed for the United States, partly on account of the feeble health of his wife. Rev. J. Goddard, of Ningpo, died on the 4th of September.

"The Carol."—Such is the title of the volume of Hymns and Music for the use of Sabbath-Schools, compiled by Lucius Crandall, and published by the Seventh-day Baptist Publishing Society. Its appearance has been delayed in consequence of making it a larger book than was at first intended; but it is now all printed, and will be ready for sale about the first day of January. It will consist of 28 octavo pages. In point of mechanical execution, it will be equal to any book of the kind issued in this country.

"The Visitor."—The fourth volume of the *Sabbath-School Visitor* ended with the December number. The January number—the first of the fifth volume—will be issued in a few days. Now is the time to get up lists of subscribers and forward the money for volume five. It is hoped that no society will allow the number of papers now sent to be diminished, but that most of our societies will increase the number.

RELIGIOUS INTELLIGENCE.

The system of Industrial Schools, which has only been in operation in this country about two years, comprises more than twelve schools of this class in the city of New York, embracing two thousand destitute children, and two hundred voluntary teachers. The system has extended to Brooklyn and Williamsburg, to Newark, Philadelphia, Cincinnati, St. Louis, New Orleans, and other towns and villages throughout the country, and promises still larger results.

By the annual report of the Methodist Episcopal Tract Society, read at their late meeting, it appears that under the recent charter granted them by the State Legislature, the amount of real estate the Society is empowered to hold for the purposes of its incorporation is limited to $50,000. Personal estate for like purposes is limited to $75,000. The aggregate income of both not to be over $10,000.

At the close of a fair held by the Free-Will Baptist Society in Manchester, N. H., a few evenings since, says the *Journal*, the pastor, Rev. Mr. Davis, was asked whether dancing would be allowed. His answer was, No; for dancing did no good, it was a barbarous custom, and the first Baptist of whom we have any account, *lost his head by dancing!* The audience was satisfied with the reason.

Bishop Boone, of the Episcopal Chinese Mission, on account of the great "present distress" in that country, recommends that none but single men be sent out as missionaries at present; he will not be surprised if he has to send Mrs. Boone and his two children home; but is determined to stand by the work himself, with all the men that will cling to him.

It is said that upwards of sixty clergymen are elected to the Legislature of Massachusetts. The Newburyport *Herald* remarks, without much regard to the cloth: "Clergymen have usually made poor politicians, not one in a hundred of them equaling in legislative ability the poorest deacons that go."

The annual appropriations of the American Board have been made. The knife was applied in some cases rather severely to the estimates sent home by the different missions; still, the sum total, including the present debt of $12,000, amounts to a little more than $334,000.

On the authority of the Newark *Advertiser*, it is stated that by the death of the venerable Mrs. Susan Bradford, of Burlington, N. J., a valuable property comes into the possession of the General Assembly of the Presbyterian church.

Rev. Dr. Wightman, President of Wofford College, acknowledges in the *Christian Advocate*, a donation of five thousand dollars from a gentleman of Charleston, as the nucleus of a fund for the liberal education of young men for the ministry.

The Madiai.—The N. Y. *Observer* quotes from a private letter, dated Geneva, Oct. 20, the following passage, referring to these victims of persecution:—

"We travel hence to Marseilles in company with those dear servants of the Lord, Francesco and Rosa Madiai, with whom we have become much acquainted, and whose sweet humility, after all the noise that has been made about them, is as delightful as their faith and patience under sufferings were remarkable. They do not speak of their trials, unless questioned about them; but have much to say of the Lord's goodness. They always pray for the Grand Duke, and seem to have no feeling of ill will towards any of their persecutors. They are feeble in health, the consequence of their sufferings in prison, but strong in faith, and full of zeal in doing good. Francesco gets hold of every Italian he can find and tries to lead him to Christ."

Young Men's Christian Associations.—Through the instrumentality of a young man connected with a mercantile house in London, one was established in that city on the 6th of June, 1844, and it has now, throughout the United Kingdom, thirty-five branches. In Germany the first established was in 1847, and there are there now one hundred distinct Associations, with 5,000 members. There are in Holland, 4; in France, 38; in Algiers, 1; at Geneva, 1; in Switzerland, 20; in Australia, 1; in Constantinople, 1; in Beyrout, Syria, 1; on the shores of Africa, 1; in Sweden, 4; in the United States, 38, making a total of 248.

Barnum's Autobiography.—In a brief notice of this book, the *Independent* says:—

"We cannot suffer this occasion to pass, without uttering to parents a word of caution against that exciting and pernicious book. We regard it as one of the most dangerous books that can be put into the hands of a lad who is at all alive to a sense of the ludicrous, and not thoroughly grounded in the hatred of falsehood. By an example of great worldly prosperity, achieved by systematic deception, this book seeks to exalt lying and fraud into a science, whose feats may be employed alike to excite the mirth and to fleece the pockets of the multitude. In these times of astounding frauds, the influence of such an example is doubly dangerous. Parents should be watchful to guard their sons against its temptation."

Slavery in Kansas.—Mr. Dodson, of Georgia, brother of the editor of the Georgia *Examiner*, writes to that paper that slavery already exists in Kansas, and needs no act of legislation to permit it; that it is impossible to get white labor there, and they must have slaves; that Missouri will send half her population there to protect the territory from the control of the abolitionists. He adds, that slaves hire readily at from $150 to $200 per annum, and that Kansas was intended by Providence to be a Slave State.

Temperance Jubilee.—The election of Myron H. Clarke as Governor of the State of New York was made the occasion of a grand Temperance Jubilee, at the Broadway Tabernacle, on the evening of the 20th inst. After the appointment of officers, the exercises consisted of reading letters from distinguished friends of temperance who could not be present, and a series of resolutions, followed by addresses from John Marsh, Governor **Dutton of Connecticut, and E. D. Culver.**

Abstract of Proceedings in Congress.

SECOND-DAY, DEC. 18.

In the Senate, Mr. Shields reported a bill for the increase of the Army. Mr. Sumner presented a memorial from the American Peace Society, proposing the settlement of international controversies by arbitration. Gen. Cass presented a petition from the heirs of Gen. Worth, asking remuneration for his military services. The bill for a Department of Law was taken up, and referred to a special committee. It makes the Attorney-General, ex officio, principal officer. It also provides for an Assistant Attorney-General, to be nominated by the President and confirmed by the Senate; and, also, empowers the appointment of a Chief Clerk. The Secretary of the Interior's supervisory powers over accounts are to be exercised by the Law Department, and the Solicitor of the Treasury to be one of the bureaus thereof. The bill also makes provision for auditing and adjusting accounts, disbursements, claims and expenditures.

In the House of Representatives, a resolution, authorizing the construction of six sloops-of-war, was referred to the Naval Committee. Mr. Clingman made an ineffectual effort to introduce a joint resolution that it might be referred to the Committee on Foreign Affairs, requesting the President to tender the meditation of this Government between the powers engaged in the Eastern war. The bill for the relief of Mrs. Batchelder (whose husband was killed in the Burns excitement at Boston) was made the special order for Friday, Jan. 12. The Indian Appropriation bill was debated in Committee, and ordered to be reported to the House. The House then went into Committee on the Military Academy bill, pending which several political speeches were made. The Military Academy and Indian Appropriation bills were passed.

THIRD-DAY, DEC. 19.

In the Senate, Mr. Cass gave notice of his intention to move the adoption of Mr. Underwood's resolution of last session, in regard to Religious Liberty for Americans in Europe. Mr. C. spoke highly of Napoleon's sentiments in regard to religious liberty. Mr. Brodhead strongly supported the resolution to send relief to Dr. Kane's Expedition. The Indian Appropriation and Military Academy bills from the House were referred. The Invalid Pension bill was passed, but reconsidered, and postponed for a day. A Joint Committee of the two Houses, to adjudicate private claims, was proposed in place of the House Bill for a Board of Commissioners.

In the House, the Naval and Fortification Appropriation bills were reported from the Ways and Means Committee, and referred. The House then took up business relating to the District of Columbia. On a bill to establish Houses of Refuge or Correction, Mr. Giddings tried to get in an amendment that no person should be imprisoned except for crime or suspicion, but as this would have prevented the locking up of free negroes and selling them into Slavery to pay their jail fees, it was voted down. There was a long debate on suppressing bank notes of small denomination in the District, but the House did not get to a vote before adjournment.

FOURTH-DAY, DEC. 20.

The Senate received several memorials in favor of repealing the Kansas and Nebraska bills. The act for the naturalizing of Children of Americans born while their parents are abroad, was adopted. The Commerce Committee were directed to report whether any further legislation was necessary to protect American interests at the fisheries. The bill to preserve Life on Emigrant Ships, introduced last session, was sent to a Select Committee. The Pension bill was taken up, and an amendment, to place widows of Navy officers on the same footing as officers of the Army, was defeated.

In the House, Gen. Whitfield, Delegate from Kansas, appeared and was sworn in. The Commerce Committee were directed to report if any legislation was needed to protect Americans at sea. The House then took up District of Columbia business, and passed the act prohibiting the circulation of bank notes smaller than five dollars.

FIFTH-DAY, DEC. 21.

In the Senate, petitions were presented in favor of protecting Americans abroad in worship and funeral rites. A bill for the improvement of lake harbors was introduced; also, to finish breakwater on Lake Champlain. A resolution proposing mediation between Russia and the allies was laid over. The bill to establish a Court or Board of Commissioners of Claims was taken up, and after a brief debate adopted. Resolutions in favor of cheap ocean postage were introduced.

In the House, Mr. Stanton, of Tenn., moved that the Judiciary Committee report whether more law was required to protect United States officers in the execution of national laws. [Meaning the Fugitive Slave law, of course.] Several improvement bills and resolutions were introduced and referred. Mr. Zollicoffer brought in a bill to regulate the right of suffrage in the Territories. Some bills relating to the District of Columbia were passed, and the House adjourned.

The Jennings.—The Jennings estate would seem to be a cheat. A letter received from an intelligent Virginian in England, dated Oct. 24, says:—

"I cannot find the will of old Jennings, for the reason that Lord Beauchamp has lost it where he could not find it now. He administered the estate as of kin—Earle Howe taking possession of Acton as next heir, so that they cannot be reached except a will be found later than that now on record, which would show special devises and bequests to your ancestors or some other claimant. If the will was found, and if lapse of time did not operate as an effectual bar to recovery, what next? (1.) It would take a mint of money and many years to oust Lord Howe, and the Beauchamps have squandered away the money. (2.) A deeper fraud was never practiced or planned than this claim. It has ruined many claimants, and will ruin many more. I would not touch it, for I was cautioned about it, on my arrival, by friends, and I took their advice. Thousands of indigent knaves, who practice law in London, would starve but for the harvest they reap from the investigation of such claims; and they stimulate **inquiry and excite false hopes by newspaper** publications and letters—*lacri causa*—with the full knowledge that never a dollar could, by possibility, be recovered. 'Tis a thing almost unknown to recover claims of this character."

European News.

By the steamers Washington and America we have European dates to Dec. 9th, eleven days later.

Affairs before Sevastopol are unchanged. There has been some fighting, but none of importance. The garrison continues to make sorties. During the night of November 14th, in a hurricane of wind and rain, the Russians made a sortie from the city on the French camp, but were repulsed. On the 15th of November, several men and horses died in the camp from cold and exhaustion. On the 25th, the Russians made a sortie, but were repulsed by the English, who, in pursuing, took and retained nine guns, which the Russians forgot to spike. Another account says two seven-gun redoubts. On the 26th part of the garrison attacked the French lines, but retired with the loss of 230. The French lost 75. The defensive works of the English, between the right of their line of attack and Balaklava, were nearly completed.

The principal news by this arrival is of the alliance of Austria with France and England. A treaty was signed at Vienna on the 2d of December. The exact terms are not known, but are surmised as follows: First, That Austria regards the violation of the Turkish territory as a war against herself. Secondly, That Austria will augment her force in the Principalities, so as to enable the Turks to resume offensive operations. Thirdly, That on the demand of France and England, 20,000 Austrians will be sent to the Crimea. Fourthly, France and England guarantee that the territorial possession of Austria shall, under all circumstances, remain undiminished. Fifthly, "At present, is secret." Sixthly, Prussia shall be invited to join the alliance. Seventhly, The treaty to come into operation on the part of Austria, should Russia not come to terms before 2d January.

There is also published a letter from Count Nesselrode, setting forth the terms on which the Czar will assent to peace, namely: First, a joint guarantee by the five powers, of the protection of the whole Christian population in Turkey. Secondly, A joint protectorate of the five powers over the Principalities subject to existing Russian treaties. Thirdly, The revision of the treaty of 1841, to which Russia will assent, if the Sultan will likewise do so. Fourthly, The free navigation of the Danube.

The Maine Law.

The rise and progress of laws, in various States, prohibiting the sale of intoxicating drinks, is briefly exhibited by the following abstract:—

1851—Passed by Legislature of Maine.

1852—Passed by Legislature of Minnesota.

1852—Passed by Legislature of Rhode Island.

1852—Passed by Legislature of Massachusetts.

1852—Ratified by the people of Minnesota.

1852—Passed by Legislature of Vermont.

1853—Passed by Legislature of Michigan.

1853—Ratified by the people of Vermont.

1853—Ratified by the people of Michigan.

1853—Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.

1853—Pronounced unconstitutional by U. S. Supreme Court in Rhode Island.

1853—State Supreme Court equally divided in Michigan.

1854—Pronounced unconstitutional in Massachusetts.

1854—Passed by Legislature of New York.

1854—Vetoed by Governor of New York.

1854—Passed by one branch of Legislature of New Hampshire.

1854—Passed by one branch of Legislature of Maryland.

1854—Passed by Legislature, but two branches fail to agree, in Pennsylvania.

1854—Passed by Legislature of Ohio.

1854—Voted for by people of Wisconsin.

1854—Pronounced unconstitutional in Ohio.

1854—Passed, in modified form, by Legislature of Rhode Island.

1854—Passed by Legislature of Connecticut.

It will be observed, that it has passed the Legislatures of seven States and a Territory. It has fallen, through Legislative disagreement, in four. It has been submitted to the people, and ratified by them, in four. It has nowhere been repealed by the Legislature, though it has been four times set aside by the Judiciary, and in one reënacted in a modified form.

It will probably be the subject of discussion in the Legislatures of all the northern States this winter, and in those of Maryland, Virginia, Delaware, South Carolina, Georgia, Kentucky, Tennessee and Texas. [Albany Eve, Jour.

The Sifting of Hard Times.—The Money article of the *Independent* says, with truth:—

"Doubtless, many men embrace the present *favorable* opportunity to fail, as they think an excuse can easily be furnished. Others there are who feel no moral obligation to make any considerable *sacrifice* to sustain themselves. They had rather take an easy course and face their creditors with a proposition to compromise for 50 to 75 cents on the dollar. Such a course, just now, is a fashionable way to make money.

"Some western merchants don't want to pay their notes, because exchange on New York costs them from 8 to 10 per cent. They 'won't stand any such shave;' not they. Very well, we think the New York merchants will not stand any such excuses. If Indiana and Illinois permit their territory to be flooded with a shinplaster currency, they must take the consequences.

"We are happy to say that the West, as a whole, is paying very well, considering all the circumstances. Hundreds of noble-minded and honorable merchants will pay, and pay promptly, let the cost be what it will. The present is a favorable time, not only to show where there is ability, but mercantile integrity."

An Extraordinary Case.—We see it stated in an exchange paper, that the Rev. Dr. Norman, formerly of the Established Church of England, in whose service he accepted a mission to Africa, having relinquished his arduous duties, has resided for the last **eighteen months in Texas, where he met** with the dreadful misfortune through long and severe illness of being deprived of both hearing and speech, is now living in Cincinnati, *a mute*, and in very destitute circumstances. Efforts are being made there by the benevolent to relieve him. Dr. Norman was born in London, and graduated at the German Universities. He is the author of quite a number of essays in various languages, and is conversant with and writes twenty-five different tongues, acquired in Europe, Asia, and Africa.

Give me Bread, or I must Steal.—The following incident will show to what destitution some of our citizens have been reduced by the stagnation of business and consequent hard times. A few days since, a respectable mechanic, who had been unable to procure employment, had expended the last farthing, had not a morsel of food in the house for 24 hours, and his children crying for bread, applied to a neighbor for assistance. He said: "You must give me bread, or I must steal. I am out of employment, and can find no work; my children are crying for food, of which they have had none for 24 hours, and they must be fed; for myself I ask not; I would willingly die; but oh! the cry of my poor starving children I cannot endure. For Heaven's sake, give me relief, and save them from starving, and me from sin and shame."

SUMMARY.

The new cent pieces, it is said, will be issued from the Mint in the course of a few days. They are considerably smaller than the old cent pieces, and form an attractive copper coin. On one side is the head of Liberty, and, the thirteen stars being omitted, the surface is plain and polished. The reverse is the same in design as the old cent, but brighter and much more finished. There is a certain amount of alloy mixed with the copper, and the perfection of the die gives to the coin a finish that has never before been attained in our copper coinage.

The case of Samuel Drury against George Wilkes and others, for trespass committed in 1849, was decided on 28th ult., in the Circuit Court of Queens' county. The jury returned a verdict for the plaintiff in the extraordinary sum of $40,000; to which the judge added $2,000 costs, in consideration of the vexatious nature of the suit. Drury, it may be recollected, was charged by Wilkes, (who was editor of the Police *Gazette*,) with getting up a tornado box or "infernal machine to kill Thomas Warner," and other crimes.

The ship Rochambeau, Capt. Stackpole, from Antwerp, arrived at New York, recently, having on board twelve Belgian convicts, and about one hundred and fifty paupers, which had been sent over by the authorities for our benefit. Sergeant Bell, of the emigrant squad, attached to the Mayor's Office, received information respecting the character of the vessel's cargo, and before the passengers had time to land, went on board the vessel, with several of his officers, and secured the convicts, who were temporarily committed to the Tombs.

For the benefit of our distant readers, says the Boston *Transcript*, no less than for the character and reputation of our city, we desire to state, that as far as we can ascertain the sentiment of Whigs, Democrats, Free Soilers, and Know Nothings, the arraignment of the orators at the Faneuil Hall meeting is regarded here as the veriest judicial farce enacted in Boston for an age. It is a stupid blunder on the part of the United States officials, and can only redound to increase the Slavery agitation.

From Halifax papers of the 12th, we learn that two men from Southern Harbor report having picked up a boat on the 16th ult., while on their way to Little Placentia, Newfoundland, and succeeded in getting her safe to Ram's Island. By their description she must be a life-boat, of iron or zinc, complete in every particular, except an air-tight compartment. She was full of water, with an ash oar lashed in the middle by a painter acting as a drag. She may prove one of the unfortunate steamer Arctic's boats.

George Beach, Esq., of Hartford, Ct., has erected a fine brick building in that city, comprising twelve comfortable tenements, which he designates "House for Widows"—being intended for the comfort and accommodation of women who have been deprived of the means of support by loss of husbands, &c. This building he has put in the hands of Trustees for that purpose—merely requiring of each tenant the nominal sum of $10 a year, which is to pay repairs, insurance, and taxes.

A case of some interest was decided the other day in the Marine Court, New York. The proprietor of the Kings County Hotel was arrested last summer, we believe, by Mayor Wall, of Williamsburgh, and put in prison for keeping his bar-room open for the sale of liquor on Sundays, contrary to law. He brought suit against Mr. Wall in his private capacity, for false imprisonment. After a hearing, the case was dismissed.

A correspondent of the *Mail*, at Cambellton, states that recently, while a herd boy was walking along the shore at Ballochgair, he picked up a portion of the bow of a vessel which bears every mark of having belonged to the ill-fated steamer City of Glasgow. It has on it, in large gilded characters, not much defaced, "City of Glasgow," and in the corner, "Let Glasgow flourish."

William Wells Brown, a fugitive slave, and author of "Sketches of Places and People Abroad," gave the Anti-Slavery Lecture at the Tabernacle, Dec. 19th. His residence in Great Britain for the last five years doubtless qualified him to utter much wholesome truth on his chosen topic—"Our National Character, and how it is viewed from a distance."

Mr. William Winter, editor of the *Ladies' Examiner*, published at Worcester, Mass., while standing in Broadway the other day, looking at a military company pass, had the breast-pocket of his coat cut open and a wallet containing $600 in money abstracted therefrom by some dexterous thief, who escaped.

The receipts of live hogs week before last, by the Erie Railroad, exceeded fourteen thousand. It is safe to estimate these at $10 each, making $140,000. At 150 pounds each, this would make two millions one hundred thousand pounds of pork.

A Mr. Stillson, a young and intelligent lawyer of Marathon, N. Y., accidentally shot himself through the heart on Friday, Dec. 15. No event that has occurred there for a long **time has produced so profound a sensation.**

On the 20th inst., a very extensive fire occurred in Broadway, near Grand-st., destroying the City Assembly Rooms, the old Olympic Theatre, and several stores and houses. The fire broke out in the Assembly Rooms, while a ball was in progress. The consternation was fearful, but all the guests escaped without serious damage.

There is a proposition being considered by some of the Banks, that the honesty and fidelity of their employés should be measurably secured by making life insurances for them, at the expense of the Banks, for the benefit of their families. This course, it is thought, would remove some of the temptations to dishonesty.

Judge John Woodhull, a resident of Lower Aquehogue, Suffolk County, Long Island, will, on the 7th day of January next, be complimented with a public festival in honor of his 100th birthday. The Judge is said to be in the enjoyment of excellent health, notwithstanding his great age.

A dispatch dated Racine, (Wis.,) Monday, Dec. 18, 1854, says: The schooner Whirlwind arrived here to-day, with a part of the crew of the propeller Westmoreland. She reports the sinking of the propeller in 25 fathoms of water, 18 miles this side of "Sleeping Bear," and the loss of seventeen lives.

The report of the Board of Education, New York, states that the number of pupils who actually attended, and were taught in the Schools, under the charge of the Board of Education, was 127,237 during the year 1852, and 123,530 during the year 1852.

Two Roman Catholic Churches at Elizabethtown and Newark, N. J., are in trouble in consequence of the priests claiming to control the property, while the people think that privilege belongs to them.

In New York, as well as in most of the neighboring towns, a great many men are out of employment, and their families are suffering for the necessaries of life. In several places steps have been taken to supply the wants of the needy.

In Canada, an attempt is making to abolish entirely the postage on newspapers and periodicals. The Postmaster General is said to be in favor of the measure.

One of the finest mansions in the upper part of New York, situated in Madison Avenue, the cost of which, exclusive of the lots, was over $21,000, sold recently for $14,500.

The Jury in the case of the Windham Bank robbers, have rendered a verdict of guilty against all the prisoners except Jones, on whose case they could not agree.

The city of New York now contains 700,000 inhabitants, and is growing at the rate of eight or ten per cent. per annum. The city of Brooklyn has over 200,000 residents.

Notice is again given, that an application will be made to the next Legislature for an act to authorize the construction of a bridge over the Hudson River at Albany.

The Boston *Atlas* states that the work of building the Hoosac Tunnel will be vigorously begun in the spring, notwithstanding the present inauspicious state of monetary affairs.

Nicholas Behan, the murderer of the Wickham family, on Long Island, was hung for the crime on Friday last. He made no public confession.

A fire occurred Dec. 12, in Philadelphia, destroying fifteen or twenty buildings, and other property, valued at $175,000.

John W. Shrock, Treasurer of Holmes County, Ohio, has absconded, taking with him some $30,000 of the people's money.

The Chicago *Free Press* claims that Chicago is the largest Grain exporting place in the world, and gives figures in proof.

Counterfeit bills on the Casco Bank of Portland, are in extensive circulation.

MARRIED,

At New Salem, Va., Nov. 30th, by Eld. Samuel D. Davis, of Lost Creek, Va., Mr. Samuel Tompson, of near New Salem, to Miss Mary P. F. Randolph, of New Salem.

At Alfred Center, Dec. 16, by Eld. N. V. Hull, Mr. Halsey M. Burdick to Miss Mary Jane Mosher, all of Alfred.

In Brookfield, Madison Co., N. Y., Dec. 21st, by Eld. J. Clarke, Mr. Henry P. Kieth to Miss Mandana C. Peck, both of the above place.

DIED,

Of injuries received on board a vessel on Lake Erie, during a gale, Oct. 30th, 1854, Nelson C. Green, son of Alvah G. Green, of Henderson, Jefferson Co., N. Y., aged 21 years and 6 months. The subject of this notice left his father's house a number of years since, with the inexperience of boyhood, plunged boldly into the dark and heartless world, faced the ocean storm, and visited its lonely and barbarous islands. After years of wandering and danger, he returned and gladdened the hearts of his friends with the purpose of settling for future life with his father. In the midst of such promises and hopes as these, the unseen and the unanticipated stroke is given, and the dream of life is ended. Nelson is no more. J. S.

Drowned by breaking through the ice while skating, at Null's Mills, near Shiloh, N. J., Dec. 9, Lewis, son of Sheppard West, in his eleventh year.

In Shiloh, N. J., December 9, 1854, Mrs. Amy Ayars, wife of Isaac Ayars, aged sixty-five years. She had been for many years a woman of great suffering, and a devoted Christian. She united with the Church at Shiloh when young.

At Bridgeton, Nov. 25, Emma Platts, wife of David Platts, aged sixty-eight years.

In New London, Ct., on the 16th inst., Lillie Annett, daughter of Beriah B. and Juliaette M. Champlin, aged 6 months.

LETTERS.

G W Maxson, Joshua Clarke, W B Gillett, A G Boss, F F Randolph, Wm Caughe, Samuel Davison, J P Livermore, H C Fahnestock, L Crandall (sent) N V Hull, B Stelle, W V Hubbard, J B Wells, J Parmalee, B B Champlin, J S Spencer, Charles Potter, Philip Collins.

RECEIPTS.

FOR THE SABBATH RECORDER:

B W Andrew, Rockville, R I	$2 00	to vol. 11	No. 26
Benj Stelle, Crossingville, Pa	2 00	11	52
M T Freeman "	2 00	11	52
Calvin Waldo, Edinboro, Pa	2 00	11	52
Henry Sperling, Butlerville, O	5 00	13	26
Clayton Ayars, Shiloh, N J	2 00	11	52
A G Burdick, State Bridge	2 00	11	52
Wm C Satterlee "	1 00	11	52
Clarke Satterlee, Durhamville	1 00	11	52
Oscar T Potter "	1 00	11	52
Mrs A L Saunders, Brookfield	2 00	12	26
Lorenzo Walters, Brooklyn	3 00	11	26
Joseph Green, Adams Center	2 00	11	52
Ransom Coon "	2 00	11	52
Wm V Hubbard, South Richland	2 00	11	52
Geo Champlin, Alfred Center	2 00	11	52
Barney Crandall, Independence	2 00	11	52
Edmund Livermore "	1 00	11	52
A A Place, Nile "	3 00	11	52
Geo W Maxson, Scott	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

L Walters, W V Hubbard, F F Randolph, 25c e $ 75

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nelson Babcock, Adams Center	$1 00
Benj Stelle, Crossingville, Pa	1 00
Thomas Tomlinson, Shiloh, N J	1 00

WILLIAM M. ROGERS, Treasurer.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held at No. 80 Seventh-st., New York, on the first Fourth-day in January, 1855, commencing at 10 o'clock A. M.

Yearly Meeting.

THE next Yearly Meeting of the Seventh-day Baptist Churches in New Jersey will be held with the Church at Marlboro, N. J., commencing on Sixth-day before the fourth Sabbath in December, 1854.

W. C. WHITFORD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will meet at Independence on the first Wednesday in January next. Persons having communications for said Board would do well to forward the same a short time previous to the meeting, as it frequently occurs that the reports are not received till after the meeting is had.

E. R. CLARKE, Sec. of Board.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

Woodworth's Youth's Cabinet.

A New Ballad for Yankee Doodle—by Brother Jonathan.

To every body, far and near,
In all this Yankee nation,
Who'll hear my song, I'd like to give
This piece of information:

Chorus.—The *Cabinet* is just the thing
For merry boys and girls, sir;
There's nothing like it in the land,
That's making such a noise, sir.

Woodworth's Youth's Cabinet (the name
Scarce fits my jingling measure)
Is the young people's magazine,
That yields unceasing pleasure.

Among its rivals, 'tis the best;
It beats the whole to pieces;
'Tis made by "Uncle Frank," for all
His nephews and his nieces.

It treats of strange and curious things,
In nature and in art, sir;
There's nothing wondrous in the world
That here plays not its part, sir.

It tells its readers, now and then,
Of famous men and women;
Of beasts and birds; of fishes, too,
And of the sea they swim in;

Of travels, voyages, and deeds
Of peril, and of glory;
It chats in prose and poetry,
In fable and in story.

It hunts for curiosities
In near and distant places,
And pictures, racy, rich and rare,
Its treasury embraces.

Its riddles, puzzles and charades,
Too numerous are to mention;
The time would fail me to rehearse
The things that claim attention.

Whoever reads its pages o'er,
(There's no mistake about it,)
Is sure to find, ere he's aware,
He cannot do without it.

'Tis issued every month, you know;
And please these facts remember:
The volume now has just commenced,
'Tis finished next December.

And by the way, 'twere well to note
Another circumstance, sir:
For one whole year, you've but to pay
One dollar in advance, sir.

So please the money now enclose
To *Woodworth, New York City,*
One hundred eighteen Nassau street—
And I will end my ditty.

☞ The publishers of such newspapers as receive this notice, are requested to give the foregoing ballad (not including this notice) two or three insertions—the first insertion in their literary department. To those who comply with this request, the undersigned will send one copy of *Woodworth's Youth's Cabinet* for two years, or two copies for one year, at the option of the publisher respectively. D. A. WOODWORTH.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of Francis C. Woodworth, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

Single copies of the January (or holiday) number, 12½ cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of *Woodworth's Youth's Cabinet*, notwithstanding the great and expensive improvements which have been made in it, remains the same—*one dollar a year.*

Great Inducements for Clubbing.

4 copies one year, 87½ cents each $3 50
6 copies one year, 83⅓ cents each 5 00
8 copies one year, 75 cents each 6 00

For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume.

Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

To Postmasters.—Postmasters are authorized to obtain subscribers, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices.

Money and post-office stamps may be sent by mail, at the risk of the publisher.

The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's post-office, is only *six cents a year.*

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown wtth trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M. JOHN O. STERNS, Superintendent.

Miscellaneous.

The Battle Field.

If any who have read the accounts from the battle fields around Sevastopol are not already sick of War, let them peruse the folfollowing description of the field after the battle of Inkermann:—

On the evening of the battle, I went over the field. I think I have said, over and over again, that it was a sight which could never be described. A considerable number, some 800 to 1,000, Russians killed and wounded were lying among our tents, and here also were many, too many, corpses of Zouaves and French Infantry of the line. All our wounded had been removed, and the wounded of the enemy were being gathered in. The kindness and attention of our fellows to their helpless enemies was beyond all praise. They brought them water, got knapsacks to put under their heads, and borrowed blankets in which to cover them from the raw night air; here and there, small groups of them stood absorbed in pity round some prostrate foe, to whom their kindness came too late, and who, shot either through the head or lungs, gasped out his existence in painful sobs, or terminated it in a horrible convulsion which made your blood curdle to hear. A little above the line of tents was the brow of the hill overlooking Inkermann Hights. Here was the spot where the allied artillery engaged that of the enemy after the retreat, and here the sight was sickening indeed. There is nothing so awful as the spectacle of the bodies of those who have been struck down by round shot or shell. One poor fellow of the 95th had been struck by two 24 pounders in the head and body. A shell afterward burst on him and tore him to pieces, and it was only by the fragments of cloth, with the regimental buttons adhering, that you could tell that the rough bloody mass which lay in the road had ever been a human being. But it is useless to dwell on these sickening details; suffice to say, that here, among the carcases of some 200 killed and wounded horses, lay the bodies of our brave English and French artillerymen, all more or less frightfully mutilated. Some had their heads taken off at the neck, as if with an axe; others their legs gone from the hips; others their arms, and others, again, who were hit in the chest or stomach, were as literally smashed as if they had been crushed in a machine. But it was not alone the allies who lay here; on the contrary, there were ten Russian corpses for one of theirs; but the latter were all killed by musketry before the artillery came up. On this spot the Russians kept dropping shells the whole night, but their vindictive efforts were in vain; all who lay in reach of their missiles had suffered the last which they were to endure on earth.

Passing up the road to Sevastopol, between heaps of Russian dead, you came to the spot where the Guards had been compelled to retire from the defense of the wall above Inkermann Valley. Here our dead were nearly as numerous as the enemy's. Across the path, side by side, lay five guardsmen who were killed by one round shot as they advanced to charge the enemy. They lay on their faces, in the same attitude, with their muskets tightly grasped in both hands, and all had the same grim, painful frown up their features, like men who were struck down in the act of closing with their foes. Beyond this, the Russian guardsmen and line regiments lay thick as leaves, intermixed with dead and wounded horses. The latter, with fractured limbs, were now and then rising, and after staggering a few steps, rolling over among the corpses, snorting and plunging fearfully. Up to the right of the wall was the way to the Two-gun Battery. The path lay through thick brushwood; but the path was slippery with blood, and the brushwood was broken down and encumbered with the dead. The scene from the battery was awful—awful beyond description. I stood upon the parapet at about nine at night, and felt my heart sink as I gazed upon the scene of carnage around. The moon was at its full, and showed every object as if by the light of day. Facing me was the Valley of Inkermann, with the Chernaya like a band of silver flowing gracefully between the hills, which, for varied and picturesque beauty, might vie with any part of the world. Yet I shall never recall the memory of Inkermann Valley with any but feelings of loathing and horror; for around the spot from which I surveyed the scene lay upwards of 5,000 bodies. Many badly wounded also lay there; and their low, dull moans of mortal agony struck with horrible distinctness upon the ear, or, worse still, the hoarse, gurgling cry and vehement struggles of those who were convulsed before they passed away. Around the hill small groups of men with hospital stretchers were searching out those who still survived; and others, again, with lanterns, busily turning over the dead, looking for the bodies of officers who were known to be killed, but who had not been found. Here also were English women, whose husbands had not returned, hurrying about with loud lamentations, turning the faces of our dead to the moonlight, and eagerly seeking for what they feared to find. These latter were far more to be pitied than the inanimate forms of those who lay slaughtered around. The ambulances, as fast as they came up, received their load of sufferers, and even blankets were employed to convey the wounded to the rear. Outside the battery the Russians lay two and three deep. Inside the place was literally full with bodies of Russian Guardsmen, 55th and 20th. The fine, tall forms of our poor fellows could be distinguished at a glance, though the gray great-coats, stained with blood, rendered them alike externally. They lay as they fell, in heaps; sometimes our men over three or four Russians, and sometimes a Russian over three or four of ours. Some had passed away with a smile on their faces, and seemed as if asleep; others were horribly contorted, and with distended eyes and swollen features, appeared to have died in agony, but defying to the last. Some lay as if prepared for burial, and as though hands of relatives had arranged their mangled limbs, while others, again, were in almost startling positions, half standing, or kneeling, clutching their weapons, or drawing a cartridge. Many lay with both their hands extended toward the sky, as if to avert a blow, or utter a prayer, while others had a malignant scowl of mingled fear and hatred; as if, indeed, they died despairing. The moonlight imparted an aspect of unnatural paleness to their forms; and, as the cold, damp wind swept around the hills, and waved the boughs above their upturned faces, the shadows gave a horrible appearance of vitality; and it seemed as if the dead were laughing, and about to rise. This was not the case on one spot, but all over the bloody field.

The Russian soldiers, I have already remarked, were infinitely inferior in appearance to those we met at Alma. In all that relates to discipline and courage, our late antagonists were far superior. They were all clean, but ragged in the extreme. None had knapsacks, but merely a little canvas-bag of that disgusting, nauseous-looking stuff they call their bread. No other provisions were found on any. The knapsacks, I presume, were left behind, in order that they might scale the hights on our left with greater facility. Every man wore strong, well-made Wellington boots, of a stout but rough-looking brown leather. On none, that I have heard of, were found either money or books. On many were miniatures of women, and locks of hair. They appear to have been veteran troops, as a large number bore the scars of previous wounds. The dead officers, as at Alma, were with difficulty to be distinguished from the men. Their officers behaved very well.

The Sultan's Firman against Slavery.

The following is the firman lately addressed by the Sultan to Mustapka Pacha, General-in-Chief of the Imperial army of Batoum, interdicting the commerce of slaves in the Black Sea:—

"Man is the most noble of all the creatures formed by the hand of God, who destined him to be happy in making him free-born; but, contrary to that decision, the Circassians indulge in the strange habit of selling their children and relatives as slaves, and even of stealing children from each other, in order to sell them like animals or articles of furniture. These proceedings, incompatible with the dignity of man, and contrary to the will of the sovereign Creator, are altogether reprehensible, and I condemn them absolutely. Wherefore I have just given orders that, to prevent that state of things from being continued, counsels and directions should be given to the Circassians, and at the same time proper measures be adopted to prevent the embarkation of slaves on the coast; and in order that this decision be known to all the civil and military authorities in these districts, the present firman has been rendered expressly by my imperial divan. Wherefore, a vizir being thus informed of what I desire, you will proceed with that zeal and high intelligence which distinguish you, to make known my sovereign will to the Circassians and all others concerned, by publishing it in the most detailed manner. You will do all that your sagacity and experience will suggest to you to put an end to that traffic, and to prevent the passage and embarkation of slaves in the waters under your command; and besides, as it is urgent to punish all who contravene these orders, and are guilty of selling their children or relatives, or the children or relatives of others, you will not lose sight of that point; in fine, you will pay every attention to do every thing indicated above, and you will show full respect to the noble cipher with which the present document is adorned. Given in the ~~second~~ decade of the month of Mouharrem, 1271 (beginning of October, 1854.")

Burning of a Ship at Sea.

The St. Helena correspondent of the N. Y. *Journal of Commerce* furnishes a narrative of the burning of the British ship Polar Star, and the escape of her crew and passengers, in all ninety-six souls, after suffering the agonies of suspense for three days and two nights. The following is the narrative of Captain Walker:—

Sunday, Oct. 1, 1854, lat. 31° 00′ S., lon. 25° 00′ W., at 8 A. M., I was alarmed by the cry of fire, which was immediately confirmed by the sergeant of the detachment of Royal Artillery which was on board rushing into the cuddy calling to this lieutenant, "The ship is on fire, sir; the ship is on fire." I immediately rushed out on deck, and found the statement but too true. On going forward I found the smoke issuing out of the fore-hatchway in a dense black cloud. I immediately ordered the helm to be put up, and let the ship go off before the wind. The smoke then began to ascend in a thick, black cloud, up the main hatchway. All hands, troops and passengers, were immediately set to work with pumps and buckets to pour water down the hatchways, it being impossible for any one to get below. After working with the water for some time, and finding that the fire was gaining, I ordered all hatches to be put on and securely battened down, to prevent any air from getting below. After getting hatches secured, cleared away the launch and hung her over the side in the tackles, fearing the flames would burst up the hatchway and consume her. After seeing the boats all right, we cut holes in the deck, fore and aft, to insert funnels into, being careful to stop up the holes when the funnels were removed from one hole to another. During the whole of this time, no pen can describe the distraction and confusion among the women and children, many of them with scarcely any clothing on them, and no possibility of getting any. We now found ourselves in a most deplorable position; for, in addition to having our ship burning under us, we found that we had neither water nor provisions on deck, one thousand miles away from land, and our boats not capable of containing more than two-thirds our number if obliged to have recourse to them Noon: crew and passengers working unceasingly with pumps and buckets, in hopes of keeping the fire under. Observing a great deal of smoke to escape out of the topgallant forecastle, we immediately filled up all the seams and crevices, and covered all over with a wet sail. About 4 P. M., made an attempt to get down through the poop into the after storeroom, and succeeded in getting up two or three bags of biscuit, two or three hams, and a small keg of spirits. At 8 P. M., divided the troops, passengers and sailors, into two watches; Lieut. Temple taking charge of one watch, and myself the other. They were then told in which boat they would have to go, in case of necessity, so as to have as little confusion as possible at the last moment. Sixty were named for the launch, twenty-two for the pinnace, and fourteen for the gig. The watch was then set to work again, and continued throughout the night to work incessantly and cheerfully. At daylight on Monday morning sent one hand up to the mast-head, hoping some sail might providentially heave in sight, as that was our only hope of escape—the boats being sure to swamp if made use of. Noon—strong breeze and a dark, gloomy atmosphere; all hands working most indefatigably, and making every effort to keep the fire under. At 6 P. M., darkness again closed in, without having seen any sail or signal of delivery. During this day, oh! how anxiously every eye was directed round the horizon, so long as a blink of daylight remained; but in vain—nothing was to be seen afloat but our burning ship, the smoke issuing out from every aperture where any air was admitted. At 8 P. M. set the watch again, and relieved each other during the night. At day-light sent another look-out up to the mast-head, but nothing was to be seen. At 6 A. M. got some water out of the tank and found it to be almost up to boiling heat. The deck becoming very much heated. Noon—strong breeze and cloudy. Nothing in sight; crew all at work making every effort to suppress the fire and keep it from bursting forth. At 6 P. M., just as night was again closing in for the third time, and with it almost every hope of any succor, it pleased God to bless our eye and cheer our hearts with the sight of a ship on our weather bow. All hands immediately rose up and gave three cheers; but as darkness was closing in fast, they were admonished not to build their hopes too high, for fear they should not see our signals, whereby the disappointment would only be the greater. We immediately commenced firing minute-guns, and burning blue-lights, which were promptly answered, and we had the happiness of knowing that we were seen and our signals understood. The ship was fast bearing down to us. At 7 P. M. she rounded to under our stern, when Lieut. Temple and myself went on board to explain our situation. The ship proved to be the Annamooka, from Callao, bound to Cadiz. Capt. Hutchinson promised to render us all the assistance in his power, and lay by us till daylight. At 8 P. M. we returned on board again, and sent all the women on board the Annamooka. At daylight Capt. Hutchinson went round the decks with me, and examined all the holes that had been cut, feeling the heat of the decks, &c. His opinion perfectly coincided with mine and Lieut. Temple's, that she could not possibly hold out much longer, and that as soon as the hatches were lifted, the flames would ascend; nothing but the unceasing exertions of the crew and passengers, and having kept everything battened down, had saved the ship from being consumed before. I immediately sent what live stock, &c., we had, together with the passengers and some of the troops, on board the Annamooka, keeping sufficient on board for the boats to carry without being too deep. After making the boats fast, under the lee quarter, with one or two hands in to keep them off, I ordered the hatches to be taken off, when immediately the ship was enveloped in a cloud of smoke. In less than ten minutes the flames burst up the main hatchway. All hands were then ordered to the boats and to shove off, which had not been done more than ten minutes before the mainmast fell over the side with a loud crash, tearing up the decks and dragging down the fore-topmast and mizzen-topmast with it. In a short time after, both fore and mizzen-masts fell. The ship was now one livid mass of flames from end to end, and fast consuming. At dusk, as near as we could tell, she was burnt to the water's edge. At 9 P. M., nothing to be seen; so, concluding that she had gone down, made sail and stood away to the eastward for St. Helena.

I remain, yours respectfully,
(Signed) HENRY WALKER,
late commander of ship Polar Star.

ST. HELENA, Oct. 21, 1854.

Bossuett's Remains.

By order of the Bishop of Meaux, the leaden coffin, recently discovered, containing the the mortal remains of Bossuet, was opened on the 14th Nov. The head was found covered with four folds of linen, which was cut away with a pair of scissors, and the features were then seen. They were much less changed than might have been expected, considering that the body has been buried a century and a half. The head was leaning a little to the right, like to that of a person asleep, and the left part of the face was, in particular, exceedingly well preserved, and at once reminded the lookers-on of Rigand's portrait of the deceased. The mouth was open, the eyes shut, the nose somewhat fallen in, the hair white, and the moustaches and imperial visible. The skull had been sawed across, so as to allow the brain to be taken away, in order to let aromatic substances be placed in its stead. An artist who was present took a sketch of the face as it appeared when the coffin was opened. When it was known that the features of the deceased could be seen, a great number of persons hastened to the cathedral. Several ecclesiastics also arrived from Paris, and among them the curé of St. Roch and the curé of St. Louis d'Antin. In the night of the 14th a glass was fixed over the face, so as to preserve it from the contact of the external air, and the next day, at 10 in the morning, a funeral service was performed, at which the bishop officiated. Pontifical ornaments covered the coffin, a crosier was placed close to it, and Bossuet once more appeared as bishop in his own cathedral. All the functionaries of the town were present on the occasion, as well as a large number of other persons. After the mass had finished, the crowd walked round in order to see the features of the deceased. The coffin was replaced, in the evening, in the vault. Bossuet died in 1704.

The Retina.

This is a thin coat on which every thing we look at is painted by the light with a wonderful clearness and accuracy. It is connected with the optic nerve, which is the messenger between the world outside and the brain inside. Besides many other parts which make up the machinery of the eye, there are muscles which are so placed, and are so obedient, that as quick as thought, you can pull one chord and the eye will turn to the right, or pull another and the eye will turn to the left, or up or down, or round, while one steadies and regulates the motion of the rest.

But the retina is the strongest picture gallery in the world. All the great galleries, and all the splendid paintings that have ever been seen, are nothing to it. If you stand on the top of a high mountain, and can look around you thirty, or forty, or fifty miles, all that great picture is painted by the light on the retina, with all the colors, and shapes, and sizes, more correctly than could ever be done by the art of man. This great picture is painted with a finer pencil than any painter ever used. All the landscape, with hills, valleys, towns, rivers, and sky, is painted on this delicate canvas only half an inch in diameter. There was in the Crystal Palace a gold dollar, upon which the Lord's Prayer was engraved on one side, and another curiosity of engraving in the shape of a merchant's business card, consisting of several lines of writing, all in a space which the head of a good-sized pin would cover. But this is nothing in comparison with painting such a picture as may be seen from the spire of Trinity Church, New York, in a space only as large as a sixpence.

This is proved by actual experiment with the eye of some large animal, say an ox. By taking the two outside coats off from the back part of the eye, so as to leave the retina exposed, you have an opportunity of seeing any object which is reflected upon it. Now close the shutters of the room, and set the eye in a hole prepared for the purpose, looking out, and the light will paint every thing in reach of the eye on the retina, the same as though the animal were alive. Houses, trees, men walking, and every thing outside will be painted in the small space, and upside down. The optic nerve sets them right again by the time they get to the brain. [Wm. O. Bourne.

Facts from the Census.

The following interesting facts are gleaned from the volume prepared by Debow, and printed by order of Congress:—

At the close of 1854, the total population of the United States, upon the supposition that its average ratio of increase has been maintained, may be stated in round numbers at 26,500,000. The extraordinary increase is owing in some measure to the inclusion of those brought in by annexation.

The numbers of white males in the United States in 1850 was 10,026,402, and of white females 9,526,666. Of these, 8,786,968 males and 8,525,565 females were ascertained to be native born, and 1,239,434 males and 1,001,101 females to be foreign born.

In New England the females are always in excess, and in some cases as much as 3 in 100, as in 1820. In all the other divisions of the Union males are always in excess for every period, the excess being greatest generally in the South West, where it is about 100 males to 91 females. In the Territories and California there are nearly three times as many males as females.

For very old persons, the excess is with the females, the exceptions being chiefly in the new States.

The free colored population of the United States in 1850 amounted to 434,495, of whom 275,400 were black, or of unmixed African descent, and 159,095 mulattoes, of mixed African and other blood.

The declining ratio of the increase of the free colored in every section is notable. In New England the increase is now almost nothing.

The number of fugitive slaves, or those who had absconded during the year 1849–50, and had not been heard from, was 1,011 by the reports.

There were in 1850 in the United States 208,724 males, and 225,771 females, of the free colored population.

As with the whites, in New England with the free colored the females are always in excess.

The number of slaves in the United States in 1850 was 3,204,313.

When slavery existed in New England, the females were largely in excess. In 1830 there were over three to one male.

The total number of families holding slaves, by the census of 1850, was 347,525. On the average of 5.7 to a family there are about 2,000,000 persons in the relation of slave-owners, or about one-third of the whole population of the white States.

Counting jails, hotels, &c., as a dwelling, upon an average for the Union there ore 16.82 houses for every 100 white and free colored persons.

Those 100 years of age are only one in about ten thousand of the total population.

The average age, by the census, was as follows: Whites 23.10 years; free colored 24.54, and slaves 21.35—the aggregate average of the duration of life being thus only 22.89 years.

The aggregate number of persons deaf and dumb, blind, insane and idiotic, by the census of 1850, was 50,944, being one for every 406 persons; or one deaf and dumb for every 2365, and one blind for every 2368.

Of the native population of the States, 13,103,650 still reside in, and 4,176,225 reside out of the States in which they were born.

It appears there were in 1850 within the United States 961,719 persons born in Ireland; 278,675 in England; 70,550 in Scotland, and 29,868 in Wales, making a total for Great Britain and Ireland of 1,340,812, which is considerably more than half of the total foreign born residents in the country. From France there are 54,069; from Austria 946; from Prussia 10,549, and from the rest of Germany 573,225.

Wintering Stock.

Much of the profit of rearing cattle depends upon the manner of keeping them through the winter. If they are suffered to lose flesh during the cold season, and turned out to pasture "spring poor," it takes a long time to regain what they have lost. With the best quality of early cut and well made English hay, with regular and judicious feeding, and comfortable quarters, a stock of cattle, from the oldest to the youngest, may be made to thrive all winter, to gain size and flesh; with a small allowance of meal, potatoes, turnips, or other roots, they would do better.

Our horses, cattle, and sheep, were originally constituted to subsist the year round on green and succulent food.

By domestication they have been gradually introduced from a warm to the cold climate of the north, where, as with us, they generally have to be fed on dry forage for six months or more, every year. This, in some degree, is placing them in an unnatural condition, and it seems to us, it is a strong argument in favor of a more extensive root culture among us, for feeding purposes.

Most farmers have more or less coarse fodder, such as poor hay, corn fodder, straw, &c. And many commence feeding their cattle exclusively on these the first part of the winter, or till it is used up, and seem to think it is a "good riddance of bad rubbish." Cattle and sheep, doubtless, like a change of food as well as man, and when kept in good condition they seem to relish a foddering of meadow hay, corn-fodder, or straw occasionally; but if fed entirely on such fodder the first half of the winter, they lose flesh, and will be apt to come out in the spring in poor condition, in spite of English hay.

Corn-fodder is as nutritious as common stack hay, when fed in connection with it, but to compel cattle to live on such fare for weeks together, is, as some one has said, "absolutely cruel, as it makes their teeth sore when fed for a length of time." A better way is, to give cattle one foddering a day of corn butts, and that at the last feeding at night, and if they have a pretty stout allowance given them, they will eat it nearly clean before morning—at least, what they reject will hardly pay for passing through the straw-cutter. Cattle, to do well, must have drink as well as food; and a free use of card and brush adds to their good looks.

[Granite Farmer.

Improved Spark Arrester.

The Spark Arresters applied in the repair shop of the New York Central Railroad Company, are probably superior to any others in use for the purpose designed. Their peculiar points are in the form and construction of the deflecting cone, and in the application of the wire netting. The form and dimensions of the inside chimney are also different from the usual proportion. The deflecting cone is made of sheet iron. Its form may be understood by describing its shape in its cross-section. The rolling or bent portion is two semi-circles, each twelve inches in diameter and twelve inches apart. In plan, it would be half of a hollow cylindric ring of three feet outside diameter. The sides of the cone, proper, are tangent to the inside of the circular surface of the ring, the angle of the point of the cone being a right angle, or 90°. For such a deflector of three feet diameter, the top of the outer casing is four feet diameter. From a little above the outer edge of the deflector, a wire netting extends diagonally (or conically) downward, so as to meet the inside of the outer casing. Above, all is open. The sparks are thus deflected by a very large cone and by the netting. There is no back pressure of steam against the latter, as is the case in the "bonnet pipe." The deflecting process is so complete as to secure about all of the sparks. The smoke is not "trailed" on the outside. The inside chimney, for a 16 by 20 inch cylinder, is 16 inches at the base; contracted to 11 inches at eight inches above the base; and afterward regularly enlarged to 14 inches at the top. The cone is placed centrally over the two blast pipes, by plumbing downward when the boiler and frame of the engine are level. Great care is exercised in this respect, and a more than usually perfect vacuum is obtained in the smoke-box—thereby materially increasing the strength and efficiency of the draught.

[Railroad Advertiser.

Hints for Farmers.

Sand your Stalls.—Let fresh, clean sand be sprinkled every day over the floors of your tie-ups. This will keep the animals clean, and prevent their being attacked by vermin. Every morning, remove all the excrement to the manure shed, and throw over it a few handfuls of gypsum or pulverized charcoal.

Charcoal for Hogs.—Provide a trough or other suitable receptacle, fill it with charcoal and place it in your hog-pen. Few articles that can be administered to swine, will prove more beneficial than this.

Salt for Horses.—Deposit a lump of rock-salt in your horse's manager, and allow him to have free access to it.

Fence Posts.—Char your fence posts to a coal before setting and set them top down. You will find this to be an excellent preventive against rot. Posts, thus treated, will last much longer than if set in the ordinary way.

Gates are much handier, and far more economical in the long run, than bars. At every entrance, set a good stone post firmly in the soil, and append thereto a light but strong gate. With the proper materials and tools, almost any person can construct a good and efficient gate, and hang it. It should also be protected from the weather by a coat of paint.

Stone Steps will be found much more economical than wooden ones. Place a set at every door, where you are not particularly anxious about the "ornamental." They may cost you a trifle more at first, but they will be the cheapest in the end. Let a good scraper be firmly inserted at one end.

Sink Wash.—Arrange so that all the water from the sink and wash-room may be conveyed to the compost heap; also the urine made on the premises, and the rich liquid from the privy. From twenty to twenty-five loads of excellent manure may be made in this way, annually. [Germantown Tel.

DAVY CROCKETT'S FAMILY.—The Hickman *Argus*, of Friday last, says that the wife and daughter of the distinguished patriot and eccentric genius, Davy Crockett, passed through Hickman last week, on their way to Texas, to get possession of a portion of the land donated by the State of Texas to the heirs of those who fell at the battle of Alamo during the struggle for independence. It says the widow is a plain, sensible woman, about sixty-five years of age, and the daughter is a woman of a similar appearance, except in age, being about thirty-five. Davy Crockett had three sons, two of whom died lawyers and politicians of some distinction, one of whom was the Hon. John W. Crockett, who died in Memphis about two years ago, and who had obtained a brilliant reputation as a man of remarkable ability, popular manners, and sterling worth. He at one time represented his father's district in Congress, and was spoken of as a Whig candidate for the Vice-Presidency.

BRISTOL AND ITS WORTHIES.—Southey was the son of a Bristol tradesman, and was born and bred in that city. Coleridge, the poet and metaphysician, was also a Bristol man. In painters Bristol has been singularly prolific—Sir Thomas Laurence, and a yet greater man, Turner; Danby, Bird, Rippingille, and others. In sculpture we may name Baily, whose "Eve at the Fountain" would alone suffice to render his name famous in the annals of art. As examples of scientific distinction, Pritchard, the author of the "Natural History of Man," and of elaborate researches on the subject of insanity, and the two Carpenters, father and son. The monument of the great author of the "Analogy," Butler, Bishop of Bristol, may be seen in the cathedral of that city.

Mozier, an American sculptor at Rome, has lately finished a statue of Truth, in which the personification is a female figure, armed with a two-edged sword, wearing upon her head a helmet, and pointing with her sword to a mask at her feet, just struck from the wearer, while with her left hand she gathers her garments about her to avoid contact with Falsehood. On the front of the helmet are serpents supporting a ring, emblematic of wisdom, and on her breast plate a lilly, symbolizing purity.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed *meantime*, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS; retail by RUSHTON, CLARK & CO., and by all Druggists, everywhere.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Copied by request from an article by David N. Lord, editor of the Theological and Literary Journal, entitled "Genesis, and the Geological Theory of the Age of the Earth."

How is it that, at a period when unusual efforts have been made for the religious instruction of the young and the general diffusion of sacred knowledge, a distrust of the inspiration of the Holy Scriptures and doubt of their authenticity has sprung up and gained a wide diffusion among the classes who have enjoyed, in a large degree, the means of an enlightened and religious education? Of the fact there is no room for doubt. It is so conspicuous as to attract the notice of observers in every direction, and excite surprise and alarm. It cannot be regarded as resulting from the exertions that are made by the avowedly infidel to propagate their sentiments, as their influence is chiefly expended on those of a different circle. It springs undoubtedly from doctrines that are taught them by persons of their own sphere, and that enter as elements into the system of popular education, and doctrines that, instead of being openly hostile to revelation, are masked under the form of facts or truths of natural science, metaphysics, or some other branch of knowledge that is not directly connected with religion. It were easy to verify this by a multitude of proofs, but it cannot be necessary. It is known to all familiar with the subject, that speculations respecting the structure of the universe, the nature of the mind, the causes of perception, the laws of life, the principles of language, and other kindred subjects, are often made the medium of promulgating sceptical views; and that doctrines are advanced by physiologists, chemists, professors of the several branches of natural philosophy, and writers on the higher metaphysics, that contravene the teachings of revelation, and naturally lead those who adopt them to doubt its divine origin. This fact renders it peculiarly important that the false principle by which they thus become the instruments of undermining the authority of the Scriptures should be pointed out, and the means indicated by which they may be counteracted. It is to such a purpose that the present article is to be devoted.

Among the various speculations that are fraught with that mischievous influence, the theory of modern geology in respect to the age of the world, holds, we believe, a conspicuous place; and from the title and air with which it is invested of an inductive science, from the great number of interesting and extraordinary facts that are alleged as demonstrating it, and from the acquiescence and sanction it receives from men of learning and worth, is one of the most imposing and seductive. Geologists have not confined themselves to the discovery and description of the great facts of the science;—that the crust generally of the continents and islands has received its present form since the creation of plants and animals; that it consists of a series of different rocky and earthy beds, in many places very numerous and of great depth, which have either been deposited from the ocean or thrown up from beneath; that many of them are interspersed with the relics of other rocks, and of plants, shells, the bones of fish, and the skeletons of land quadrupeds, a large share of which are of species and genera that no longer exist; and that subsequently to their formation, most of them have been raised into new positions, contorted, dislocated, and broken into fragments; but they have, on the ground of these facts, framed theories respecting the causes of which they are the result, and the sources from which their materials were derived, that have led them to conclusions that conflict with the inspired account given in Genesis of the creation. Proceeding on the assumption that they are the product of forces like those that are now giving birth to somewhat similar effects, as on volcanic mountains, at the mouths of rivers, and on the shores of seas, they have inferred that their deposition must have occupied a period immensely larger than that which is assigned to the earth by the Mosaic record. If they are the result, they reason, of the chemical and mechanical forces that are now in activity, and operating with only their present intensity, instead of being the work of but six thousand years, they must have required an almost inconceivable duration; they must have been the growth of an incalculable round of ages. And thence, unfortunately, mistaking that conclusion from a mere hypothesis for a scientific induction from those facts, and elevating it to the rank of a demonstrated truth, they have exhibited geology as contradicting the Scriptural history of the creation, and prepared the way for the inference that that history is not true, and cannot therefore have proceeded from God. For that conclusion is the logical consequence of their theory. It is incredible, they themselves admit, that the truths of science should be at war with the teachings of a divine revelation. It is impossible that God should make a communication to us through one medium which he contradicts and confutes in another. But we know, they assert, that the great volume of nature, the vast monuments of the material world, proceeded from his hand; and on those indestructible tablets he has inscribed a record, which announces in the most unequivocal and emphatic terms that the earth and its organized and living races, with the exception of man, instead of having been summoned into being, as Moses relates, only some six thousand years ago, had at that epoch existed through myriads and millions of ages. And contemplated thus, the inference is inevitable that the contradictory testimony of Moses is false, and cannot be from God. That Hebrew writer, it is said, may have been ignorant of the date of creation; God cannot. Moses may have deliberately framed a fiction; it is impossible that God should not have spoken the truth.

That the supposed physical record thus contravenes the sacred history, is fully admitted and asserted, not merely by those geologists who are avowedly sceptical, but by many who receive the Scriptures as a revelation. Thus a writer in a foreign journal, in vindicating their theory, says:—

"Geology is accused of inculcating views with respect to the formation of the planet we inhabit, irreconcilable with those statements which may be gathered from the book of Genesis.

"We have always thought the wisest and most consistent course for divines to pursue with regard to this delicate question, would be that of maintaining, to the full extent, the inspiration of the sacred volume on all facts involving the history, prospects, and *moral condition of man*; but allowing a greater latitude in regard to those portions which relate to *natural phenomena*, with which these facts are in no wise concerned. It seems reasonable to expect that a book, intended for our moral guidance, should be exempt from error wherever we are to look in it for the regulation of our conduct; but that the deity, who does not interfere unnecessarily, should have withheld any extraordinary assistance from such portions as relate to *natural phenomena*, in which man has no vital concern. Indeed, any revelation on such points as those would have been not only superfluous, but subversive of some of the great ends for which the book of nature has been unfolded, which appears to have been intended to awaken our appetite for inquiry, to afford a fit and healthy exercise for our reasoning faculties, and to impart glimpses of the great designs of the Creator in the system of the universe. Granting this to be the case, there seems an *a priori* improbability that the writings of Moses should contain any precise information on such subjects as these; for the condition of the globe before the creation of man is clearly as irrelevant to the objects for which revelation was specially intended, as the question whether the moon has inhabitants or is endowed with an atmosphere."—*Literary Gazette*, 1834, p. 770.

The irreconcilableness of the history of the creation in Genesis with the views of geologists, is thus exhibited as so clear and indisputable that no safe course is left to divines but to admit that those portions of "the sacred volume which relate to *natural phenomena*" are not inspired, nor free from error, and that there is an intrinsic improbability, from the nature of the subject, that "the writings of Moses should contain any precise information" respecting such events. As "natural phenomena" include not only the effects produced by the omnipotent fiat in the six days of the creation, but all that were observable by the senses, and the theophanies, therefore, miraculous works and historical events recorded in the Scriptures; this sweeping doctrine, which surrenders all that the most eager infidel could ask, would not have been advanced had not its author felt the most unhesitating conviction that the narrative of the creation in Genesis cannot be conciliated with his views of the facts of geology.

Professor Sedgwick, a clergyman of the establishment and a distinguished geologist, indicates in an equally emphatic manner his conviction that it is wholly impracticable to harmonize the sacred record with the doctrines of the science. He says:—

"The only way of escape from all difficulties pressing upon the question of cosmogony, is to consider the old strata of the earth as monuments of a date long anterior to the existence of man and to the times contemplated in the moral records of his creation. The Bible is then left to rest upon its own appropriate evidence, and its interpretation is committed to the learning and good sense of the critic and the commentator; while geology is allowed to stand on its own basis, and the philosopher to follow the investigations of physical truth wherever they may lead him, without any dread of evil consequences."—*Discourse on the Studies of the University of Cambridge*, p. 108.

No terms could show more decisively that the history the Bible gives of the creation is felt to be wholly irreconcilable with his geological theory. If coincident with each other, if not in the most palpable collision, why, in order to escape pressing difficulties, assume, in direct contravention of the fact, that the Bible utters nothing on the subject of the earth's creation?

Though the conviction of these writers of the impossibility of reconciling those two views of the creation, is, in our judgment, legitimate, and had better be acknowledged than disguised, a great number of geologists recoil from it, and the startling and self-contradictious methods proposed by them for evading the abandonment, with which it is felt to be fraught, of the inspiration of the Scriptures, and maintain, some on one supposition and some on another, that the sacred narrative and the geological theory are consistent with each other.

The principal hypotheses which have been advanced for the purpose of reconciling them are stated in the following manner by the Rev. W. D. Conybeare, England, a clergyman of the establishment, and an eminent geologist:—

"We may, perhaps, without real violence to the inspired writer, regard the periods of the creation recorded by Moses, and expressed under the term of days, not to have designated ordinary days of twenty-four hours, but periods of definite but considerable length. . . . . Those who embrace this opinion will, of course, assign the formation of the secondary strata, in great part at least, to those *days of creation*, and we have the authority of several divines for such an interpretation.

But "it does not seem inconsistent with the authority of the sacred historian to suppose that, after recording in the first sentence of Genesis the fundamental fact of the original formation of all things by the will of an intelligent Creator, he may pass, sub silentio, some intermediate state, whose ruins formed the chaotic mass he proceeds to describe, and out of which, according to his further narrative, the present order of our portion of the universe was educed. Upon this supposition, the former world, whose remains we explore, may have belonged to this intermediate æra."—*Outlines of the Geology of England and Wales.* Introd. pp. lix., lx.

These expedients, however, have only served to show in a more decisive manner the impracticability of their conciliation. Thus the assumption that the word day, in the narrative of the successive acts of the creation, instead of signifying the time of a revolution of the earth on its axis, denotes a vast indefinite period of cycles, or centuries, is in direct contradiction to the passage itself, which defines each of the six days as consisting of an evening and morning; *i. e.* the period of a complete revolution of the earth on its axis. "And God divided the light from the darkness; and God called the light Day, and the darkness he called Night; and the evening and the morning"—which were the darkness and light of twenty-four hours—"were the first day."—Chap. i. 4, 5. This is confirmed also by the announcement at the institution of the law at Sinai, that "in six days the Lord made heaven and earth, and the sea, and all that in them is."—Exodus xx. 11. As we have thus the explicit testimony of the Most High himself that the days of the creation were ordinary days, to assign to the word so totally different and unnatural a meaning, is to contravene his own definition and use of it. It is, in fact, nothing less than to impeach the veracity of his declaration in one passage, in order to save his word from a charge of falsehood in another. So self-confuting a device, instead of answering its purpose, could only serve to impress those who carefully scrutinized it with a profounder feeling of the contrariety of the two representations, and of their hopeless perplexity who could rely on such an expedient for their conciliation. Accordingly, though advanced with much confidence, and for a time accepted by many, it was soon seen to be untenable, and is now, we believe, generally rejected by geologists.

The other expedient—the assumption that the creation of the heavens and earth in the beginning, announced in the first verse, was not included in the first of the six days' work, but took place at the distance of innumerable ages, and that, in the interval between that and the creation narrated by Moses, there was a series of creations and destructions of vegetable and animal races—is equally at variance with the representation in v. 4, 5, that the darkness, which was divided from the day—which must have embraced that of the whole space between the first creative fiat and the production of light—was called night, and formed part of the first day. It is also in direct contradiction to the declaration of the Almighty at Sinai, that "in six days he made heaven and earth, the sea, and all that in them is;" in which the creation of the heavens and earth is as specifically assigned to the six days, as the plants, fish, fowls, and beasts are, with which the earth and sea were peopled. It is, like the former, accordingly, nothing else than an attempt to bring this passage into harmony with the theory of geology, by impeaching the veracity of the other; or to clear the word of God from the charge of falsehood by transferring that charge to himself!

Apart from this consideration, also, the supposition of such an omission is unnatural and improbable. If such a vast interval, and occupied by such a stupendous series of creative acts, intervened between the fiat which called the heavens and earth into existence, and the six days of the Mosaic creation, why should the Most High, in professedly giving a history of his work, pass them in total silence, and frame the narrative so as necessarily to mislead his creatures in respect to the date and history of the earth? If, as geology asserts, the strata form an indubitable record of those creations, the recital of them in the history in Genesis, so far from unimportant, was obviously necessary, both to his vindication, and to the just instruction of his creatures. To exclude it, was to place them under an unavoidable necessity either of misconceiving or distrusting him, and prepare the way for their being betrayed into the most fatal errors. For, as the sole creation in our system which he claims is that of the six days, including the fiat by which the heavens and the earth were called into existence, if there were other previous creations equally important, what could suggest itself so naturally as the reason that they were not claimed by him, as that they were not in fact his? But it is wholly unlike his procedure, and incompatible with his perfections, thus to place them under a seeming logical necessity of doubting that he is the author of his own works. The supposition of such an omission in the narrative he has given of the creation, is thus in every relation wholly improbable.

These considerations, then,—which are hereafter to be confirmed by others equally decisive and emphatic,—sufficiently show that the expedients by which it has been supposed that the narrative in Genesis is brought into harmony with the doctrines of geology, so far from answering that end, only serve to demonstrate that their reconciliation is impossible.

The theory of the existence of the earth and its races through innumerable ages, is thus in direct antagonism with that part of the Mosaic record which defines the period of the creation, and if held to be true, renders the conclusion natural and unavoidable, that that record is not. And such, it is well known, is the result to which it carries great numbers of those to whom it is taught. Wherever advanced by a popular lecturer, and exhibited as a truth that is demonstrated by the strata of the earth, there it will be found it has left the impression very generally on the hearers that the Mosaic account of the creation is convicted of error; and thence cannot be regarded as having been written by inspiration. It has, indeed, been so boldly and speciously taught for many years, in books, in laboratories, in lyceums, in popular lectures and sermons, that it has become a very common impression with the young that the first chapter of Genesis is mistaken and without authority.

[To be continued.

Envy is a development of our fallen nature. Evil temper very frequently exhibits itself in jealous fretting at the prosperity of others. Men cannot bear to see those whom they deem not more deserving than themselves advanced to a higher position. And hence not only private discontent, but detraction and ill offices.

AUTUMN LEAVES.

The autumn leaves! the autumn leaves!
They fall and die in the mournful blast!
And a strange wild thought my heart conceives
In their ghost-like echoes of the past.
'T was thus they fell in years agone—
Thus they will fall as time rolls on.
And ever thus man's spirit grieves
O'er withered hopes, like autumn leaves.

The cold wind sweeps the barren fields,
And whistles through the withered grass,
The humid earth no fragrance yields,
And days grow chiller as they pass.
Thus human hearts grow chill with years,
Thus human joys are damped in tears,
And man distrusts what long deceives,
And reads his fate in autumn leaves.

The autumn leaves are sere and dead!
The autumn fields are bare and chill!
Their fragrance gone, their verdure fled,
But beauty hangs about them still.
Thus may we, as we pass away,
In virtue hide the heart's decay,
And find in faith what faith believes—
A gentle fall—like autumn leaves.

The autumn leaves! the autumn leaves!
They wither, die, and pass away,
And mournfully my fancy weaves,
But pen cannot transcribe the lay.
Soon, soon alike the winter cloud
Will spread for them and us the shroud;
And peace to him whose heart receives
The lesson taught by falling leaves.

"GO WORK TO-DAY."

List thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you to be at work to day *for God* is peremptory. What though you are pressed with care. Religious duty is care's great cure. What though the car of business drags heavily? it is by prayer and heavenly hope that the wheels are to be kept in motion.

Go to work to-day in the vineyard. God has need of you now. When your convenience serves, he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'change to the closet, of the bank to the Bible, of the street to the sanctuary. What is religion worth that can flousish only as weeds do in a desolate and untilled field? What is that principle worth that cannot withstand the least pressure of worldly solicitation?

Go work *to-day*. Now, when labor will be a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon, go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer-meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshiped? The greatest attainment of life is to use this world without abusing it—to attend manfully to every claim of business, to breast with heroism every storm of commercial embarrassment—to do one's best in whatever circumstances may develop, and at the same time, to live out the Christian, by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple—to care for every interest of religion amidst all secular cares—to lay a stone on Zion's walls with every accession of worldly fortune, this is true Christianity. Nor will any principles of living ensure men from the snares of covetousness, and the deep pit of commercial dishonesty, except those simple rules of living which the Gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; on rainy Sundays as on fair ones; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God! [N. Y. Observer.

A GOOD SAMARITAN.

A correspondent residing in Louisville, Kentucky, writes to us as follows: "Permit a constant reader of your excellent journal to communicate a small item to your well-stored columns, and one which I assure you, at the time it occurred, appeared to me as very distinctly of a generous nature. A thinly and poorly clad little girl, apparently about six years of age, was wending her way from market with a basket of beans. As she was passing along the street on which my office happens to be located, her basket—which was very old and dilapidated—gave way, and her beans rolled out on the pavement. She set her basket down, and commenced gathering up her lost treasures; but just so fast as she would restore them to the basket would they again ooze out from the crannies, and again find their way to the pavement. The poor child persisted in this useless labor for a long time, during which hundreds of unsympathizing and uncaring people had passed her without notice, although the poor little thing was sobbing at her useless labor as if her little heart would break. Not so, however, a kind-hearted physician of my acquaintance, who chanced to pass at the time. His quick eye, ever alive to perceive, and his good heart always ready to respond to all appeals to his better nature, at once comprehended the cause of the little one's distress, and suggested the requisite assistance. Kindly approaching the friendless child, he soothed her by a few gentle and timely words, and taking a newspaper from his pocket, he spread it in the bottom and around the sides of the old basket, and getting on his knees on the pavement, with the child's assistance, restored her beans to their now safe repository, and sent her on her way home, not only with her eyes dried of their tears, but with a living consciousness, ever after to be remembered, that the Bible story of the 'Good Samaritan' was not alone traditional. This was a mere street occurrence, gentlemen, the like of which I would fain believe occurs hourly in our goodly city; but do you know that little act has caused me to think much more of that physician's heart than had I seen his name paraded in the newspapers, set opposite to a thousand dollar subscription to some public charity!"

[Home Journal.

GEN. HARRISON'S WIDOW AND FAMILY.

We have none of us forgotten that day of sadness and of gloom, when death struck down, after one brief month's residence at the capitol, the lamented Harrison. It may not be known to many of your readers, that the widow still survives him. She is living in retirement at the old mansion from which the nation summoned her husband in 1840. Advanced in life, and in feeble health, she is calmly and peacefully waiting her summons to occupy a place by the side of her companion, in the family vault, and a better home, we trust, with him in heaven. For many years she has been a member of the Presbyterian church at North Bend, greatly beloved by all the members of this church, and by all who know her, for her consistent piety, her godly example, and the deep interest she takes in every good work. It is no exaggeration to affirm, that she is indeed and in truth a mother in Israel. Benevolent to the full extent of her means, plain and neat in her attire, and though brought up in the midst of affluence (her father having been the richest man in Ohio,) yet deeming it not beneath her to superintend the affairs of a numerous household. Since the death of her husband, she has lived in retirement, in that once beloved and still cherished home, over which death has cast so deep a gloom. In feeble health, she is rarely seen, except by her most particular friends. If she is seen away from home, which has now become rare, it is only to visit the house of God. As a mother, we would like to hold up her example before the eyes of all the mothers in the nation; and it is for this especially we write. Her influence over her children and grand-children is such, and has long been such, as only a consistently pious, praying mother can exert. By them, she is held in the highest veneration. In early life she taught them daily to peruse the word of God, and made them the object of constant prayer. And even when grown to manhood, they were accustomed to come into her room and sit down by her side, and daily read the Bible.

Where, we ask, is the mother, who has sown in tears, who has failed to reap in joy? Where is the mother to be found, who has labored and prayed, and lived as well as labored in Christian meekness and faith, who has failed to receive a glorious reward? The only surviving son (now a member of Congress) is a devoted Christian, and an exemplary elder in the church. A daughter some time since deceased, was one of the most lovely Christians the world has ever seen. Another daughter, still living, is professedly walking with God. Six grand-children, within the space of the past two years, have made a public profession of their faith in Christ.

NEVER TOO OLD TO LEARN.

The following well authenticated facts will illustrate the principle that *man is never too old to learn:*

Socrates, at an extreme old age, learned to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their head to thrum a guitar under a lady's window, which Socrates did not do, but only learned upon some instrument of his time, not a guitar, for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men, at thirty and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was a daily exercise through college. A fine comment upon love of letters truly!

Plutarch, when between seventy and eighty, commenced the study of the Latin. Many of our young lawyers, not thirty years of age, think that *nisi prius, fieri facias,* &c., are English expressions; and if you tell them that a knowledge of the Latin would make them appear a little more respectable in their profession, they would reply that they are *too old* to think of learning Latin.

Boccacio was thirty-five years of age when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two. There are many among us, ten years younger than Boccacio, who are dying of *ennui*, and regret that they were not educated to a taste for literature, but now they are *too old*.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time, he became the most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in cases of political meetings, who was under forty years!

Dr. Johnson applied himself to the Dutch language but a few years before his death. Most of our merchants and lawyers of twenty-five, thirty and forty years of age, are obliged to apply to a teacher to translate a business letter written in the French language, which might be learned in the tenth part of the time required for the study of the Dutch; and all because they are *too old to learn*.

Ludovico Monaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own times; a singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us of thirty, forty, and fifty, who read nothing but newspapers, for the want of a taste for natural philosophy! But they are *too old to learn.*

Accorso, a great lawyer, being asked why he began the study of law so late, answered, that indeed he began it late, but that he should, therefore, master it the sooner. This agrees with our theory, that healthy old age gives a man the power of accomplishing a difficult study in much less time than would be necessary to one half his years.

Colbert, the famous French Minister, at sixty years of age, returned to his Latin and law studies. How many of our college-learned men have ever looked into their classics since their graduation?

We could go on and cite thousands of examples of men who commenced a new study and struck out into an entirely new pursuit, either for a livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men, will recollect individual cases enough to convince him that none but the sick and indolent wil say, *I am too old to study*.

WORTHY OF THOUGHT.

A short time ago, says a pastor, I tried to make my people see under what embarrassment many professors would find themselves, on arriving at heaven. I supposed that a crowd of glorified spirits would gather around the new comer, to learn what was doing for the extension of the Redeemer's kingdom, but that many would be as ignorant of these matters, as they were of what was passing in the moon. "But were there no papers published to give you information on this subject?"

"Yes, but we did not feel interested enough to take them."

"Had you no monthly concert, where intelligence was communicated, and prayer offered for the conversion of the world?"

"Such a meeting was held, almost at our door, but we were never in the habit of attending it."

Could Christians only look at this matter now as they will see it in the light of eternity, I believe that our monthly concerts would be our most crowded meetings, and the annual receipts of the Board would soon reach half a million dollars. [Journal of Missions.

NEGATIVE RELIGION.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an *outward* conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a NEGATIVE RELIGION.

They do not defraud their neighbor.
They do not neglect the poor and needy.
They do not run a round of gaiety and folly.
They are not drunkards.
They are not swearers.
They do not bring up their children without some regard to religion.
They do not cast off the *fear* of God.

BUT

They do not *love* him.
They do not experience his love shed abroad in the heart.
They do not enjoy vital, heart-felt religion.
They do not give God their hearts.
They do not delight themselves in him.
They do not esteem his word more than their necessary food.
They do not *love* the habitation of his house, and the place where his honor dwelleth, though they attend it.
They do not enjoy the peace of God, which passeth all understanding.
They are not the temples of the Holy Ghost.
They are not habitations of God through the Spirit.
They have not passed from death unto life.

Reader, are you a Negative Christian?

THE UNAPPRECIATED SKY.

It is a strange thing how little, in general, people know about the sky. It is the part of Creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him, and teaching him, than in any other of her works; and it is just the part in which we least attend to her. There are not many other works in which some more material or essential purpose than the mere pleasing of men, is not answered by every part of their organization; but a very essential purpose of the sky might, so far as we know, be answered, if, once in three days, or there about, a great, ugly, black rain-cloud, were brought up over the blue, and every thing well watered, and so all left blue again till next time, with perhaps a film of morning and evening mist for dew. And instead of this, there is not a moment of any day of our lives, when Nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain, that it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest and beauty, has this doing for him constantly. The noblest scenes of the earth can be seen and known but by few; it is not intended that man should live always in the midst of them; he injures them by his presence; he ceases to feel them, if he be always with them; but the sky is for all; bright as it is, it is not 'too bright nor too good for human nature's daily food.' Sometimes gentle, sometimes capricious, sometimes awful; never the same for two moments together; almost human in its passions, spiritual in tenderness; almost Divine in its infinity, its appeal to what is mortal in us is as distinct as its ministry of chastisement or of blessing to what is mortal is essential.

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British Correspondent—JAMES A. BEGG.

THOUGHTS ON THE PRESENT CRISIS.

It has often been remarked, that one important effect of the Christian religion has been to mitigate the horrors of war. We are willing that this opinion should be entertained, for we believe there is good foundation for it. But who can contemplate the atrocities of the conflict now waged in the Old World, without being convinced that the work of war is the work of murder still? Cloven skulls; bodies pierced through and through with lance wounds, or riddled with bullets; arms, legs, trunks, and heads of soldiers covering over acres of ground; magazines and hospitals destroyed, and the explosion sending souls into eternity by hundreds; multitudes gasping in the last throes of death; terror and desolation spreading on every side, while every active participant aims to slaughter as many of his fellow creatures as possible—do not exhibit such a picture as the Prince of Peace came to draw. It is the work of the Destroyer; it is the triumph of Hell over fallen humanity.

We are assured, in Scripture, that God restrains so much of the wrath of man as will not contribute to His praise, otherwise we should look upon the terrible convulsions of the Old World as ominous of nothing but evil. But there is a God that rules, and allows these things to take place, only that He may the more abundantly display His glory. Whatever evils may intervene, the final result will certainly be the destruction of them that oppress mankind. Souls that are made in the image of God must not be trodden down like brutes. Governments that do so, systematically, must and will be overthrown.

Men are not always, and every where, in a condition to exercise their God-given rights. For though their Maker has constituted them equal, their proneness to abuse themselves and one another, renders it necessary that they be restrained, till they shall have learned how to exercise their rights with safety to themselves. Hence, often, when they have struggled for freedom and equality, they have failed to achieve their purpose. Still, their failures are not to be looked upon as utter abortions. If the Hungarian, struggling to extricate himself from Austrian despotism, gains nothing for himself, he nevertheless gains something for humanity at large. If the Pole fails to break the crushing yoke of a tyrant, and suffers in consequence yet greater severity of oppression, he does not fail to awaken the sympathy of mankind, nor to give a new impulse to other nations in the direction of freedom. Mankind at large always gain something, notwithstanding the disappointment, for a time, of such isolated portions as have made the active struggle. The disappointment of these is but temporary, however, because in proportion as humanity at large is the gainer, the final benefit of all its portions is rendered certain.

The conflict now in progress between Russia and the opposing powers is not, primarily, a conflict between an oppressive government and its down-trodden subjects. It is not the upheaving of the masses in their aspirations for freedom, opposed by despotism seeking to reduce them again into still deeper degradation. It is, however, the over-reaching, all-grasping spirit of government, that would fain extinguish every spark of liberty that kindles among the nations, and that aims to enslave Turkey, only that its own despotism may be rendered eternally secure. The conflict is, therefore, virtually, a modified form in which the free spirit that burns in every human breast resists the encroachments of injustice. And it is certain, that it cannot be long protracted, without assuming the more decided and unequivocal form of a struggle between oppressed mankind and their wicked oppressors.

Whether this conflict will issue in the overthrow of Turkey, or the humbling of Russia; whether it will involve the Allied Powers in general ruin, or result in the supremacy of their arms; or whether it will be protracted, till all the contending Powers are reduced to inefficiency, and perhaps completely prostrated, new forms of government rising out of their ruins—are questions which no mortal can probably solve. But let the result in these respects be what it may, we are sure that there will be a final gain to oppressed humanity, and that God, who makes the wrath of man to praise Him, will be glorified in bringing the nations into a state of preparation for that freedom which is their natural right. T. B. B.

The Chinese Rebel Chief.—A recent number of *The Macedonian* contained an article relative to the Rebel Chief of China, from Rev. Mr. Dean, the Baptist Missionary at Hong Kong. Mr. Dean appears not to participate in the hopes of good from his triumph which have been expressed in some quarters. In noticing a pamphlet by Hung Jin, who claims to be a cousin of the chief, Mr. Dean says:—

"The story of Hung Jin is an interesting one; but his countrymen have so often imposed upon the credulity of foreigners, that we are forced to receive his statements with some reserve; but if true, it serves to confirm the impression that Tae Ping Wang is a visionary Machiavellian, and that he has adopted the Christian creed, grossly corrupted, to promote his own selfish and political designs. And if half be true, that he has published of him, his Christianity is little better than Paganism, and his continued use of the sword, and his corrupted editions of the Bible, are more in accordance with the spirit of Mahommedanism than the peaceable principles of Christianity. By it we are led back to the conclusion which forces itself upon us from any view we take of the condition of China, and that is, that the present chaotic state of the people calls loudly upon us to give them a pure gospel before these corruptions become stereotyped, and the hundreds of millions of that empire become confirmed in the belief of errors more dangerous and deadly than Romanism or Mormonism."

NEWS FROM CHINA.

Extracts from a letter of Eld. Solomon Carpenter, dated Shanghae, September 29, 1854.

It appears that other Boards are increasing the number of their missionaries in Shanghae. Rev. Mr. Jenkins has just arrived with a recruit of three. Two from the Presbyterian Board have just arrived, and others from other Boards are expected soon. There is one question, of deep interest, which, properly decided, would have a mighty bearing on other questions; that is, whether the rising power, if it gets the reins of government, will tolerate foreign missionaries of any order. And we are all profoundly ignorant of the designs of Tae-ping-wang on that subject. But, as you will see from the last number of the *North China Herald*, which I now send regularly, he has already decreed that the rulers of the people shall be their teachers. A beautiful system he has made out, according to which there is to be a church in every circle containing twenty-five families, and the people must go to meeting, and the officers must expound the Scriptures, every Sabbath, or be degraded to the rank of the common laborer. Now, whether it will come to pass that foreigners will take part in this ministry, and bring in all the jargon of western nations, or be entirely excluded, no mortal can at present divine. But it is perhaps wisest to go upon the presumption that we shall find something to do, and prepare to do it. And inasmuch as it requires so much time to acquire the language, I hope our people will have more missionaries on the ground as soon as they can bring it about. What a wonderful time is the present! How big with important consequences are all our movements! And how strongly are we appealed to by the voice of Providence to be awake to our duty! What a wonderful phenomenon we have here in China! Suppose the rising Emperor should succeed, then, whether he be a sincere man or a deceiver, what a spectacle to have the Holy Scriptures every where distributed, and his officers attempting to explain them to the people! Do you think the word thus sent out would return void? Nay, verily. It must accomplish that whereunto it is sent. What though the same power puts forth its dreams and its extravagant errors, at the same time that it puts forth the Bible; is that to prevent the Bible from doing its work? And may not the word of God remain after the vagaries of a poor mortal are passed away? I do rejoice that God has raised up a man to arouse this nation from its deathly slumbers; and even if no foreigner will be permitted to have any part in the farther conversion of this people, I rejoice that Hong-seu-chum has set his hand to the plough, and is not inclined to look back. We could not expect perfection in such a man. Neither can we expect a Chinaman to lose his nationality, and think and act just as we from the setting sun do. How great, how wise, how inscrutable, is the scheme of divine providence! The Lord God omnipotent reigneth; let the earth rejoice. How unfathomable is the depth of divine goodness. Let every thing that hath breath praise the Lord. Praise ye the Lord. Amen and amen.

There is no doubt as to the revolutionists at Nankin and elsewhere keeping the true Sabbath, and that too for more than a year after some of them had seen publications setting forth another day as the rest-day of the fourth command.

Yes, we do rejoice in the establishment of a mission by our people in the land of Palestine, and we hope and pray that the blessing of the Shepherd of Israel may rest upon it.

You express a brotherly sympathy for us in the midst of danger and trouble. But our trouble deserves not to be mentioned in comparison with that of thousands in this land. The dark cloud that has hung over Shanghae for a year, instead of being removed, only grows darker. And it is also so with many other cities in this great and populous country. In meeting with the distressed people in the city, I have endeavored to point them to the Great Deliverer from sin and sorrow. The mother of my former teacher, Chung, is in distress and fear, and scarcely desires to live longer. Her mother and sister are also in the city. I have visited them all occasionally during the year of their trouble, and assisted them as I was able.

The principal labor I have performed since my last has been necessarily of a kind not strictly missionary, in the ordinary use of the word, but such as missionaries must sometimes submit to. The time arrived when it became evidently our duty to provide a house for ourselves. But rent was enormously high; besides, scarcely any place could be had; so that renting was out of the question. So I have builded a house. It is 43 by 32 feet outward measurement, with a verandah 6 feet wide on all sides. It has two stories, the first being low, only 8 feet, the other nearly 12 feet. It contains 8 rooms and a stairway, and accommodates tolerably comfortably our two families. The walls were begun about the 7th of June, and we moved into it on the 7th of August—Bro. W. a few weeks later. Together with the lot, it has cost a little over $1300, and no out-houses are yet built. These, however, will cost but little, as I have the brick on hand. I have bought the material and superintended the work all the way through, as I did before. It was necessary for the health of our families that we should have a two-storied house, and being two stories, it must be well built to be safe from the hard winds and harder earthquakes to which we are liable. At the outset I had not learned that lumber was about one-third dearer than usual. If I had built smaller, it would not accommodate our two families, nor would it sell so well. Aside from Mr. Cunningham's donation of $200, and what funds I could manage to put in, I have been obliged to hire $1000 at ten per cent. interest, and have given the security of a mortgage, which is to run two years from the 17th of August last. I will wait a few months to see what will be my prospect of paying for this house without calling for help; the which I greatly desire to do if possible. I have got the house insured for two thousand dollars, about its true value as houses sell in Shanghae.

BRITISH CORRESPONDENCE.

Glasgow, December 8th, 1854.

Painful circumstances have for some time past disqualified us from recording for the *Recorder* what we should otherwise have noted as bearing upon the Sabbath cause. In God's mercy, however, being in some measure lightened of our burden, we would yet recall some of the expressions of British feeling bearing upon that point.

Connected with the working of the New Beer Bill, in its bearing on Sunday, was a case which excited much attention in London. "*The Times*" had spoken with approval of the Beer Bill and its influence on Sunday observance. But the act had only been a short period in force, until a publican adjoining was prosecuted for supplying the *Times* office with beer on Sunday evening, when the men were at work for the issue of the Monday's paper. In *a leader*, singularly blowing hot and cold on Sunday observance, the *Times* declared such interference intolerable. Such is the respect for Sunday! The public must have all the news on Monday at breakfast, and the *Times* must have the profit of a large sale. The men must therefore work on Sunday night, and in order to do so, they must have their usual supply of beer. The law, therefore, that interferes with the publican that supplies them, is intolerable, although a good law for every one else!

On Sunday week not a cab or omnibus ran upon the streets of Glasgow. The drivers had been brought to see that it was a breach of the Fourth Commandment—for they wrought seven days for the wages of six. In this last grievance was the greatest sin evidently; for on the masters making them an advance of wages, and promising some provision—provision not likely to last—for their getting occasionally to church, they resumed, and last Sunday the pews of the several churches were occupied by those who had been driven thither, but those of the drivers were empty as before! If Christians were really in earnest; if they valued the spiritual well-being of others—apart from any obligation of the Fourth Commandment and its rest of the cattle as well as that of servants, a commandment which says not a word about the day of their adoption—surely some means would be taken to see that all was not sacrificed dear to one class, in order that another class should profit. The cab drivers of Edinburgh have also banded together, and have pledged themselves to cease Sunday driving. As little do we expect permanence in their resolution as we did in the case of their brethren. The love of either Sunday or Sabbath sanctification is not in them as a class; while church-goers and ministers would like ill to miss the Sunday cabs from the church doors.

In the Edinburgh Town Council, in October last, the Lord Provost earnestly besought attention to the fact that, as the public houses are now shut on Sunday evenings, and as in winter people cannot walk or stay out in the dark, some plan should be adopted by which heated and lighted rooms would be opened for the poor, provided with collections of moral and religious books for their use. Professor Dick said he thought they ought to have concerts of sacred music, with tea and coffee provided. Baillie Morrison also thought refreshment rooms ought to be opened on Sunday nights, where the poor could get tea and coffee, and read moral and religious books; and the Lord Provost added, that any one was at liberty to open such places. There is, however, a consideration overlooked in this discussion. Those for whom more especially the provision is sought to be made, prefer a newspaper to either the moral or religious book; and many of them must have something lower than even the most secular newspaper, to induce them to read at all. Nor will tea or coffee be universally received as an equivalent for beer or spirits. The latter can be provided beforehand, and private houses will be found with accommodation sufficient to satisfy those whose object is to drink.

At the Evangelical Alliance in October, it was stated by the Traveling Secretary, that the Council had determined to offer a prize of £100 for the best Essay on Sunday Observance. Several of the speakers at the meeting expressed dread of the Crystal Palace being opened on Sunday, and their determination to resist it with all their might. Capt. Young said that every thing relating to Sunday observance hung upon that. "If that object were once gained, they might give up the struggle"—for the opening of Museums and other places of public amusement would necessarily follow. The prediction we believe to be near the truth; and we would have more sympathy with the speaker if he showed that his concern were for the maintenance of God's law, rather than in defense of a human tradition making void the law divine.

J. A. Begg.

CENTRAL ASSOCIATION MATTERS.

To the Editors of the Sabbath Recorder:

My name appears in your paper of June 15, 1854, as one of a Council appointed by the Central Association to visit the churches in Jefferson County, for the purpose of aiding in a settlement of difficulties said to exist among Sabbath-keepers in that vicinity. The time appointed for the meeting of that Council being near, and supposing that some response is expected from them, and none as yet having met my eye, and not knowing whether they will meet or not, I take the liberty to communicate through your paper, if you think proper, a few remarks.

It does not appear, from any thing I have seen, that the Association, in their appointment, have given any specific directions to the Council, whether they are to be governed in action by the Constitution, or are to be advisory to a course in which the Association have no power to direct and control; in which last case, it appears to me, there must first be an amicable agreement of the parties, as to what they will submit, and the manner how the trial shall proceed, before any satisfactory examination can be had, sufficient for the Council to make up judgment on whom the wrong rests. In the absence of such directions and agreement, and from what has been published on this subject, I am in doubt whether the Council can be of any use, as they are considered advisory only, at least by some. Taking this view of the appointment, I should infer that the Association, and the churches complained of, understand alike the Constitution—that is, that the discipline of the churches is not subject to it. The answers of these churches to the letters of the Corresponding Secretary, requesting their coöperation, show, to my understanding, their assent so far as the Council shall act in accordance with the Constitution, and did not mean to further commit themselves at that time; whereas, on the part of the Association, or at least some of those who have written on this subject, they see no prospect of settling this matter, unless these churches will consent to a trial outside of the Constitution—that is, to admit those excluded members to come before the Council with their testimony and pleas, on equal terms with themselves, and submit their acts of discipline to the Council, to be decided on, from the allegations, proof, or testimony adduced by both parties. In yielding to this course of action, it is asserted that the churches complained of would concede the whole ground of defense, and stand self-convicted of the most serious succession of wrongs. If this be the sentiment held by these churches, I can see no possibility of a settlement, nor any facilities offered by which the Council can report satisfactorily to the Association on whom the wrong rests. And should the Council proceed to examine and judge from the records only, we are individually at liberty to judge whether their labors would be any better appreciated than those of a former committee on this subject, and whether, in the result, there would be any prospect of peace being restored.

U[illegible]ve further light in this matter, I cannot cast away my confidence, that as soon as these churches discover themselves in error in their disciplinary acts, they will make the necessary concessions, and preclude the necessity of arbiters. If I am correct in my supposition, that the discipline of the churches *is not subject* to be regulated or governed by the Association, then I can see no reason why the churches will not continue to hold their places in that body until a breach of the Constitution is proved against them. It may be said, that these views of the case present no remedy, but to let patience have its perfect work, till the Constitution shall be amended. If this Council is advisory *only*, with the limited knowledge I possess, I can see no other course for the Council to pursue, than to advise the parties to an amicable agreement to leave out all their differences to the *advisors*, or such other persons as they may agree upon, who shall not be considered a committee of the Association, but one by the choice of the parties, amenable to them only. This truly is a singular position for a Council to be placed in—begging the parties to permit them to sit as their judges—such an one as I have no recollection of ever before being placed in. To "hear with both ears, and then judge," is the true course.

My remarks being based on supposition, principally, may possibly, by some, be considered as pre-judging, which is foreign from my intention, holding myself open to receive any light which may be given in the premises, nor *can* I, from any knowledge I possess, decide on whom the wrong rests, and may possibly be wrong in the positions taken, not knowing what powers the Constitution confers on the Association, or what original rights the churches have reserved, other than what I am informed by a brother present at the adoption of the Constitution. The unpropitious indications and peculiar circumstances, presented to my mind in this matter, are sufficient to prevent my attendance with the Council, if indeed my circumstances and health would permit. Should the majority of the Council meet, I can but wish they may find some way by which the desired object may be consummated. **Joseph Potter.**

SWEAR NOT.

In a recent date of the *Sabbath Recorder*, I find an article headed as above, in answer to questions previously offered through the *Recorder*. For what reasons, or from what source, these queries arose, I know not; but for myself I am not satisfied with the answer to them—neither with the premises taken as conclusions drawn. The scriptures are the source of truthful conclusions; but the fact that God promised to bless Abraham, and in him the families of the earth; that Abraham required an oath of his servant; that Laban raised a pillar, and promised not to go beyond it, and Jacob swore by the fear of his father Isaac; that Jacob swore his son Joseph; that God commanded the children of Israel to not go after other gods, but to fear their God, and *swear* by His name; that the Lord sware that Moses should not go over Jordan; proves nothing in justification of civil or any other kind of oaths, unless it can first be shown, that the examples of these early fathers are confirmed by direct and universal precept, and that what was a sign, and peculiar to the children of Israel, is also binding upon all, in all times and in all ages, especially under the Christian dispensation, and that these have not been abrogated by direct precept. If examples and precepts peculiar to individuals, peoples, and times, are to be our standard, then may we justify polygamy and kindred vices from the examples of the wisest of men, and find ourselves under obligation to erect a temple for the Lord answering all the description of Solomon's, with the golden candlesticks, the tables of shew bread, the altars of incense and burnt offerings, &c., and still be under the most solemn obligation to live out the whole letter of the Mosaic law.

Now, since the first form of an oath given by L. Jones is acknowledged as a sin, (and consequently forbidden by the third command,) so much is gained without argument; although he afterwards concludes, that "judicial oaths and affirmations are not forbidden, and is inclined to the opinion that the humble followers of Christ are the only fit subject to take such oaths or affirmations." I can see no possible necessity or reason for the Christian to take an oath, or vainly call in question the name of God. By virtue of his relation, as a child of God, he is under the most solemn obligations, and has the most important considerations for speaking the truth, under all circumstances, in the court of law and at his fire-side, in public and in private, and to speak and act in reverence to Him who judgeth for all the deeds done in the body. Where, then, is the necessity of his taking the name of God before the juror's bench, by an oath to tell the truth, more than when he calls around him his family, and imparts to them the necessary instructions to prepare them for the responsible duties of life? And if necessary in the court of justice to require thy brother to call in question the name of God before you can believe him, why not require of him the same thing in your church meetings, when transacting business pertaining to the kingdom of Christ upon earth?

That idea, that it is right because [illegible] is the *law of the land*, is a sentiment that would well become a southern nabob, or a doctor of cotton theology, but not well a truth-loving Seventh-day Baptist; for the laws of our land recognize no Sabbath but Sunday, and subject us to a fine for laboring on the first day of the week. That passage was not well chosen to prove that we are bound to obey the unholy enactments of men as the higher power. "Let every soul be subject unto the higher power, for there is no power but of God." That my friend may have more light respecting obedience to the powers that be, I will refer him to Dan. 6: 1, 10. Again, "Then Peter and the other Apostles answered and said, We ought to obey God rather than man." Acts 5: 29. And how am I under obligation to obey, though the laws of the land require me to break one of the commands of God? Who is truly the Higher Power? When Christ, in the sermon on the Mount, refers to the ancient sayings concerning adultery, and declares that whosoever lusteth hath already committed adultery in the heart; and again refers to the saying of old, 'an eye for an eye, and a tooth for a tooth,' and commands to resist not evil, all believe him to mean as he says. But when he refers to the precepts of the former dispensation, and positively forbids all swearing, few are ready to believe that he means all that he says, although it is as plain as any precept of Christ left on record.

With the text chosen by L. Jones to justify judicial swearing, I now propose to show, that all such swearing is forbidden by direct precept of Christ. In Heb. 9: 3 and 7: 21, the verb used in the Greek is a variation of *omnumi*, which is defined to swear, to take a solemn oath. Now these passages were introduced to show that solemn oaths were formerly taken, which is doubtless the case. But this cannot refer to false oaths, for Christ, when speaking of the sayings of olden times (Mat. 5: 33) respecting perjury, uses a verb having a very different sense, *epiorkea*, defined, to add oath to oath, to swear falsely. Christ says, "Swear not at all," (Mat. 5: 34,) which is also confirmed by James, (5: 12,) "Above all things, my brethren, swear not." Here again we find the verb *omnumi*, the same as in Heb. 4: 3 and 7: 21. Now, if the texts in Hebrews prove any thing for the use of solemn and judicial oaths, those of Matthew and James prove that that class of oaths are forbidden to the disciple of Christ by direct and universal precept; consequently those vague suppositions concerning what Christ and James meant must fall to the ground. The use of oaths is not only forbidden by Christ, but it is plainly intimated that yea, yea, and nay, nay, are sufficient for all Christian communication.

In conclusion, I would say, I fail to see the force of that assertion, that business transactions, national and individual, could not be done, or perjured persons brought to justice, without swearing by oaths. S. B.

REV. E. L. ABBOTT.

This distinguished Baptist missionary has gone to his reward. From an obituary notice in the *New York Baptist Register*, we copy the following sketch of his life:—

He did not complete a full course of study. The voice of God and wailings of Pagan woe fell upon his ear, and he could not stay. "Here am I, send me," was the response given to the voice of Jehovah through the Missionary Board at Boston. Well do we remember his touching and powerful farewell address to the students and professors [of Madison University.] To those who had chosen the West as their field of labor, he said, "You, brethren, go to meet the beast with seven heads and ten horns, but I go to contend with Pagan power in the East." And with heavenly animation did he sing, "Yes, my native land, I love thee," &c. Subsequently we mingled in his ordination exercises at New Woodstock. Three venerable men now gone, we believe, were there: John Peck, Alfred Bennett, and Nathaniel Kendrick. Cheerful and happy was the face of our Bro. Abbott on that occasion. Yes, though about to leave a much loved and loving pastor and church, but more than all an aged mother, without the prospect of meeting them again on earth, his countenance beamed with joy. Others wept, but he did not.

Under the benignant smiles of an ever-watchful Providence, he was permitted to leave his "native land," and reach the shores of Paganism. There he labored. There in the wild jungles of the East, and surrounded with the towering and frowning forms and monuments of idolatry, did he witness the displays of almighty power, to save the lost and degraded. But we will not enlarge. In another world it will be seen how much he did for Christ and the heathen.

As the result of much toil and care, his health failed, and he returned home for its restoration. He was accompanied by his two little boys, whose mother had died in a heathen land. And how trying the scenes associated with the death of that wife and mother. We had the facts from his own lips. "She died," said he, "away from fellow missionaries. All who stood by her death-couch, except myself, were natives. After her death, I laid her out with my own hands, nailed some rough boards together for a coffin, and employed some natives to carry her to the grave."

After remaining in this country for a short time, he went again to his chosen field of labor. We saw him on the eve of departure. It was only a few hours after he had looked for the last time as he supposed upon the faces of his motherless boys. The gush of feeling had not yet wholly subsided. There was evidently a pressure at his heart. He was about to enter the moral wilderness alone—to labor around the grave of his wife, and leave the objects of paternal affection to be cared for on the opposite side of the globe. There was enough in this to stir even his manly heart. But he went forth to his work, and faithfully prosecuted it, until his already shattered constitution entirely gave way. In harmony with medical advice, he again visited America—returned to die. His work on earth is done, and he is now we trust "where the wicked cease from troubling, and where the weary are at rest."

LARGE BEQUEST.

The Philadelphia *Ledger* has a letter from Shemokin, Pa., which shows that there is in the world one man sensible enough to be his own executor of that portion of his estate which he designs for benevolent objects. It seems that the Hon. Wm. E. Helfenstein, being in possession of a large body of valuable coal lands in the Shamokin region, and having a heart always open to acts calculated to ameliorate the condition of those in want, determined to dedicate *forever* a portion of his estate for the benefit of the destitute poor of New York, Philadelphia, Baltimore, Lancaster, Carlisle, &c., &c.;—for the endowment of a Free College at Shamokin, and for the benefit of African Colonization.

The land to be devoted to these praiseworthy objects is in two tracts, and embraces about 600 acres of the best anthracite in the State; the one tract, for the destitute poor, is said to be capable of producing 300,000 tuns per annum when properly developed, and the other tract, for the endowment of the College and African Colonization, will yield, it is estimated by competent judges, 150,000 tuns. At a low rental this quantity will bring in a revenue of upward of $100,000 yearly—which is more than 6 per cent. on a million and a half of dollars. One of these tracts has already been leased, and will, the coming year, be put in operation.

The day set apart for the consummation of the design of Judge Helfenstein was Friday, the 22d of December. A number of persons were present from Philadelphia, Lancaster, Harrisburg, Pottsville, Danville, Sanbury, Northumberland, Traverton, and other places, to witness and participate, along with the people of Shamokin, in the interesting ceremonies. Governor Wm. Bigler was one of the guests in attendance.

At 10 o'clock A. M., a procession was formed which proceeded to the land intended for the poor. It is located immediately on the south-west side of Shamokin, and for easy development and facilities of transportation to the main road, is not surpassed by any tract in the region. And having passed over a portion of it, sufficiently to give an idea of its immense value as a coal estate, the ground selected for the College was visited for the purpose of laying the corner-stone of that Institution. The site for the College covers an arrea of 30 acres, on the highest point in the vicinity of Shamokin, affording views of the surrounding country of surpassing beauty and loveliness. At this point the Hon. C. W. Hegins, of Pottsville, introduced Governor Bigler as the person selected to perform the ceremony of laying the corner-stone. The Governor delivered a brief but eloquent and impressive address. He deposited in the stone, the Bible, the Prayer-Book, the several newspaper publications of the Episcopal Church, and the *American* and the *Gazette*, of Sunbury. A prayer was then offered by the Rev. Mr. Washburn, of Pottsville; after which the procession returned to the new hotel.

THE SABBATH IN ILLINOIS.

The editor of the *Sabbath Recorder* will much oblige by giving the following two or three insertions in his paper :—

To the Legislature of the State of Illinois, in the Senate and House of Representatives assembled :—

Your petitioners, inhabitants of ——— and vicinity, respectfully pray that the School Laws of this State may be so amended that all meetings for the election of officers and voting of taxes be held on some other day of the week than the Seventh, and one not observed as a Sabbath by any of the citizens of this State. And your petitioners will ever show due respect.

It is reported, that the School Laws of the State of Illinois will be modified during the approaching session of the Legislature. It is therefore respectfully proposed, that all Sabbath-keepers residing in this State copy the above petition, obtain signatures, and forward the same to their own county representatives, or some other member of the Legislature, at as early a day in the session as practicable. SAMUEL DAVISON, Farmington, Ill.
JOHN R. BUTTS, Southampton, Ill.

RUM-SELLING ON SUNDAY.—The New York Board of Councilmen have recommended for adoption an ordinance designed to secure the enforcing of the excise laws. It makes selling liquor without a license, or selling it on Sunday with a license, a misdemeanor, punishable with a fine of ten dollars, and imprisonment unless that sum is paid. Referring to the ordinance, the *Tribune* says :—

"It is pretty nearly a re-enactment of the State law, which never was and never will be enforced in this city—at least not until there is a great improvement in the character and habits of many of those who solemnly swear, on their induction to office, faithfully to execute all the State and Municipal statutes, and then, for three hundred and sixty-five days in the year, permit ten thousand violations to be done in their very sight, without moving a finger to fulfill their brave oaths."

CHURCH BROTHERHOOD.—The Bishop of Western New York, in his recent address to the Convention of his diocese, thus alludes to this Brotherhood :—

"The establishment of Brotherhoods and Sisterhoods as organizations in the Church, I cannot but regard as alike a needless, cumbersome, and hazardous instrumentality of usefulness—*needless*, as its objects of benevolence can be met by existing parochial agencies faithfully applied; *cumbersome*, as demanding, in time, means and efforts, more than it is likely to yield; and *hazardous*, as forming a church within a church, and what may readily become a sectional, exclusive party organization, proving itself inimical to real unity in the great brotherhood of Christ—that one Holy Catholic and Apostolic Church with which all may well be content."

SUNDAY IN RHODE ISLAND IN 1647.—In the *Newport Mercury* we find an interesting series of historical articles relating to Rhode Island. Under date of 1647, the writer, speaking of the "common law" of that time, says: "The word Sunday or Sabbath is not mentioned—no day is set apart for recreation or religious observance. Faithful to their professions of religious liberty, the legislators of Rhode Island left each individual free to observe what days he pleased, or to omit the observance of any. The subject of religion was not in their opinion within the province of legislation; each individual, and each religious association, were protected in their belief, but not restrained by the Government or laws established."

THE METHODIST CHURCH.—Another breach is expected in the Methodist church. Rev. Dr. Bond, editor of the N. Y. *Christian Advocate*, in noticing the opposition to the appropriations of missionary money to the preachers laboring in the slave-holding conferences, says:—"We have seen strange things in the lapse of three-score years and ten, but this caps the climax of the marvelous; and though we are no prophet, nor the son of a prophet, we venture to predict, that mischief is now brewing in our church—agitations, convulsions, and disruptions, such as we have never witnessed before."

RUSSIAN SOLDIERS.—A London letter, in the New York *Commercial* of 13th in reviewing the operations at the battle of Inkermann, says :—

"The personal conduct of the Russians throughout the contest was such as to create horror and disappointment, and to undeceive all who had hoped that their barbarism had been in some degree mitigated by the period which has elapsed since the career of Suwarroff. They pierced the fallen and wounded, refused quarter, and even tore off the bandages of those who, after temporary aid, had been left for the moment on the field; and these fiend-like habits seem not merely to have been the result of drink upon the common men, but to have been directly encouraged by the officers."

REV. E. L. ABBOTT.—The funeral obsequies of Rev. Elisha L. Abbott were attended at New Woodstock, N. Y., Dec. 20th, by a large and solemn congregation, gathered from that and adjoining towns. His two sons, his only surviving brother and sister, a sister of his deceased wife, with several more distant relatives, were present. Fourteen ministers of the gospel were there, eight of whom took part in the services.

"THE CAROL."—In our notice last week of this new collection of music and hymns for the use of Sabbath Schools, the printers made us say it consists of 28 octavo pages. It consists of one hundred and twenty-eight octavo pages, one hundred and fifty-six hymns, eighty-eight tunes, and six chants. In our next we shall probably print a list of tunes, &c.

Abstract of Proceedings in Congress.

THIRD-DAY, DEC. 26.

In the SENATE, memorials asking relief to be sent to Dr. Kane, were presented. Notice was given of a bill for the relief of soldiers of the war of 1812. The Annual Report of the Coast Survey was ordered to be printed. The bill for a Light-House on Cape Race came from the House, and was referred.

In the HOUSE, the Senate resolution, reappointing Rufus Choate and Gideon Hawley Regents of the Smithsonian Institution, was passed. Mr. Whitfield introduced a bill to aid Kansas in the construction of a railroad in the said Territory. The Judiciary Committee was instructed to inquire into the expediency of preventing by law the importation of foreign paupers into the United States, and report a bill at the earliest possible date. Other resolutions to inquire into the expediency of a Navy Yard at New Orleans; declaring void the Minnesota charter for a Pacific Railroad; and to provide for additional pensions, were passed. A bill was introduced to cede to New York that portion of Massachusetts known as Boston Corners; the bill passed without opposition. The bill granting lands to the States for railroads and education, was postponed for three weeks. Another bill to amend the Land Graduation act, was brought in, and postponed for a week.

FOURTH-DAY, DEC. 28.

In the SENATE, petitions for Harbor Improvements in New Jersey were presented; the bill from the House ceding "Boston Corners" to New York passed. Nothing else of importance was done. Adjourned to Sixth-day, when they will only meet to adjourn to Third-day.

In the HOUSE, the bill authorizing the construction of a subterranean telegraph from the Mississippi to the Pacific, was referred to the Committee of the Whole. The Army and Post-Office Appropriation bills were discussed in Committee, and reported to the House. An amendment to try camels and dromedaries as means of transportation, was ruled out of order. An amendment to carry mails from Independence to San Francisco in coaches, was lost. Both bills were then passed. A bill to provide for Harbor Improvements having been called up, a debate ensued, in which it was stated that no less than one hundred and forty bills for Internal Improvements are stayed by the President's vetoes. The particular bill under notice was referred to the Commerce Committee. Bills were introduced to provide for river improvements, post roads, public buildings, and a geological survey in Kansas. Adjourned to Sabbath-day.

European News.

The U. S. M. steamer Atlantic, with European news to Dec. 16th, one week later, arrived at New York on Sunday afternoon last.

There is no news of the slightest interest from the Crimea. Affairs within and without Sevastopol remain precisely as they were. Occasional shots are exchanged when a mark presents, but the firing has ceased to be continuous on either side. All field and siege operations are suspended by the heavy rains, which have rendered the roads impassable, and filled the trenches of the besiegers with water. The besieged avail themselves of the respite to repair works. Cholera and scarcity prevail within the city.

It is said that if the negotiations now pending do not produce peace, Russia will call out 16 men per 1,000, equal to a million of men, to take the field as early as possible.

From debates in the British Parliament, it appears that the treaty with Austria is conditional, and that it is so framed that Austria may, at the last moment, retire from the alliance, without breach of faith. England is going to enlist German and Swiss auxiliaries, and to transfer a portion of the militia to do garrison duty in the Mediterranean stations, and, perhaps, in the Provinces of North America. The general feeling of the British nation is patriotic, and voluntary contributions for relief of the army flow in with the most lavish liberality. Among the latest shipments is a cargo of plum-puddings for Christmas.

Important Trial and Heavy Damages.

An important railroad case has recently been tried at Norwich, Conn., which occupied more than a week. The plaintiff is Crocker, a sea-faring man, who was ejected from the cars between New London and Norwich. The defendant is the New London, Willimantic and Palmer Railroad Company. The facts are as follows:—In December, 1853, Crocker wanted to go from Norwich to New London. Upon the arrival of the freight-train, he went to the office to procure a ticket, and found the door closed, as is usual on the arrival of the freight-train. The fare is fifty cents when a ticket is bought—without a ticket the charge is fifty-five cents. Crocker went aboard the cars, and when called on by the conductor for his fare, stated that he had applied to the ticket office, but, finding it closed, he had entered the cars with the intention of going to New London, though he had only fifty cents with which to pay his passage. The conductor demanded the additional five cents, otherwise he would be compelled to put him out of the cars. The superintendent, who was on the train, was appealed to, and confirmed the decision of the conductor. Several persons, employed on the train, were now called upon, and assisted in thrusting Crocker out. His knee-pan was broken, but whether by the fall or by his efforts to get upon the train again, after it was in motion, does not clearly appear. He managed, by crawling, to reach a house, three-quarters of a mile distant.

The Judge, in his charge to the Jury, maintained that a Railroad Company was compelled to carry all persons that applied for passage and offered to pay the required fare—that it could make no exceptions, though a passenger may so conduct as to justify the company in putting him out of the cars. Crocker had offered to pay the price of a ticket, and no more; and he claimed that he used all diligence to obtain a ticket, but could not, inasmuch as the office was closed. The Jury were to inquire whether he had reasonable time to obtain a ticket. If he had not, there was a trespass from the beginning, for, in case there was not time, Crocker had a right to go to New London at the price tendered—namely, 50 cents. If he had time, then he was bound to pay the extra charge of five cents. The Judge further charged, that if the Company had any right to put Crocker out of the cars, it was for the Jury to inquire whether only so much force was used as was necessary to effect that object—whether he was kicked, and whether his knee-pan was broken when he was thrust from the cars, or when he attempted to get on again. If he had a right to remain in, he had a right to get on again; and in that case, it mattered not in what way the injury was inflicted, the Company would be responsible for damages. If the defendants acted, through their agents, wantonly, and were reckless of doing injury to the plaintiff, then the Jury would give damages, not only sufficient to compensate the plaintiff for his bodily injury, but sufficient, also, to protect the public from such acts of negligence and wantonness hereafter. The Jury, after several hours deliberation, brought in a verdict of $8,200 damages against the Railroad Company.

"OLD HUMPHREY" IS DEAD.—So says the English correspondent of the *Christian Observer*, who accompanies the announcement with the following account of the man :—

That prolific and most useful writer for the young, known by the cognomen of Old Humphrey, is no more. His real name was George Mogridge—he was a native of Ashted, near Birmingham—and was born in 1787. He was trained to handiwork, but very early his thoughts and aspirations soared above the ordinary engagements of trade. His first attempts at writing were in a local newspaper which met with encouragement. About 1814, he published a tract, "The Sabbath-breaker Reclaimed," which brought him into connection with the Religious Tract Society. Many tracts he wrote about this time marked by great originality, and a happy adaptation to the condition of the working classes. But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the reading public. The pieces to which this name was affixed appeared regularly in a fugitive form in the periodicals of the Tract Society, and were subsequently collected into volumes. Other volumes he also wrote under the names of "Grandfather Gregory," "Old Alan Gray," "The Old Sea Captain," "Old Anthony," "Ephraim Holding," and other aliases too numerous to particularize. When more suited to his purpose, he adopted the feminine gender; hence we have "Grandmamma Gilbert," and "Aunt Upton." His more directly useful class of books were, "Learning to Think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications in the Tract Society's catalogue of which he was the author exceeds 150. He supplied nine volumes to the "Peter Parley" series, independent of a vast variety of articles contributed to the monthly periodicals. Thus years passed away in active and useful literary engagements, until he became a *real* Old Humphrey; and, with advancing age, came weakness and affliction. But "I never think of death," said he, "but I think of heaven—they are so connected in my view." After an illness of ten months, in the 67th year of his age, it pleased God to remove him thither.

THE MORMONS.—A case has just occurred in London, that raises a question of considerable interest and importance—Are Mormons entitled to claim the privileges of Protestant Dissenters in that country? At the Middlesex Sessions, Andrew Hepburn, a respectable looking man, described as well educated, was indicted for a misdemeanor in having wilfully and maliciously disturbed a certain number of persons who had assembled for the purpose of religious worship in a place duly registered according to the statute. It appeared that the room was occupied by the Latter-day Saints, at Stepney, and that one of their preachers was delivering a lecture when the defendant entered, and clamorously interrupted him by calling for the text. For the defense it was argued that the Mormons were not Protestant Dissenters, and that the law could never be construed to protect in worship those who entertained their abominable doctrines. The magistrate gave the decision in favor of the Mormon congregation; but the press in general are much disposed to demur to the propriety of the decision.

"A GUILTY CONSCIENCE NEEDS NO ACCUSER."—Never was the truth of this passage of Scripture more apparent than in a case that occurred yesterday afternoon. Officer Jellison, of the North Police, Boston, was walking down Franklin street, not thinking of his vocation of thief-catching, when, at the corner of Federal street, he came up to Timothy Coffee, a noted young rogue, who no sooner saw the officer than he stopped, and cried out, "If you'll let me go this time, I'll take it back to the store where I got it." The officer put his hands upon him, and, upon inquiry, ascertained that the cape he was wearing was the article referred to. It appeared that he had stolen the cape (which was of the latest style, and worth $25,) from the store door of Richardson, Messenger & Co., corner of Court square, and, putting it upon his shoulders, had walked off with a grace that could not have been acquired in the House of Correction, where he has passed the larger portion of his life. When the officer came so suddenly upon him, he thought he had been pursued, and his consciousness of guilt caused his detection. He was taken to the station house, and before he again walks the streets, will verify the truth of that text of Holy Writ, "The way of the transgressor is hard." [Herald.

WAR SUGGESTIONS.—Among the suggestions now going the round of the British Press, and finding favor with public opinion, are the following: A band of "navvies" with spade and pickax, barrow and boring tools, to throw up intrenchments, and relieve the troops from that laborious duty, and to lay down a line of rails from Balaklava to the camp, for easy transportation and communication with the ships; Colt's revolvers for the rank and file as well as for the officers; and a general supply of cannon-spike and hammers, especially for the cavalry, so that when they carry the enemy's guns, if only for a moment, they can render them unserviceable for the day. The subject of winter clothing is much canvassed. Pea-jackets are declared to be no meet protection against the cutting blasts of the Crimea; sheep-skin coats with the skin outside, such as the Russian peasant wears, buckskin mittens, fur boots and caps, are recommended by those who have had experience of the severities of a Russian or Canadian winter. It is said that the proposed wooden huts above the ground will not answer without stoves, and that the warmer plan would be to live in holes under ground, with the roof slightly above ground, in the same way as the Russians did last winter in the Danubian Principalities. [Tribune.

DEATH FROM HYDROPHOBIA.—A young man named Warren Moore, youngest son of Mr. Daniel Moore, of Orange, died of hydrophobia on Tuesday, the 12th ult. Eight weeks before he had been bitten by a small dog belonging to a man who had often worked for his father, and had sometimes been there with its master. On this occasion the dog was there alone, and got into a quarrel with Mr. Moore's dog. Warren attempted to separate them, when the neighbor's dog bit him in one thumb. Little was thought of it, however, as no suspicions were then entertained that the dog was mad, nor did any symptoms develop themselves till the Saturday before his death, when, on returning from school, he complained of feeling unwell. Next morning his illness continued, but not so as to excite particular attention, as he was about the house. But, as his mother passed him, while he was combing his hair before a mirror, he said to her that that was the last time he should do that, for he was going to die. He also proceeded to give directions as to the disposal of various little matters of his to his several friends. As no serious symptom had yet shown itself, his parents were astonished at this, for they did not think of the bite he had received nearly eight weeks before. But he continued to grow worse, and, in the forenoon, became unable to swallow, and the movement of persons in the room gave him much distress. Medical aid was procured, but it was powerless. On Monday he had spasms, which continued at intervals, with increasing violence, till Tuesday morning, when he died. During his spasms his agony was awful, and his screams terrific. He was perfectly rational when not in the spasms, and requested that he might die on the lounge in the sitting-room, with his head in his mother's lap. A little before his death he motioned to his mother to sit by him; she did so, and he put his head into her lap and soon expired. He was a smart and promising lad, seventeen years of age. [Greenfield Repub.

A NOVEL SCENE.—The ex-postmaster of Boston sends from Germany an account of a dinner to a railway congress, at which a locomotive appeared upon the table, having attached to it a train loaded with dishes of the choicest and most solid food. The succulent train advanced slowly, in imitation of the passenger trains upon all German roads. After having made the tour of the table without stopping, in order to give a view of the good things with which it was freighted, the train again started, making a station in front of each guest, and permitting him to fill his plate according to his appetite and fancy. The trains followed each other in constant succession for two or three hours, departing every time well loaded with comestibles, and always returning empty to the depot.

SUMMARY.

The citizens of Williamsburg and the eastern portion of Brooklyn are about taking action for the purpose of petitioning the Legislature for the passage of an act authorizing the construction of a Ship Canal from the Wallabout Bay, east of the Navy Yard Hospital, through a portion of the Seventh Ward, Brooklyn, and the Third Ward, in Williamsburg, to Newtown Creek, at a point near Troutman's Hotel. It is proposed that the Canal be constructed fifty feet wide, and of sufficient depth to admit ordinary vessels, loaded, in order that such articles as coal, wood, building materials, provisions, &c., can be landed at any point upon the Canal, thereby materially lessening the cost of those articles to the consumer.

The Manchester (N. H.) *Mirror* states that Lucien Ayer, of Plaistow, who, three years ago, was convicted of a State Prison offense in Rockingham County, N. H., and cleared out, being free on bail, returned to Plaistow last Sunday, and on Monday was arrested and sent to Exeter Jail. He has lately been at the head of a wild-cat bank in Kansas, which has been spoken of in connection with the enterprise of that country, as an "institution flourishing under the enterprise of a distinguished son of New Hampshire!"

The New York *Post* says: "On glancing at the daily returns sent to the office of the Chief of Police from the various Wards of the city, we were struck with two facts. The criminal arrests are comparatively *few*, and for trivial, disorderly offenses—and the number of *destitute* persons provided with shelter and lodging during the past twenty-four hours is very great, comprising no fewer than 325 names. This speaks well for the forbearance from crime of the classes that are suffering most from the season and from commercial depression."

The Reform Diplomatic bill now before Congress proposes the following salaries for Foreign Ministers: Great Britain, $17,500; France and China, $15,000; Spain, Russia, Austria, and Prussia, each $12,000; Brazil and Mexico, each $10,000; Turkey, Peru, and Chili, each $9,000; Switzerland, Rome, Naples, Sardinia, Belgium, Holland, Portugal, Denmark, Sweden, the Argentine Republic, New Grenada, Bolivia, Ecuador, Venezuela, Guatemala and Nicaragua, each $7,500.

A coal vender, named Scott, entered the store of John H. Springer, on Main-st., in Providence, on the afternoon of the 25th ult., at about 5 1-2 o'clock, to purchase some clothing, and as Mr. Springer was packing up the goods selected, Scott knocked him down and cut his throat with a razor, inflicting a severe wound, so that his recovery is uncertain. The villain escaped, leaving his hat and pocket-book with his name marked on it, together with the razor.

Three young men, named Wm. Williams, Sidney Miller, and Edward Skillman, have been arrested in Cincinnati, as the robbers of the U. S. Express Company, in that city, a few months since. Another man, named Bazil Estep, arrested for the same offense, has been brought to Cincinnati by the Marshal of Davenport, Iowa. The amount taken from the Express Company, it is stated, amounted to $45,000.

The citizens of Sandusky, O., held a meeting on Saturday evening, 23d ult., and resolved to reimburse R. M. Sloane, Esq, for the amount of the judgment rendered against him, at the late term of the U. S. District Court, for an alledged violation of the Fugitive Law. A committee was appointed to receive subscriptions in aid of the object.

The State of New York is to be enlarged. A bill has passed the House of Representatives, to cede from Massachusetts to New York the 1,800 acres of prize-ring ground, known as Boston Corners. It will undoubtedly pass the Senate without opposition.

Near Amherstburg, Canada, a few days ago, a man was eloping with a young woman, when their sleigh was overturned. The girl's neck was broken, causing her instant death; the man suffered a fracture of the leg, and was taken to a hotel in Amherstburg, where his wife is now kindly attending him, in fulfillment of her marriage vow.

Thomas W. Dorr, or "Governor Dorr," of Rhode Island, whose famous "rebellion" is still fresh in the memory of the public, died Dec. 27th, at Providence. It is said that he had not enjoyed good health since his imprisonment.

Arrison, the man who has been on trial at Cincinnati for sending an infernal machine which killed a man, was convicted of the crime, and sentenced to be hung.

The creditors of James McHenry, it is said, may expect one shilling and sixpence on the pound sterling.

Manchester, the great Cincinnati Broker, has left assets, from which, it is supposed, his creditors will realize six cents on the dollar.

It is said that the steamer Pacific took out 67,000 letters; the largest letter-mail ever conveyed across the Atlantic.

New York Markets—January 1, 1855.

Ashes—Pots $6 50; Pearls 7 50.

Flour and Meal—Flour 9 00 a 9 37 for common to good State, 9 25 a 9 75 for Michigan and Ohio, 11 00 a 12 00 for extra Genesee. Rye Flour 6 62 a 7 75. Corn Meal 4 25 for Jersey. Buckwheat Flour 4 50 per 100 lbs.

Grain—Wheat 2 00 for white and Southern, 2 62 for Genesee. Rye 1 37 a 1 40. Oats 48 a 50c. for Jersey, 54 a 60c. for State and Western. Corn 99c. for Western mixed.

Provisions—Pork 14 00 a 15 00 for new Western prime, 12 75 for old mess. Beef 6 00 a 7 00 for country prime, 9 00 a 11 25 for country mess. Lard 10 a 20½c. Butter 13 a 19c. for Ohio, 19 a 24c. for State. Cheese 10 a 10¾c.

Lumber—16 00 a 16 50 for Eastern Spruce and Pine.

Tallow—12¾c. for prime city.

☞ We commence with the new year to give a weekly commentary on the commercial, financial, and general condition of the country, in a business point of view, embracing in its range the condition of things for the time being, notices of the past, and the prospects of the future, together with hints upon political and domestic economy. If we view in detail the evils of life, we find that a large part of them arise from errors and follies in financial, commercial, and pecuniary matters. The community is now suffering severely from hard times, as they are called. There is a great revulsion in trade, and stagnation in business—a great suspension of industrial operations, and multitudes of workers are thrown out of employment, whose only means of support for themselves and families was their daily earnings, and our community is daily saluted with the cry of suffering and misery from this cause. We read accounts of suicides from despair in consequence of this state of things—one account where a mother was informed of the death of her child from starvation, while she was giving testimony before a coroner's jury as to the suicide of her husband. Is there any remedy for these things? This inquiry shall be the subject of our weekly commentary. Is there not some essential error in our commercial and financial system? We think there is and we shall attempt to point it out, together with the natural and appropriate remedy. The great and radical error of our whole system of business, is the excess of debts. These bankruptcies, failures, revulsions in business, stagnations of productive industry, are the natural and inevitable results of this system. We have perhaps written enough for the introduction of the subject. In our next, we shall make some remarks as to the proper remedy, and the most effective manner of introducing it into general use.

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MARRIED,

In DeRuyter village, Dec. 24th, by Charles H. Maxson, Esq., Mr. BENJAMIN F. REYNOLDS, of Otselic, to Miss LUCETTA SHERMAN, of DeRuyter.

In Greenmanville, Ct, Dec. 25, by Eld. S. S Griswold, Mr. CHARLES W. WHITING to Miss HANNAH J. NICHOLS, both of Stonington, Ct.

In Brookfield, Madison Co., N. Y., Dec. 24th, by Eld. J. Clarke, Mr. WM. G. FITCH to Miss HARRIET PECK, both of the above place.

DIED,

In Hebron, Ill., Nov. 3d, of erysipelas, LEONARD SEAMAN, in the 58th year of his age. Bro. Seaman experienced religion in the 38th year of his age, while a resident of Richland, N. Y., and soon, from "searching the Scriptures," embraced the Bible Sabbath. On settling in Illinois, he attached himself to the Church at Walworth, Wis., where he remained a shining light until called to enjoy that rest that remains for the people of God. He leaves a wife, four children, and a large circle of friends, to mourn their loss. O. P. H.

In West Edmeston, Otsego Co., N. Y., on the 12th of December, WASHINGTON A., son of John L. and Sarah Clarke, in the 16th year of his age. This youth had been subject to fits from childhood until his death.

In Brookfield, Madison Co., N. Y., on the evening of Dec. 24th, of fever, Mrs. ELNORA BABCOCK, wife of Mr. Leonard Babcock, aged 37 years. Sister Babcock experienced religion in early life, and united with the Seventh-day Baptist Church in Lincklaen, N. Y. Subsequently locating in Leonardsville, she united with the 1st Seventh-day Baptist Church in Brookfield, where she remained a worthy member until death closed her pilgrimage. By this mysterious providence, the church is deprived of a devoted member, her husband of a good wife, two children of an affectionate mother, and a large circle of relatives and acquaintances of a much-esteemed friend. We believe that our loss, though irreparable, is her eternal gain. J. C.

In Wellsville, N. Y., on Friday, Dec. 15th, of consumption, Mrs. SARAH YORK, wife of Hiram York, Esq., and daughter of Nathaniel Johnston, aged 27 years.

At Potter's Hill, R. I., Sept. 23d, 1854, of consumption, EUNICE RODMAN, aged 44 years. She was a worthy member of the Pawcatuck Seventh-day Baptist Church.

LETTERS.

N V Hull, S S Griswold, S Tyler, Joseph Potter, J R Butts, E P Crandall, Joshua Clarke, Wm White, J C Harrison, O L Davis, Charles Spicer, C Adelbert Coon, Eli Forsythe, J R Champlin, C D Langworthy, Joshua B Maxson, Daniel Potter, Ephraim Maxson, L M Cottrell, C H Maxson, Noyes Spicer, L M Potter, S S Fahnestock, M Fifield.

RECEIPTS.

FOR THE SABBATH RECORDER:

J D Langworthy, Hopkinton, R I	$2 00	to vol. 11	No. 52
James W Brown "	2 00	11	52
Reuben Brown "	2 00	11	52
Joseph Spicer "	2 00	11	52
Geo H Spicer "	2 00	11	52
Samuel Allen "	2 00	11	52
Geo T Spicer, Providence, R I	2 00	11	52
J R Champlin, Westerly, R I	2 00	12	26
Sally Tyler, Oporto, Mich	2 00	11	52
Wm White, Merchand, Pa	62	11	29
Benj Burdick, South Brookfield	2 00	11	52
David R Potter, Almond	2 00	11	52
Bradford Champlin, Alfred	2 00	11	39
Joseph Edwards, Alfred Center	2 00	11	52
Ezra P Crandall "	2 00	11	52
Lucy Carpenter, N Lebanon Spa	2 00	11	52
Philander Carpenter "	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Maria L Potter, Potter Hill, R I	$9 24
C A Coon, West Edmeston	2 00
Maria Fifield, South Otselic	1 00
O B Wardner, Shanghae, China	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph Spicer, Hopkinton, R I	$1 00
Geo T Spicer, Providence, R I	1 00
Joshua B Maxson, New Lebanon Springs	1 00
Daniel Potter, Alfred	1 00

WILLIAM M. ROGERS, Treasurer.

The Crystal Palace has been placed in the hands of Mr. White, the President, as Receiver, by the Supreme Court. Its liabilities are not over $200,000, if so much, and its assets ought to bring at least that sum.

The Supreme Court of Rhode Island has decided the clause in the Liquor Law of that State, which authorizes the seizure and destruction of liquor, to be unconstitutional.

A boy, about 9 years old, was choked to death, on Sunday, at Bellevue, by a piece of hickory-nut shell, which flew into his throat while he was cracking the nut between his teeth.

Advices received at Boston from Messina state that the ravages of cholera in the latter city have been most dreadful, as many as 20,000 persons having died within a period of 20 days.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Woodworth's Youth's Cabinet.

A New Ballad for Yankee Doodle—by Brother Jonathan.

To every body, far and near,
In all this Yankee nation,
Who'll hear my song, I'd like to give
This piece of information:

Chorus.—The *Cabinet* is just the thing
For merry boys and girls, sir;
There's nothing like it in the land,
That's making such a noise, sir.

Woodworth's Youth's Cabinet (the name
Scarce fits my jingling measure)
Is the young people's magazine,
That yields unceasing pleasure.

Among its rivals, 't is the best;
It beats the whole to pieces;
'T is made by "Uncle Frank," for all
His nephews and his nieces.

It treats of strange and curious things,
In nature and in art, sir;
There's nothing wondrous in the world
That here plays not its part, sir.

It tells its readers, now and then,
Of famous men and women;
Of beasts and birds; of fishes, too,
And of the sea they swim in;

Of travels, voyages, and deeds
Of peril, and of glory;
It chats in prose and poetry,
In fable and in story.

It hunts for curiosities
In near and distant places,
And pictures, racy, rich and rare,
Its treasury embraces.

Its riddles, puzzles and charades,
Too numerous are to mention;
The time would fail me to rehearse
The things that claim attention.

Whoever reads its pages o'er,
(There's no mistake about it,)
Is sure to find, ere he's aware,
He cannot do without it.

'T is issued every month, you know;
And please these facts remember:
The volume now has just commenced,
'T is finished next December.

And by the way, 'twere well to note
Another circumstance, sir:
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So please the money now enclose
To *Woodworth, New York City,
One hundred eighteen Nassau street*—
And I will end my ditty.

☞ The publishers of such newspapers as receive this notice, are requested to give the foregoing ballad (not including this notice) two or three insertions—the first insertion in their literary department. To those who comply with this request, the undersigned will send one copy of *Woodworth's Youth's Cabinet* for two years, or two copies for one year, at the option of the publisher respectively. D. A. WOODWORTH.

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Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

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Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M. Leave Elizabethport at 8 and 9.45 A. M., 1.15 and 3.30 P. M. JOHN O. STERNS, Superintendent.

Miscellaneous.

Suggestions for Farmers.

From the address of Horace Greeley before the Agricultural Fair of Franklin County, Pa., we copy a few more paragraphs of general interest:—

I will say something of Fertilizers, first guarding against the misconception that I propose any new-fangled compost or preparation as a substitute for the ordinary barnyard manures. I do nothing of the sort. Let every farmer make as much of these as he can, and apply every bushel of it promptly and carefully. There is nothing better than barnyard manures, so far as they go; but they do not go far enough, nor can the farmer afford to bring them from a distance; their bulk renders their transportation too expensive. No farmer can afford to haul such manure ten miles by teams, if it were given to him. But let each man make all he can, carting in muck from the nearest bog or mill pond to double or treble the quantity. And where drawing muck to the yard and drawing it back to the field would be a heavy tax, let him draw it out each fall upon the nearest firm, dry land, apply a bushel of lime slaked with strong salt water to each load of muck; let it stand till spring, and then spread it (not too thinly) on his lands. It will more than repay its cost, to say nothing of the improvement thus effected in the healthfulness of the neighborhood by banishing fevers, and its comfort by expelling musketoes. Make all the manures you can. I don't believe a farmer was ever ruined by over-doing this business. But while they are excellent, I think still more are needed.

Liebig, if I mistake not, regards the application of needed minerals as the chief end of manuring, and first of these minerals he considers lime. Plaster of Paris, or Gypsum, is well known to be composed in good part of lime, but the sulphur which it also contains is an essential element of vegetation. It has the power of attracting and combining with Ammonia, so that the free use of Plaster about our barns and hog-yards prevents offensive odors by retaining and fixing the Ammonia which would otherwise fly off, and which lime would expel. Hence the sowing of pastures with Plaster is advisable, not merely because of the value of the elements which these will attract and retain from the atmosphere. Of two farmers living side by side, one of whom plasters his hill-pastures, and the other does not, he who plasters will enrich his own land at the expense of his neighbor's, which will grow poorer and poorer, through the loss of Ammonia which would otherwise be obtained by it, but which is forced away by the superior attraction of the plastered land. I think plastering will pay almost anywhere; but if your neighbor plasters, you must, or be impoverished.

I do not think so highly of Guano as many who have used it do, though I have realized good results from its use. It seems to me the Alcohol of vegetation, less potent in itself than in stimulating the plants to exhaust the soil of elements which it already possessed. I think Guano has been, or may be, so used as to leave the soil far poorer than it found it. Still, it works admirably on most lands, so far as immediate results are concerned; and I have now a very large growth of turnips, where, but for Guano, I should have had a very small one. But I think Guano too costly for general use, except in a cold, wet summer, when vegetation needs to be not only strengthened but quickened. In ordinary times, a farmer can make, for sixty dollars, a heap of compost which will be worth more to him than a ton of Guano.

You may have heard that our latest hobby about the cities is phosphate. Let me explain it. Phosphate is a combination of phosphate and lime. Bones are composed mainly of lime, but they also contain phosphorus, and cannot be well formed without it. Every ear of corn or pint of milk must likewise have its minute allotment of phosphorus. Now we around New York have been feeding cattle and selling milk and beef until we have eventually exhausted the soil of phosphorus. Every ox or cow sold off to the city has taken away some phosphorus, and the bones which contains it instead of being crushed and returned to the soil which produced them, have been sold off to England to enrich soils which have been producing wheat for hundreds of years, and now yield more than ever before, while our wheat-lands of fifty years ago have given out and would not yield three bushels to the acre. Thus our need of phosphate is great, and we are beginning to supply it. Here the exhaustion is probably far less; but you ought to take care that bones in some form should be returned to the soil to at least as great an extent as they are taken from it.

But I think the most profitable foreign substance to be applied to such soils as yours is potash. Of course, the most convenient form of applying it is that of wood-ashes, where such can be bought; but it is not possible to buy one bushel of ashes where twenty could be applied with profit. I need not advise any good farmer to save carefully and apply judiciously all the ashes he makes or can buy at any price per bushel below that of potatoes—good farmers understanding this already. Nor need I advise him to secure and spend upon his fields every deposit of even leached ashes; for these, though nearly exhausted of potash, contain other elements of decided value.

"But all you recommend costs money," says an old-school farmer; "how are we to pay for such extensive improvements?" I answer:

Cut your farm into halves, sell one of them, and use the proceeds to drain, subsoil, and fertilize the residue. Ten acres thoroughly tilled, yield more and more surely, than forty acres half-fertilized and badly-tilled. We all farm too much land—everybody admits it, yet almost every one persists in it. Farmers seem to imagine that they don't own more than six inches of the surface, and that they will dig into the property of some one else, if they go lower. I beg to assure them, that they can go down two feet without encroaching on the rights of others. But of what each man retains, he is apt to plow and to seed too much. I believe every acre worth plowing should be drained, but I believe very much is now cultivated which never should be plowed, except perhaps once in ten years, in order to seed it with grass afresh. Let the farmer who *will* hold on to his hundred acres or more, keep it nearly all in grass and wood; for timber, though a slow, is a very sure crop. Take up but a few acres at once, cultivate it thoroughly, and lay it down to grass frequently, keeping your crops in constant rotation—that is the true course—and, whenever you till at all, be sure to till thoroughly. I don't believe the farmer who grows less than twenty bushels of corn to the acre averages laborer's wages; I am sure no man habitually grows fifty bushels to the acre, who does not make a profit on his farming. Whatever is worth doing at all, is worth doing well.

But save money also by increasing the size of your fields, and diminishing the number of your fences. This country is covered with a superfluity of fences, and every year renders these nuisances more expensive, as timber grows scarcer. I think an ordinary farm should consist of three fields—two pastures, and all the rest in one lot, with no cattle allowed therein at any time unless in yoke or harness. We pay far too much for the privilege of pasturing our meadows in fall and spring, when all that is thus picked up is more than balanced by the damage done to the ground alone. The English plan of a herdle or movable fence of wire or cord (inclosing perhaps two acres) which four men can lift and remove from place to place, is well adapted to all level lands, and will be introduced here. We are not yet ready for stall-feeding, except very near the great cities, though that will come in time. In one way or another the oppressive fence tax must be taken off the farmer's shoulders. Why should I, who take care of my own stock, be required to pay an extra tax to secure my crops from the cattle of my neighbors? Let each man take care of his own.

From the Charleston Southern Patriot.

A Female Slave Proved to be an Indian, and Freed from Slavery.

Some fourteen years ago, a Mr. Darby, of Chester District, purchased a girl called Lucy, who was carried to that neighborhood by a man named Thompson, said to have been seen in Washington, D. C., as late as 1851, practicing law. The girl had the looks of an Indian, but was sold to him as a negro. She ran away repeatedly, telling her playmates she was an Indian. Some three or four years ago, she was lodged in jail in Columbia as a runaway, and advertised. Her owner came for her, and was required to show his bill of sale, which was not considered altogether satisfactory. Several citizens were impressed by the girl's appearance, and advised the jailer not to give her up, as she evidently was an Indian. He applied to Governor Means for advice, and the Governor directed him to stand a suit, and let the case be decided by an appeal to evidence. Governor Manning also, upon coming into office, expressed an interest in the trial as one involving important rights to the girl.

After long delays by the party claiming her, to procure evidence, the case was tried at the late term. Some three years since an old Cherokee chief visited Columbia, upon hearing that an Indian girl was in jail. He said that fourteen years ago, while his tribe was on the way from North Carolina to Arkansas, an Indian girl, about four years old, was stolen from his party; that great distress was caused to her parents; that she was the child of his sister's daughter, and that her name was Lut-se; that he came to Columbia with the hope of seeing Lut-se, and that, as soon as he laid eyes on her, his heart was rejoiced to see the face of his sister's daughter; that this girl is Lut-se, and she is as much like her mother as her mother's sister's children are like her mother's sister.

The chief's name is Inaluskie. The old man removed eight years ago from Arkansas, and now lives in North Carolina. He was a captain under Gen. Jackson at the battle of the Horse-shoe Bend, where he commanded 130 warriors, and fought with much distinction. Commissions were read from several chiefs of tribes now in North Carolina, stating that a girl named Lut-se was stolen from one of their party, about fourteen years ago. A commission was read of the examination of a Mrs. Carter, the wife of a man who purchased the girl from Thompson, and sold her to Darby.

In this she stated that, learning from her children that the girl said she was an Indian, she called her up and questioned her about it, when she said "No," she was not Indian, but her mother was negro. This was offered as evidence, and strange to say, admitted. But it had the opposite effect of what was intended; as it was clear that among her playmates the girl told the truth, and to her master or mistress she evidently had been taught to say otherwise. Evidence was brought forward that she had for fourteen years been in Chester is possession of Darby, working as a negro, and so considered, although called "Darby's Indian."

The most striking testimony adduced in the case was that by our distinguished, talented and scientific townsman, Dr. R. D. Gibbes. This is not only mine, but the opinion of others. He understands the anatomy of our races as well as I know my multiplication table. As proof of my declaration, he was put upon the stand and called upon to explain the ethnological distinction of races. He was asked to point out the characteristics of the Indian and negro, which he did very minutely and fully, and in a manner to bring conviction to the whole assembled crowd. He exhibited a cast of an Indian skull—an aboriginal—said to be from one in the Academy of Science in Philadelphia, from a mound in Ohio. He explained all its characteristics, and then called up the old chief and interpreter, and showed the identity with their heads. He then compared it and their heads with that of Lucy, and established them all as of the same type.

He then handled a negro skull and demonstrated clearly the peculiarities, and showed by comparison the marked difference between them. He explained the prominent differences in the anatomical structure of the different parts of the body, and gave an exceedingly interesting account of the distinction in the hair of the Caucasian Indian and negro races. He stated a very curious fact, as resulting from microscopical observation, that in mulatto cross the hair of one or the other parent was present, and sometimes hairs of both, but never a mongrel hair; that no amalgamated hair existed, that as often the mulatto had straight hair as kinky. He stated that the microscope revealed that the hair of the white race was, when transversely divided, oval, that of the Indian circular, and that of the negro eccentrically elliptical, with flattened edges; that of the negro was not hair, but wool, and capable of being felted; that the coloring matter of true hair was an internal tube, while in the negro it was in the epidermis or scales covering the shaft of the hair.

In corroboration of his statement that both white and negro hair were sometimes found in the same head, a singular case was mentioned in my hearing by Dr. W. He stated that he once attended a half-breed Indian and negro, who had straight Indian hair. He was ill, and had his head shaved and blistered. On his recovery, when his hair grew out, it was negro hair, crisped and wiry.

These are very curious facts, and of much importance in the distinction of races.

The counsel of the plaintiff proposed and insisted on Dr. Gibbes to give the facts as to the hair of grades of blood; but he said he had not examined by the microscope any but the half-breeds. It is to be hoped that full investigation will be made of this sucject, and the facts published.

On the whole, the evidence set forth by Dr. Gibbes was extremely interesting, and developed some facts I never heard before. There has been but one opinion expressed in relation to it.

The jury decided in favor of the girl's being Indian, and she left Columbia next day with the old chief, on her way to Arkansas, to her parents and friends. Gov. Means was so convinced that the girl was Indian that he was heard to say that, if the case was decided against her, he would buy her and set her free. This feeling seemed to pervade the community, and it is more than probable that had the case been decided against her, the citizens would have freed her.

The Poultry Trade.

The poultry trade seems to have been rather overdone this season. On the 16th of December, this year, poultry was selling in New York for considerably less than at the same date last year—turkeys being 8 a 10c. per lb., geese 7 a 9c., and common fowls 5 a 8c. The following directions to those engaged in preparing for market are furnished by the N. Y. *Tribune*:—

PREPARING POULTRY FOR MARKET.

The first grand preparation should be to make every bird fat, for it is only such that sell quick, at a fair price. The birds should be killed in cold, dry weather, by cutting off the heads, or, in case of turkeys, cutting the veins of the throat with a sharp pen-knife, while the bird is suspended by the heels. In cutting off heads, draw the skin of the neck back, so that it will afterward stretch forward and cover the bone, where it should be tied. Be careful not to break the skin in any other spot. Be sure the birds all bleed freely. Don't scald them. If fat, they can be picked clean while dry. Hang them up by the feet till completely cool or firm. Never feed your fowls just before killing them, thinking to sell a pint of corn by the pound at the price of the meat. You will find it just such a money-making business as the fellow did who stole the skim-milk cheese and hid it in a bag of wool, which the merchant afterward weighed, and charged cheese and all at a wool price. New York poultry-buyers are sharp fellows, and if you stuff with corn, they will cut down prices. You may think you can draw the wool over their eyes, but in the end you will pay for the cheese.

PACKING POULTRY FOR SHIPMENT.

Procure merchants' dry-goods boxes of the best kind—if air tight the better, and clean rye-straw—nothing else, if you have to go forty miles after the rye. Place a layer of straw two inches deep in the bottom, and then put in a tier of bodies of birds, each kind together, every one of them resting upon the breast. Never vary that mode. Now put straw around so that in no place the meat and boards touch, and over the bodies so that the next tier will not touch the lower one, and so on till the box is full. Cover the top with as much straw as you can press down, so as to nail on the lid, which must be fastened with hoops. If you are sure of cold weather you can ship your box by a slow line, for it will keep sweet just as long as it keeps cool. It is safest to send it by express. Mark the destination plain and full.

Be sure never to "draw" any kind of poultry, particularly turkeys and chickens, for the New York market. It makes ten to twenty-five per cent. difference in favor of the former. Other markets require that these birds should be already prepared for the spit.

GAME BIRDS.

These are sent entire. They may be packed in the same way or in barrels. They are frequently sent loose in baskets or crates. If the weather is cold, that will do. They never should be packed, The quantity sent to this market is enormous. The Milwaukee *Sentinel* says that eight hundred and sixty dozen quails have been sent from that town this season.

VENISON.

Deer, if sent entire to market, are simply disemboweled. Most usually the saddle only is sent. In that case, the fore-quarters are skinned, and the skin turned back and wrapped around the hind-quarters and tied. This keeps the meat clean. In selling, all is sold together—skin, meat and legs.

New Law Concerning Marriages in Connecticut.

This goes into effect January 1, 1855. It does away all publishments, which will be a great relief to modest persons intending marriage; and also with the lodging of a certificate of the marriage with the Town Clerk, and paying him for recording the same. Under this law, if a couple wish to be married, they, or one of them, must go to the Registrar, or, in case of his absence or inability, to the Clerk of the town, in which they wish to be married, and give him information in respect to the name, age, birth-place and residence of each of the parties. The Registrar, or Town Clerk, as the case may be, shall then, on payment of twenty-five cents, issue his certificate that the parties therein named have complied with the provisions of this act. Provided, that no such certificate shall be issued, if the persons applying therefor, or either of them, are under the control of parents or guardians, until the Registrar or Town Clerk is certified of the consent of the parents or guardians. The certificate issued by the Registrar or Town Clerk, shall be a license for any Judge, Justice of the Peace, ordained minister, or licensed clergyman, in said town, qualified under the laws of this State, to join persons in marriage, to unite in marriage the parties therein named.

The person who thus unites persons in marriage, must indorse upon said certificate the fact, time and place of said marriage, with his signature to the same, and return the certificate, so indorsed, to the Registrar of the town in which it was issued, during the first week of the calendar month next succeeding such marriage, on penalty of ten dollars. If any Judge, Justice of the Peace, Ordained Minister, or regularly licensed Clergyman, joins any person in marriage without having first received the certificate required above, the penalty is one hundred dollars. Neither this act nor any other on our statute book, says any thing about any fee for uniting persons in marriage.

Railroad Matters.

A Convention representing about thirty railroads, with over two hundred million dollars capital, was held at Cleveland, Ohio, on the 28th November. This was an adjourned meeting of others held in this city, Buffalo, &c., to arrange concert of action, and equalize tariffs of charges, and other things of general interest to all the companies. We find the following, among other things, determined upon:

Discontinuance of the employment of runners to solicit passengers, and to discountenance the employment of such by all roads and steamboat lines, and not to allow any commission, directly or indirectly, for procuring passengers.

No free pass will be given to any freighter, and no return pass to any owner or driver of cattle. Attendants of stock will be carried on the train with the animals, and on no other.

The Convention also resolved that no general pass ought to issue after January 1, by any Company, except to the President, Superintendent, principal Ticket, or Passage and Freight Agents, and Lost Baggage Masters, of roads with which connecting roads have an arrangement.

No pass of one road shall be used by the holder to obtain a pass, by courtesy, of another road. Such passes shall have such directions printed on them.

It was resolved, as the deliberate conviction of the Convention, that the whole system of free passes, except as above, ought speedily to be abolished.

Coupon Tickets are recommended, with one for each road, upon which shall be printed, *not over* eighty pounds of baggage allowed to one passenger, and no responsibility for over $100 value, except by agreement, and for extra pay. The road selling the tickets not to be responsible for losses on any other road.

Emigrant passenger fares are fixed at $11 from Boston or New York to Chicago, and $2 50 per cwt. of baggage over 80 lbs. each passenger. To Cincinnati, $10.

The roads that send the emigrants forward receive ten per cent. out of receipts for extra expenses, and five-elevenths of the total, after deducting the ten per cent.

For shorter or longer distances, the emigrant fare will be in the same proportion.

After January 1, no tickets for emigrant passengers will be received by any of the roads, except those regularly issued from the offices of the companies.

First class passenger fares, upon either of the four great routes to the West, have been established as follows:

NEW YORK TO			
Sandusky	$14 65	Bellefontaine	$16 50
Cleveland	13 00	Dayton, via Xenia	18 00
Detroit	15 00	Dayton, via Galian and Bellefontaine	18 00
Chicago	22 00		
Indianapolis	20 00	Dayton, via Sandusky	18 00
Cincinnati	18 50	Toledo	16 00
Columbus	16 40	Louisv'e, U S M Line	20 50
Shelby	14 75	Louisv'e, Ohio & Miss	21 00
Xenia	17 70	Louisv'e, Indianap'lis	21 00

Improvement of Permanent Meadows.

From the constantly increasing price of hay, farmers are beginning to give the subject of the improvement of grass land and permanent meadows their earnest attention, and we confidently look forward to the speedy introduction of under-draining, irrigating, and top-dressing permanent meadows to an extent altogether improbable but for our well-known go-ahead habits.

The practice of under-draining meadows will appear ridiculous to some who have never witnessed the great improvement in the quality and quantity of the hay produced by it. Under-draining lies at the very foundation of all improvement of meadows. Irrigation and top-dressing are comparatively useless on any meadow surcharged nine months of the year with stagnant water. There are hundreds of thousands of acres which now produce nothing but coarse, innutritious herbage, which by under-draining would become the most profitable land on the farm. And much of such land is so situated that it could be irrigated with very little trouble or expense. A dam on a natural stream, and cutting a few artificial ditches are in many situations all that are necessary to irrigate a large meadow. The English farmers are far behind those of several countries of Europe in irrigation, but they are very far in advance of American Agriculturists, while, from their moist climate, the advantages of irrigation would be supposed to be less than in our dry, but short seasons. There are but few farms in England on which there is not a permanent meadow, more or less artificially watered. And the immense quantity of fodder produced on these lands materially helps to keep up and increase the fertility of the upland portions of the farms. [Rural New Yorker.

Guano and Superphosphate for Corn.

The *American Agriculturist* publishes, from an anonymous correspondent, the results of an experiment with artificial fertilizers on corn. The soil was gravelly loam, sward, and plowed about the 20th of May. The quantity of land allotted to each experiment is not stated. This is to be regretted. The fertilizers and crop are *calculated* to the acre.

The unmanured plot yielded 28 bushels per acre; that dressed with 16 loads stable manure, 35 1-2 bushels; 500 lbs. superphosphate of lime, 46 bushels; 690 lbs. guano, 50 1-2 bushels; 300 lbs. of superphosphate of lime and 640 lbs. guano, 58 bushels; 320 lbs. of guano and 640 lbs. of dissolved bones, (bones decomposed by sulphuric acid,) 51 bushels; 1,040 lbs. guano and 400 lbs. of superphosphate, 74 3-4 bushels; 16 tons stable manure and 640 lbs. of superphosphate 49 1-2 bushels.

The effect of an application of a good superphospate of lime on Indian corn, is what we have long desired to see, as much for scientific as for practical reasons. The above experiments lead us to hope that superphosphate at a reasonable price would prove a profitable fertilizer for corn in the New England States, where it generally sells for at least one dollar per bushel. Thus the retail price of a first class superphosphate in England is $30 per ton. Five hundred lbs. of superphosphate in the above experiment give an increase of 18 bushels. We should get, therefore, an extra bushel of corn for 42 cents. We must not, however, allow ourselves to deduce too much from the result of a single experiment. The cost of the superphosphate here, however, is $50 per ton, and the 18 extra bushels cost $12 50, or 70 cents per bushel. The 690 lbs. of guano give an increase of 22 1-2 bushels. At $50 per ton, therefore, 77 cents worth of guano gives an extra bushel of corn. The experimenter thinks that this will pay. Of course it depends on the price of corn.

Assuming that the experiments are correct, it becomes an interesting inquiry as to what particular ingredients of the manures the increase of corn is due. The superphosphate of lime used contained say two per cent. of ammonia and 18 per cent. soluble phosphate of lime. The guano, if a good article, contained 16 per cent. of ammonia and 25 per cent. of phosphate of lime, a considerable portion of which would be soluble. Now, in the above experiment the superphosphate gives as much increase as the guano, or in other words, two per cent. of ammonia and a certain quantity of phosphate of lime. It follows, therefore, that the increase must be attributed principally to the phosphate of lime.

Oh, for accurate experiments to determine whether this is so or not. Why can not some friend of scientific agriculture apply sulphate of ammonia on one acre of corn, and *pure* superphosphate of lime on another, sulphate of lime on another, and a mixture of the three in definite proportions on others, and determine the matter?

Medical use of Salt.

In many cases of disordered stomach, a teaspoon full of salt is a certain cure. In the violent internal aching, termed cholic, add a teaspoon full of salt to a pint of cold water—drink it and go to bed—it is one of the speediest remedies known. The same will revive a person almost dead from receiving a very heavy fall, &c.

In an apoplectic fit, no time should be lost in pouring down salt and water, if sufficient sensibility remains to allow of swallowing; if not, the head must be sponged with cold water until the sense return, when salt will completely restore the patient from the lethargy.

In a fit, the feet should be placed in warm water, with mustard added, and the legs briskly rubbed, all bandages removed from the neck, and a cool apartment procured if possible. In many cases of severe bleeding at the lungs, and when other remedies failed, Dr. Rush found that two teaspoons full of salt completely staid the blood.

In case of a bite from a mad dog, wash the part with strong brine for an hour, then bind on some salt with a rag.

In toothache, warm salt and water held to the part and renewed two or three times, will relieve in most cases. If the gums be affected, wash the mouth with brine; if the teeth be covered with tartar, wash them twice a day with salt and water.

In swelled neck, wash the part with brine, and drink it twice a day until cured.

Salt will expel worms, if used in food at a moderate degree, and aids digestion; but salt meat is injurious if used much. [Scien. Am.

Grape Culture and Wine Manufacture in Ohio.

The Cincinnati *Gazette* contains a long and interesting article on the grape culture and wine manufacture in that vicinity. It appears that in 1846 there were 83 vineyards in the neighborhood of Cincinnati, containing 248 acres under cultivation, and 114 bearing, and although the crop the preceding year was but a partial one, 240,000 gallons was the yield. In 1852, 1200 acres were in cultivation, 750 bearing; the annual yield was supposed to be 500,000 gallons, and the value of sparkling wine alone $175,000. A bushel of grapes will make from 3 to 3 1-2 gallons of juice. Mr. Buchanan commenced planting his vineyard in 1843; in 1850, from three acres he realized, beside the cuttings, 1640 gallons wine. In 1853 he obtained from five acres 4326 gallons, or 847 gallons per acre. In particular spots there have been obtained 800 gallons from an acre, but 650 gallons is considered a large yield. The demand for Catawba wine is far ahead of the supply, and the quality is constantly being improved, both by the cultivators and those who prepare it for market.

EXTINGUISHING FIRES BY STEAM.—The Peoria *Press* has the following account of the method by which Messrs. Fridley & Lincoln, furniture makers of that place, extinguished a fire recently in their factory:—

"The main building of their establishment is three stories high. The engine used in running the machinery occupies a shed in the rear. The fire was caused by the burning of some lumber which had been placed on the boiler to dry for the use of the workmen engaged in making chairs and other furniture. When first discovered by Mr. Fridley the flames had burst through the roof of the engine-room, and were rapidly fastening upon the main building. Seeing the imminence of the danger, and believing the fire engines would not arrive in time, he concluded by way of experiment, to try the efficacy of a rather novel 'annihilator.' Finding there was a good 'head of steam,' after 'clearing the coast,' he opened the safety valve, and let it 'rip.' And 'rip' it did. Knocking a hole through the roof of the engine-room, and filling the building with vapor, the steam literally followed the rushing flames to the roof of the main edifice, and suddenly and completely subdued the fiery foe. When our active firemen arrived on the ground, they found the work had been effectually done."

The schoolmaster was at a celebration on the Fourth, and gave the following mathematical toast:—The fair daughters of America—may they add virtue to beauty, subtract envy from friendship, multiply amiable accomplishment by sweetness of temper, divide time by sociability and economy, and reduce scandal to its lowest denomination.

It is regarded by some as not a little remarkable that in Massachusetts, a State where the means of education so much abound, a majority of the people should after all turn out Know Nothings!

A runaway slave, heading for Massachusetts, was told he had better return to his master. He replied that he was going to the only master he acknowledged. When asked who that was, he replied, "Massa Chusetts!"

The net accumulation of gold in the United States since the opening of the California mines is estimated at one hundred and thirty-nine millions of dollars.

An obituary very eulogistic on a lady, says: "She was married twenty-four years, and in all that time never once banged the door."

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 3.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS, retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

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The Sabbath Recorder.

GEOLOGY AND THE BIBLE.

Copied by request from an article by David N. Lord, editor of the Theological and Literary Journal, entitled "Genesis, and the Geological Theory of the Age of the Earth." [Continued.

But that inference, [that the first chapter of Genesis is mistaken and without authority,] if adopted, cannot be restricted to that chapter. To pronounce the history there given a fiction, because of its representation that the heavens, the earth, and the sea and all that in them is, were created in six days, is to make it logically necessary to deny the inspiration of every other part of the book, and of the law that is associated with it; as that representation was ex pressly reaffirmed by the Most High himself at Sinai, incorporated in the law of the Sabbath, and presented as the reason of the consecration of that day to rest, and was renewed again to Moses, on delivering to him the tables on which it was written. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it." Exodus xx. 11. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, a perpetual covenant, a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Exodus xxxi. 16, 17. It is incredible that God should have thus with his own voice repeated that declaration, on his revealing himself in glory to the Israelitish people at Sinai, and institution of the law, and graven it with his own finger on the tables of stone, if it was not true, if it were such a sheer and enormous error as modern geology represents. It was impossible from his rectitude. There would then have been no conceivable motive for founding the institution of the Sabbath on such a reason. As he had a perfect right to establish it, independently of the consideration whether he created the world and its vegetable and animal races in six days, or any other period, why should he offer his having accomplished it in six days, and rested the seventh, as the reason of his consecrating the seventh as a day of rest, unless he had actually wrought it in those six days? It is infinitely impossible that he should have renewed and ratified that declaration in so solemn a manner, and made it an element of his legislation that was for ever to be kept before the eyes of mankind, if, as geology teaches, it is confuted by his natural works, that are equally open to their inspection; if the strata of the earth which they were soon to explore and read, contain a record which shows that the date of the creation was innumerable ages earlier. It would have been to overthrow his authority, instead of establishing it. If, then, as geology contends, the record on the tables of the law is convicted of falsehood by another record which he has graven in ineffaceable characters on the strata of the earth, it is impossible that that law ean have proceeded from him, and the whole system of legislation associated with it must, like the first chapter of Genesis, be rejected as a fiction. To suppose it can be otherwise, is to suppose that he has, in the most momentous act of his administration, proclaimed a falsehood which was soon to be detected by his creatures, and place them under an inevitable necessity of distrusting his truth, his uprightness, and his wisdom.

Nor does that conclusion terminate at this point. If that announcement from Sinai, and ratification of the history of the creation given in Genesis, is held to be a fiction, it must of necessity lead to the rejection of the whole Pentateuch as a fabrication. If, without any conceivable motive, and against every consideration that would govern a wise and holy being, a misrepresentation so stupendous, and so sure to be detected and exposed, is incorporated in the decalogue itself, both as it is represented to have been pronounced by the Almighty Lawgiver, and written by him on the tables of stone, what certainty can be felt that any of the other recitals or declarations are not equally false? If no trust is to be placed in the awful attestations which God is represented to have given to that part of the law, no other attestations which he is said to have given the other enactments and institutions can be entitled to reliance. Neither visible theophanies, audible voices, miracles, nor prophecies, which are declared to have attended the communication of commands, and to have shown that they were from him, can yield them any corroboration. Instead, it would be absolutely incredible that the whole was not in an equal measure a fabrication.

But the rejection of the Pentateuch as false in its claims to a divine origin and authority, would necessarily draw after it the rejection also of all the other books of the Old Testament; for they all recognize the truth of the Pentateuch, and proceed on its histories, enactments, and institutions, as verities. They exhibit the Israelitish nation as sustaining that relation to God which the Pentateuch represents; and the priesthood, the sacrifices, the covenants, the promises, and the whole system of laws as instituted by God, as that record relates. If they are not his work, it is impossible that the other should be. But their rejection draws after it also as necessarily the rejection of the New Testament; for the latter ratifies, in the fullest manner, all the great historical statements, enactments, and religious institutions of the former, and it is on them that the work of redemption which it reveals is founded. If the Mosaic history, of the creation and fall, the destruction of the ancient world, the adoption of the Israelites as a peculiar people, their deliverance from Egypt, the proclamation of the law at Sinai, institution of the priesthood, sacrifices and rites of worship, and the interpositions, commands, and revelations that are recorded by the prophets that followed, are not from God, it is impossible that the New Testament can be, which everywhere recognizes them as realities, and is dependent on them for its truth and propriety.

The whole Bible, as a revelation, thus stands or falls with the first chapter of Genesis This intimate connection with other parts of the word of God, is, in a great degeee, peculiar to that record of the creation. The histories, narratives, and even the enactments of many other chapters, might be supposed to be supposititious, without necessarily destroying the credibility of the inspiration of the remainder. But the subversion of this, from its incorporation in the law of Sinai, necessarily carries with it the subversion of all that follows.

These considerations sufficiently show, that the contradiction which the modern theory of geology presents to the record of the creation by Moses, naturally leads those who assent to it, to regard that record as erroneous, and prepares the way for a distrust and rejection of the whole Bible. The scepticism which it is known to excite and foster, is not gratuitous and causeless, but the logical result of such an impeachment of that part of the word of God, which is the foundation of all the rest. The question, therefore, between the Bible and that theory, is one of the utmost interest. It is the question whether Christianity is credible and true, or whether it is contradicted and convicted of falsehood by the material works of the Creator. If it cannot be vindicated from the impeachment offered by the geological theory, it cannot be vindicated at all; but scepticism is unavoidable, and nothing is left for those who would be consistent, but to adopt and propagate it. The subject is entitled, therefore, to the most serious consideration of all believers in revelation, and especially of the ministers of the gospel, whose office it is to teach and enforce the doctrines, laws, promises, and predictions of the Scriptures, as communications from God. They cannot, rationally, satisfy themselves with mere presumptions, vague hopes, or undefined impressions, that the Bible is God's word, although it may be contradicted by his works. They cannot consistently act as ministers, unless they can defend it from this imputation and show that it is entitled to be received as a divine revelation. They cannot fulfill their duty to those of their people who have been betrayed into scepticism, or are in danger of becoming its victims, unless able to point out the fallacies and errors of the system which impeaches it, and show that the works of God, instead of confuting or contravening it, are both in perfect harmony with it, and offer it the most clear and ample corroboration.

Under the conviction that the theory which thus conflicts with it, is wholly mistaken, and may be easily refuted, and that its refutation and abandonment are demanded both by the interests of religion and the credit of geology, we shall proceed to point out the fallacy on which it rests, indicate proofs both from the record of Moses and from the earth, hitherto overlooked by geologists, which demonstrate it to be erroneous; and finally suggest the view of the subject, which seems to us to be required alike by the word of God and the facts of the science.

To prepare the way for the discussion, it is important to correct several misapprehensions and prejudices that extensively prevail, and are obstacles to a candid consideration of the question.

In the first place, the language which geological lecturers and writers are accustomed to use, has produced the impression that geology is a demonstrative science, having laws peculiar to itself, that are verified by the facts discovered in the strata of the earth; and thence, that the conclusions which they deduce from the strata, and embody in their systems, are the legitimate results of those laws, and as incontrovertible as the truths that are derived from the axioms or principles of other sciences. No misapprehension could be greater. Geology has no laws that are peculiar to itself. It professedly treats of the nature of the substances that constitute those parts of the crust of the globe that are accessible to our observation, and of the causes or forces to which they owe their present combinations and positions; and those forces are expressly defined as either chemical or mechanical; or those of attraction, by which particles that have an affinity are united in crystals and other solid forms; and those of fire and water, by which they are fused or disintegrated, and transported from one place to another.

Thus, Dr. Buckland says:—

"The history of the earth forms a large and complex subject of inquiry, divisible at its outset into two distinct branches, the first comprehending the history of unorganized mineral matter, and of the various changes through which it has advanced from the creation of its component elements to its actual condition; the second embracing the past history of the animal and vegetable kingdoms, and the successive modifications which these two great departments of nature have undergone, *during the chemical and mechanical operations* that have affected the surface of our planet.

"In tracing the history of these natural phenomena, we enter at once into the consideration of *geological dynamics*, including *the nature and mode of operation of all kinds of physical agents*, that have at any time and in any manner affected the surface and interior of the earth. In the foremost rank of these agents we find *fire* and *water*—those two universal and mighty disorganizing forces which have most materially influenced the condition of the globe.

"The state of the ingredients of crystalline rocks has, in a great degree, been influenced by *chemical and electro-magnetic forces*, whilst that of stratified sedimentary deposits has resulted chiefly from *the mechanical action of moving water*, and has occasionally been modified by large admixtures of animal and vegetable remains."—*Bridgewater T.*, pp. 34—37.

"It is the province of geology to investigate the ancient natural history of the earth. To this purpose geologists must observe the effects of *terrestrial agencies*, both organic and inorganic, which are *now in progress*, in order to understand those which have been performed in earlier periods; they must inquire what changes *now take place* upon the land and in the sea; whether these be due to *mechanical, chemical, or vital agency*; and compare these effects with the monuments of *more ancient revolutions*, and thus endeavor to trace the physical conditions of the globe from the *earliest period* to *the present date*, so as to present a correct history of the successive steps by which it has been brought to its actual state, and made fit for the purposes which it now fulfils.

"In the modern system of nature we recognise two great agencies employed in producing changes on the face of the globe. WATER, which wastes away grain by grain the elevated portions of the land, and deposits its spoils in lower situations, thus ever tending to equalize the levels of the surface. FIRE, which raises matter in masses from the interior of the earth, and thus tends to increase the inequalities of its surface. Both of these agents are chemical; water dissolves, heat fuses; both act mechanically. The mechanical effects of water depend on the general force of gravitation, and ever tend downwards; but the mechanical force of heat is independent of gravitation, and ever struggles to overcome it."—*Phillips' Guide*, pp. 3, 25.

"Geology was defined to be the science which investigates the former changes that have taken place in the organic, as well as the inorganic kingdoms of nature. As vicissitudes in the inorganic world are most apparent, and as on them all the fluctuations in the animate creation must in a great measure depend, they may claim our first consideration. The great *agents* of change in the inorganic world may be divided into two principal classes, the aqueous and the igenous. To the aqueous belong rain, rivers, torrents, springs, currents, and tides; to the igenous, volcanoes and earthquakes. Both these classes are instruments of decay as well as of reproduction; but they may also be regarded as antagonistic forces. For the aqueous agents are incessantly laboring to reduce the inequalities of the earth's surface to a level; while the igenous are equally active in restoring the unevenness of the external crust, partly by heaping up new matter in certain localities, and partly by depressing one portion and forcing out another of the earth's envelope."—*Lyell's Principles*, p. 191.

[To be continned.

LIQUOR PROHIBITION.

From the Message of Governor Clarke to the Legislature of New York.

The subject of the revision of our Excise Laws will demand, and, I doubt not, will receive, your serious attention. To the practical operation of these laws, either through their inherent viciousness, or in consequence of their lax administration, is attributed no small proportion of the drunkenness which afflicts our land. Something of this is undoubtedly attributable to the non-enforcement of our laws, such as they are; but I will not withhold my conviction that the laws themselves are radically defective, and however faithfully administered, must be held justly responsible for the evils which they foster, and in many instances create.

If the consequences of intemperance were confined to its immediate victims, though even then the State would have an interest at stake, there might, perhaps, be less occasion for legislative action. But such is not the fact. Every interest of society which it is the province of Government to protect, is, immediately or remotely, involved in these consequences.

Intemperance deprives the State of the productive energy of thousands of her citizens, and so far diminishes its wealth, impedes its enterprise, and militates against the common good. It is a fruitful source of the pauperism which imposes heavy burdens upon industry and capital; and its intimate relation to crime, and consequently to the burdens which crime imposes upon us, is too obvious to escape your observation. If the purely moral aspects which it presents shall be deemed as not entering within the scope of your duties, its relation to taxation, and its producing causes is clearly within the province of legislation, and demands a degree of attention corresponding to the great issues which that relation involves.

The right to legislate in reference to the traffic in intoxicating liquors will not be denied. Our present Excise System is the fruit of such legislation. It has, in the process of time, undergone many modifications, but its restrictive element, throughout all these changes, has been retained, in subservience to the original purpose of the system, viz: the prohibition of the traffic so far as the public good may demand and the constitutional limitations of the law-making power will permit. All restrictive legislation contains the germ of prohibition—is, in fact, prohibition partially applied—so that what is termed prohibitory legislation, in regard to the liquor traffic, is only the extension of a principle indorsed as sound by successive Legislatures, and its impartial application to all. The object proposed by the founders of our State, when they incorporated the license system into its legislation, has not yet been attained; neither has the constitutional power of the Legislature in reference to it yet been exhausted. With the utmost desire to reach right conclusions in relation to this matter, and to guard against the assumption of powers not conferred by our fundamental law, I have found myself unable to come to any other result than this: that the legislative prohibition of the traffic in intoxicating drinks is not only demanded as a measure of protection to the health, the property, and the lives of our fellow citizens, but that it is also distinctly indicated by the nature and purpose of civil government, and clearly within the limits of its constitutional powers. These opinions, diffidently entertained at first, have been wrought into convictions by a careful study of the limitations and duties of the law-making power, by judicial decisions, nearly or remotely affecting the principle involved, which have been had in the several States that prohibit the traffic in question, and by the dicta of the Supreme Court of the United States, which cover the whole ground in controversy, and leave little room for either cavil or doubt.

That the good results hoped for from the legislation recommended are legitimate to it, several of the New England States, especially Maine and Connecticut, furnish the most gratifying evidence. The steady diminution of crime and pauperism in the States referred to, with a consequent and corresponding reduction of taxation; and the new impulse given to almost all industrial pursuits by the transformation of those who were once a burden upon the State into producers of wealth, constitute an argument in favor of the policy advocated, which, while it carries conviction to the statesman, will be no less appreciated by the multitude, unskilled though they may be in casuistry, but also undebased by appetite and unperverted by interest. If any thing is to be learned from the example of other States, or to be deduced from our own increased experience, it should be made available to our use; and our legislation, upon all subjects, should keep pace with our advancing intelligence, always expressing the highest truth we have received, and reaching forward to the greatest good attainable.

I know of no subject that is likely to elicit your attention, that involves graver and more momentous interests, than the one thus presented for your consideration. That it is hedged about by difficulties which demand the exercise of great prudence, and that it may not always be easy to reconcile conflicting interests with a nice adjustment of the scales of justice, I am not disposed to deny. But, guided by the purpose for which Government was ordained and keeping steadily in view the well-being of society, which always rests on a moral basis, these difficulties will disappear, or be overcome; and you will be able, I trust, so to perfect the details of a bill as, on the one hand, to secure the suppression of a demoralizing traffic, and, on the other, to protect personal rights, and give no just cause of complaint to those whose interests may be affected by the prohibitory legislation which the higher interests of community demand.

A NAME IN THE SAND.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
 My name, the year and day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
 And washed my lines away.

And so methought 't will shortly be
With every mark on earth for me!
A wave of dark oblivion's sea
 Will sweep across the place
Where I have trod the sandy shore
Of time, and be to me no more;
Of me, my name, the name I bore,
 To leave no track or trace.

And yet with Him who counts the sands,
 And holds the waters in his hands,
I know a lasting [illegible]
 Inscribed against my name,
Of all this mortal past has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
 For glory or for shame.

THE PRAYING SHOE-MAKER.

Not many years since, there was a poor man in the village where I lived, who with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood.

He was at length compelled to work by the week for a shoe-dealer in the city, four miles from the village, returning to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of his week's labor in provisions for the use of his family during the following week; but on one cold and stormy night, in the depth of winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoe-maker, too honest to incur a debt without knowing that he should be able to cancel it, bent his weary steps homeward, trusting that He who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and loving hearts to receive him; but he knew, too, that a disappointment awaited them which would make at least *one* heart ache.

When he entered his cottage, cold and wet with rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The tea-kettle was sending forth its cloud of steam, all ready for "the cup which cheers, but not inebriates," and a pitcher of milk which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make some effort to procure food for them before the Sabbath. He replied that he had kind friends in the neighborhood who, he knew, were both able and willing to aid him, and that he would go to them and ask relief.

"But first," he said, "let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good, as well as when we implore spiritual blessings." The sorrowing group knelt around the family altar, and while the father was fervently entreating for the mercies they so much needed, a gentle knocking was heard.

When the prayer was ended the door was opened, and there stood a woman in the pelting of the storm, who had never been at the door before, though she lived only a short distance from it. She had a napkin in her hand which contained a large loaf of bread; and half apologizing for offering it said, she had unintentionally made a larger "batch" of bread than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their gratitude to the woman, the devout shoe-maker and his wife gave thanks to God, with overflowing hearts. While the little flock were appeasing their hunger with the nice new bread and milk, the father repaired to the house where I was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say, that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.

[American Messenger.

PAPAL MUMMERY.

The following, from the Roman Catholic paper published in New York, shows that the papal mummeries of priest-ridden Italy are rapidly being introduced into this country:—

The Right Rev. Bishop Bayley, on Tuesday, St. Stephen's Day, blessed a fine chime of bells for the Church of the Most Holy Redeemer, in Third-st. The ceremony was performed immediately after the ten o'clock Mass, when that vast church was crowded from the steps of the altar to the very door. Capt. Smith, with his company of Independent Rifles, was in attendance as a guard of honor. A number of the members of the congregation, who had been most active in procuring these bells had their places immediately by the bells.

The bells are four in number, and are the chime sent from Germany to the World's Fair in this city. The largest of the four, which weighs about 1,500 pounds, was dedicated in honor of St. Michael; the second was in honor of St. Gabriel, the third in size was dedicated to St. Raphael, and the fourth to St. Alphonsus. They are of the best metal, and of the finest workmanship. Each bell has sacred inscriptions and images cast in the metal. The bells were conveniently hung, in obedience to the Pontifical, in the space in front of the Altar railing. The Bishop, in full pontificals, entered the church attended by the Priests and Acolytes, with incense, lights, &c. They chanted the Miserere, and the 53d, 56th, 66th, 69th, and 85th Psalms, with the De Profundis.

Then the Bishop blessed salt and water, saying afterwards the prayer, that when the bells should be bathed therewith, whensoever they should sound, the power of devils, the shades of phantasms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of the storms, might be driven back; and that, when the children of Christian people should hear them ringing, the increase of devotion might grow in them, that hastening within the bosom of their Mother Church they may sing to God, in the Church of the Saints, the new song, coming thither with the sound of the trumpet, the modulation of psaltry, the sweetness of the organ, the exultation of the drum, the gladness of the cymbal; so that, in the temple of His glory, by their pleadings and prayers they may invite the multitude of the army of Angels.

Then the salt being mixed with the water, with the special prayers of the Pontifical, the Bishop began to bathe the bells therewith. When this was done, the Bishop with the Priests chanted the Psalms "Lauda anima mea, Laudate Dominum quoniam bonus, Laudate Dominum de cœtis, Cantate Domino, and Laudate Dominum in Sanctis suis."

Then the Bishop, with the thumb of his right hand, made the sign of the cross on each bell with the holy oil *infirmorum*, and said the prayer invoking the same supernatural effects or terror to the devil and his servants, and of comfort and good inspirations to the people of God, wherever the sound of these bells should be heard. Then wiping off the oil with lint, he began the antiphon, "Vox Domini super aquas multas," and with the Priests chanted the xxviiith Psalm; meantime the Bishop made seven crosses on the outside of each bell with the same oil of the infirm, and four crosses with the chrism on the four sides of each, saying at each time: "May this bell, O Lord, be sanctified and consecrated, in the name of the Father, and of the Son, and of the Holy Ghost. In honor of St. Michael," for the first bell, and so in honor of each patron of the other bells, respectively, in their turn. Then followed another prayer of blessing for the communication of power against the spirits of the air, from the beautiful order of the Pontifical, when, taking thyme, frank incense and myrrh, he put it in censers, and placed these under each of the bells.

The verses, *Viderunt te aquæ Deus, &c.*, were sung from Ps. lxxvi., and the Bishop said the closing prayer, that: Like as the Holy Ghost came down in delight upon the harp of David; and as, while Samuel offered the sucking lamb a holocaust to the King of eternal dominion, the thunder of the heavens repulsed the hosts of the enemy, so, while the sound of these bells shall pass through the air, the Angelic hand may guard the congregation of the church, and perpetual protection keep the minds, the bodies, and the possessions of believers.

Finally, the Deacon sang the Gospel, from the 10th chapter of St. Luke, of Mary, who chose the one thing necessary—as if giving the constant mission to the bells of awakening the attention of all, while engrossed in the cares of the world, to remember that their chief good is in the Church.

THE YORUBAS.

The Yoruba country lies between the Bight of Benin and the Niger, interior from Sierra Leone. Its extent is about 30,000 square miles, and the population 500,000—some say more. The religion of the people is a simple form of polytheism and idolatry. They have an idea of a supreme being, the maker of all things, but imagines that he takes little interest in the things of this world. They offer to him no sacrifices, reserving these expressions of revere[illegible] the inferior deities, whom they rega[illegible]ntercessors in their behalf with the sup[illegible]e divinity. Every fifth day is set apart fo[illegible]the worship of these gods. On these occasions, they bring water for the idols from a neighboring fountain, the priests and priestesses with their immediate followers marching in long procession, with calabashes on their heads, and in the most profound silence. Part of the water is poured out as a libation, and the remainder is reserved for use.

The idols are made of wood, clay or metal, and several of them are generally placed in a particular room in the house, where they receive morning and evening adoration.

The Yorubas sometimes offer human sacrifices. In a time of drought, for example, a slave is adorned as if for a festival, and offered up as a sacrifice to the goddess of the waters; being plunged into the river to propitiate her anger, and to serve as food for herself and her attendants.

The colony at Sierra Leone has often become the abode of Yorubans, rescued from slave ships, and there restored to their native land and to freedom. When Abbeokuta, the capital of the Yoruba district, came to be a thriving and prosperous town, a few years since, the tidings of its prosperity reached Sierra Leone. Many of the exiles there were seized with a desire to return; and, between 1839 and 1842, no less than five hundred left the colony for that purpose. They desired also to carry to their countrymen a knowledge of the religious institutions which they had acquired among their English friends and benefactors.

The Church Missionary Society, embracing the opportunity, took measures to found a mission at Abbeokuta, headed by a Yoruban convert and Christian minister, who had been rescued years before from the hold of a slave ship, and who now returned, in ripened manhood, to proclaim to his countrymen the glad tidings of the grace of God. In six years and a half from the arrival of the missionaries, the church numbered 233 communicants, besides more than 300 applicants for baptism, and 350 adults scholars in the Sunday school. The Yorubans seem a people prepared of the Lord. The doctrine of the atonement is especially referred to by the missionaries, as having extraordinary power among them as the means of conversion. It fills the Yorubans with astonishment, as if it were too good and too wonderful to be believed; and when received, it fills them with love and enthusiasm for a faith which embraces so gracious and divine a revelation. [Macedonian.

PERSECUTION OF THE JEWS.

How literally has the word of God respecting the Jewish nation been fulfilled in the history of that unfortunate people for the last eighteen centuries! They have been scattered all over the face of the earth. By people of all religious creeds they have been regarded with abhorrence and loathing; and from the time when they lent their influence to the crucifixion of the Messiah, their entire history has been little else than a record of the wrongs and persecutions they have suffered. Wherever they have gone, they have been singled out as the victims of oppression. In England, until within less than two centuries, they were regarded as outcasts. All the nations on the continent of Europe abuse them without mercy. For a long time, too, they found no protection in the English law. If any of them accumulated property, some means were found by their enemies professing Christian truth, to strip them of it. They have been accused, and probably with some justice, of being hard with their creditors, and of extorting money by fraud from those whom they had within their power. But the treatment they received, in such a multitude of instances, from those of a different religious faith, was no doubt one of the principal causes of this extortion on their part. Jews who were reputed to be wealthy, were frequently thrown into the prisons of the Inquisition for the slightest offense; and it was usually a very easy matter to procure a sentence against them, when their property was confiscated, to gratify the malice and covetousness of their enemies.

In a great many instances, the Jewish prisoner was put to the torture by the Inquisition, to induce him to tell where he had hidden his gold. Sometimes the poor man, in the consciousness of innocence in respect to the charges against him, would refuse to reveal this secret. Then one mode of torture after another would be resorted to, until the prisoner, writhing under the anguish of the thumb-screw, or some other refined mode of torture, would tell, or profess to tell, where his treasure could be found.

They were formally banished from England in the year 1290; and it was not until about the year 1665, that the edict of banishment was rescinded. A much more liberal policy has been pursued toward them in England, since the time of Cromwell. It is not, however, until the ninth year of the reign of George I. that we can discover any evidences of their being acknowledged by the government as British subjects. An act was passed by parliament at that time, in these words: "Whenever any of his Majesty's subjects, professing the Jewish religion, shall present themselves to take oath, the words, 'on the faith of a Christian,' shall be omitted out of the oath; and the taking of it by such persons professing the Jewish religion, without the words aforesaid, shall be deemed a sufficient taking." Still they are not, even at the present time, admitted to all the rights of citizenship in England. It is only in the new world that they receive the same immunities with those professing the Christian faith.

ANECDOTE.—The following anecdote is told of a celebrated dissenting minister at Cambridge, the Rev. Mr. Robinson:—

Upon one occasion when he was preaching, he dropped the immediate subject of his discourse, and made this observation: "It is a rule with me never to use an expression which the humblest of my hearers cannot understand. I have just made use of the term *ocular demonstration*; I will explain it to you. I look in the table pew, and I see a young man in a blue coat and scarlet waistcoat *fast asleep*." On pronouncing the last two words, he raised his voice considerably, and, all eyes being attracted to the unfortunate sleeper, he added in a lower tone, "Of that I have *ocular demonstration*." He then resumed his discourse in his accustomed manner.

"Virtue maketh men on the earth famous, in their graves illustrious, in the heavens immortal."

The Sabbath Recorder.

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BILLS.—We are now sending bills to those who owe for the Sabbath Recorder. Although these bills are mostly for small amounts, yet in the aggregate they make a large sum, the want of which is seriously felt by the establishment. A prompt and general response to the call for what is due us, would be a most welcome relief.

"BEAR ONE ANOTHER'S BURDENS."

The earnestness with which Seventh-day Baptists inculcate self-denial for the truth's sake, carries the idea that they are themselves a very self-denying people. Perhaps they are; but there is one form of this virtue, which they seem to regard as exclusively the duty of ministers. Let us explain.

The minister, whose gifts would command a pastorate in almost any of the more wealthy denominations, where he would be well provided for as to the comforts of life, and at the same time enjoy extensive opportunities for usefulness, is nevertheless expected to have such a burning love for the truth—for that particular item of the truth which distinguishes us as a people—as to be quite willing to settle down with a small church, in some obscure spot, rarely or ever enjoy the opportunity of addressing large assemblies, and take up with a scanty, not to say niggardly, allowance of food and raiment all his days. His longings for access to the perishing multitudes, to preach to them the way of life, which he might have through the influence of churches worshiping on the first day of the week, must remain ungratified, because a great and important item of divine truth requires him to identify himself with a people with whom the multitudes have no sympathy. He must pinch himself in his wardrobe, and at his table; he must deny himself of those reasonable gratifications which people in comfortable circumstances can enjoy; his feeble wife must be tasked to the utmost, to save the expense of hired labor; in a thousand ways he must be perplexed to keep his wants within his income; and, at death, he must leave his family in poverty. And why must all this be done? Simply because God's truth should be loved and honored more than all other things beside.

Well, far be it from us to say that this is not right. We are as firm in the belief as any others, that not only must the comforts of this life be sacrificed for the truth's sake, but even life itself, if the providence of God so direct. But is it right that ministers should bear all this burden alone? Is it right that they should travel through poverty all their days, in consequence of having renounced the popular way, while their brethren are prospering and laying up a comfortable provision for their families? And is the minister to be denounced, and spoken of as a renegade and apostate, or as one who seeks for the loaves and fishes, because such things discourage him from the practice of what we esteem so important? Should not at least a portion of the blame be laid upon the brethren at large, whose unwillingness to sustain the ministry in such sacrifices, or to give it a reasonable share of their own comforts, goes far to create the deprecated evil.

We are not sure but ministers have been driven from our connection by this unequal state of things, who might otherwise have been retained, and done much good among us. We know of some, who have been on the point of uniting with us, but the prospect was too gloomy. That they should have the self-denial to *practice*, while the brethren would only *preach* it, did not seem to them to augur favorably. They could not think that their opportunities for usefulness would be at all improved by connecting themselves with such a people, and so they turned to find other fields. Nor were these ministers men of small merit. No, nor men of small piety either. They were men, who are now an honor to the stations they respectively fill; and were they with us, comfortably provided for and unembarrassed, would be a valuable acquisition to our denomination.

It is easy to say that these men were not actuated by a proper spirit of self-denial—that they were not men of the true Apostolic spirit—that they should have braved poverty in its worst forms, and counted all things loss for Christ. No doubt they should. But such remarks come with an ill grace from those who are never willing to lose any thing of their own, to compensate, in some degree, the sacrifices they are so ready to enjoin. Besides, when the low state of piety among us is considered; the limited extent to which we are committed to great and important enterprises; the worldly spirit of our churches; the great lack of family religion; and the looseness of many of our brethren with regard to the very Sabbath observance for which they contend so keenly in controversy; together with the lack of good discipline in our churches—it may be questioned, whether those who are called to renounce their connection with other persuasions for the sake of the Sabbath, do not lose about as much as they gain. And while such a state of things continues, how can we expect that God will grant us any important increase?

We trust we shall not be misunderstood. We love the truth which distinguishes us from others, and consider that all the sacrifices we ever made for it are nothing in comparison with that sacrifice which Christ has made for us all. But we have felt, and so have others, that Christianity embodies much precious truth besides the Sabbath. Whatever importance may belong to this institution, certain it is, that talking about it, and discussing its doctrinal and controversial bearings, will not suffice to fill all the cravings of an immortal soul. The hungry spirit needs some other food, and if intercourse with the people of our denomination only results in the conviction that food for the soul is not to be found among them, we need not be surprised if those who seek alliance with us should be still fewer than heretofore. T. B. B.

THE CHURCH:

Her Relations and Responsibilities.

The *Family*, the *State*, the *School*, and the *Church*, are the four great institutions of humanity. These are the great instruments, the great organizations, by which man develops, perfects himself, and prepares for immortality. Man is not made for them, but they for him. They are to be used by him in advancing his great and eternal interests.

In the Family, the being has his origin. Here his powers begin to develop, his wants begin to manifest themselves, and his culture as a physical, social, intellectual and religious being, commences. In the school, while the other powers are or should not be neglected, a special culture is given to the intellectual. The Church, while not opposing or hindering the others, has for its more especial object the development of the religious element of humanity. The largest freedom and the most perfect protection are given to these institutions, with their varied and important interests, by the State. The social principle is the life and centripetal power in the family—the intellectual, is the light and heat of the school—the religious, energizes the church—while the various principles centering in that of citizenship, give life and perpetuity to the State.

Which of these great institutions is the higher—the more spiritual and controlling? Which has great ideas and principles to infuse into the others? Which is the institution, the kingdom, for two worlds—that of time and eternity? The answer is plain—the *church*. What is man? whence cometh he? whither bound? what are his relations? what his obligations? what his destiny?—all questions of primal importance to man, and questions that underlie, impregnate, give significancy to the the church. They lie back of all other questions. In them, all intelligence, activity, and happiness center. All questions of science and art, politics and religion, of friendship and love, of sin and holiness, take their significancy and grandeur from these fundamental questions. For the solving of these questions, history, nature, revelation, come to our aid.

Man, on awakening to consciousness, finds himself a spiritual existence, linked with other and like spiritual existences—joined in a common humanity by a thousand kindred ties. But man looks not upon himself as self-existent, but looks instinctively upward to a First Cause as Creator, and as an ever-present, overruling Providence. This opens to him new and infinite relations. He is also taught to look confidently forward to immortality. Thus the grandeur and importance he beheld in his relations, become infinite in extent. Thus existing, thus related, thus destined, no wonder that around these points cluster, in them center, all realities, all interests. The church is the great embodiment and exponent of these realities and interests.

There is much of exquisite pleasure furnished by the connection of mind with matter—but none compared with that produced by the relations and communings of mind with mind. Spiritual communings and relationships, and love, far transcend in beauty, pleasure, and importance, all that can be given by the sensuous conditions of our being. The church is established to guard and culture spiritual and holy relationships, and love.

There is worth in the treasures of the world—but nothing to be compared with the worth of the spirit. There is beauty in all of the changing scenes of the material world. Beauty everywhere looketh out upon us—but spiritual beauty transcends all the beauty of landscape, of morning and evening, of changing seasons and starry heavens. This worth and beauty is to be preserved and increased by the church.

There is grandeur in mountain, and cataract, and ocean—but it is not comparable with the grandeur of the soul. There is sublimity in the unfoldings of astronomy—but it is insignificant compared to the revelations that have been made to us of one omnipotent, omniscient Creator—with other spiritual existences—connected to him and each other by infinitely enduring and varying relations. All of this grandeur and sublimity cluster around the church.

The church is for the embodiment of the religious element of humanity. Around it cluster all of the interests of man. All other institutions center here. Its principles permeate all relations and conditions of life. It connects two worlds. Its chief foundations are in heaven, its great high priest is there. Man, on being truly admitted within its sacred portals, becomes a candidate for immortality—is already a citizen of a kingdom not of this world, but of a spiritual, a heavenly kingdom. Its constitution and laws emanate from the court of heaven. They receive the sanction of the great and universal Law-giver. The Bible contains this constitution, contains these laws. Upon its principles does the church rest, as upon eternal foundations. Its truths are her truths—its spirit is her spirit. The Bible is placed in the bosom of the church, for its preservation, and for the promulgation of its principles. The church thus becomes the repository of all the great truths essential for man to know respecting Deity, respecting the origin, condition, and destiny of man, respecting Christ and the remedial system, respecting the offices and influences of the Spirit.

It is the mission of the church, with the Bible for her great charter, to develop and infuse the religion of Christ into the heart of the world. It is a spiritual organization, acting with spiritual power on all other institutions. The religious element is embodied in all literature, philosophy, history, and activities of humanity. It is the mission of the church to awaken, energize, develop, control this element. It must proclaim and urge its principles in all the departments of humanity. It must not become subservient to other institutions, but other institutions to it—not in form and ceremony, but in spirit and principle. The church must ever stand in the van of the world's progress, beckoning on humanity to a higher destiny. All benevolent societies, all reform societies, are but sparks thrown off from the church, as the ancient philosophers supposed the spirit of man to be an emanation from Deity, to be in time reabsorbed into Deity. They are so many detachments sent out by the church, where she could not as easily fight with all of her forces. It stands as the great central institution, giving point and significancy to the other institutions, cementing them together into one harmonious whole. Its principles must become their energizing and controlling spirit, or they fail of the great end and aim of their existence. All of the great and fundamental questions appertaining to the interests of society, to the state, or to the individual, are handed over to the church for her solution and application to the individual and to society and governments. The church must be prepared for such responsibilities. *

"SWEAR NOT."

Under this heading, an article of S. S. Griswold appeared in the *Recorder* of Nov. 2, 1854, in which he expresses himself "inclined to the opinion that judicial oaths and affirmations are forbidden the Christian," and closes by proposing the following two questions:

1. Does Christianity forbid its disciples the taking of an oath before the civil magistrate?

2. What is the difference between swearing, or oath taking, and what is termed affirmation?

In an article with the same title, over the signature of L. Jones, in the *Recorder* of Dec. 7, apparently alluding to these questions, an attempt is made to answer them. The same mist through which the writer sees three questions where there are but two, seems to obscure his vision with reference to the whole subject. He quotes numerous passages of Scripture to prove God has set the example of swearing, and authorized "his chosen people" to swear in his name. But all this is foreign to the question at issue. The simple fact that God does this or that does not amount to a license to his subjects to do the same.

That swearing by the name of the Lord was permitted under the former dispensation, is not denied. But there are a number of instances in which the regulations of that dispensation were modified under that of the gospel. In Christ's sermon on the Mount, Matt. v. 31, 32, he proclaims an important modification of the law of divorce. The same is true in the same chapter, verses 38–42, upon the subject of requiting injuries. Other instances might be cited, but these are sufficient to establish the principle. In this same chapter, between the two points mentioned, verses 33–37, this subject of swearing is expounded. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear (perjure) thyself, but shalt perform unto the Lord thine oaths. But *I say* unto you, Swear not at all; neither by heaven, for it is God's throne. .... But let your communication be yea, yea; nay, nay: for whatsoever is more than these, cometh of evil." What language could be used to give breadth to this prohibition? The Apostle James (v. 12) makes the prohibition equally explicit, unequivocal, and comprehensive. "*Above all things*, my brethren, swear not, neither by heaven, neither by the earth, *neither by any other oath*, but let your yea be yea, and your nay, nay, lest ye fall into condemnation." What feature of these expressions indicates a necessarily implied exception in favor of taking an oath before any tribunal, or under any process? And if, in the absence of an exception, any where in the New Testament *expressed*, an *implied* one can be wrung out of these passages, what prohibition or commandment will fail to furnish one for those who may desire it?

In the article alluded to, it is said, in answer to the second question, (called the third,) "The difference between these (oaths) and affirmation is nothing in substance, only in form." But if this remark be true, it proves too much; for it wipes out all distinction between an oath and a common declaration. But not so. An oath is an affirmation or declaration, with a solemn appeal to some object, expressed or implied, for its truth. Anciently, oaths were taken by various objects, both animate and inanimate. But in modern times, and enlightened countries, the Supreme Being is the only expressed object of an oath, under any judicial or other kindred process. Affirmation differs from this, in being a simple declaration. For this kind of communication, on all occasions where it is proper for us to speak at all, we have the unqualified permission of Christ in the alternative for swearing already quoted: "But let your communication be yea, yea, (affirmation;) nay, nay," (negation;) and that of the Apostle James, where he says, "But let your yea be yea, and your nay, nay.

It may be asked, Where is the essential difference in these two forms of communication, involving the matter of right and wrong? The answer is, that in the appeal made to some object, in taking an oath, we purpose to involve or pledge that object, in some sense for the truth of our statement—a responsibility which we have no right to assume. That this is true, is evident from the reasons given for the prohibition of swearing. Christ says, "But I say unto you, Swear not at all, neither by heaven, *for it is God's throne*; neither by the earth, *for it is his footstool*. .... Neither shalt thou swear by thy head, because thou canst not make *one hair* white or black." This seems equivalent to saying, "You pledge something that is not yours—over which you have no control." James says, "Lest ye fall into condemnation." What clearer ground of condemnation than the assumption of such unwarrantable responsibility? In making a simple affirmation, we pledge only our character—the only thing which may be said to be absolutely our own. T. E. B.

BRITISH CORRESPONDENCE.

GLASGOW, December 15th, 1854.

A recently issued Parliamentary document furnishes the educational statistics of Scotland. From the evidence supplied, it appears that we have in all 4,984 schools, including burgh or parochial and other schools that are endowed and those that are unendowed. The number of teachers in these schools is 7,041, and the number of scholars paying fees is 364,481, and of those receiving gratuitous education is 49,100. The salaries of teachers of the burgh or parochial schools amount to £78,382; other endowed schools £117,844; of unendowed schools £64,621; and of charity schools £10,793. Education is not godliness, but it is such an important handmaid as to inspire those who love the Lord and His cause with deep interest in what pertains to it.

The telegraph this morning announces from Trieste the arrival of the Overland Mail, with news from Canton of date Oct. 27th. The patriot cause was gaining ground, especially in the North. It is to be hoped that some details will be furnished, as little has been heard of their movements near Pekin for a considerable period, although the statement six weeks earlier was that the news in its general tenor was also favorable to the insurgents. At that date the Imperialists had put into circulation a circumstantial account of the retaking of Nankin in June preceding. The fallacy of this was sufficiently demonstrated by the presence there, early in July, of the Rattler and the Styx. Falsehood and cruelty so characterize the present rulers, that we may well desire the change promised by their being replaced by men who love the Word of God—and we hope that the circulation of that word may be taken as evidence that those at the head of the movement do so love it, however much we may have to regret their yet imperfect acquaintance with its truths.

"Rome was intoxicated with joy," on Sunday last, we are informed, by telegraph. The center of apostacy was thrown into ecstacy by the Pope's promulgating the immaculate conception of the Virgin Mary—not the conception of her Son and Lord, but her own conception—to be an article of the faith, and his denunciation that all who deny it are heretics. Thus it is that the system progresses, step by step, to its monstrous completion; and thus it is that all liberty to believe what God may reveal is withdrawn from Rome's votaries. What any man, even within her pale, might last week have avowed as his faith without fault, he will this week be branded as a heretic far maintaining, although God's word remains the same. If Rome had her former power, the heretics would even be exterminated, in order that universal observance of her dogmas might be maintained—and Protestants will still point to such forced observance as argument for what she retains of Rome's error, against what is plainly revealed in the divine word.

The Evangelical Alliance have advertised for their Sunday Prize Essay—MSS. to be sent in by October 1st, 1855. Not the slightest indication appears in the intimation of their requirement, that the Alliance is aware of any change having been made at any time in the day of God's appointment. As if they recognized the commandment of God calling for the sanctification of the seventh day in all its integrity, they intimate that the Essay is "to be written with special view to circulation among the higher classes of the community"—that it "will be expected to bring into view the theories which have prevailed in regard to the Sabbath—the *scriptural authority and obligation* of the Sabbath [Sunday, of course]—the history and advantages of the Sabbath—the present *actual* extent of Sabbath desecration in our own and other countries—the extent of such desecration as *compared* with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted." And "it is wished that the whole subject of the Sabbath may be clearly and fully dealt with," *so dealt with*, of course, as to conceal the fact that the Alliance itself is making void the law of God upon the subject by their own traditions.

Some time ago considerable hope seemed to be entertained by our Sunday observing friends, that Popish France was about to follow strictly their example. In Paris, an Association, with President, Vice-President, &c., was formed, and some were induced to close their shops, in compliance with the directions of the Association. A Mr. C. Cochrane went from England to help and encourage the movement; and he had interviews with Romish Bishops, and even with the Archbishop of Paris, as well as with the Government Minister of Marine. Mr. C. found the members of the Association pledged not to work "on Sundays *or fete* days;" and afterwards "a numerous committee of ladies was formed under the direction of the Jesuits." "Medals were struck off on the occasion; on one side was an altar, with *a Latin* quotation from the fourth commandment"—a fact which might supply a hint to some amongst ourselves who seem very desirous to have men suppose that the first day, rather than the seventh, is spoken of in that commandment. It would be easier managed if the quotation bearing on the subject were given only in a language which the people could not understand. Even the Jesuits, however, some times fail in their endeavors; and although fete days conjoined with Sundays answer well their system, they have overshot the mark. From the statements made of the design of Government to enforce Sunday observance, the *Moniteur* was directed to announce, "Never has the Government had this thought." More recently the Imperial views on the subject might have been inferred from the fact that the camp at Boulogne had military mass on Sunday morning, and the games of bowls, lots, and dancing in the evening. In the present fitting out of the armaments for the Crimea, no respect whatever is paid to Sunday in France; and even in English dock-yards work goes busily forward on Sundays in preparing to send forth the armaments of war. As covetousness leads the subjects to disregard God's authority in times of peace, so the ambition of rulers leads them to set at nought the authority of men, by which that of God has been overlaid. But the calamities which both occasion, in the righteous judgment of God, may lead some to seek back to the law and to the testimony for guidance from above. J. A. BEGG.

REVIVAL IN SOUTH KINGSTON, R. I.

SOUTH KINGSTON, R. I., Jan. 1, 1855.

To the Editors of the Sabbath Recorder:

It is always cheering to the followers of Christ to learn that *His* cause and kingdom are progressing in the salvation of souls. I therefore send you these lines for a place among the records of passing events on the pages of the *Sabbath Recorder*.

Some two years are passed away since H. H. Baker came to this place for the first time, to interest himself in the welfare and salvation of this people, by "holding forth the word of life." He then commenced a series of meetings in the district school-house, and soon the house was filled to overflowing, and precious souls began to inquire what they must do to be saved. After holding meetings for a number of days, and the house being too small, through the invitation of members of the Baptist Church, the meeting was moved to Perryville meeting-house. After continuing there a few days, Bro. Baker was taken ill, and by the Providence of God forbidden to continue his intended labor of love. It was with deep regret (on the part of many friends of the cause,) that he had to leave before the good-begun work was completed; and to encourage hope, he left a pledge behind, that if a house of worship could be erected, he would return, if it was the Lord's will, and perform the work he had intended at his first visit. This pledge stimulated the friends of the cause here to make an effort to build a house; and although the ability of this church is feeble, yet other friends have been numerous, who have contributed liberally for this object, which (thanks be to God and them) has been successful. And some eighteen days ago Bro. Baker came back to fulfill his *pledge*; and the result is a glorious one, if we may judge from the fruit that is already seen. After preaching some thirty sermons more, he was reminded that his labors must cease; although his spirit was willing, yet his flesh became weak, being afflicted with erysipelas, and he gave notice that on the last evening of the year he would preach his farewell discourse, and requested those who had been reclaimed from their wanderings in sin and rebellion against God, during his labors at this time, to be seated in the house by themselves, so that he might advise them, especially, in regard to their future walk. About fifty persons presented themselves. In view of the work, I can truly say, it is marvelous in our eyes, to see strong men, who three weeks ago were using their tongues in bold blasphemy, whose tongues are now heard in the congregation in prayer and praise to that God whose name they have profaned—to see men that have been demoralized by strong drink, filling their habitations with cruelty, now giving evidence of being clothed, in their right minds, and sitting at the feet of Jesus—to see the great fear that has seized ungodly men, so that none dare openly oppose—are things that have transpired in this community, so that the power of God is manifest beyond all contradiction. Although Bro. Baker leaves this morning, the meetings are not to be stopped, for I think it would take more than one man's absence to stop them. May the Lord continue His power to save, until all within the reach of mercy may embrace His salvation. Pray for us.

Yours in the Gospel, H. CLARKE.

A correspondent at Gilbertsville, Otsego Co., under date of Dec. 11th, says, that for several weeks past there have been gratifying indications of a work of grace in that place. It commenced in the Presbyterian Church, and "a goodly number of the precious youth have been made to hope in God's pardoning mercy, besides some heads of families. The work has extended to the Baptist Church.

THE LAST PAPAL WONDER.—The Roman Catholic paper of this city begins as follows a notice of the decision of the Council recently held at Rome:—

The glorious news has reached us, that on the 8th of December Pope Pius IX., of immortal renown, in the presence of the Cardinals and Princes of the Church, declared it an Article of Di[illegible]he MOTHER OF GOD, OUR [illegible]ADY, WAS CONCEIVED WITHO[illegible] ORIGINAL STAIN. The doctrine which is now promulgated as an article of faith, and which henceforth it will be heresy not to receive, has long since been believed by all pious Catholics. But this dogmatic definition of its truth and character is a favor beyond. It has given joy to the world, and is it too much if we expect from it the pacification of the nations, and a general prostration of heretical and persecuting forces? It is a year of sorrows that has preceded its announcement. Pestilence has stalked abroad over the earth. Cruel, bloody, and causeless war, has carried mourning into tens of thousands of Christian homes. Famine has been standing at the door, and a general distress, not altogether unaccountable as to its sources, has disarranged the business and the worldly wealth of the multitudes. The Church, too, and her members, have been persecuted. In the midst of these chastisements, we must say it, men have not returned in their hearts towards God. They have forgotten his hand, and have vainly sought remedies in natural ways. The very depths of human misery and anguish have plead before the Throne of God for a more powerful intercession; and the Holy Ghost, the Comforter, has taught by His Church truths that the world in earlier ages was not able to bear. A new banner is raised on the walls of our salvation. It is set up by a strong hand, and one that cannot fail. When the soldiers see a new standard advanced by the orders of their chief, they prepare assiduously to follow it. The reason of our great exultation at this new definition is, because the saints and the holy ones of past ages, who have defended this doctrine, who desired to live that they might see it defined, have predicted that this declaration would be followed by a time of great rest and advancement to the Holy Catholic Church. New graces were to be kindled in the hearts of the faithful, and new multitudes were to flock from the paths of error into the great highway of God's truth.

RELIGION IN THE UNIVERSITY OF VA.—A correspondent of the *Religious Herald* writes that there are about 500 students in this institution, of which one-fifth are professing Christians. Every Sunday afternoon there is a prayer-meeting, attended by from 80 to 100 the week for the same purpose.

students. There are smaller gatherings during

It was no part of the scheme devised for the government of the University, by its chief founder, its "Father," as he styled himself, that the religion of Jesus Christ, in any of its forms, should be invoked, or relied on. An experiment was made whether a literary institution amply endowed by the States, and emblazoned with the prestige of great names, could afford to dispense with the offices of religion. With all its advantages, it proved a failure—a signal and instructive failure. Years ago, the professors and students, under a consciousness of the necessity of religious influence in the institution, requested permission of the Board of Visitors to be allowed to employ a chaplain, to be supported by private contributions from themselves. Since that time a chaplain, selected in order from each of the four largest denominations in the State, has been regularly employed; and the effect has been equally gratifying on the prosperity of the University, and the interests of religion. "Man proposes, but God disposes."

WESTERN FEMALE SEMINARY.—Much has been doing successfully for the building up of institutions for the young men of the land, but this is the first Female College attempted beyond the Alleganies. Located near *Oxford*, O., it has a commanding position, in the midst of 30 acres of ground appropriated to its use, and a substantial brick building, 76 by 102 feet, and five stories high, is erected, and nearly completed; subscriptions have been already secured at the West for the building and the endowment of the Institution, amounting to $80,000; the plan is highly popular; but the present money panic interferes with the collection of the subscriptions; scores of pupils all over the West are preparing to enter it next September; it is to be emphatically a Seminary for the people, of all classes and conditions, all its facilities being offered to the young women of the West for $60 per annum.

CURATIVE HOSPITALS FOR INEBRIATES.—Efforts are being made in different States of the Union for the establishment of curative hospitals for inebriates. On this subject the eminent Dr. Benjamin Rush, good medical authority, says: "To the account of physical remedies, I shall add one more, viz., the establishment of a hospital in every city and town of the United States for the exclusive reception of hard drinkers. They are as much the objects of public humanity and charity as mad people."

NEWSPAPER CHANGES.—The New York Chronicle (Baptist) begins the new year with a new dress, in an enlarged form, and under the editorship of Messrs. Pharcellus Church and Jay S. Backus, in place of Messrs. Judd and Maclay. The New York Recorder is soon to be united with the New York Baptist Register, under the title of Recorder and Register.

YEARLY MEETING OF THE NEW JERSEY CHURCHES.—The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey commenced on Sixth-day, Dec. 22d, with the church at Marlboro. The introductory discourse was preached by Elder James Bailey of Plainfield, N. J., who labored in connection with Elders W. B. Gillett and D. Clawson during the meeting. The meeting was quite interesting and well attended. The churches were well represented. By request, the yearly meeting for 1855 is to be held with the church at New Market, N. J.

J. C. WEST, Secretary.

A KANSAS MEETING-HOUSE.—Mrs. Nichols' lately of Brattleboro, Vt., writes to a Milwaukie paper of the opening of the first place of worship at Lawrence, Kansas, by a Woman's Rights lecture delivered by herself.

"This 'meeting-house' is 64 by 20 feet' and constructed first of poles, or small round timbers, and is simply the sharp roof of a Yankee cottage, having a ridge pole through the center, and its sides resting on the ground, so that it stands upon the ground for all the world like the roof a building. The poles run up the length of the building, horizontally, and are some 16 inches apart, and supported by rafters where the poles [illegible]; over these, on the outside, is a thick thatching of prairie hay, tied by cotton twine to the poles. Of course the inside of the building presents to the eye only hay and poles, the hay escaping in single straws rather freely, and tickling the faces that get too near the sloping sides. Bundles of prairie hay were freely strewed upon the floor (ground,) and my audience ranged themselves *'a la Turk,'* till no aisles remained between the desk and entrance. There were a number of boxes and trunks belonging to some of the last party, who have to lodge there till they get up tents or log houses to live in—and on these the women were seated on one side near me. My desk was constructed of two tool chests, piled one on the other, and lighted by two glass lanthorns suspended at equal distances from cross poles, and threw their light in the faces of the auditors. It was a novel scene, and I enjoyed it as I have seldom done a lecture occasion."

ARTESIAN WELL.—Charleston is at last successful in her Artesian Well—an enterprise that has been prosecuted for six years, amid perplexities and obstacles of the most serious kind. The *Mercury*, of the 18th, says: "On Friday, the well discharged five gallons a minute. On Saturday it had increased to ten gallons, and yesterday the flow was equal to twenty gallons a minute, or nearly thirty thousand gallons in twenty-four hours. We examined the well on Saturday evening. The water was very turbid, and deposited about one-fourth of its bulk in a fine gray sand. Yesterday it had worked itself almost clear, but the water had a light cloud in it, and a faint smell of sulphuretted hydrogen. It is too early to determine whether the stream will permanently retain any disagreeable qualities; but of this we are happily assured, that it will afford a copious supply of water to the city, useful for many important purposes, even if not fit for drinking." This well is between 1,200 and 1,300 feet—not so deep by one thousand feet as the Artesian Well of Belcher & Bro., of St. Louis.

NEW YORK STATE GOVERNMENT.—Governor Clarke and Lieut. Governor Raymond were duly inaugurated on the 1st of January. The Senate remains organized as last winter, except that the Hon. Henry Raymond, Lieut. Governor elect, succeeds Hon. Sanford E. Church as President *ex officio*. In the Assembly, the candidates for Speaker, Clerk, Sergeant-at-Arms, &c., selected by a Whig Caucus the evening previous, were all elected by majorities of about two to one. De Witt C. Littlejohn of Oswego is the Speaker elect. R. U. Shearman of Utica is reëlected Clerk. The Message of the Governor is of course too long and too sectional for us to print entire; but some extracts from it will appear in our paper.

REVIVAL AT RICHBURG.—A letter from Eld. Leman Andrus informs us of a pleasant revival at Richburg, Allegany Co., N. Y. Thirteen persons had been baptized.

RELIGIOUS INTELLIGENCE.

The Russellville (Tenn.) *Herald* says that Bishop Soule remarked, in the session of the Conference on Thursday morning, the 26th, when the report of the Committee on Temperance was up for consideration, that he was now seventy-four years of age, and that he had *yet to learn how whiskey tasted!* He said he was not a member of any temperance organization, but was satisfied that the use of alcoholic liquors was hurtful in the extreme, and a great curse to any nation, and he desired to see the manufacture and sale of the same entirely prohibited.

The Associate Reformed Presbyterian Church has adopted a rule in the Synod, that the significant appendage, "D.D.," shall not hereafter be attached to the names of any of their ministers. A writer in the *United Presbyterian* thinks this is as it should be, but proposes that the reform be carried farther. He thinks "Rev." is more objectionable than D.D.

A Committee of Christians exists in Rome, denominated by themselves the "Roman Committee for the publication of the Bible." The committee consists of seven persons—five residing in Rome, and two for the kingdom of Piedmont. It is estimated, such is the desire for the scriptures in Italy, that many thousand copies will scarcely supply the exigency of a few provinces.

Died, on board of the steamer "Washington," Dec. 24th, Mrs. Rosanna, wife of Rev. Horace Foot, missionary of the A. B. C. F. M. in Syria. Mr. Foot, with his wife and child, had left the mission in pursuit of health, and she died on the day the steamer arrived in New York. Her friends in Ohio had the mournful pleasure of looking on her changed countenance, and committing her mortal remains to their last resting-place.

G. B. Proctor reports, in the *Western Recorder*, the results of a protracted meeting. "There were fourteen professions and twelve additions to the Church by experience and baptism. Among the latter was a lady who had been a member of the Methodist Church for five years. She came forward and said she had never been baptized, and wished to join the Baptist Church and be baptized. A Baptist Church was constituted here about five weeks ago, with seventeen members—it now numbers thirty-four."

Within twelve months, one hundred and twenty Burmans have been baptized, two new churches planted, and two preachers ordained to the pastoral office, besides hundreds of Karens.

Out of *nine* persons recently added to the Palmyra Church by baptism, *seven* were or had been members of a Sunday-School.

There is in Savannah, Georgia, a colored preacher in the Baptist church, at the advanced age of 98 years—Mr. Marshall.

Abstract of Proceedings in Congress.

THIRD-DAY, JAN. 2.

In the SENATE, the only matter of general interest was the discussion of Mr. Brodhead's bill granting bounty land to certain officers and soldiers who have been engaged in the military service of the United States.

In the HOUSE OF REPRESENTATIVES, the Diplomatic and Consular bill was reported, and postponed for a week. The bill to amend the Public Lands Graduation Act of last session was taken up, the question being on amendment to limit its benefits to citizens, and those who have declared their intentions to become such. After a short sparring about Know Nothings, the bill and amendment were recommitted to the Public Lands Committee. President Pierce's Veto of the Internal Improvement bill of last session was received, read, and referred to the Committee of the Whole. Mr. Mayall made a speech against the Reciprocity Treaty, and gave notice of a bill for the mutual benefit of both parties. The bill to prevent the introduction of foreign criminals and paupers was reported.

FOURTH-DAY, JAN. 3.

In the SENATE, the reading of the President's River and Harbor Veto occupied the early part of the session. After some resolutions asking information, the Bounty Land bill came up. Nothing was done beyond refusing to strike out the word "minor."

In the HOUSE, the morning was spent on the bill to amend the Graduation act. An amendment giving land at 14 1-2 cents per acre, on condition of actual cultivation, was not disposed of when the House went into Committee on the Swamp Lands bill. Mr. Keitt made a speech against the Know Nothings. Mr. Clingman made a long speech in favor of mediation to settle the war in Europe, leaving the mode of conducting it to the President. Mr. Bayly replied that he was desirous of seeing peace, but was not prepared to go for mediation.

FIFTH-DAY, JAN. 4.

In the SENATE, a memorial from citizens of Massachusetts was presented by Mr. Sumner, setting forth the evils arising from immigrants, and particularly from Roman Catholics; and asking Congress for a head tax of not less than $250 on each foreigner arriving in this country. The memorial was referred to the Committee on Judiciary.

In the HOUSE, the bill for the relief of the purchasers and locators of swamp and overflowed lands was passed after a very stormy debate on the Know Nothings.

SIXTH-DAY, JAN. 5.

In the SENATE, the Military Academy Appropriation bill was passed. Mr. Badger moved to adjourn to Third-day, which the Senate agreed to do. The Soldiers Bounty Land bill was made the special order for Third-day. The remainder of the session was spent on the Judiciary bill, and an amendment making a Judicial Circuit on the Pacific Coast was adopted.

In the HOUSE, the Nebraska Delegate, Napoleon Bonaparte Giddings, was sworn in. After ordering the printing of 20,000 extra copies of the President's Veto of the River and Harbor bill, the House took up private bills, which occupied the time until the hour of adjournment.

SABBATH-DAY, JAN. 6.

The SENATE was not in session.

In the HOUSE, a resolution excluding the Public Printers from the benefit of the extra compensation resolution of last session, was adopted. After a personal explanation by Mr. Clingman and some private bill business, the House adjourned to Third-day.

European News.

Our European dates are to Dec. 23d.

In regard to the war there is nothing decisive or important. Around Sevastopol skirmishes occur almost daily, but there has been no general fighting. Both parties appear to be strengthening their works.

Since the siege began 20 British troops have deserted to the Russians.

Russian deserters say that provisions and ammunition were becoming scarce in Sevastopol, but there was no famine for either.

It was observed that the Russians were arming their ships in Sevastopol harbor, probably to attempt a surprise by sea.

The London *Morning Chronicle* publishes, that on the 14th, at Vienna, the ratifications of the triple treaty were exchanged. A report prevailed at Vienna, that Russia accepts the four points as a basis for peace negotiations; but the razing of Sevastopol or the reduction of the Black Sea fleet will never voluntarily be ceded. If an inoffensive equivalent should be proposed, Russia promises acceptance.

The treaty between Great Britain and Japan is very favorable. Sir James Sterling attempted to obtain similar terms for France, but the Japanese Minister refused. A special French Mission will be sent.

The New Year has been inaugurated in Wall-st., by the announcement of several important failures, which have shaken and materially checked the growing confidence which had been fostered by the freedom from financial disasters of the last week or two. The announcement of the failure of Messrs. Wadsworth & Sheldon was followed by that of Messrs. Belcher Brothers, very extensive Sugar Refiners of St. Louis, carrying down Messrs. Foster & Stephenson and Mr. W. G. Ray, Commission Merchants of this city, who have become embarrassed by large advances made to the St. Louis house. An extensive Boston house, it is also expected, will be obliged to suspend, as it is also under large advances. The liabilities of Messrs. Belcher & Co. are about $2,000,000, and the estate, it is feared, will not pay over 30 or 40 per cent.

The Jury brought in a verdict against the New London, Willimantic & Palmer Railroad Company, and in favor of Crocker, the plaintiff, of $8,291. The Court was of opinion that the sum was too large, and sent them out again. They subsequently came in with $7,260. But the Court considered this rather excessive, and sent them out once more. This time they brought in $6,500, which was accepted, and entered as the final award.

A California paper states that a trip from there to Honolulu is getting quite the fashion—going down and stopping there a fortnight, amid the bananas, oranges and pine-apples; paying a visit to the volcanos and other natural curiosities; and returning in ten to fifteen days.

Mrs. Maria C. Zorn has filed a petition in the Fifth District Court, New Orleans, for a divorce from her husband, Charles Frederick Pothoff; her complaints being, his drunken and intemperate habits, his inability to sustain her, and his absence from the State as a fugitive from justice; he having stolen three watches from three individuals, and fled before they could make affidavits against him—all of which, she thinks, entitle her to a divorce, without having first obtained a separation from bed and board.

In the case of John Holland vs. the town of Cranston, R. I., to recover damages for injuries sustained by the plaintiff in falling from an embankment in consequence of defects in one of the town roads, the jury in the Circuit Court returned a verdict in favor of the plaintiff for $5,250. The case had been on trial for eight days before Judge Pitman. At a former trial the plaintiff obtained a verdict for $2500, which was set aside and a new trial granted. So says the *Literary Echo.*

Conrad Bush, of Pompey, Onondaga Co. died at his residence on the 21st ult., at the advenced age of 102. Mr. B. served in the American army throughout the war of the Revolution, as we learn from the Syracuse *Standard*, and was personally acquainted with Washington, and many other leading spirits of the Revolutionary period. At the time of his death he resided on lands which he received from Government for services rendered his country.

In the Supreme Court, the case of Nehemiah H. Stone vs. the Boston and Maine Railroad for $10,000 damages for injuries from an accident on the road at the time President Pierce's son was killed, the jury returned a verdict for defendants after an hour's absence. The case has occupied nearly nine days. The *Post* states that the defendants once offered to settle with plaintiff by paying him $5,000.

A. T. Stewart & Co., New York, have opened a soup kitchen, in the basement of their store, on the Reade-st. side, where a large cauldron of soup is prepared and dealt out by a detachment of the clerks, to all who apply, between twelve and two o'clock.

Dr. Robert M. Graham, convicted of the manslaughter of Col. Loring, at the St. Nicholas Hotel in August last, and sentenced to the State Prison for seven years, has been taken from the Tombs and conveyed to Sing Sing. It is understood that Graham will be placed in the medical department of the prison as assistant physician.

The number of Immigrants arriving at our ports during the year just closed was 313,747—an increase of 30,415 over the arrivals of 1853.

Nearly 200 persons have been discharged from the Bible House, New York. Cause—Want of funds to pay them if kept on.

New York Markets—January 8, 1855.

Ashes—Pots $6 75; Pearls 7 50.

Flour and Meal—Flour 8 81 a 9 06 for common to good State, 9 12 a 9 62 for Ohio, Michigan, and Indiana, 11 00 a 12 00 for extra Genesee. Rye Flour 6 25 a 7 25. Corn Meal 4 31 for Jersey. Buckwheat Flour 4 00 a 4 75.

Grain—Wheat, 2 05 a 2 20 for white Canadian and Southern. Rye 1 37. Barley 1 34. Oats 55 a 61c. for State and Western. Corn 1 03 for Western mixed

Provisions—Pork 12 00 for old prime, 14 00 for new mess. Beef 6 00 a 7 00 for country prime; 8 75 a 11 25 for country mess. Lard 10½c. Butter [illegible] a 18c. for Ohio, 19 a 24c. for State. Cheese 10 a 10¾c.

Hay—94c. per 100 lbs.

Lumber—16 00 a 16 50 for Eastern Spruce and Pine.

Potatoes—3 50 a 4 00 per barrel.

Seeds—Clover 10 a 11c. per lb. Timothy 2 75 a 3 00 per bushel. Flaxseed 1 85 per bushel.

Tallow—12¾c. for City rendered.

Wool—28 a 30c. for native, 42 a 45c. for American Saxony Fleece.

☞ There are indications of a better condition of things in business affairs. The arrivals of specie from California are beginning to exceed the export to Europe. If this continues, financial affairs will soon become more sound, solid confidence will be restored, and business will gradually begin to move in its accustomed channels. The *Courier and Enquirer* says:

"The intimate connection between the Dry Goods Market and the financial condition of the country, has never been more apparent than during the current year. For the last six months of the year 1853, and the first six months of the present year, the importations of dry goods from Great Britain and the Continent were enormously large, and contributed materially to the stringency of the Money Market throughout the entire year 1854. During the past six months, however, there was a sensible diminution of imports, resulting for the whole year in an aggregate of $81,785,458 thrown upon the market, against $90,535,780 for the calendar year 1853, and only $62,522,296 for the year 1852.

"The disturbance of the Money Market by these excessive importations was not the only effect produced. It will be apparent even to the casual observer, and is painfully palpable to the American manufacturers, that their interests are severely affected by thus crowding the product of foreign labor upon our markets. The people of these States have accumulated, under the advantages of great mechanical skill and industry, over eighty millions of dollars as capital in the manufacture of cotton goods; thirty millions in woolens; employing in both branches over one hundred and thirty thousand male and female operatives; yielding, in 1850, more than one hundred and four millions worth of cotton and woolen goods. These are highly important interests, and should not be neglected by the American statesman and legislator.

"We should, in the first place, protect our own industrial associations, our own capitalists, our own market, and then aid, as far as we can, the foreign laborer. But there is no reason why we should import silk goods to the extent of thirty-one millions, and woolens to the value of twenty-five millions, as we did last year; thereby driving large numbers of our manufacturing capitalists into insolvency, and their operatives into idleness. Such, however, is virtually the case at present. The number of failures in Rhode Island and Massachusetts, during the present year, among their manufacturers, is very great. Massachusetts alone has invested forty millions of dollars in woolen and cotton manufactories, and Rhode Island eight millions. An examination of the price current shows that out of forty-five mills, quoted indiscriminately at Lowell, Lawrence, etc., whose stocks stand at $30,300 par, are worth in the market only $13,500, or less than 45 cents per dollar. This affords no encouragement for capitalists in this branch of industry, although it is for the benefit of the Southern planter that his cotton should be manufactured in New England. Every dollar's worth manufactured at home is a benefit to the home market and to the whole country."

The *Courier* thinks a high tariff would lessen importations, give employment to our own countrymen, and establish an independent equilibrium between receipts and expenditures, and thus bring about "good times."

We would suggest, that the enforcing of cash payments would be a much more natural, effectual, and beneficial mode of preventing excessive importations, of nourishing and sustaining our own industry, and of building up our domestic manufactures upon a solid basis. Without this, protective tariffs will be vain and futile. The excesses of the paper and debt system will drown out our domestic manufactories, in spite of any thing that can be done by a protective tariff.

The Carol:

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FOR THE USE OF

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COMPILED BY LUCIUS CRANDALL.

NEW YORK:

PUBLISHED BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY, 9 SPRUCE STREET.

STEREOTYPED BY THOMAS B. SMITH, 216 WILLIAM STREET.

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Extracts from the Preface.

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 50 cents for a single copy; 35 cents per copy by the dozen. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent, No. 9 Spruce-st., New York.

MARRIED,

At Berlin, on the 23d ult., by Rev. O Cushing, Mr. WM. GREEN to Miss CHARLOTTE POTTER.

At Elmira, N. Y., on the evening of the 25th ult., by Rev. Thomas K Beecher, Mr. J. H. TITSWORTH, of Plainfield, N. J., to Miss E. H. LEWIS, of the former place.

At Potter Hill, R. I., Dec. 28th, by Eld. C. M Lewis, Mr. JONATHAN LILLIBRIDGE to Miss MARTHA POTTER, both of Westerly.

At Alfred Center, Dec. 30th, by Eld. N. V. Hull, Mr. LORENZO D. COLLINS to Mrs. VIENNA ALLIS, all of Alfred.

At the Baptist Church in Berlin, N. Y., on the evening of the 31st ult., by Rev. Wm. W. Smith, Hon. GEO. T. DENISON to Mrs. SARAH ARVILLA GREEN, all of Berlin.

In Genesee, on the 1st inst. by Eld. Leman Andrus, Mr. ALBERT K. CRANDALL to Miss LOUISA E. MAXSON.

In Alfred, Allegany Co., N. Y., January 1, 1855, by Eld. J. Kenyon, Mr. H. W. BENJAMIN to Miss MARTHA JANE LANGWORTHY, all of Alfred.

DIED,

At her residence in Berlin, Rensselaer Co, N. Y., Nov. 17th, Miss LOIS BURDICK, in the 68th year of her age. Sister Burdick united with the Seventh-day Baptist Church in Berlin when in her eighteenth year, and remained an exemplary member until her death.

In Verona, N. Y., Dec. 19. 1854, an infant, aged five weeks, only son and child of William W. and Angeline Warren. D. P. C.

In North Stonington, Ct., Jan. 1, 1855, SUSAN H. BURDICK, daughter of Zebulon Burdick, aged 34 years.

In Westerly, R. I., Jan. 3d, HOSEA BARBER, aged 82 years, lacking 1 month and 19 days. He has left an aged widow and a large family to mourn their loss. He came to his grave at a full age, as a shock of corn cometh in its season.

LETTERS.

L P Babcock, C M Lewis, D P Curtis, S S Griswold, B Clarke, Ray Green, E Konigmacher, N V Hull, M Slater, L C Rogers, S Clarke, J B Clarke, Ichabod Babcock, H P Burdick, Geo B Clarke, Eli Forsythe, Wm B Maxson, J R Satterlee, Geo S Crandall, John Whitford, E R Clarke, T F West, E R Crandall, Daniel Coon, H A Hull, L Andrus, A C Stannard, Paul M Barber.

RECEIPTS.

FOR THE SABBATH RECORDER:

Horace Potter, Ashaway, R I	$2 00	to vol. 11	No. 52
Robert Burdick	2 00	11	52
Eden Blake, Potter Hill, R I	2 00	11	52
Henry Barber, Westerly, R I	2 00	12	26
Paul M Barber "	2 00	11	52
H R Gates, Mystic Bridge, Ct	2 00	11	52
Ichabod Babcock, Townsend, O	2 00	12	52
Maxson Babcock, Montra, Ohio	2 00	11	33
Miss H Konigmacher, Ephrata, Pa	2 00	12	26
Ray Green, Cussewago, Pa	2 00	11	33
James Weed, Albion, Wis	2 00	12	26
Geo Hood, Alfred	2 00	10	52
Ransom L Burdick, Leonardsville	2 00	11	52
John R Satterlee, Durhamville	2 00	12	29
Luther Eastman, Ceres	2 00	11	26
Phineas V Maxson "	2 00	11	26
Calvin Wheeler, Nile	3 00	12	26
Clarke Witter "	2 00	11	52
Ransom Fuller, Richburg	2 00	11	33
A C Stannard, Alfred Center	2 00	9	26
Abel G Lewis, Scott	2 00	11	52
Hezekiah Babcock, Brookfield	2 00	11	52
E G Curtis "	2 00	11	52
Newton & Moon "	2 00	11	52
Ethan Kenyon, Little Genesee	2 00	11	26
Leman Andrus, Richburg	2 00	11	52
Harriett Evans "	2 00	12	30
S D B Missionary Society	17 50	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Leman Andrus, Richburg	$2 00
Ray Green, Cussewago, Pa	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Samuel Clarke	$1 00	Geo B Clarke	$1 00
P M Stillman	1 00	Ezekiel Crandall	1 00
Ichabod Babcock	1 00	Leman Andrus	1 00

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Hounsfield—to constitute E. Barnes L. M.:

Benjamin Maxson	$8 00	Enoch Barnes	$5 00
Elias Frink	5 00	Diantha Maxson	5 00
John Utter Jr	4 00	H W Maxson	1 00
Lucy Maxson	1 00	D J Brundage	1 00
M C Hawley, Broadalbin			2 00
E C Hawley "			2 00
Peter Burdick, Nile, for China			2 00
Mary A Rogers, Waterford, Ct			2 00
Wm A Rogers "			2 00
Julia M Rogers "			2 00
Wm P Longmate, Pendleton			1 00
Ann Longmate "			1 00
Wm Battan, Lost Creek, Va, for China			5 00
" "		Palestine	5 00

Preston—for Palestine:

Ethan Rogers	50	J S Rogers	1 00
Clark T Rogers	5 00	Davis Rogers	1 00
Paul Clarke	1 00	Nathan Rogers	1 00
L M Cottrell	2 25	Fanny Rogers	25
Harriett Rogers	1 00	Sally Rogers	25
Jenette Rogers	54	Ruth Maxson	25
Lucy M Cottrell	1 00	Sab Sch contribution	2 36
Sabbath School contribution, Preston, for China			1 88
Church at Berlin, N Y			27 00
Ladies' Sewing Society, Berlin, N Y			16 70
1st Church Alfred, toward L M			20 00
Eld Daniel Babcock, Milton, Wis, for land in Palestine			25 00
Asa Burdick, Milton, Wis "			1 00
Mrs Jacob Davis "			1 00
Grove D Clarke, Walworth, Wis "			5 00
Ch at DeRuyter, to constitute Arza Coon L M			10 00
Sab Sch at DeRuyter to educate Chinese child			1 86
Orcelia M Babcock, DeRuyter			14
Asa Nichols " for Palestine			5 00
F F Randolph, New Milton, Va			75
Maria Fifield, South Otselic			1 00
Delos C Burdick, Persia			5 00
Church at New Market, N J			10 00
John D Langworthy, Hopkinton, R I, for China			1 50
Sarah Langworthy "			1 00

A. D. TITSWORTH, Treasurer.

☞ In my last report of receipts there was an acknowledgment of $2 from Mary F. Randolph, of Green Brier Run, Va. It should have been $4 from Mary F. Randolph, and $2 from Esther F. Randolph. The error occurred in copying from the Treasurer's book for the *Recorder*. A. D. T.

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118 Nassau-st., New York.

Miscellaneous.

Items from the Battle Field.

Daring Exploits.—Major Goodwin, 41st Regiment, was surrounded by the enemy, and two of them dashed up to his horse; he deliberately shot them; and, spurring his charger, broke through the thick crowd, but just as he deemed himself secure, a daring Russian came against him with his bayonet advanced. The Major quietly waited until he was close up, and shot the man dead on the spot. Lieut. Col. Haly, who received three severe wounds, but happily not dangerous wounds, was deemed by the enemy their prisoner; but he had no idea of traveling during the cold winter in Russia, so he raised his sword, and cutting down three of those about him, escaped to his regiment, to the delight of every officer and man.

Wearied with Slaughter.—I cannot depict my feelings when we returned. I sat down completely exhausted and unable to eat, though deadly hungry. All my uniform, my hands, my very face, were bespattered with blood. It was that of the enemy! Grand idea! But my feelings—they were full of that exultation which it is impossible to describe. At least twelve Russians were sent wholly out of the "way of the war" by my good steel alone, and at least as many more put on the passage to that peaceful exit by the same excellent weapon. So also can others say. What a thing to reflect on! I have almost grown a soldier philosopher, and most probably will one of these days, if the bullets which are flying about so abundantly give me time to brush up.

Death of Gen. Strangways.—A shell came right in among the staff—it exploded in Capt. Somerset's horse, ripping him open; a portion of the shell tore off the leather overalls of Capt. Somerset's trousers; it then struck down Capt. Gordon's horse, and killed him at once, and then blew away Gen. Strangways' leg, so that it hung by a shred of flesh, and a bit of cloth from the skin. The poor old General never moved a muscle of his face. He said merely, in a gentle voice, "Will any one be kind enough to lift me off my horse?" He was taken down and laid on the ground, while his life-blood ebbed fast, and at last he was carried to the rear. But the gallant old man had not sufficient strength to undergo an operation, and in two hours he had sunk to rest, leaving behind him a memory which will ever be held dear by every officer and man of the army.

Return from Battle.—Most thankful we were to escape out of the horrible scene, and most grateful at being preserved through it. For about five hours we had been under a heavy fire, and were besides tired with the hard work, especially as we had had no breakfast. It was awful to see how the men and horses were torn and mangled by the shot and shell, which came furiously through us; but the most painful thing was to hear the wounded men groaning in their agony, and calling on you by name for assistance, which it was out of your power to afford. Of about 90 officers and men who went into action, 23 were killed and wounded; seven wheels were more or less disabled. When the battery returned to camp, I went back to look at the number of the dead horses, &c. I saw some Russian field carriages, which had been deserted, four ammunition carts, two limbers, and one gun-carriage; the gun itself had been saved by dragging it with ropes along the ground. The number of dead and wounded along the Inkerman road was sickening; they seemed to me far more numerous than at Alma.

From a Private Soldier.—Our men fell by dozens—horses and men blown into the air, and we ran every one through we could get at. We had to cut our way through thousands of them. I cannot tell you the horrors we went through, but all I can say is, we have only about fifty men left out of the regiment. We have lost half of our officers. Poor Spence was killed, and in fact dozens that you have seen before we left Old England; but we were driven to desperation, and fought like madmen, and, thank God, I have escaped thus far among the few, and hope, by putting my trust in the Almighty, I shall get through it, and hope you will make yourself easy about me. If it should please the Lord I should fail, I hope I shall go to a better world, so you must not fret about me. Don't take any notice if you should not hear from me; I am safe and sound when I write this letter. I must conclude, as I am stealing five minutes. Pray for me. I am happy. God bless you until we meet again. I remain your only son. God bless you all. Eliza, don't despair about our situation—I don't; so I hope neither you, mother, nor father will.

Making Character.

The following excellent thoughts upon character, are from the "Elements of Character," a work recently published by Crosby, Nichols & Co., of this city. As the following extracts show, the volume strikes at the root of the matter:—

Many persons confound reputation with character, and believe themselves to be striving for the reality of the one, when the phantasy of the other alone stimulates their desires. Reputation is the opinion entertained of us by our fellow-beings, while character is that which we really are. When we labor to gain reputation, we are not even taking the first step toward the acquisition of character, but only putting on covering over that which is, and protecting it against improvement. As well may we strive to be virtuous by thinking of the reward of heaven, as to build up our characters by thinking of the opinions of men. The cases are exactly parallel. In each we are thinking of the pay as something apart from the work, while, in fact, the only pay we can have inheres in the doing of the work. * * * * *

So far as we habituate ourselves to contesy and good breeding because we shall stand better with the world if we are polite than if we are rude, we are cultivating a merely external habit, which we shall be likely to throw off as often as we think it safe to go without it, as we should an uncomfortably fitting dress; and our manners do not belong to our characters any more than our coats belong to our persons. This is the transient side of manners. If, on the contrary, we are polite from an inward conviction that politeness is one of the forms of love to the neighbor, and because we believe that in being polite we are performing a duty that our neighbor has a right to claim from us, and because politeness is a trait that we love for its own inherent beauty, our manners belong to the substance of our character—they are not its garment, but its skin, and this is the permanent side of manners. * * *

The virtues all lock into each other. They cannot stand alone. Like the stones of an arch, no one of them can be wanting without making all the rest insecure. That character alone is trustworthy in which each virtue takes its relative position, and all are held in place and confirmed by the key-stone of a living faith in the great central fact, that there is a God of infinite goodness and truth, whose commandments are the laws of life in this world and the world to come.

Value of Science to Practical Men.

When our Lieutenant Maury was in Europe last year for the purpose of extending the knowledge of his improvements in navigation and of obtaining the concerted action of the governments and commercial men of Europe in aid of still further improvements, the London *Athenæum* published an interesting article on the subject, from which we make the following extracts:—

Lieutenant Maury, so long ago as 1842, conceived that it would be useful to science if the masters of American vessels could be induced to keep their log-books in an improved fashion. Practical men shook their heads at the idea. He wished them to record the set of currents, the depths of the ocean bed, the heat of the water. They did not see his purpose, and for a long time they gave him little assistance. Materials nevertheless slowly grew in bulk under his eye; he compared the information which he obtained with older logs; and at the end of six years he announced his first practical discovery—a new route to Rio.

Practical men still shook their heads. They who had crossed the line a hundred times were not to be taught navigation by a person who spent his days in star-gazing, or poring over old logs. It was not easy, therefore, to get a sailor bold enough to venture on the new route; for seamen, more strongly wedded to tradition than perhaps any other body of professionals, were afraid of the Great Belt of Calms near the equator, and of a bugbear of a current setting on Cape St. Roche, in South America. At length a bolder than the rest proposed to sail under Lieutenant Maury's directions; and the consequence was that he reached the line in twenty-four days instead of forty one. He had sailed nearly as the crow flies, instead of running seven or eight hundred miles out of the direct course to avoid imaginary dangers.

After this great discovery, Lieutenant Maury had little trouble with the seamen. To use his own words: "Navigators now for the first time appeared to comprehend what it was I wanted them to do, and why." It was this "why" that had made them indifferent. They could see no advantage in recording the minute details asked for by the astronomer, and they failed in many cases to give themselves the trouble. Lieutenant Maury's next service was shortening at various points the route to California. He succeeded in reducing the entire sea-voyage from 180 to 100 days. It is with such practical recommendations in his hand that the American astronomer has now come to offer to Europe a share in the glory and the benefits of a larger, more systematic, and more minnte ocean survey than has ever before been made.

In the pamphlet now before us, Lord Wrottesley has put the case in a very lucid and interesting way, adducing some facts in proof of the value of scientific knowledge, even when it would not seem to be practically available. The story of Franklin and his thermometer is a good instance of this kind. Franklin, as every body knows, was great at experiments. He had a passion for ascertaining facts, whether isolated or other. When crossing the Atlantic he had been in the habit of dipping his thermometer into the sea, and nothing the record. These simple experiments, though he had no notion of their special importance at the time, caused one of the great internal revolutions in America, transferred the trade and wealth of Charleston to New York, from the South to the North, from the slave States to the free. This important transfer was effected thus:—

"When Doctor Franklin was in England, the merchants of Providence, Rhode Island, petitioned the Lords of the Treasury (it was before the recognition of Independence) that the Government packets that usually sail from Falmouth to Boston, United States, might in future sail from London to Providence; and they supported the prayer of their petition by the allegation that the average passage from London to Providence was fourteen days less than that from Falmouth to Boston. Now, Falmouth and Boston being between London and Providence, this statement seemed rather startling; and Doctor Franklin, who was always on the alert when his country's interests were at stake, hearing of it, sent for Capt. Folger, an old New England whaler, who happened also to be in London at the time. The old captain immediately accounted for the fact that had puzzled the doctor. 'The London packets,' said he, 'are commanded by New England masters, who know some thing about the Gulf Stream; the Falmouth by Englishmen, who know nothing about the matter.' This hint was enough for Doctor Franklin. He had either previously or subsequently taken the temperature of the Gulf Stream, and had found it considerably higher than the surrounding ocean; dipping a thermometer into the sea, therefore, showed when you entered it and left it. He and the old captain laid down its limits according to the best of the existing information on the charts, and the result was a complete change in the course taken by vessels trading between England and America."

By using or avoiding the Gulf Stream, as circumstances required, for which the thermometer served the purpose of sextant, the distance between London and New York was shortened from sixty to thirty days. In this way, New York became nearer to England than Charleston. It grew into the point for all vessels bound to the New World to touch at, and so assumed the importance of a great commercial depôt. Charleston lost its chance of ever growing into the metropolis of the Republic; and, to use the words of Lieut. Maury, "all these results are traceable to the use of the water thermometer at sea." This is an answer to be pondered by those who affect to sneer at the temperature registrations of the Dolphin.

The Gulf Stream—Franklin's observation of which led to such important results for America—is still a comparatively unknown ocean current. Yet it is one of the most interesting streams in the world, and for European American commerce, it is far the most important.

Paper Making.

Few persons have an adequate idea of the immense amount of capital and labor employed in the manufacture of paper. And it is only by a recourse to figures and reliable statistics, that a just conception of the nature and extent of the business can be approximated. The rate at which the consumption of the article increases, has far outstripped the most extravagant anticipations that could have been entertained, and has opened the eyes of manufacturers to the startling fact that the source from which they have derived the material necessary for the manufacture of paper, and which they had regarded as unfailing, has been comparatively exhausted—to such an extent, at least, as to render them no longer able to keep pace with the demand. Rags which at one time proved a serious incumbrance to house-keepers, and were thrown out with the daily offal, are now becoming not only sought after, but an article esteemed almost precious.

This state of things had been foreseen, and the proprietors of the London *Times*, knowing the effect an advance in the price of paper growing out of a scarcity of rags would have in diminishing their profits, offered a reward of $25,000 for the discovery of a cheap and perfect substitute for rags as a material for the manufacture of paper. Many experiments have already been tried, and though, as yet, without entire success, we may still reasonably hope, in view of what has already been accomplished, that ultimately the desired result will be attained. What man has done in the past inspires the belief that his genius is capable of further and greater achievements, that indeed whatever his physical and intellectual wants may crave as essential to the grand progressive movement in favor of the true interests of his race, will in time be procured and brought within the achievement of science and art. We trust that the check experienced in meeting the demand for paper will soon be removed, as great inconvenience has already been suffered, particularly by the press. Many proprietors of newspapers have been compelled to reduce the size of their sheets, and in some instances to suspend the publication of their paper altogether. We know of no more perilous undertaking, in a pecuniary point of view, than to attempt, at this time, the establishment of a newspaper.

We have at present in the United States 750 paper mills, which, it has been estimated, manufacture 270,000,000 pounds of paper a year, valued at $27,000,000. Allowing that one and a half pounds of rags are required to make one pound of paper, we have 405,000,000 pounds of rags consumed in one year, which, at the rate of four cents a pound, are worth $16,200,000, and if we add to this the cost of manufacturing, which, with interest on fixed capital, insurance, expenses, &c., has been found to be $4,050,000, and the cost of labor, making an aggregate of $23,635,000 as the actual expenditure in manufacturing paper worth $27,000,000, we find the measure of profit by no means unreasonable, and which might even be considered small, were not the manufacturer comparatively free from those sudden changes that affect the manufacture of cloth and metals. If a substitute for rags be discovered, which will keep the supply of paper fully up to the demand, we can readily perceive that a tremendous impetus will be given to the manufacture. [Balt. Amer.

Runaway Slaves.

The Syracuse *Chronicle* of Dec. 27th gives the following account of the adventures of two fugitives from the patriarchial institution:—

Isaac and Henry were owned by the same master, and were taken to a public house to be sold. They were soon disposed of, and their new master put them into a room together, saying, "I suppose, boys, you will not make me any trouble?" Isaac, a large, noble-looking fellow, by the way, answered very meekly—"Oh no, we came here without any trouble, and we mean to go away without any." The new owner (a trader) was satisfied with the answer, and left them. No sooner was he gone than the two slaves carried out their threat to go away without trouble; and the "uncertain riches" of the new proprietor walked off into the woods. The modus operandi of their living here it might not be altogether judicious to explain. Their residence in the hut they built was of two weeks' duration. Then they were discovered, and a party of armed men proceeded to capture them. The slaves were busy at breakfast when they were summoned to surrender, and told that if they came out they would be shot down on the spot. Isaac seized a broad-axe and Henry a dirk, which they had obtained by hook or crook, and dashed out. Their hut was on the bank of a stream, and into the stream they plunged. The party fired on them, wounding them both severely. Isaac's arm was filled with shot, and the weapon dropped from his hand. But the spirit of liberty was not yet quenched, and they attempted to escape, pursued, of course, by the rapacious man-hunters.

After a long and noble effort to escape, they were at length overcome by fatigue and numbers, and retaken, and at once conveyed to the jail, where they were confined in the second story. Sad, indeed, was their condition. Henry was sick from his wounds, so that he could do nothing, and Isaac's arm was so injured that for two weeks he was unable to use it. There was, it seemed, no escape but in suicide. But the spirit that burned in the bosoms of our fathers burned also in the bosoms of these black men, and, as soon as Isaac's arm could be used, they set about executing the plans their heads had conceived. Here, again, we leave the reader to surmise the modus operandi. Suffice it to say that, after two weeks of almost incessant labor, they were again breathing the air of heaven. Sixteen long and weary miles did they walk on the night of their escape, and again took up their residence in the woods. How deeply could they realize the truth of the sentiment, that man's greatest enemy is man. The habitations of human beings were shunned and dreaded more than death; they sought and found safety in the deep silence and dark abodes of nature.

Thus, when men are unkind and oppressive, God's paternal hand is over us, and in his presence we feel there is infinite love and mercy. They remain in retreat for two months, and intend to pass the winter in their residence; but they found that, from certain indications among the poultry yards, the slaveholders began to suspect that the woods were inhabited by the missing negroes, and determined upon a "drive"—i. e. a man-hunt, with dogs and guns. The negroes were to be "taken at first sight"—i. e. shot dead as soon as seen. They now thought it best to leave their winter residence in the South, believing that a colder climate would be more congenial with their feelings.

On a plantation near them was an old man, named Kit, who had a perfect Legree for a master. About this time he had received two most unmerciful floggings on two successive days, and he began to be "discontented with his lot." He applied to our heroes for counsel, and became a hero with them. They all remained in the woods over Sunday, and on Monday night took up their line of march. The usual method of night-traveling and day-resting was pursued; and, after three weeks' energetic exertion, they reached the depot in this city.

Henry showed more than a hundred shot in his body, and Isaac bore honored wounds, or wounds that would he honored if borne by a Hungarian in the same cause. They are now beyond the reach of American republicanism.

New System of Phonotopy.

The following is an exact copy, except the very original handwriting of a business letter received by a firm in New York:—

—— Village, Tompkins Co., Nov. 4, 1854.

Mr. V. and Com. Deer Sur, i am round the kontry kinsiderabel a cellin an nu invent ed yanke blad churn, made of stun, witch allers kepes clene and swete and dont want no skowrin, i have traded in Oct. 273 ov them churns for munny and truk, an i hav bin a thinkin o goin inter the bge an chiken bisnes ginurely an some on my nabors tould me u was advancin on truk, neowi kin cend deown bi the eri an rale rode weakly, sum vensun, buter and egs, wat der u think bukweet wil fech. Clovur sede an wule kin be got for redy munny, how du u think i wud do on huny and be swax. thar is a hepe ov turkees and geas and sum dux, hoges haint a goin to get very fat on akount o no corne, thar wil be more shotes than larje hoges dride apels an peeches an apel sas wil be plentee, buter an chees is hi sufin kin be dun in herkry nuts an mapel shugar an som kuntry make ov saseges, wat are tha wurth, farm stok is lo, yung criters is a celen at onny price, wat is lasis duin with u, wat kin u du in pelts and caf skins, sheap tha ar killin on em of, on akount ov them bein to costive to kepe in the wintur, things in genril wil be high in the pervision line, how much munny kin u spar me to trad with in the abuv, on wat kin u advanc me on the kine ef provisions i hav namid, plese to rite me an let me no. rispektively,

Mr. Vanber ure carman nose me.

The Barber's Son.

In a speech, recently delivered at the Sherborne Literary Institution, by Mr. Macready, that gentleman said: "The first time I visited Canterbury, I wished of course, to see the Cathedral. A gentleman there by the name of Austin, the surveyor and architect of the building, accompanied me. He had redecorated almost the whole of the interior, and had restored the dilapidated portion of the western front. He was the artificer of his own fortune, and had raised himself to this position from a state of almost actual destitution; he had formerly been the servant of a friend of mine, and when he reached Canterbury he had not half a crown in his pocket. He directed my attention to every thing worthy of notice. It was opposite the western front that he had stood with me, before what seemed the site of a small shed or stall, then unoccupied, and said, 'Upon this spot a little barber's shop used to stand. The last time Tenderden came down here, he brought his son with him, and it was my duty of course, to attend them over the Cathedral. As we came to this side of it, he led his son up to this very spot and said to him, 'Charles, you see this little shop; I have brought you here on purpose to show it to you. In that shop your grandfather used to shave for a penny. This is the proudest reflection of my life. While you live never forget that, my dear Charles.' And this man, the son of a poor barber, was the Lord Chief Justice of England. For the very reason, therefore, that the chances of such great success are rare, we should say, spare no pains in improving the condition of those whom accident may depress, or fortune may not befriend."

Next Year's Campaign.—The London *Times*, which has constantly declared that Sevastopol *must* fall, now postpones that event until next year. It says:—

"There does not appear, so far as we can see, any hope of bringing the struggle in the Crimea to an immediate termination. Before our army can be sufficiently reinforced to attempt any thing effective in the field, the season will have arrived when the rage of man must be suspended in deference to the severity of the elements, and the business of mutual destruction must wait for its recommencement for the first opening of Spring. Our main care must be now to preserve our army in health and spirits till the opening of another campaign, when a victory will be to those who have best availed themselves of the Winter for the purposes of reinforcement. We believe that if it shall turn out, as we apprehend it will, that we are compelled to desist from the active operations of the siege, we shall at any rate be able to renew the campaign next year with a decided superiority of force, which will allow us thoroughly to invest the place, and thus to push on the seige with a certainty of success."

An Incident.—One day, recently, a gentleman connected with one of the first produce and commission houses in Montreal, left the St. Lawrence Hotel in the 5 o'clock morning stage for Watertown, on his way to the West for the purchase of produce. His trunk was strapped on to the rack of the sleigh behind. At a watering-place, about six miles on the way, it was discovered that the trunk had got loose from the strapping, and was only held by the strap passing through one of the handles, and had been dragging in that manner until it was knocked open and its contents principally gone. It was made known that the trunk contained $20,000 in Canada bank-bills, put up in packages of from $2,000 to $5,000 each. Upon returning along the road, scarcely yet day-light, the owner and those accompanying him found to the amount of $10,000, and, on arriving here, soon learned that a Mr. Southwarth (a colporteur) had found a package of $2,000, which was returned. Again returning upon the road, a laborer on the railroad was fallen in with, on his way to the village, with the balance of the loss, $10,000, having found it on his way to his daily toil. The gentleman, with commendable liberality, having regard to the honesty of the finders, presented the honest laborer $50 and to Mr. Southwarth $30.

Ice Houses.—At a recent meeting of the Farmer's Club in New York, Paul Stillman presented a plan of an ice-house, designed by A. S. Lyman, a mechanic at the Novelty Works, for which he has applied for a patent. It is to be built above ground, and the sides and roof formed ten inches thick, by a succession of four sets of studs, lathed and plastered, so as to make a wall of air-tight chambers—outside of this a coat of ordinary siding, with shingled roof. At the bottom of siding an open space of an inch is left to carry a current of air up and under the shingles, out of the ridge. The ice is to be placed in a cube of not less than ten feet square, upon a tight floor, six feet above the ground floor. The ice is held away from the sides of the building by studs, so as to leave a space all around, and so arranged that the cold air from the ice will fall down upon one side, between the plastered wall and the wall of the refrigerating room, where, as it becomes rarified, it will pass under the floor, and up the other side, out through a ventilator in the roof. In this room also ventilated, fresh provisions can be kept any length of time; the air is cold and dry.

Great Men.—Mr. Tunis Van Pell has now in his possession a much worn document containing the weight of some of the revolutionary worthies. It is dated West Point, Aug. 19th, 1783:—

Gen. Washington weighed 209 lbs.
Gen. Lincoln weighed 224 lbs.
Gen. Knox weighed 280 lbs.
Colonel Henry Jackson weighed 238 lbs.
Lieut. Colonel Huntingdon weighed 232 lbs.
Lieut. Colonel Cobb weighed 182 lbs.
Lieut. Colonel Humphreys weighed 221 lbs.
Lieut. Colonel Creaton weighed 166 lbs.
Colonel Swift weighed 219 lbs.
Colonel Michael Jackson weighed 252 lbs.
Average weight 214 lbs.

VARIETY.

During this year there has been launched from the New York shipyards 88 vessels, with a total measurement of 80,130 tons; and there are now on the stocks 17,423 tonnage. At Williamsburg and Green Point the number of vessels launched and on the stocks is 49, with a tonnage of 40,075; and at Hoboken 13 vessels and 3,775 tonnage. With the exception of 1853, this has been the largest average tonnages for any preceding year.

No trait of character is more valuable in a female than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night wearied and worn with the toils of the day, and how soothing is a word dictated by a good disposition! It is sunshine falling on the heart. He is happy, and the cares of life are forgotten.

In Holmes' *American Annals*, under the date 1799, we read: "A telegraph on an improved plan was invented by Mr. Jonathan Grout, of Belchertown, in Massachusetts, and set up between Boston and Martha's Vineyard, places ninety miles apart, at which distance a question is asked and an answer received in less than ten minutes.

From the annual report of the Comptroller of New York, the estimated expense of the Police force of this city for the year 1855, is nearly nine hundred thousand dollars. The force comprises over a thousand officers—the Chief receiving a salary of $2,500 per annum; the captains $1,000; lieutenants $800; and privates $600.

The Catholics of Milford refused to obey the commands of their priest. The priest threatened to excommunicate them if they attended the lecture of Mr. Doheny, a Meagher man. They felt indignant, and attended the lecture. One of them, through the columns of the Milford *Journal*, denies the right of Pope or Priest to interfere in their political affairs.

A gentleman some four months since lost a pocket-book containing $275 in bills in the Morris canal at Montville, which was recovered a few days since in a brook, to which it had washed through a waste weir. About $75 were lost by the clasp of the pocket-book rusting off, but the remaining bills are in good condition.

The State of Vermont is intersected by 400 miles of railroad, which have probably cost up to the present time $24,000,000, or $50,000 a mile. Their construction has doubled within the last ten years the value of the taxable property of the State.

One of the most remarkable replies we remember ever to have heard is attributed to Mr. Oulton, the barrister. Some one in his hearing used the hackneyed sarcasm, that between the churches of England and Rome there is but a paper wall. "True," said he, "but the whole Bible is printed on it."

A young man in the employ of the Centra Railroad Co. was thrown from a hand-car near Plainfield, on Saturday, Dec. 23d, and both his legs broken—one in two places. The accident was caused by some part of his clothing being caught in the wheels.

Bayard Taylor, the traveler, says that he prefers Mexico for the beauty of its scenery, Germany for its society, California for its climate, and the United States for its government.

The losses by fire in New York city for the past year have been six millions of dollars, against one hundred and fifty thousand in Boston, which is only one-fourth the size of New York.

Among the numerous suggestions as to the future appropriation of the Crystal Palace, a writer in the *Times* proposes to turn the Palace into a market!

The Erie Railroad directors have determined to reduce the wages of their employés. A strike has occurred in consequence.

The lieutenant governors of the State of New York and Massachusetts are both practical printers and editors.

There are more than 120,000 Jews in the United States.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. Sands, retail by Rushton, Clark & Co., and by all Druggists, everywhere.

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GEOLOGY AND THE BIBLE.

Copied by request from an article by David N. Lord, editor of the Theological and Literary Journal, entitled "Genesis, and the Geological Theory of the Age of the Earth." [Continued.

He [Dr. Buckland] holds not only that all the facts which it is the province of the science to explain are to be referred to these causes, but that they are to be regarded as having been produced by an agency of essentially the same energy as that by which they are now giving birth to similar effects; as the result "of one uniform system of change in the animate and inanimate world," that has been in progress "from the remotest periods," and is to continue through all future time.—P. 188.

"The materials of this inquiry are objects and actions; the result constitutes inferences; and these are retrospective, as well as present and future. The retrospect is the material for a theory of the earth.

OBJECTS.

"The objects are the materials of the earth; the materials are rocks and fragments. Rocks and the larger fragments are composed of earths or of minerals, and of animal and vegetable matters compacted. They are compacted by *mechanical approximation*, or *by chemical action*, or by both united.

ACTIONS.

"Actions are the results of *animal and vegetable life and destruction*, of *water* and the force of *gravity*, or of *fire*. By organic production and destruction its objects become portions of the fragments, or form strata, or parts of these. By water and gravity the solid rocks are broken into fragments, and deposited on the land or beneath the water. By water animal remains are mineralized, and vegetable ones bituminized. Fire acts in volcanoes which are visible or invisible. It elevates the superincumbent materials of the earth, whether solid or otherwise.

RETROSPECT.

"The inferences from objects and actions connect the present with the past. The fragments and the solution of the former rocks and earths in former water, produced the present stratified rocks. The effects of former fire produced the unstratified rocks with the consequences attributed to them. Former races of living animals and vegetables in different waters and on different lands, produced the objects of this nature now found in rocks and fragments. The successive connexions of distinct parallelisms among the stratified rocks infer as many distinct conditions of the globe. The time requisite for the production of stratified rocks, and for the reproduction of animals and vegetables, implies long intervals between each condition.

"With respect to the future, it is inferred that the present actions are tending to produce a new condition analogous to that which is just past."—*J. McCulloch's Geol.*, vol. i. pp. 11–15.

"A practical observer . . . needs no labored argument to satisfy him that if the stratified rocks were deposited *in the manner the work is now going on, immense periods* of time were requisite. Even if he admit, what we are not disposed with some geologists to deny, that *the causes now in operatien* did formerly *act with greater energy than at present;* yet he will still see the necessity of allowing periods of time vastly extended to form the fossiliferous rocks, unless he admit without proof that the laws of nature have been changed."—*Hitchcock's Geology and Revelation*, p. 20.

Some geologists hold the necessity of regarding the rate at which those causes are now generating their several effects, as the measure of the rapidity with which they produced them at all former periods as so imperative, that to deny it were to strike from our hands all means of reasoning respecting them.

"All agree that the deposition of thick beds of limestone or clay replete with the exuviæ of successive generations of marine or terrestrial animals, interrupted too by several periods of convulsion, during which the existing races were in many cases destroyed, and new ones afterward substituted, could not have been accomplished, consistent with the *present laws of nature*, within a very short space of time. And if it be said that the processes which produced them may be imagined to have proceeded *at a more rapid rate, and in a different manner at that period*, than they do at the present, we reply that such a supposition *would strike at the root of every species of evidence;* for if the author of nature should have imparted to the constituents of the globe those characters and relations which at the present time would result from the operation of known causes continued during a period of at least a certain duration, and yet have chosen to employ other agencies, of whose character and laws we know nothing, or have accomplished the whole by the immediate fiat of his omnipotence, there then is an end to all reasoning on the subject."—*Literary Gazette*, 1834, p. 771.

They thus unite in regarding the effects which they attempt to explain as not only produced by the chemical and mechanical forces that are now giving birth to somewhat similar changes on the earth's surface, but by agencies of essentially the same energy as those which they are now exerting.

Geology has no laws, therefore, that are peculiar to itself, as the laws of optics are to light, and of gravity and motion to the phenomena of the solar system. In chemistry, experiments are made by which it is ascertained what substances have such an affinity for each other as to enter into combination; what the circumstances are in which their attractive powers act, what the proportions are in which they unite, and what the forms are which they assume. In like manner, experiments have been made with bodies dropped from a height, and projected into the atmosphere, by which it has been ascertained what the motions are of bodies in space acted on by gravity, and by gravity and a projectile force; and the laws of those motions, taken as indicating the laws of all material bodies moving in space, have been generalized and employed in the solution of the movements of the bodies of the solar system. But no analogous experiments are made in geology, by which it is ascertained from what quarter materials must be drawn to form such strata as those of which the transition carboniferous and tertiary systems consist, or what the periods are which are required for their formation. No laws, consequently, can be deduced from the strata themselves by which it can be demonstrated, that vast periods have been employed in their deposition. They present no data from which that conclusion can be scientifically deduced. If drawn at all as a logical conclusion from a premise, it must be from an assumption or hypothesis, not from an ascertained fact, or demonstrated law of such formations.

Geology, indeed, has no axioms, or generalized facts whatever, except those, first, which respect the materials of which the different strata of the earth consist; secondly, the relations which they sustain to each other, or the order in which they are superimposed; and thirdly, the agents or media through which they were formed and placed in their present positions; and *they* furnish no means of a scientific demonstration of a different and higher class of truths, such as the existence of the world through an immeasurable round of ages. The fact, for example, that the strata are often very numerous and of great thickness, that they consist of certain substances, and are arranged in a specific or uniform order, is no basis for the logical deduction of such a conclusion, just as the fact that the great pyramid of Egypt consists of a certain series of stones, of certain specific characters, and arranged in a certain order, is no logical ground for the inference that a vast series of ages was occupied in its erection—inasmuch as the time required for its formation did not depend on the magnitude of the effect, but on the measure of the forces by which it was accomplished.

It is not, therefore, a demonstrative science, in the usual sense of the term. Its facts do not furnish the media of deducing a set of general laws peculiar to itself, by which all the phenomena of which it treats can be explained. And consequently, it cannot, by possibility, furnish a scientific confutation of the Mosaic account of the creation. The fancy of such a demonstration is a mere fallacy, veiled under the forms of a philosophical induction; and stated arithmetically, is simply equivalent to the following problem in the rule of three:—As the depth of the primary strata or any one of them is to the period which was employed in its formation, so is the depth of the whole series to the periods which their deposition occupied—in which, as the second term, on which the problem turns, must be arbitrarily assumed, or guessed on only probable ground, the result, instead of being scientifically demonstrated, is necessarily a mere deduction from a conjecture, and without value.

Geology, accordingly, in place of a systematic body of truths deduced from a few primary axioms of laws, that are demonstrated by experiment, and furnish a scientific solution of all the phenomena presented by the strata of the earth, consists only of facts or truths that are ascertained by *observation*. It is no more a demonstrative science than any other branch of knowledge that is acquired solely by that method, such as the topography of countries. The investigation of the fallen capitals of Assyria, by Botta, Layard, and others, and their theories respecting their date and destruction, presents a very exact parallel to it. Instead of an affair of axioms or laws, it is simply a question of substances and their relations and conditions, that is determined by inspection. It is entitled, therefore, to the name of a science in no higher sense than that it presents a minute and accurate description of the elements of which the crust of the earth is composed, the order in which the strata are arranged, their depth and extent, and the vegetable and animal relics that are imbedded in them, and in some instances gives a probable hypothesis of the sources whence their materials were drawn, the means by which they were originally arranged horizontally, and the forces by which they have since been modified in structure, and thrown into their present conditions. To accomplish any thing beyond this, to demonstrate that the date of the creation was infinite ages ago, is wholly without its sphere. It might almost as well be assigned the task of determining any other question with which it has no logical connexion.

Another impression that needs to be corrected, to which the language and representations of writers on the subject have given birth, is, that no person can be competent to offer objections to the theories that are formed respecting it, except professed geologists themselves. An attempt by men of other other pursuits to controvert their deductions, and especially by expositors and theologians, is treated as an ill-judged and absurd intrusion into a sphere for which they can have no qualifications—as nothing else indeed than an attempt to solve the problems of one branch of knowledge by the principles of another with which it has no affinity. It is, accordingly, often met by mere appeals to prejudice, repelled with sneers as unworthy of consideration, or denounced in terms of discourtesy and passion quite inconsistent with the calmness and impartiality of philosophers who regard themselves as able to verify their doctrines by scientific processes, that have the force of unanswerable demonstration. That the works that are usually quoted as specimens of the ill-judged attempts of "the divine and man of letters" to treat of the subject, such as those of Penn, Nolon, and Cole, betray a very unfortunate inacquaintance with many of the topics which they discuss, and indulge in unjustifiable imputations on those whom they assail, we shall not deny. That they undertook a task for which they were inadequately qualified, is no ground, however, for the conclusion that no others who are not professors of the science can be warranted in discussing it. Great as their errors are, they are not greater than those into which some of the geologists of their period fell; nor do the asperities in which they indulged transcend those that have disfigured the controversies which geologists have waged with each other. The objection is absurd indeed, in the absolute form in which it is often presented, inasmuch as the question whether an argument against the geological theory is entitled to consideration or not, must depend on its character, not on the class from which it proceeds.

In the first place, this opposition to the criticism of their theory by any except of their own profession, is chargeable with much the same inconsideration and injustice which they impute to the divines who venture to arraign their doctrines at the bar of the Bible, and show that they contradict the history God has there given of the work of creation. For it certainly lies within the proper province of the sacred interpreter and theologian to ascertain what the import is of the record in Genesis, and of other parts of the sacred volume which treat of the creation, and to determine whether the dogmas of geology contravene it or not. They do not step out of their sphere in that part of their labors. It is their proper and peculiar province. They are equally in their sphere also when, on finding that the teachings of the sacred word are contradicted by the speculations of geologists, they point out the error, and defend the Bible from the inferences which might otherwise be drawn against its inspiration. It is a task to which their profession directly calls them, and which they cannot refuse to fulfill, without a gross dereliction of their office. When, therefore, their objectors charge them in doing this with transcending their proper profession, they are themselves guilty of the unfairness which they unjustly impute to them. It is the mere geologist, plainly, who quits his proper sphere, when he attempts to decide that the record of the creation in Genesis is not inconsistent with his theory of the age of the world—not the philologist and theologian who ventures to decide that it is. How is it that geologists have any higher right to determine what the meaning of the first chapter Genesis is, than divines have to pronounce on the true theory of geology? How, indeed, is it that they have an exclusive title to treat of the subject, while divines are guilty of transcending their province, when they venture to interpret and maintain what God has revealed respecting the creation? This important question seems not to have occurred to these objectors; but while in effect denying to divines the right not only to treat of geology, but even to interpret and teach the word of God, which is the peculiar business of their office, they themselves not only claim it as their special function to treat authoritatively of geology, but usurp the right also of determining the philological meaning of the inspired history of the creation, which lies out of their peculiar sphere.

This objection, then, to the interference of divines and philologists with the subject, so far as the interpretation of the first chapter of Genesis, and a protest against the theories of geology which contradict the testimony God has there given, are concerned, should be withdrawn. It is not only unauthorized and unjust, but is more obnoxious to the charge of illiberality and intolerance than the most intemperate denunciations in which "the divine and man of letters" have indulged, whom they spurn with so much contemptuousness and resentment.

In the next place, the objection indicates an unfortunate misapprehension of the premise from which geologists deduce the vast age they ascribe to the world. They proceed in it as though they were a class of direct and specific evidences of the existence of the earth through vast periods, graven, as it were, on the strata themselves, that can be learned only by inspection, in the same manner as the number, position, depth, and contents of the strata themselves are. But that is altogether mistaken. The age of the strata is not to be ascertained by the hammer or pickaxe, by chemical analysis, by touch, or by inspection. The chronology which they represent as inscribed on the rocks, instead of being wrought by the finger of the Almighty, is the work in a great measure of metaphor and fancy. The strata themselves are not, in fact, the premise from which they deduce the age they ascribe to the earth. They furnish no direct data for such a conclusion, as may be seen from the form the argument from them assumes, as in the following premise and conclusion.

The strata which have been deposited since the creation of the earth are numerous, and in many places of great depth, and are interspersed with vegetable and animal fossils, which indicate that much time was occupied in their formation. Therefore the creation itself must have taken place innumerable ages ago.

But this inference is plainly irrelevant to the premise. There is nothing in the facts stated in the proposition that can generate such a conclusion. Inasmuch as the period occupied in the deposition of the strata is not determinable from their number, depth, and contents, but depends on the species and energy of the agents by which they were formed; to treat the inference from such an irrelative premise as a truth established by scientific deduction, is an extraordinary inaccuracy. Instead of being graven in legible characters on the strata themselves, or directly deduced from the facts of geology, their alleged chronology of the world is in reality drawn from *a mere hypothesis* respecting the forces or processes by which the strata were constituted, as is seen from their argument when expressed in a syllogistic form.

Each of the several strata deposited since the creation of vegetables and animals, having been formed by essentially the same forces as are now in activity, and thence by a very slow process, must have occupied a long period.

But in many localities the series of separate beds amounts to several hundreds and even thousands.

Therefore the period which the deposition of the whole series has occupied, must be immense beyond computation—a round of innumerable years—myriads and millions of ages.

This, or an equivalent proposition, is the only one from which that conclusion can be logically deduced. It is not possible to frame a major excluding the element of time, that shall be a logical ground for the induction of such an age of the earth. But here the inference is drawn plainly, not from the number, dimensions, and contents of the strata, but from an hypothesis respecting the nature of the forces and processes by which they were formed. Take away that hypothesis, and the inference becomes, like the other, a non sequitur. But that hypothesis is not found graven on the rocks, nor is it legitimately deduced from them, as there is nothing, as we shall hereafter show, in the strata themselves that compels or authorizes the assumption that they were formed by a slow process, but instead, their structure indicates that they were deposited very rapidly, and under the agency of forces immensely more energetic than those of the fire, water, and chemistry that are now in activity.

As the inference of the age of the world which geologists dignify with the name of a scientific induction, is thus drawn from *a premise that lies out of the facts of geology*, and is a fallacy, it is plain that philologists, and "the divine, and man of letters," if logicians, are as competent to detect its deceptive character, and criticize and confute it, as though they were practical geologists. It is entirely within their sphere as reasoners. A minute inspection of the strata of the earth is not requisite to it. Though an intimate acquaintance from observation with all the great facts of the science must naturally give a more vivid apprehension and realization of them, yet it is not necessary in order to avoid the error into which geologists themselves have fallen, of confounding them with an hypothesis respecting the processes of their formation. It is not the great facts themselves of geology, let it be considered, that are in question. It is not a direct and logical deduction from those facts even. It is only a deduction from an assumption respecting *the causes* to which they owe their origin, which men "of letters" and theologians capable of distinguishing a fallacy from a legitimate induction, are as adequate to confute as those of any other profession. That this consideration, which, of itself, overturns their theory respecting the age of the world, should have been overlooked by geologists, and an objection thus confidently urged which indicates such a misapprehension of the point at issue, is truly singular, and shows that however eminent they may be in their peculiar shere, it is not the part of prudence to acquiesce in their deductions and hypotheses, without an examination of the grounds on which they rest.

But in the third place, the objection, if legitimate, is applicable in a large degree to geologists themselves, and invalidates their speculations as effectually as it can the views and reasonings respecting them, of those who are not of their profession. For what share of the facts on which geologists professedly found their theories, have they severally themselves observed? Not one probably in fifty, perhaps not in five hundred. It is physically impossible that such a writer, for example, as Sir Charles Lyell, should have personally inspected all the localities of which he treats, all the processes he describes, and all the facts which he alleges in support of his theories. Of the localities, those of South America, the islands of the Pacific and Indian Oceans, the seas, rivers, lakes, mountains, and plains of Eastern Asia, to say nothing of many others, he has never seen. Of the processes, many have extended through centuries, and could not have been inspected through their whole period by a single individual; and many of the facts had their date ages ago, and are not now within the sphere of observation. And so of other writers. Instead of relying exclusively on their own personal investigation, they avail themselves of the observations and discoveries of others, and build their speculations with as much confidence on the facts of which they thus gain a knowledge, as on those which they derive directly from their own examination. And this is as legitimate, as safe, and as indispensable, as it is in mineralogy, chemistry, geography, history, or any other branch of knowledge. It were to impeach geologists themselves of inaccuracy, and invalidate their reasonings, to suppose that the descriptions they give of the facts they have severally observed, are not intelligible and entitled to reliance. What claims can their systems have, to be regarded as scientific deductions, if the facts on which they professedly found them are of a doubtful nature, or questionable reality? They are not, however, generally obnoxious in any measure to doubt. The number of practical geologists during the last thirty years has been very large; many of the most important localities have been explored by the most competent observers, and their descriptions are distinguished in a high degree, by minuteness, intelligibleness, accuracy, and fully justify the use that is made of them by such authors as Lyell, La Beche, Murchison, Buckland, Conybeare, Phillips, McCulloch; and together with theirs, and the works of other eminent writers, furnish the most ample means to such as are not professed geologists, of an accurate knowledge of all the great facts of the science, and just judgment of the validity of the inductions that are founded on them. Were it otherwise; were a practical acquaintance with all the facts that are made the basis of theoretical geology necessary, there is not a solitary treatise on the subject, that would not be in a large measure obnoxious to the objection, and as unworthy of consideration as the counter speculations are of the mere "divine and man of letters." This objection is thus in every relation ill-considered and unfortunate.

[To be continued.

Better than Novels.—"Two years ago," says a colporteur in Tennessee, "I called at a blacksmith's shop, where I found the smith a very profane man. When I asked him if he would buy some good books, he replied with an oath, that he would like some novels. I told him that I had better books than novels, and having the Pilgrim's Progress in my hand, I told him I would make him a present of it if he would read it and stop swearing. He was astonished at the proposition, and said if I would give it to him, he would pledge his honor that he would not swear any more, or if he did that he would pay for it. Six months after, I saw him, when he told me that he had sworn one oath, and burst into tears on account of it, saying that he was a lost sinner unless he found favor with the Lord. From that time he began to seek the pardon of his sins. I met him again a month ago, when he told me that the reading of the book had been blest to him. He had professed religion, and was trying to lead a Christian life. He said he had no use for novels now, but purchased several books, among which was the Pilgrim's Progress." [Am. Mess.

From the London Athenæum.

THE JEWISH PILGRIM.

Are these the ancient holy hills
  Where angels walked of old?
Is this the land our story fills
  With glory not yet cold?
For I have past by many a shrine,
  O'er many a land and sea,
But still, O! promised Palestine,
  My dreams have been of thee.

I see thy mountain cedars green,
  Thy valleys fresh and fair,
With summers bright as they have been,
  When Israel's home was there;
Tho' o'er thee sword and time have past,
  And Cross and Crescent shone,
And heavily the chain hath prest,
  But thou art still our own!

Thine are the wandering race that go
  Unblest through every land,
Whose blood hath stained the polar snow,
  And quenched the desert sand;
And thine the homeless hearts that turn
  From all earth's shrines to thee,
With their lone faith for ages borne
  In sleepless memory.

For thrones are fallen—nations gone,
  Before the march of time,
And where the ocean rolled alone
  Are forests in their prime,
Since Gentile ploughshares marred the brow
  Of Zion's holy hill—
Where are the Roman eagles now?
  Yet Judah wanders still.

And hath she wandered thus in vain,
  A pilgrim of the past?
No! long deferred her hope hath been,
  But it shall come at last;
For in her wastes a voice I hear,
  As from some prophet's urn;
It bids the nations build not there,
  For *Jacob shall return.*

O! lost and loved Jerusalem!
  Thy pilgrim may not stay
To see the glad earth's harvest home
  In thy redeeming day;
But now resigned in faith and trust,
  I seek a nameless tomb;
At least beneath thy hallowed dust
  O give the wanderer room.

THOMAS REID, THE METAPHYSICIAN.

Dr. Thomas Reid, author of the "Inquiry into the Human Mind," was originally a clergyman, though, his talents not lying that way, he never acquired any reputation in his profession. The following anecdote of him strikingly proves the inapplicability of his powers to the pulpit, and shows how some things which we may wish forgotten, may be hereafter urged against us:

In a parish close to Old Aberdeen lived a kind of half-idiot who had an amusing memory, so that he could repeat any sermon which he heard, even after years had elapsed; and his great pleasure was in listening to sermons and repeating them. When Reid, as an elderly man, visited his old University of King's College, he heard of this man and was anxious to see him. He went accordingly with the man's laird, who introduced Reid, and requested the man to give a specimen of his powers by repeating the sermon of the preceding Sunday.

"I dinna ken," said the man, "if I can do that; but I'll tell you what I can do; I'll let ye hear the sermon that your freend here preached in our kirk many years syne. *Atweel, he was a puir hand.*" Reid did not much relish the proposal; but when he heard the man begin, and repeat correctly a sermon which he had actually preached there about twenty years before, and which was really a miserable production, he turned on his heel, without waiting for the conclusion of this remarkable proof of memory.

GRATITUDE—HOW TO INCREASE IT.

The tide of gratitude increases as it flows. When we render thanks to God for one mercy, a second presents itself to view, then a third, then others successively come to our remembrance. The goodness and the mercy of the Lord are, like the mighty deep, unfathomable. His acts of love are innumerable, and constant, therefore, should be our thanksgivings:

"My soul, in pleasing wonder lost,
  Thy various love surveys;
Where shall my grateful lips begin,
  Or where conclude Thy praise?"

Gratitude increases as we offer thanks, and mercies multiply as we contemplate them. A poor woman had fallen into a melancholy and murmuring frame of mind. She made no effort to check the temptation, but considered that she "did well to be angry" and to complain. Her minister tried every argument is his power, but to no purpose. He spoke to her of temporal and of spiritual mercies, but no response of gratitude was awakened. She said that *she* had "nothing in body or soul to be thankful for." Lifting up his heart in prayer to God for wisdom, he inquired, "Does not your neighbor's husband drink when he is out, and beat her when he comes home?"

"Yes," was the only reply.

"Does *your* husband do so to you?"

"No," was the reluctant answer."

"Well, then, should not you thank God that you have a kind husband?"

No reply was returned. The inquiry was several times repeated, till an assent was obtained. The minister said he would not leave, till she promised to thank God for this mercy, night and morning, upon her bended knees. Having at last obtained her promise, he said to her at parting, "I have now shown you one thing which you have to be thankful for, and you must keep your promise till I see you again." Intentionally delaying his return, several days elapsed before he revisited her dwelling. But what a different woman met him now.

"O," she exclaimed, "I have longed to see you; I have wished to thank you. For a morning or two, I did as I promised, but I did not rightly feel what I said. Then, one day, when I was thanking God that I had a kind husband, I thought I should thank Him that I had healthy children; and when I was thanking Him for that, I thought I should thank Him that I had bread to put into their mouths; and when I was thanking the Lord for that, I thought that I should thank Him that I had clothes to put upon their backs, and a house to cover their heads; and so, sir, when I was thanking God for one thing, another came into my head, and another still, and now I know not where to stop, or how to thank Him enough; and I feel so happy."

Thus gratitude increases with use. The more thankful we are, the more thankful we shall become, and the more we shall have to be thankful for. The truly humble, spiritual mind, will learn the lesson of thankfulness from the most common things, yea, even from the most revolting.

JOHN WESLEY'S OLD AGE.

There is no sight more refreshing and instructive than a cheerful, active old man. Let us look in upon Wesley in his hale old age.

The excellent Alexander Knox met him a few years before his death, and declared that every hour spent in his company afforded him fresh reason for esteem and veneration.

"So fine an old man I never saw. The happiness of his mind beamed forth in his countenance; every look showed how fully he enjoyed

'The gay remembrance of a life well spent.'

In him, old age appeared delightful, like an evening without a cloud."

It would not have been difficult to identify that old man anywhere, whether in London, or any of the cities of his sojourn, or in his travels. Few, however, would have judged him to be what he was, from his external appearance merely. Little of the daring innovator was there in his mien. In some distant part of England you might have seen a man pursuing his journey resolutely on horseback, and showing by the book in his hand that he grudged to lose a single moment of time. You might have seen the same man walking with firm step through some town or village, giving proof in every motion that he had work to do. His stature was under the middle size, his habit of body thin, but compact. A clear, smooth forehead, and aquiline nose, an eye of piercing brightness, a complexion of perfect healthfulness, distinguished him among all others. Even his dress was characteristic—the perfection of neatness and simplicity, perhaps with a little touch of primness; a narrow plaited stock; a coat with a small upright collar—his clothes without any of the usual ornaments of silk or velvet—combined with a head white as snow to give the idea of a man of peculiar primitive character.

One book he always carried with him in his journeys beside the Bible. It is his diary. Would we learn what view of life the old man takes, we can seem to look over his shoulder on his eighty-sixth birth-day, and read what he has written. June 18th, 1788, he writes:—

"I this day enter on my eighty-sixth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for a thousand bodily blessings also? How little have I suffered yet from the rush of numerous years!"

After mentioning a few marks on the infirmities of age, he declares that he feels no such thing as weariness either in traveling or preaching.

"And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

To what cause can I impute this, that I am as I am? First, doubtless, to the power of God fitting me for the work to which I am called, as long as he pleases to continue me therein; and next, subordinately to this, to the prayers of His children.

May I not impute it as inferior means—first, to my constant exercise and change of air. 2. To my never having lost a night's sleep, sick or well, either on land or at sea, since I was born. 3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night. 4. To my having constantly, for about sixty years, risen about four in the morning. 5. To my constant preaching at five in the morning, for about fifty years. 6. To my having so little sorrow or anxious care.

Even now, though I find pain daily in my eye, or temple, or arm, yet it is never violent, and seldom lasts five minutes at a time. Whether or not this is sent to give me warning that I am shortly to leave this tabernacle, I do not know; but it is one way or the other. I have only to say—

My remnant of days
  I spend to his praise
Who died the whole world to redeem;
  Be they many or few,
  My days are his due,
And they are all devoted to Him."

So it proved three years afterwards. In 1791, March 2d, he breathed his last, with a hymn of praise on his lips. With the little strength remaining, he called out to his friends who were watching his departure, "The best of all is, God is with us;" and could only whisper the first two words of a favorite psalm, "I'll praise, I'll praise —." His friends were left to finish the lines, for Wesley's voice was to be heard no more.

[Rev. Samuel Osgood.

Anecdote.—It is often made a subject of complaint that ministers of the Gospel participate in political matters. An anecdote of a Rev. Mr. Field, who lived in Vermont several years ago, contains a good reply. As the reverend gentleman went, at a time, to deposit his vote, the officer who received it, being a friend and parishioner, but of opposite politics, remarked: "I am sorry, Mr. Field, to see you here." "Why?" asked Mr. F. "Because," said the officer, "Christ said that his kingdom was not of this world." "Has no one a right to vote," asked Mr. F., "unless he belongs to the kingdom of Satan?"

The Sabbath Recorder.

New York, January 18, 1855.

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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

BILLS.—We are now sending bills to those who owe for the Sabbath Recorder. Although these bills are mostly for small amounts, yet in the aggregate they make a large sum, the want of which is seriously felt by the establishment. A prompt and general response to the call for what is due us, would be a most welcome relief.

DISCOURAGEMENTS TO MINISTERS.

We alluded, last week, to the discouragement given to ministers in our denomination by the insufficiency of their compensation, and showed that it operated to deter those of other denominations from entering our fellowship, as well as to prevent promising young men of our own from engaging in the work. Because ministers are influenced, in any degree, by such things, the over-zealous among us denounce them with severity, as being men who are not willing to sacrifice every thing for Christ. We have no wish, certainly, to uphold ministers in a temporizing spirit, nor do we suppose that such a spirit is at all justified by the gospel. They *ought*, most unquestionably, to embrace and preach the whole truth, at whatever cost. Still, it should be remembered, that ministers are but men; and though they may be supposed, from their profession, to be men of piety, their piety is like that of all the rest of God's children—it has its infancy as well as maturity. And though the requisition of God's word is, that men renounce father and mother, wife and children, houses and lands, and even their own lives, for the gospel's sake; and though this requisition is laid upon them from the very beginning of their discipleship; yet it is not in accordance with the usual method of His providence to lead them through such severity of discipline, while their piety is yet in its infancy. It is true, we walk by faith, not by sight; but, as some old writer quaintly observes, we do, at first, need the crutch of sense to help us along, and it is not till after we are well matured, that we can cast this crutch entirely away. Even ministers are not generally so matured in piety, as to have no sort of regard whatever to the comforts of life. They, too, want the crutch for a while; and though it may be God's purpose to take it from them eventually—that is, when they become strong enough to walk without it—we are not to denounce them as unworthy, because they have not yet attained that state.

Now, for us to say that we will have no ministers except those whose piety is so completely matured that they are ready for the severest trials, is, to say the least, a very questionable policy. Yet we do say it, practically, when we offer them such fare as imposes these trials upon them. If we can hold out nothing of an inviting nature—nothing that promises any comfort to the flesh—nothing but poverty and perplexity, and perhaps ill usage too, is it not saying to the weaker portion of them, We do not want you? Certainly, it is.

Among all whom God has called to serve Him in the ministry, there are comparatively few, perhaps, so strong in the faith, that they will at once, as soon as duty is made known to them, imitate Paul, and other men of extraordinary piety, in their sacrifices for it. Nevertheless there are many whose piety is genuine, and who will, under the discipline to which their Heavenly Father subjects them, eventually attain to all that can be asked or desired. They are men who love the cause of truth, notwithstanding all their seeming inconsistencies. They are men who are disposed to work diligently in the vineyard of the Lord. They have some eye to the comforts of this life, it is true; perhaps these have more influence with them than, according to the strictness of the gospel, they ought to. Still, they are men whom the Master has called.

As we have said before, so we say again; we believe we have lost some valuable men, because we were not in a condition to offer them any other condition of life but one calling for such sacrifices as they were not yet prepared to undergo. Ministers should be placed above want, so far as it is possible for the churches to place them in such a condition. They have discouragements enough without having that of poverty to grapple with. And if those who, in the opinion of our over-zealous brethren, evince too much of a disposition to shrink from trials, were taken by the hand, soothed, encouraged, and enabled by the liberality of our people to withstand them, we believe they would eventually attain to as much of a self-sacrificing spirit as the best of us, and in the mean time be accomplishing much good. T. B. B.

RECENT DEATHS.—English papers announce the death of three distinguished men, whose liberal principles made them objects of interest in this country. One is Lord Dudley Stuart, the friend of Poland, and the patron of her exiled sons. He may be said to have died in the service of Poland. His Lordship though in somewhat feeble health, went to Sweden three months ago, and had a long audience with the King at Stockholm. He was taken ill with typhoid cholera on the 17th of October, from which he appeared to have recovered; but on the 11th December he was attacked by inflammation of the lungs, and died on the evening of the 17th. Another is Frederick Knight Hunt, the principal editor of the London *Daily News*, the leading liberal paper of Europe. The third is Prof. Edward Forbes, late of King's College, London, well known by his valuable contributions to science, and particularly to geology.

GAMBLING, LOTTERIES, AND "GIFT ENTERPRISES."

Webster's definition of gambling is, "Gaming for money." He also defines game, "An exercise or play for amusement or winning a stake." Staking, by the same authority, is "putting at hazard;" and to hazard is to expose to chance; to venture. In a more comprehensive sense, then, gambling may be defined thus: Risking or staking money, or any other consideration possessing value, upon the result of a game, or any occurrence involving contingency or chance, with the expectation of gain, and the full understanding that the gain of one party to the concern must depend upon the loss of another.

Of the radical wrong of such a practice, there can be no reasonable ground of doubt; because it is a virtual repudiation of the inexorable law of morality, which makes productive or useful labor the condition of honest gain; and the extent of one's devotion to the practice, is a true index to the height of his quarrel with that ancient and wholesome declaration, "In the sweat of thy face shalt thou eat bread." The wrong of such a course of life may also be clearly seen in its effect upon the moral condition of those who follow it. The ripe scholar in the "profession" is abundantly prepared for the commission of the most revolting crime. The evils of the system have become so serious and menacing, that laws more or less stringent have been enacted to suppress it. It requires a very low grade of character to undertake its open defense, yet many better people, and even Christians, are witnesses of its incipient development without feeling any sense of alarm.

A lottery is "a scheme for the distribution of prizes by chance." The plan runs thus: A certain number of tickets are struck, and a price fixed upon them. The sale of these tickets is effected by publishing a list of prizes which each one will entitle the holder to stand a chance for drawing. Though a few of these prizes are of sufficient value to create a fever for the *chance* of drawing them, thus making a ready sale for the tickets, they amount in the aggregate to a small proportion of the sum realized from the sale. When every thing is ready, the drawing takes place; and when it is over, the principal part of the money is pocketed by the proprietors; a few lucky or favorite ticket holders have drawn the balance; and the main body of those who have contributed to the fund, furnish an apt illustration of the old adage, "A fool and his money are soon parted."

It requires no remarkable acuteness to see, that the vital principle of this system, and that of the most barefaced gambling, are identical, and their moral tendency the same. Wherever the standard of morality has reached a sufficient elevation, it has been appropriately classed with other public nuisances, and laws enacted for its abatement. Under the broad light which has revealed its loathsome character, the Christian, especially, should blush with shame at the thought of giving it support or countenance. But since legislative enactment has joined the increasing light of morality in setting the stamp of infamy upon *this*, as upon other forms of gambling, an effort is made to clear the custom-house of both, with this contraband article on board, under the very harmless label of "Gift Enterprise."

The following is the *modus operandi* of this game: The fund is raised by the sale of a newspaper, an engraving, or some other article, at a price beyond its actual cost, sufficient to satisfy the avarice of the proprietors, besides a portion appropriated to "gifts." These "gifts" are equal in number with the articles sold; and a very few of them are valuable in proportion to the magnitude of the enterprise; the remainder being a mere trifle. Each purchaser of an engraving, a year's subscription to the paper, or whatever the commodity may be, receives it, accompanied with a *ticket* which will insure a gift, and *may be* a very valuable one. Thus, in the specious pretense of raising the fund by the sale of something supposed to possess value, and in the matter of insuring a nominal "gift" for every ticket, and, perhaps, in some other trifling points, this plan differs from a lottery; but the principle is the same. Explain it, and excuse it, and christen it as you may, and the principle of gambling is there.

These operations, varying in magnitude from the petty scheme of the country daguerrean to the "Mammoth Gift Enterprise" of the New York Weekly Leader, whether they come under the laws for the suppression of gambling and lotteries or not, are constantly multiplying, and seem to proceed with impunity; blowing out their pestiferons breath through almost every post office in the country, in the form of flaming advertisements and hand-bills. Some, and perhaps many, who would shudder at the idea of gambling, and even professors of religion and church members, have, no doubt, been so far blinded by the very modest name and drapery under which this abomination has been concealed, as to become party to it. Young men in particular are liable to be caught with this enticing bait, as "the small sum of two dollars will not only pay for a whole volume of a newspaper," (which, perhaps, is not fit to have in a family,) "but a *chance*" among hundreds of thousands, "to draw a splendid 'gift;' perhaps a house and lot in New York city *valued* at $12,000."

It is high time for the friends of a pure morality, and especially for those of religion, and for the religious press, to speak out upon this subject, raising a note of warning that shall break the spell of this enchanter, and arouse the unwary to the danger of its polluting touch. T. E. B.

"CONFLICT OF AGES"—NO. 5.

"The Misadjustment."

The science of geometry demonstrates that should two parallel lines commence a divergency, however small, yet if they are continued, such divergency becomes unmeasurable. The same principle may be applied to ethical science. It matters not how minute the deviation from the path of rectitude at first be, if such deviation be continued, an almost infinite departure from truth will one day be obtained. Thus, that apparently trivial moral divergency of pristine man, has resulted in a distance from the parallel of truth almost equaling the infinitude of space.

The fatal "misadjustment" of Christianity, Mr. Beecher considers involved in the simple and plausible assumption, *"that men, as they come into this world, are new-created beings, instead of new-born beings."* Mr. B. thinks that creation and birth impose very different circumstances on the creature—the first admitting a fair probationary state, while the last cannot. Therefore, as justice and right demand such a fair probationary state, he finds that *new-born* beings cannot enjoy what justice and right demand. "The doctrine of a forfeiture of right by the imputation of Adam's sin," Mr. B. thinks, "can never escape the charge of involving, not merely injustice, but falsehood also;" and that "free agency is of necessity so imperfect as to involve such atrocious developments as those which make up the history of this world, is at war with well-known facts." Mr. B. thinks the whole conflict arises from the assumption that men, as they come into the world, are *new-created* (instead of new-born) beings, and that the "principle of honor and right relates *solely* to new-created beings" but not to *new-born* beings.

The conflict deepens. Justice, honor, and right, demand for all men a fair trial; and all new-born being involves such circumstances as absolutely forbid it. This is what Mr. B. calls the "misadjustment" of Christianity—a theory implicating the Creator, and ruinous to the creature. Hence Mr. B. sets himself to work and produces his somewhat novel *Readjustment*.

By his plan of "readjustment," Mr. B. supposes that "the advocates of the deepest views of human depravity can hold their views, and yet not war with the principles of honor and right, and that the advocates of honor and right can retain them in full, and yet not conflict with the facts of human depravity and ruin."

Mr. Beecher's readjustment of Christianity seems to involve, if not identify, the Platonic philosophy of psychology, viz., "that the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world—that the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil—that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each their proper celestial abode—that these souls were sent down to earth, to be imprisoned in mortal bodies, hence arose the depravity and misery to which human nature is liable—that the soul is immortal, and by disengaging itself from all animal passions, and rising above sensible objects, to the contemplation of the world of intelligence, it may be prepared to return to its original habitation." Plato lived some four hundred years before the Christian era.

Mr. B. supposes all souls to have been created spiritual beings, in the spiritual world, with full and perfect capabilities of understanding and obeying those divine laws under which they were placed—that a part of these spritual intelligences preserved their original uprightness by obedience, and for such obedience were confirmed in a state of perfect innocence and happiness—that another portion of these spiritual intelligences disobeyed the commands of their Creator, and for such disobedience were doomed to descend into mortal bodies, both as a punishment, and also as affording the only way by which any of them could ever be restored or saved. Hence the creation of a material earth, corresponding to the nature of such fallen spirits, on which mortal bodies could dwell, and in which mortal bodies these fallen spirits should be forced to dwell, as in part expiatory, and in part as affording the only means of salvation. Hence all the salvable arrangements of the incarnation, Holy Spirit, means of grace all for the purpose of saving some few at least of those fallen beings, and raising them up to glory in the heavenly state; whilst the rest, who were not reclaimed by this process of spiritual incarnation, are to be doomed to the endless turmoil of perdition.

Such, I think, is the theory of Mr. B. It will be seen, that it differs but little from the system as taught by Plato, a heathen philosopher, some four centuries before Christ. *Origen*, one of the fathers of the Christian church, who was born in the year 145 after Christ, held also to the pre-existence of human souls; also, that such souls were condemned to animate mortal bodies in order to expiate faults they had committed in a pre-existent state; and that after long periods of time the damned shall be released from their torments, and restored to a new state of probation; and so on until the universe will be purged from sin, and universal holiness and happiness prevail. Thus, as early as the second century one of the greatest of the Christian fathers and writers held the final restoration of all human and spiritual intelligences. It will be perceived, that Mr. Beecher's theory is not a modern notion, but that it is older even than Christianity itself, which he aims at readjusting. Mr. B. claims the great Augustine as virtually holding his view of pre-existence, as well as some others. By Mr. B.'s theory, we who have thought ourselves as real human beings, commencing existence at our birth, are in fact those fallen spirits. Thus Satan, Beelzebub, Moloch, Chemosh, Balaam, Astaroth, Astarte, Thammuz, Dagon Rimmon, Osiris, Isis, Orus, have all had their dwelling (or are to have) in human bodies. Milton surely deserves our thanks for his nomenclature and classification of them ere their descent. But which of those arch-apostates dwells in me, I must leave for others to judge. I only can say, that although he was of small mental calibre, yet he was a Titan, if not a Gargon, in innate depravity and deformity.

S. S. GRISWOLD.

"CONFLICT OF AGES."—In reply to all letters directed to me, making inquiry relative to the above book, I would say, that I doubt not that Bro. Utter will procure and forward the book to all who may request him thus to do. I am glad to learn that the selections published in the *Recorder* have excited an inquiry in the minds of many. Should they be the means of disenthralling one honest soul from a false theology, I shall feel abundantly rewarded for my trouble. Prove all things; hold fast the good. S. S. G.

CENTRAL ASSOCIATION MATTERS.

To the Editors of the Sabbath Recorder:—

As we hope soon to permit you to distribute the above head, I will request you at least once more to insert an article under it, designed to remedy the evils which have grown out of the frequent use made of it; as to these articles must be attributed in part the failure of a large number of the Council appointed by the Association to appear, though it is true that the directions or instructions of the associational act were necessarily but partial, owing to the circumstances in the case. The difficulties presented by Bro. Potter, in giving the reason for his non-attendance, doubtless more or less affected the minds of every member. Still, it was supposed by some, that a basis for action would be settled without serious difficulty.

The disappointment experienced by the brethren of Jefferson County, was apparent and general, as well as of those in attendance; and the desire was every where expressed, that there night be no obstacle to their meeting and attempting the duties assigned them at some future time; to facilitate which, the Church of Adams have adopted a basis for the action of the Council, in which the Hounsfield church will concur, as I am confidently assured, and with which the aggrieved or independent church will be satisfied; and I am authorized to say no obstacle will be interposed to a just and satisfactory investigation by any *plea* which has been or may be made before the Council by the Hounsfield brethren.

With these assurances, I have accepted the duty of laying their *Resolution* before the public, and especially for the attention of the members of the Council appointed, and request their consent to meet the churches at the time they have designated, and communicate their assent to me, at DeRuyter, that the parties may also be timely apprised. To this I will also add, that notwithstanding the accusations and recriminations which have been so current, there are many valuable brethren affected, who must suffer grievous wrongs, and in which their posterity will be affected, and the prosperity of the churches measurably destroyed, unless relieved by this Council, as it is improbable one so generally satisfactory will again be selected, if indeed any. Yours Truly,

JOHN MAXSON.

DERUYTER, N. Y., Jan. 9, 1855.

Whereas, the Seventh-day Baptist church of Adams is now suffering under charges seriously affecting its reputation as a Christian church, and as these charges have received so much of the attention of the Central Association as to induce the appointment of a Council to endeavor to make a settlement of the difficulties which have for some time afflicted the brethren of Jefferson County, in which this church is implicated; and whereas, the time appointed for session of said Council has transpired, and they have not appeared, and the causes which induced their appointment still exist, greatly to the annoyance of our peace, and to some extent affecting our prosperity and the harmony of this church with the churches of the Association; therefore, *Resolved*, That we request the Council designated to meet with this church on the second Fourth-day of February next, and investigate the acts and proceedings of this church—allowing the church to join the issue with any member of the Central Association in any charges such member may present affecting the purity of its acts and discipline, agreeably to the rules of the Gospel and of the Central Association; and we will aid and co-operate with said Council in prosecuting such investigation, and will submit to their advice and counsel in endeavoring to effect a satisfactory adjustment or settlement of any difficulty existing between this church and any person or persons justly aggrieved; and we will pay our proportional part of the expense.

Adopted unanimously by the Seventh-day Baptist church of Adams, Jan. 7th, 1855.

A. M. WHITFORD, Clerk.

From the fourteen Slave States, including the District of Columbia, the American Board of Commissioners for Foreign Missions last year received $8,121 63. From Hampshire County, Mass., the same Board received $6,219 40. Comment is unnecessary.

SUNDAY LIQUOR-SELLING.—New York city has a new Mayor, who is illustrating the old maxim that a new broom sweeps clean. Soon after his inauguration, Mayor Wood opened a book for complaints of all kinds, requiring his attention, or that of the police. He also gave notice, that the law against selling liquor on Sunday would be strictly enforced. Thus far he seems to keep pretty close to his promises, encouraging the hope that New York will soon cease to be, the scene of drunkenness on Sunday. If Mayor Wood should succeed in closing all of the rum-shops on Sunday, he will doubtless contribute not a little to the enactment of a law to close them on the other days of the week. With this prospect before us, we are glad to see the success which attends his efforts.

PRACTICAL PHILANTHROPHY.—Among the numberless exertions for the relief of the poor this winter, the *Independent* notices with approbation those of citizen Lindenmuller, No. 118 Chatham street. This true philanthropist dealt out in one day more than a thousand portions of soup, bread, etc., to all colors, nations, and tongues. He says, "The only question I ask is, 'Are you hungry? Are you poor?' I put my hand on my heart and say, Is he my fellow-creature? Yes. No matter for the color of his skin; I do not care what is his language, or what is his religion; he is human; he is hungry; I will feed him."

On inquiring of one little boy, with a very dirty face, he was told that the boy's mother was a washerwoman. "Go home, my boy," said he, "and tell her to wash your face and hands, and then come and get your dinner. I will feed the poor; I will not feed the dirty; water is free and plenty for the poor."

On serving out the last ration he remarked: "If I had more means, all this waiting crowd should be feed—none should go hungry from my door."

Another of Mr. Lindenmuller's projects is to sell the poor articles of food without profit. Bread at 4c. a pound; flour 5c.; meat 2½c.; salt 1c., etc.

MORE TROUBLE AT ERIE, PA.—The papers inform us that an assemblage claiming to be authorized by the Borough of Erie, Pa., have broken up the track of the Erie and North-East Railroad Company, where it crosses certain streets in that borough; while another assemblage, claiming to be somehow authorized by the local authorities of the township of Harbor Creek, (eight miles this side of Erie,) have torn up the rails and ploughed up the track of the same Railroad where it crosses a road in that township. The Erie and North East Road, though of itself but twenty miles in length, forms a part of the Lake Shore Road from Buffalo and Dunkirk to Cleveland, Toledo, and Cincinnati—in other words, connecting New York and New England with Ohio and the Far West. These two separate acts of destruction cause an interruption of eight miles in the chain of Railroad communication aforesaid, compelling the numerous passengers on that route, with the heavy mails, and the long trains of cattle, swine, &c., to be turned out of the cars at one end of the break, and conveyed by wagons or driven to the other, there to be reloaded and sent on their journey, after incurring serious delay, exposure and suffering.

MONUMENT TO THE MURDERED BUTLER.—The citizens of Louisville have erected a monument to W. H. G. Butler, the teacher shot by Matt. Ward. It is an elegant piece of workmanship, built of Italian marble, and about ten feet in height. The inscriptions on its sides are as follows:—

"Wm. H. G. Butler, born in Jefferson Co., Indiana, Oct. 3d, 1825; died at Louisville, Ky., Nov. 2d, 1853."

On the reverse:

"A man without fear and without reproach; of gentle and retiring disposition; of clear and vigorous mind; an accomplished scholar; a devoted and successful teacher; a meek and humble Christian."

On the north side:

"He fell by the hand of violence in the presence of his loving pupils—a martyr to his fidelity in the discharge of duty."

On the south side:

"This monument is erected by his pupils and a bereaved community, to show their appreciation of his worth, and to perpetuate their horror at his murder."

AMENDING THE CONSTITUTION.—A resolution to amend the Constitution of the State of New York was offered in the Assembly, and laid over under the rule. It is as follows:—

"That the following amendment to the first section of article second of the Constitution of the State of New York be proposed, by striking out the first sentence of said section, comprising the following words: 'Every male citizen of the age of 21 years,' and inserting as follows, in place thereof: 'Every male of the age of 21 years, who shall have been born a citizen of the United States of America, or who shall have been a resident of the United States of America for the full term of 21 years.'"

Amending the Constitution is rather a slow process now-a-days. In order to do so, the amendment must pass each house by a majority of all the members elected, then lie over until the next Legislature to which Senators are elected, pass each house of the new Legislature by a majority in each, and then be submitted to the people, when, if it gets a majority of the votes cast, it becomes a part of the Constitution. Thus from three to four years will elapse from the proposition to the consummation. [Tribune.

A LUCKY NEGRO.—Gabriel L. M. Renfran, said to be a bright intelligent negro, owned near New Orleans, and hired out by his master as a steward on steamboats on the Lower Missisippi, is the lucky holder of ticket No. — in Jones's great gift enterprise, and has drawn the *farm* valued at $25,000. He has, in a well-written letter, notified the committee of his condition, and accepting of their cash offer. He requests them, personally, to secure the freedom of himself and family first, and then pay him the balance over the expenses to start him in the world. The appeal is thrilling and affecting.

RELIGIOUS INTELLIGENCE.

The annual renting of pews in the Plymouth Church, Brooklyn, (Rev. Henry Ward Beecher, pastor,) occurred on Tuesday evening, and with success which forbids even the mention of a tight money-market. 178 seats were taken at a premium (for only one year) of $1,343 50. The amount of pews rented, premiums included, was something over $10,000. There are about 120 seats in the back part of the house, and in the gallery, yet unrented, which, if taken as they always have been, will yield a total revenue of about $13,000.

The Hon. Wm. Rufus Putnam, of Marietta, Ohio, died on Monday, Jan. 1, aged 88 years. He was the son of Gen. Rufus Putnam, who established the first permanent white settlement north-west of the Ohio in 1788. The deceased settled in Marietta in the fall of 1790, and has since continued to reside there. In 1801 he was elected one of the Representatives from Washington county, (then embracing nearly one-fourth of the present State,) to the Territorial Legislature. He filled the measure of an honest, useful man, and died respected by all who knew him.

We have received the catalogue of the Union Theological Seminary, N. Y. City. It shows in the Senior class 26 students, in the Middle 32, and in the Junior 38, making in all 96; also, resident licentiates 2. Three are from the old world, two being from Turkey, and the other from Greece. A Choctaw, also, is numbered among them. The New England States furnish 18 students, New York 44, and the States west and south of New York 31.

The English Church Missionary Society, it is said, has an annual income of £120,000, or about half a million of dollars. Its mission agents now include about 290 Europeans, exclusive of their wives, spread over its stations, north, south, east and west, all over the heathen world; its native-born catechists amount to 1,000; its communicants number near 16,000, and its scholars near 50,000.

According to the New Hampshire Register for 1855, there are in that State 563 ministers connected with the different denominations, as follows: Roman Catholic 1, Presbyterian 6, Episcopalian 9, Unitarian 11, Universalist 25, Christian 44, Baptist 76, Methodist 105, Freewill Baptist 106, and Orthodox Congregationalist 180. All but 45 of this number are marked as having a pastoral charge. These statistics will give one minister to about every 6,000 of the population.

The N. Y. *Recorder* says that there has been quite a good work of grace in some of the Canadian churches. At Bloomsburg, Elder Stothart has recently baptized thirty. At Forestsville, where Elders M'Dorman and Williams have been laboring for a few days past with good success, eighteen have been added by baptism. In First Houghton Church, six have been received by baptism; and there is a good prospect in old Townsend.

The Louisville *Herald* states that the collections of the Old School Presbyterian Board are fearfully small, and that almost every church visited by the agents is trying to put them off, and when collections are made, they fall below those of previous years. These are sad betokenings for the missionaries, for the feeble churches, and, more than all, for the churches that the Lord hath blessed with comparative abundance.

The sum of $50,000 is now being raised to endow the Episcopal Theological School of Virginia. The institution has given a Bishop to the Diocese of Louisiana, and missionary Bishops to China and Africa, has furnished clergymen for every Diocese in the Union, and has sent forth all the American Episcopal missionaries now in foreign lands.

We have received a call (says the Boston *Telegraph*) from a gentleman who has just arrived from Lawrence, Kansas Territory. He says the settlers at that place are comfortable, contented and happy. Three papers are soon to be established there, all of which will go for making the State free from slavery. Gov. Reeder is popular with the anti-slavery people.

Rev. J. H. Snow was dismissed from the pastoral charge of the Congregational Church and Society at South Hadley Falls, by an ecclesiastical council, on the 15th Dec. He received from his people, as a parting gift, a kind note, with expressions of regard and remembrance, enclosing the sum of $225. The young ladies' circle also presented him $100.

$250,000 have been received by the Collegiate and Theological Society of the West, since its organization, eleven years ago, exclusively from the East, and a still larger amount has been raised at the West. It has been the means of bringing eleven very important institutions of learning from a state of feebleness and despair to that of vigor and permanence.

Dr. Potter, the Provisional Bishop of the diocese of New York, has requested that his salary may be five thousand dollars a year, and not six thousand, as voted by the Convention. He thinks the former sum quite enough for his necessities, and he is not willing to accept more.

Judge Helfenstein's Donation is really the donation of the age. The coal estates donated, on the 22d inst., at Shamokin, by Judge Helfenstein, for the benefit of the destitute poor of New York, Philadelphia, Baltimore, etc., are said to be worth one million and a half of dollars; and, when fully developed, will pay a rental greater than the interest on that amount.

We regret to record the death of Rev. Dr. Kitto, widely known and esteemed as the editor of the "Pictorial Bible" and author of numerous works in illustration of the sacred text. Dr. Kitto died at Canstadt, near Stuttgard, on the 25th Nov., in the 51st year of his age.

The annual catalogue of the Theological Seminary at Andover for 1855, contains a list of 110 students, viz. 9 resident licentiates; Senior class, 39; Middle class, 35; Junior class, 31.

A letter to Dr. Durbin states, that all the missionaries connected with the Methodist Episcopal Church in China will probably withdraw from the empire by the close of the present year.

The tearing up of railroad tracks near Erie, Pa., is now an established winter pastime. Great fun was had Jan. 8th, at Harbor Creek, where a portion of the Lake Shore Road was destroyed.

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General Intelligence.

Abstract of Proceedings in Congress.

THIRD-DAY, JAN. 9.

In the Senate, the business was unimportant. The Old Soldiers were invited to occupy floor-seats in the Senate. A bill for the construction of the Pacific Railroad and Telegraph was presented. The bill to reorganize the army was reported, with amendments. The Judiciary Reform was then discussed until adjournment.

In the House of Representatives, the morning hour was used up in discussion upon the bill to amend the Graduation Act. The amendment, charging 14 1-2 cents per acre, was before the House, but no vote was taken upon it. The Pacific Railroad bill was taken up in Committee. Mr. Latham spoke in favor of lines of Mail Steamers to Asia, and of the Railroad itself. He occupied the time until adjournment.

FOURTH-DAY, JAN. 10.

In the Senate, among the petitions presented, was one to improve Savannah Harbor, and one to provide against the difficulties arising from the abolition of flogging at sea. Notice was given of a joint resolution to send one or more vessels to the relief of the Kane Expedition. Debate on the Judiciary bill, and an Executive Session, closed the day's business.

In the House, the bill amendatory of the Land Graduation act, was announced as first in order, to which was pending the amendment giving a homestead—160 acres, at 14 1-2 cents per acre—on condition of actual settlement and cultivation. A sharp discussion ensued, and, finally, the amendment went overboard by a vote of 72 to 93, and the bill itself followed—68 to 95. The Homestead bill then came up as amended by the Senate, but nothing was done with it.

FIFTH-DAY, JAN. 11.

In the Senate, the first business of importance was the bill to increase the pay of Members of Congress, upon which an hour was spent in speeches, but without coming to a vote. The Judicial Reform bill was then taken up and talked about until the hour for *Executive Session.*

In the House, the bill to reform the Diplomatic and Consular System was introduced. The Pacific Railroad bill was next taken up, when Mr. Chandler, of Philadelphia, made a set speech against Know Nothingism. Mr. Chandler is a Roman Catholic.

SIXTH-DAY, JAN. 12.

In consequence of the death of Senator Norris, nothing was done in either House beyond the customary preparations for the funeral. Both bodies adjourned to Second-day.

European News.

The week later news from Europe, being to Dec. 30th, was received in New York on the 11th inst.

One event of the week is the speech of the Emperor of France, which makes no allusion to any prospect of peace, and is followed up by a loan of five hundred millions of francs. There has been an important diplomatic conference at Vienna. The bill for the enlistment of foreigners into the British service is passed into law.

Affairs around Sevastopol remain unchanged. There has been some skirmishing, but no general fighting. Meanwhile the soldiers of all parties are suffering sadly from the bad weather and the advance of the season.

A letter from Sevastopol, dated Dec. 7th, says: Out here we are perpetually being told by the London journals that Sevastopol is in ruins, its streets choked with dead, and the few wretched inhabitants and defenders that yet survive falling, by hundreds, a prey to war, pestilence and famine. Now, there is not one particle of truth to justify these extreme statements. Sevastopol is *not* in ruins; and, what is more important still, its defenses are four times stronger and more vigorous than the first day we opened fire.

Another letter, about the same date, says: The mortality among the Turks has now assumed all the dimensions of a plague. Every sense was offended and shocked by the display, day after day, in the streets, of processions of men bearing half-covered corpses on litters at the busiest hour of the day, and Col. Daveney at last gave orders, or rather granted permission, that the Turks should bury their dead on the hill-side, over the town. Yesterday, ere evening, upward of seventy bodies were carried to their long home, and deposited in shallow graves not above a few inches deep, and were left with a shovelful or two of earth and pebbles over them, as close together as they could be packed. To-day the same process is going on. The dead are frightful to look upon—emaciated to the last degree, with faces and heads swollen and discolored, and drops of blood stealing down from nose and ear; there they are, lying out in ranks on the hill-side, while the living, who seem soon about to follow them, dig their graves. I can count 35 bodies already on the ground, and it is early in the day; over the hill-side come men bearing more litters. Ere the body is interred, the clothes are taken off and laid at one side, an officer in attendance decently washes the corpse with water, pours a little of the same fluid down the throat, and composes the limbs, and, after a few words of prayer, the Mussulman is placed beside his fellows. As the result of such a mode of burial would be the outbreak of some all-destroying pestilence, the commandant of the place has ordered it to be discontinued, and the Turks must bury their dead outside the town, in the valley, in graves four feet deep.

Some idea of the suffering to which the poor soldiers around Sevastopol are subjected, may be gathered from the following extract of a letter dated Nov. 30th:—

The siege is still dragging its slow length along; but, as far as I can see, without any prospect of immediate success. The weather has been very bad—nearly constant rain—and the roads are in such a dreadful state that it is impossible even to bring up provisions from Balaklava, much less guns; all ours in the batteries are dismounted or burst, and I do not think we have twenty in a serviceable condition. I was in the trenches the day before yesterday, for day-work. We parade at a quarter to five and come off at seven; for night-work, we parade at a quarter to five, and come off at seven in the morning. We parade in the camps, and march down a mile and a half through a ravine, till we get under the trenches. The road down is above the ancles in mud and wet, and we are always wet in the feet before we get there. The trenches are in a very bad condition; no attempt at draining, and the men have to sit up twelve hours in the wet. It is really shocking work for both men and officers. They get wet through, have no dry things to put on; the tents leak, and they lie down in mud. The cholera has broken out again very badly; 33 of our men have died these last three days, and they are carrying to the hospital fast. Most of them, indeed all, are those we brought out with us in the draught. It seems quite like murder sending fresh troops out to this climate at this time of the year. The 46th have lost 90 men the short time they have been out here, and the 62d, 70; the 9th came from Malta two days ago, and they are knocking up fearfully. The men are in such a state of desperation, that they say, when going to the trenches: "They would rather be shot by the Russians, than come back and die by inches." Lord Raglan expected to take the place at once, and so, instead of making preparations to hut the men at once while there was wood, allowed it all to be burnt, and now the order is issued, we have no materials to work with, and, I am afraid, no means of transport to bring up the wood for fuel, which, they say, is being sent from Sinope and Scutari. I am giving you a gloomy picture of affairs out here, but no more so than, I think, is justifiable by a careful consideration of all the *pros* and *cons.*

The *Journal* of St. Petersburg contains an order relative to the forwarding of gifts to the wounded in the Crimea. Officers are appointed to visit the wounded of the fleet, to administer relief in money and comforts, to take their instructions respecting the care of their families, to take charge of their letters, and otherwise to administer aid. Sixty Sisters of Charity have been sent as nurses.

A ukase, dated Dec. 13, orders a levy of 10 men in every 1,000 throughout the eastern half of the Empire, to commence on the 15th February, and be completed by the 15th of March. Jews are not exempt.

A Russian ukase is published, ordaining that whoever shall, after a battle, commit acts of cruelty on the wounded or unresisting, shall suffer the punishment of death.

California News.

The U. S. M. Steamer North Star, from Aspinwall, arrived at New York on the 10th inst., bringing San Francisco papers of Dec. 16, and treasure to the amount of $1,119,623.

On the morning of the 31st ult., about 4 o'clock, a heavy gale from the northward sprung up at Aspinwall, which resulted in great loss of life and property in that port. The brig Flying Cloud, of New York, dragged her anchors, and went ashore at the head of the bay, where she bilged, and in a short time became a total wreck. The captain and crew left the vessel in a boat, which capsized when but a short distance from her, and the captain and seven of the crew perished in the breakers. Mr. Riley, the mate, and two of the crew, succeeded in reaching the shore. All this took place in sight of the inhabitants of the town, but the sea would not admit of an attempt at a rescue. The Brig Alvaro, of New York, dragged her anchors, was thrown on a reef, and then through the splendid wharf of the U. S. Mail Steamship Company, almost destroying the wharf, and making a total wreck of the brig.

The time of the completion of the Panama Railroad is no longer doubtful; the rails will all be down by the middle of this month, and the passengers that leave New York by the North Star, 20th inst., will have the pleasure of making the transit from ocean to ocean behind the iron-horse.

From the San Francisco papers, the following summary of the week's news is prepared:—

It has been proved by experiment, that tobacco of a very superior quality can be raised in some portions of California.

The telegraph line between Stockton and Sonora will be completed by the 1st January. Thirty-three miles of wire are already laid.

A bridge 805 feet in length, across Trinity River at Grass Valley, has just been completed.

A man named John S. Stephens, traveling in the vicinity of Marysville, was attacked by two mounted Mexicans, and robbed of $4,500 in gold dust.

A rich claim was struck at Caldwell's Garden, on Shaw's Flat, from which $4,000 were taken out in two days, and the claim afterward sold for $5,000. The purchasers washed out a cart-load of dirt, which yielded $950.

The Russian ship Kamschatka, from Sitka, entered at San Francisco, with a cargo of fish, proves to be a privateer, manned with a crew of 120 men, and furnished with 10 brass guns. She is a taut-looking craft, capable of seriously annoying the French and English merchantmen she may chance to fall in with.

From the Isthmus, we learn that the Revolution in New Granada has been wound up by the total defeat of the rebels, after an obstinate resistance. Among the killed in the Constitutional army, is Gen. Herrera, whose loss calls forth a universal feeling of sorrow in Panama.

Fire and Loss of Life.

On Sabbath morning, Jan. 13th, Waldenfield, the family residence of Mr. John A. Haven, in the Twelfth Ward of New York, was entirely destroyed by fire, and three of his daughters—young ladies in years, and remarkable for their beauty and accomplishments—perished in the flames, or by suffocation. The details of the catastrophe are of the most afflicting character. It appears that, on Friday night, almost immediately after retiring, Mr. Haven's attention was attracted by the unusual heat which pervaded his sleeping room; but, unfortunately, attributing this to the carelessness of the servants in not properly attending to the ventilators, he did not institute any particular search. About 3 1-2 o'clock in the morning, however, he was aroused by a dense smoke, which filled the chamber, and convinced him that a fire had broken out in the house. He immediately alarmed the other inmates—all of whom were thus enabled to effect their escape from the burning mansion. But, unfortunately, four of Mr. Haven's daughters, through some unexplained motive, were induced to reënter the house, and before they could again retreat, three of their number perished in the flames. The fourth was saved by her brother-in-law, Mr. J. M. Hopkins, aided by Mr. Connelly, Jr.; she was rescued through the second story window, and when taken out, appeared to be lifeless. Subsequently, however, she recovered, and is now out of danger. The name of this young lady is Anna Langdon Haven; the bodies of two of her sisters, named respectively Ann Mary Haven and Grace Dublois Haven, were soon after recovered; but six or seven hours clasped before the corpse of the remaining one, Miss Sarah Langdon Haven, could be taken from the ruins. It was indeed a heart-sickening sight, and one which caused many a strong man to shed tears while contemplating its sad details. Two of the young ladies appeared to be sleeping, so calmly had they died; while of the third, there was left but a charred and undistinguishable form.

[N. Y. Tribune.

SUMMARY.

The *Tribune's* St. Thomas correspondent gives the details of a singular outrage committed on an American steamer by the subordinate authorities of that port. It appears that the Benjamin Franklin, which had been chartered by the Royal Mail Steamer Company, to take the West India Mails, in the absence of one of the regular vessels of the line, was fired into as she was leaving the port in the evening, and considerably damaged. The pretense made for her detention was that she had not a regular permission to leave the harbor after dark. The affair was at once taken up by the American Consul, Major Helm, and appears to be in the process of amicable adjustment.

Elihu Burritt, the well-known philanthropist, has issued the first number of a magazine, called the *Citizen of the World,* of which he has assumed the editorial charge. The periodical is devoted to the principles with which the name of the editor is identified, and will aim at an impartial view, in the light of human brotherhood, of the institutions and enterprises which affect the common welfare of nations as a family, and the rights and duties of a man as an individual being. It is to be published monthly by George W. Taylor, Philadelphia.

We learn from the Lawrence *Courier*, that a large number of operatives have lately been discharged from the employ of the Bay State Mills, caused by the general depression of business; that, in one department, (wool-sorting,) where 116 men are generally employed, they have all been discharged, with the exception of seven or eight. Various other departments are being partially stopped, as the machinery becomes free from the yarn and cloth with which they are encumbered. The prospect now is, that about one-half of the works will be stopped for a period.

Gov. Wright, of Indiana, in his Message to the Legislature, takes strong ground against the free banks, and says the Legislature will be wanting in duty to an outraged people, if they fail to adopt prompt measures to suppress the unjust and disreputable practices of the banks—the circulation of the free banks having been reduced to the extent of $5,000,000, and of the State banks to $1,000,000, within the year—the contraction chiefly taking place within six months—being more than one-half of the paper circulation of the State.

The Mobile *Tribune* relates a fight which took place some time ago in a quiet lake near Choctaw Bluff, between an alligator and a gar, in which the latter singular fish came off victorious, having chawed the leg, and with his sharp teeth cut the throat, of his antagonist. We are told the curious fact that the surface for a wide space around was covered with every species of fish and a number of alligators, all seemingly attracted by the noise made by the combatants, and spell-bound in contemplating the conflict.

A dispatch dated Boston, Tuesday, Jan. 9, 1855, says: Jacob F. Brown, a Messenger in the New England Bank, hung himself from the window of his house, in Bowdoin-st., this morning. The rope broke, and he fell to the ground, which killed him instantly. He is said to be a defaulter for six or seven thousand dollars to the New England Bank, of which he was Messenger. He was 28 years old, and very respectably connected.

A dispatch dated Washington, Monday, Jan. 8, 1855, says: At the parade of the Old Soldiers, to-day, the appearance of Thurlow Weed, with a cockade in his hat, created a great degree of interest. He served in the War of 1812 as Quartermaster's Sergeant; and to-day he met with the very Quartermaster, after a separation of twenty-five years. Gen. Leslie Coombs, of Kentucky, and Col. Harvey Baldwin, of Syracuse, both veterans of the war, made eloquent and affecting speeches.

The Poughkeepsie *Press* informs us that a woman named Ford, and her child, aged six years, were burned to death at Newburgh. It appears by the evidence received by the coroner, that the mother was a woman of intemperate habits, and that she had retired to bed with her daughter, leaving a lighted candle near her couch. From the candle, undoubtedly by accident, the fire was communicated to the bed-clothes, resulting in the above horrible calamity.

Dr. Graham, who is now at Sing Sing, is said to have had a serious difficulty with the officers. He was selected, on account of his professional knowledge, to prepare and administer the prescriptions of the attending physician. Among the medicines there was a quantity of brandy. With this the Doctor made free, and was crazy drunk, raving up and down the hospital room, brandishing a knife, and threatening the lives of any who might molest him.

The Burlington (Iowa) *Telegraph* of Jan. 1st says:—Late on Saturday afternoon, three children, two girls and a boy, were seen to fall through an air hole in the ice, opposite Ogden & Copp's commission house of this city, and were drowned. The unfortunate children were those of Mr. Owen McCallen. The girls were aged respectively twelve and seven, and the little boy about five years. The eldest is supposed to have lost her life in her affectionate but vain attempt to save the little sister and brother.

Potatoes are said to be natives of South America. They were unknown in Europe previous to the sixteenth century. Queen Anna, wife of James I. of England, had them upon her table as a luxury, that cost two shillings (45 cents) a pound. We now think five cents a most extravagant price; and so it is, compared with other eatables; and yet potatoes are considered not only a luxury, but a necessary of life.

A dispatch dated Boston, Wednesday, Jan. 10, 1855, says:—The Evening *Telegraph*, in a postscript this afternoon, states that a warrant was issued to-day by U. S. Commissioner Charles L. Woodbury, for the arrest of John Jackson, an alleged fugitive slave, who, it is said, escaped from his owner, Capt. Fox, of Virginia. The *Telegraph* adds, that the Vigilance Committee got wind of the proceedings and started Jackson off immediately for Canada.

The Hon. George Hall, on Monday, 2d inst., entered on his duties as Mayor of the consolidated city—Brooklyn, Williamsburgh, and Bushwick. The population of the city as now constituted, is estimated at 250,000, which transfers it from the seventh in rank, to the third city in the Union. The area of territory embraced within its limits amounts to about twenty-two square miles. The value of real estate assessed within this area in 1854, is estimated at $88,923,081.

As illustrative of the severity with which the present commercial distress presses on the people generally, we learn that in Williamsburgh there is a very general moving of two families into one tenement "In consequence of this movement," says the writer, "I have about forty tenements empty, and I would, as a matter of interest, be glad to let them at half price."

The Message of the Governor of Pennsylvania was sent to the Legislature the other day. The receipts of the Treasury for 1854, were $6,666,000; expenses, $5,425,000. The receipts from public works exceed the expenses by $736,000. The Governor recommends a revision of the Liquor License laws.

Camp meetings are said to have originated among the Presbyterians of Kentucky. The first meeting was held near Gooseberry River, in July, 1800. The ministers present were Messrs. McGrady, Wm. McGee, and a Mr. Hoge.

The tax of Nicholas Longworth, Esq., of Cincinnati, amounts this year to thirty thousand three hundred and twenty-eight dollars. That is the amount he has paid into the Treasury this year, as the tax upon his property. It is a fortune within itself.

The expenses for the city government for the ensuing year will be about $4,350,324; the revenue from markets, water, &c., $2,329,260—leaving a deficiency of $2,023,000 to be made up by taxation.

A model return upon a writ was recently made by a deputy-sheriff in Morgan County, Ind. It was: "Sarved the within, but was fit with brick-bats by the woman, so that I couldn't sarve it!"

S. M. Booth, editor of the Milwaukee *Free Democrat*, has received the sum of $2,500, from one Henry Burchard, who took the liberty of cowhiding said Booth some months since.

The Ohio *Statesman* mentions that the Fund Commissioners of that State have purchased the Stocks of the Canal Bank of Cleveland. Bill-holders will lose nothing.

In New Haven, of 56 prosecutions under the liquor law, 52 have been sustained, and the fines have put about $1,500 into the town treasury.

The kind-hearted of Hartford, Ct., undertook to raise $3,500 as a Christmas fund for the poor. They missed—and raised $3,780, all in private donations.

The most valuable crop in the United States is that of Indian Corn, being nearly three times as valuable as wheat, and more than three times as valuable as cotton.

The Convention of Soldiers of the War of 1812 met at Washington January 8th, and in the afternoon paid a visit to the President.

The Howard Association of New Orleans has voted $2,000 for the relief of the Poor in New York.

Wendell Phillips delivered a masterly lecture, (in the Anti-Slavery Course,) at the Broadway Tabernacle, Jan. 9th.

The Trenton, N. J., daily papers have increased their price of subscription from $3 to $5.

The last accounts from the Rev. Dr. Duff give the pleasing intelligence that his health continues to improve.

MARRIED,

In Leonardsville, N. Y., Jan. 1, by Eld. W. B. Maxson, Mr. G. H. Hewitt, of Marshall, N. Y., to Miss Martha H. Jewett, of Sangerfield.

By the same, at the same time and place, Mr. Horace Worthington to Miss Laverna Preston, both of Edmeston, N. Y.

In Richmond, R. I., Jan. 1, 1855, by Eld. P. S. Crandall, Mr. Stephen W. Babcock, of Hopkinton, to Miss Mercy A. Barber, of Richmond.

On the 1st inst., by Eld. Elias Burdick, David Johnston to Lydia C. Maxson, both of Truxton, Cortland Co., N. Y.

In Alfred, N. Y., Jan. 6th, 1855, by Eld. H. P. Burdick, Mr. Joshua Davis to Miss Emily Shaw, all of Alfred.

At Clarence Union Hotel, Dec. 24th, by Eld Rowse Babcock, Mr. Charles H. Dunn, of Akron, to Miss Mary Ann Lockman, of the same place.

DIED,

At the residence of Dea. Clark Crandall, in South Kingstown, R. I., Oct. 17, 1854, Mrs. Eunice Reynolds, widow of Mr. James Reynolds, aged 87 years.

Also, at the same place, Jan 3d, 1855, after a long and painful illness, Geo. N., youngest son of Dea. Clark Crandall, in the 8th year of his age.

In Walworth, Wis., Sept. 5th, 1850, of typhoid fever, Nathan L. Maxson, aged 19 years and 6 months. Sept. 4th, 1854, Dwight D. Maxson, aged 14 years and 3 months. Sept. 26th, Adelia M. Maxson, aged 21 years and 6 months. In Leroy, Boone Co., Ill., Nov. 23d, Charlot M., wife of John Wilson, aged 26 years and 2 months, having left a husband and three children to mourn their loss. Nov. 26th, Charles L. Maxson, aged 10 years and 5 months. All children of Asa L. and Julia Ann Maxson, who out of nine lovely children have given five (and four of them in less than three months time, through the same disease,) to the silent embraces of death. Yet they murmur not at the hand-dealings of the Lord, but manifest a disposition to "be still and know that He is God." But may they not say, in the language of Job, "Let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death?" In the death of Adelia, the youth of our community, as well as the church, have lost one who was ever ready to vindicate with cheerfulness the claims of the gospel. Sister Wilson was also a member of the Seventh-day Baptist Church at Walworth, and although she lived remote from the church, yet her devotion to the 'commandments of God and the faith of Jesus' was such that she 'shone as a light in a dark place.'

Nor does our mournful tale of death end here. On the 26th of September, in hope of a better resurrection, died Harriet D. Basset, daughter of N. L. and Adelia Basset, in the 18th year of her age.

Also, Sept. 27th, Louisa B. Reed, wife of N. J. Reed, in the 36th year of her age, having left a husband and two children to mourn their loss. In the death of sister Reed we have lost one who was 'ready to every good work.'

"These all died in faith." O. P. H.

New York Markets—January 15, 1855.

Ashes—Pots $6 75; Pearls 7 25.

Flour and Meal—Flour 8 75 a 9 00 for common to good State, 9 00 a 9 62 for Ohio, Michigan and Indiana, 10 75 a 12 00 for extra Genesee. Rye Flour 6 50 a 7 75. Corn Meal 4 75 for Jersey. Buckwheat Flour 4 00 a 4 25 per 100 lbs.

Grain—Wheat 2 05 a 2 12 for Western mixed, 2 50 a 2 62 for white Genesee. Rye 1 37 a 1 40. Barley 1 25 a 1 35. Barley Malt 1 50. Oats 50 a 53c for Jersey, 57 a 62c for State and Western. Corn 1 04 a 1 05 for Western mixed.

Provisions—Pork 13 00 for new prime, 14 00 a 14 50 for new Western mess. Beef 5 50 a 7 00 for country prime, 8 50 a 11 00 for country mess. Lard 10 a 11c. Dressed Hogs 6 a 6½c. Butter 11 a 18c for Ohio, 18 a 24c for State. Cheese 10 a 10¾c.

Hay—94c a 1 00 per 100 lbs.

Potatoes—2 62 a 2 75 for Pinkeyes, 3 00 a 3 50 for Mercers and Carters.

Seeds—Clover 12 a 12½c. Timothy 2 75 a 3 00 for reaped. Rough Flaxseed 1 82 a 1 85.

Tallow—12¾c for Butcher's Association.

☞ There appears to be abundance of money for those who have the means of obtaining it; that is, for those who have capital, or undoubted securities. But the distress among the workers is unabated. One of the daily papers has the following:—

"While thousands of workmen are unemployed, and narrowly escape starvation, incredible to relate, a most buoyant state of things exists in the higher financial circles. What a contrast! Soup kitchens in Reade street, and—if financiers are to be believed—overflowing banks in Wall-street. Crowds promenading Broadway with woful banners calling for work, and starving wives and children in hovels on the East river—while the magnificent bankers and merchants down town carelessly put their hands in their pockets, and subscribe four millions to aid an embarrassed railroad. Only think—within a quarter of a mile, Mr. Stewart feeds 1,200 able bodied starvelings, and twenty or thirty operators agree to pay out in hard cash, without a prospect of return, four millions of dollars—enough of money to relieve all the distress. The contrast beats fairy land hollow. Universal ruin on one side—a plethora of money on the other. Starving workmen and overgorged bankers. Fathers of families, honest, steady men, vainly begging for four dollars a week to buy bread; insolvent railroads coming forward and getting four millions at a swoop! How can the workmen be persuaded that the state of the times renders it impossible for their employers to pay them the same wages as formerly, when a loan like this can be negotiated?"

There must be something radically wrong in the system of business where such a condition of things can take place. Can this error, or these errors, be pointed out? And when found, is there any effectual remedy? This inquiry shall be the subject of the following remarks. As a means of order, system, regularity and stability in business, we want a reform in our

MEASURE OF VALUE.

A true and correct measure of value is absolutely necessary for the establishment and maintenance of justice and equity in financial, commercial, and business transactions. Without it, all exchanges of goods and property are uncertain and precarious—partaking more or less of the nature of a lottery. The great regulator of value is the relation of demand and supply to each other. An article of use for which there is a demand, is cheap when it is abundant, and dear when it is scarce. In order, then, to measure value, we must use an instrumentality of real value, that will measure or test the abundance or scarcity of that of which we would ascertain the value. In order to test the abundance or scarcity of any item of produce or merchandize, we should compare it with an article which is as near as possible fixed and specific in quantity. There is no article in nature that is susceptible of being used as an universal measure of value, that is absolutely fixed and invariable in quantity. Not having a perfect measure, we must take that which comes nearest to it. Gold and silver, stamped by the government into coin, (which is merely a certificate of the weight and fineness of the metals,) come the nearest to a perfect measure that can be found. They are of intrinsic and universal value, in all parts of the world. They are imperishable and indestructible. The annual product bears so small a proportion to the quantity on hand, as to be comparatively unfelt in the markets of the world. It is almost certain, that the framers of the Constitution intended to establish gold and silver coin as a circulating medium, and as a measure of value. The establishment of banks of issue of paper money, without any law limiting and regulating the amount of issue, totally changes the character of our currency as to fixedness, or nearly so as to quantity. Hence it is no longer a measure or test of the abundance or scarcity of other articles of merchandize. The characteristic of a measure of value is broken up and destroyed. We have no correct measure of value in this country. Business is undergoing a constant succession of fluctuations and uncertainties. It has no character of certainty and permanence. At one time, we are in a wild delirium of extravagance and excess; the country and business are moving forward with railroad speed; every body is thrifty and prosperous, getting rich; anon we are brought up all standing, with a tremendous crash—bankruptcies and failures, stagnations of business, suspension of productive industry, thousands of workers thrown out of employment, to starve or subsist on charity. All this is unnatural and unnecessary. Business ought to be regular and uniform, or nearly so; with ebbs and floods, to be sure, but occuring from obvious and natural causes, which can be calculated upon with a considerable degree of certainty. The operation of the paper money system on the business of the country is analogous to that of alcoholic drinks upon the human system—at one time, in a delirium of extravagance and excess and then overtaken with all the horrors incident to debauched nature and exhausted vitality. It requires a resolute moral restraint and self-denial to effect a reform in the one case as in the other. It is extremely difficult for the intemperate drinker to deny himself the fascinating stimulations, and to confine himself to simple nutritious food and diluent drinks. So also is it very difficult for the man who has long been in the habit of anticipating his income, and consuming before he has produced, to confine himself to that which he has actually earned or paid for. This is an exceedingly important question in a moral point of view. It would require a volume to do justice to the subject. It has generally been considered simply as a question of national wealth, or general progress in material prosperity; but the moral considerations are a thousand fold more important. A thorough reform is absolutely necessary for the safety of our republican institutions, and the moral welfare of the community, particularly of the industrious, producing classes, of small means.

LETTERS.

Isaac West, T H Dunn, Elias Frink, R P Sage, Moses Smith, E R Crandall, Jeremy Davis, C D Lewis, Rowse Babcock, M F Fahnestock, J B Wells, Elias Burdick, J Whitford, H Clarke, P S Crandall, B G Stillman, S W Webb, W B West, L H Bond, C M Lewis, L P Babcock, W B Maxson, N V Hull, H P Burdick, T G Bailey.

RECEIPTS.

FOR THE SABBATH RECORDER:

C W Church, Rockville, R I	$2 00	to vol. 11	No. 52
Simon Kenyon "	2 00	11	52
C Crandall, Perryville, R I	2 00	11	52
A D Titsworth, Plainfield, N J	2 00	11	52
John Davis, Shiloh, N J	2 00	11	52
Mary H Davis "	2 00	11	52
Ellis A Davis "	2 00	11	52
Enoch J Davis "	2 00	11	52
M Bonham "	2 00	11	52
Abel S Tomlinson "	2 00	11	52
Fogg & Davis "	2 00	11	52
Elias Ayars "	2 00	11	52
Amos W Thomas "	2 00	11	52
Joel C West "	2 00	11	52
Thomas Ewing "	2 00	11	52
Geo B Davis "	2 00	11	52
S Tomlinson "	2 50	11	52
Susan A Bonham "	4 00	11	52
David McPherson "	4 00	11	52
John W Ayars "	6 62	11	52
W B West, Utica, Wis	1 00	12	5
L H Bond, Milton, Wis	2 00	11	52
D M Bond, Johnstown Center	2 00	11	16
J Davis, Edgarton, Wis	2 00	11	52
Albert Stillman, Williamsburg	3 00	11	26
Dr E C Green, Alfred	2 00	11	52
Benj Edwards, Leonardsville	2 00	11	52
Manlius Bush, Clear Creek	2 00	10	52
Erastus B Stillman, Newport	2 00	11	52
Azor Estee, Petersburg	2 00	11	52
Sarah Holmes "	2 00	11	52
Mary Randall "	2 00	11	52
Betsey Crumb, DeRuyter	2 00	11	52
Lorenzo D Burdick "	2 00	11	52
Eli S Colgrove "	2 00	11	52
Schuyler Olin "	2 00	12	29
C D Lewis, Caton	2 00	11	52
Judeth Clarke, Sackett's Harbor	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

E R Crandall, Little Genesee	$5 00
Wm B Maxson, Leonardsville	3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nathan Rogers	$2 00	Albert Stillman	$1 00
Lodowick Saunders	1 00	Azor Estee	1 00

WILLIAM M. ROGERS Treasurer.

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AND
TELEGRAPH DINING SALOON,
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KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

Mayor's Office, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl various imitations of Writing, a great number of fancy founts borders, both plain and illuminated, labor-saving rules and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of August, 1854, and send me one of the papers, will be paid for it in type when they purchase five times the amount of their bill from me, of my own manufactures, selected from my specimens.

GEORGE BRUCE,
51-3 13 Chambers-st., New York.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of Francis C. Woodworth, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

Single copies of the January (or holiday) number, 12½ cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of *Woodworth's Youth's Cabinet*, notwithstanding the great and expensive improvements which have been made in it, remains the same—*one dollar a year.*

Great Inducements for Clubbing.

4 copies one year, 87½ cents each	$3 50
6 copies one year, 83½ cents each	5 00
8 copies one year, 75 cents each	6 00

For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume.

Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

To Postmasters.—Postmasters are authorized to obtain subscribers, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices.

The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's post-office, is only *six cents a year.*

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Miscellaneous.

Public Education in New York.

From the Message of Gov. Clark.

Among the subjects which will require your attention there is none of more importance than the system of public education of the State. The magnitude of this interest has always been felt and appreciated by the people, and the State has shown, from the earliest period of its existence, an earnest desire to provide the means for the adequate instruction of all the children within its limits. For a long time the system pursued was based on the assumption that education was mainly a matter of personal interest, and that the duty of providing it devolved exclusively upon parents; the instruction of the children of those whose poverty would not permit them to incur the expense of it themselves, being made to depend upon public charity.

The inefficiency of this policy, its failure to accomplish the object aimed at, and especially its direct tendency to create distinctions hostile to the spirit and character of our institutions, led to its abandonment; and a system, based upon the principle that the State is even more deeply and permanently interested in the education of its children than their parents, and that the expense of providing it should be borne by the aggregate of the property within its limits, was adopted in its stead. Under the existing law, therefore, the State assumes the charge of public education—committing its direction to local officers, and paying the cost of it out of its own treasury. The system is comparatively new, and some practical defects are as yet exhibited in its workings; but they are such as spring chiefly from the failure to give full and complete development of its fundamental principles, and may easily be remedied by judicious legislation. The system itself is believed to be thoroughly rooted in the confidence and favor of the people.

The whole amount of money apportioned by the Superintendent of Public Instruction is $1,055,000, of which $800,000 was raised by a general tax, and $255,000 from the income of the Common School and United States Deposit Funds. The whole amount expended for Public Schools is $2,566,609 36, of which $1,929,884 49 was applied to the payment of teachers, and $47,657 06 for the District Libraries. The whole number of District Schools reported for the year is 11,798; and the whole number of children in the State of the age required to draw public money, 1,156,709. There have been 877,201 in attendance upon the District Schools; in Academies under the supervision of the Regents of the University, 37,406; 34,279 in unincorporated Private Schools, and 4,568 in Colored Schools. The average number of months during which the Schools have been kept in the several Districts, is eight. The number of volumes in the District Libraries is 1,571,270.

These results exhibit a gratifying increase in the number attending the District Schools over the previous year. But it will still be seen, that of the whole number of children of suitable age in the State, there are 309,508, or nearly *one-fourth* of the whole number, who do not attend the District Schools, and 233,255, or about 20 per cent. of the whole number, who do not attend any school. In view of the provision that has been made for the express purpose of securing the education of all, this proportion is much too large, and indicates some defect in the system pursued—because it does not completely attain the object at which it aims. That it does not, may be partly due to the mode of distributing the public funds. By the existing law, two-thirds of the public funds are distributed among the various districts of the State in proportion to the whole number of children of a specified age within their limits, whether they attend the schools or not. If the apportionment of the public money were made to depend upon the number attending school, and upon the regularity of their attendance, it would become the interest of the citizens generally to promote the regular attendance of all the children within their limits.

An amendment of the law which should give it this direction would, I believe, tend to secure, more fully, the desired result. The law is defective, also, in that it fails to carry out fully and completely the principle on which it is based. Education in the District Schools is not yet entirely free. If the cost of the Schools in any District exceeds the amount of money received from the State, the deficiency is made up by a rate-bill, assessed upon those who send their children to school; and those who are unable to pay this assessment are relieved at the public expense, and thus become the recipients of public charity. The worst element of the old system is thus preserved, and the fundamental principle of the new law fails of its application in its most essential point. Education is still regarded as a matter of charity and not of right; and so long as this continues to be the case, in any degree, or to any extent, it will detract from the full measure of usefulness which the system is designed to secure. This evil in the system can be remedied only by making the schools entirely free.

The attention of the Legislature should also be directed to measures for improving the character of the schools, for increasing their efficiency, and for elevating and extending the instruction which they impart. In a State where every citizen should take an active interest in the administration of public affairs, and may be called upon to perform the highest duties of public life, it is important that popular education be carried to the highest point which the means of the State will allow. It has been objected to the system of Free Schools, that people do not prize that which costs them nothing, and that relieving individuals from the expense of educating their children will diminish their interest in the subject, and lead them to relax the vigilance which is essential to the highest excellence in the Public Schools. There is undoubtedly some force in the suggestion, though experience shows that it is much less than is sometimes supposed. But whether it be more or less, it is entitled to consideration, and provision should be made for obviating the objection in any system of education which the State may adopt.

An obvious mode of doing this is by means of an active and intelligent supervision, by which the schools shall be regularly visited and their discipline examined by competent officers selected for that purpose. Various attempts have been made to supply this, but none of them have hitherto proved entirely successful. The agency provided by the present law is that of town Superintendents; but it is found more expensive and less efficient than is desirable, and gives rise to local dissensions, injurious to the successful working of the general system. Similar objections led to the abandonment of the system of County Superintendents, for which the present agency was substituted a few years since. Unless the principle of visitation can be more effectually reconciled with public sentiment, and made more economical and effective than it has been hitherto, the end which it is designed to secure must be sought by other means.

The connection of our Common Schools with the higher institutions of learning—with Academies and Colleges—making them all, in fact, parts of one great system—could not fail to contribute essentially to their elevation, and bring the means of a thorough and complete education within the reach of all. In the city of New York, where the Free School system of the State has been, perhaps, more completely developed than in any other section, the benefits of substantially such a union are very conspicuous. A Free Academy has been added to the system, in which a large and competent corps of professors and tutors has been provided, a plan of study extending over five years, and embracing all the branches of study pursued in the best colleges of the country has been adopted, scientific apparatus, libraries, and all the aids requisite for study have been furnished, and the general discipline and course of instruction have been made in all respects of the highest and most efficient character. Pupils who shall have attended any of the District Schools for eighteen months, maintained throughout a good standing and character, and passed a satisfactory examination in certain specified studies, are admitted to the Academy and entitled to the full enjoyment of its advantages, free of all expense.

The Academy has been in operation only three or four years, and the average number of its students is over four hundred. The attendance shows that its benefits are fully appreciated. But besides the thorough and most useful instruction conferred upon so large a number of the children and youth of the community, its most marked advantages are seen in the influence which it exerts upon the Common Schools—stimulating their teachers, trustees, inspectors and pupils alike to a generous rivalry, increasing their vigilance and their industry, and rendering them zealous and emulous in sending the best pupils to the Academy, whose facilities for education are the prize for which all may alike contend.

While I am aware that large cities afford facilities for such a system which cannot be fully enjoyed in the rural districts, I think that something may be done throughout the State in this direction. A voluntary beginning, indeed, has already been made in some sections, by the establishment of Union Schools; and their success shows that the system is not wholly practicable. I think that the time has come when higher purposes and broader views may be entertained in regard to our system of State education; and that our Academies may be brought into a more direct and immediate connection with the general plan, and thrown more widely and more freely open to the advantages they are intended to confer.

The character of their instruction should be elevated and its range extended; and they should be more completely furnished with apparatus and the means of imparting knowledge in those sciences which are of the most service in practical life. By making free admission to the thorough and complete education they would then afford the reward of excellence in our District Schools, a stimulus would be furnished which could not fail to be felt beneficially upon their discipline and character. It would be highly desirable to bring the Colleges of the State into harmonious connection with such a plan, so that they might become more directly recognized as members of our general system of State education, and as essential to its completeness and perfection.

Shaffner's World-Girdle Telegraph.

We announced, several months since, the departure of Tal. P. Shaffner, Esq., the editor of the *American Telegraphic Magazine*, for Europe, to make arrangements for the construction of a telegraph around the world. He has recently returned from his expedition, the results of which possess more than ordinary interest.

We learn from Mr. Shaffner, that his recent tour in Europe was undertaken for the purpose, first, of acquiring a thorough knowledge of the different modes of telegraphing and constructing lines in the old world; secondly, to negotiate with the Danish Government for the exclusive right to lay a line over Greenland, Iceland, the Faroe Isles and Denmark, for the term of one hundred years; thirdly, for the acquisition of similar rights over Norway, Sweden and Russia. With these and other rights, which he proposed to himself to secure, the success of his plan to girdle the world with the electric telegraph no longer appears visionary or impracticable.

The route of his proposed line is as follows:

Starting from the coast of Labrador, the width of the sea to Greenland is about five hundred miles. From the point of landing, the line is to extend underground around Cape Farewell to a point on the east coast of Greenland, favorable for a submarine connection with Iceland. A subterranean line across to the eastern coast of that island will connect with a submarine wire running to the Faroe Isles, and thence to Norway, landing at or in the vicinity of Bergen. Mr. Shaffner informs us that the land and climate of Greenland and the isles are well and even better adapted to the construction of the telegraph than those of the United States. Greenland abounds with mineral wealth, and he thinks the telegraph will tend to develop the unappreciated resources of that country. By this route there will be no submarine section of more than five hundred miles, and the loss or failure of one section will not destroy the others. In a line direct from Ireland to Newfoundland the failure of any part occasions a loss of the whole.

After landing on the coast of Norway it is intended to run the line to Christiana, the capital of Norway, and from thence branches to Copenhagen and Stockholm. The Danish Government has bound itself to furnish proper connections with the Governments on the continent and Great Britain. Consequently it will not be necessary to run a cable from the Faroe Isles to the Shetlands, Orkneys and to North Scotland. Treaties with the Emperor of Russia contemplate the extension of the line from Stockholm, in Sweden, to St. Petersburg, across or along the coast of Finland. By the construction of this section America will be able to transmit intelligence direct to Russia, and thus establish most intimate relations between the subjects of the Czar and the sovereigns of the United States.

Leaving St. Petersburg, Mr. Shaffner proposes to run his line to Moscow, or connect at the latter place with the imperial lines already in operation—thence to Kazan across the Ural Mountains, into Asia, passing through Orusk, Kolivan, Kausk, Oudinsk to Iskoutsk, near Lake Baikal. This is near the great tea country in Chinese Tartary, whence the Russian tea is brought overland on wagons. The trade in this tea, which is said to be the best in the world, is very large, and the telegraph, it is supposed, will tend to increase it materially.

From Iskoutsk it is intended to run the line to the sea of Ochotsk, either north to Yokoutsk, or south with the Amour River, and thence along the coast of the Sea of Ochotsk to Ismsk, and across the Gulf to Cape Utkoloka, Kamtschatka, and thence along the Almetian Isles to Aliaska Peninsula or Cooke's Inlet, in North America. From this point the line will be run along the Pacific Coast to Oregon, and south to San Francisco, California. This range is entirely south of the latitude of St. Petersburg, and, in fact, the line can be carried around by the Behring Straits, and be south of the Arctic Circle.

From San Francisco Mr. Shaffner proposes to run the line along the best route to the Salt Lake, and thence to the western boundary of Missouri, where it will intersect the existing section of the California line, built by him a few years ago. Joining the great lines in America, the earth will be girdled with one continuous and unbroken flame of electric light.

In the ocean or submarine department of the great work, Mr. Shaffner has associated with him Mr. John W. Brett, who has been the projector and successful constructor of the vast ranges of submarine and subterranean lines of the old world.

The consummation of this great enterprise will be productive of consequences which the human imagination strives in vain to realize. It will enable us to communicate daily with every civilized nation on the face of the globe, and many not so civilized, for as soon as possible after the completion of the main trunk, branch lines will be extended to Japan, Pekin, Nankin, Canton, and other cities of China.

We are informed by Mr. Shaffner, that he expects but little trouble in maintaining the line through Russia in Europe, in Asia, or America. The roads are good and well improved—the climate is most favorable for the enterprise, and, with the aid of the Emperor, he thinks there will be no formidable hinderance. The military system is very perfect throughout the Empire, and will constitute an ample guarantee against any troubles which telegraphic science cannot provide against.

In the negotiations of Mr. Shaffner in Europe, he has been singularly fortunate, and his efforts have been crowned with flattering success. Depending upon his energy, he has succeeded where the most skillful diplomats might have failed. He informs us that he had one great element of strength; that was, he was an American. His Majesty the King of Denmark intimated to him that he would not have considered the proposition had it come from a citizen of any other nation; but he informed Mr. Shaffner that he granted the patents under the belief that there were no obstacles in nature that could be a barrier against the genius and enterprise of his countrymen. [Evening Post, 5th.

Winter Butter.

In many parts of our country the art of making good butter in winter is very imperfectly understood, and by some dairy-women, thought to be entirely impossible. But it can be done in December as well as in May. The plan of doing it is this: The cows should be stabled and fed on sweet hay and other provender. Instead of keeping the milk in a warm place, it should be put in a cold one, and no matter how soon it freezes, because freezing it will separate the cream much more perfectly than it will rise without this atmospheric temperature, and it can then be taken off with less trouble. And when the cream is churned the churn should not be placed very near a fire; the ordinary heat of a kitchen would be sufficient. Too much warmth destroys both the complexion and the flavor of butter. In the winter, butter, it is evident, requires more time in churning than in summer, but when patience assists the laborer, the task is made no task at all.

Butter cured with half an ounce of salt, quarter ounce of saltpetre, quarter ounce of moist sugar, pounded, used in the proportion of an ounce to each pound of butter, will be found to keep good a longer time, and have a more delicious flavor, than when salted in the ordinary way. [Phil. Dol. Newspaper.

Corn the Staple Crop of Ohio.

Mr. Mansfield, in an address to the Highland County (O.) Agricultural Society, at its late Fair, thus speaks of their great staple, and the necessity for improvement in its culture:

"In this State, and in the whole Valley of the Ohio, Kentucky, Illinois, Indiana, and Tennessee, are raised 280,000,000 bushels of corn—one-half of the whole raised in the United States, and three times as much as are raised in the same States of wheat, oats, barley, and potatoes, together. Corn is, therefore, the great staple of the Ohio Valley; and if we can improve its culture, we add more than in any other way to the products of agriculture. Is that impossible? In examining the statistics of this State you will find some facts bearing strongly on this point, and quite startling to the curious inquirer.

We find, first, that the average product per acre is 37 bushels, namely, 1,664,429 acres producing 61,171,282 bushels; the highest being 50 per acre, in the counties of Butler, Warren, and Fayette; and the lowest 20 bushels, in the counties of Huron, Wayne, and Williams.

We next find, by turning to the proceedings of agricultural societies, that 150 bushels per acre have been repeatedly raised, and that 100 bushels is no uncommon crop. Thus we have two facts worth consideration, the sum of which is, that the average corn crop of Ohio is only one-fourth of what it might be under high cultivation, on the same breadth of land. Is this a state of things that ought to exist? But some one will ask, in the popular language, Will this superior cultivation pay? Will superior cultivation pay its costs? If it will not, your agricultural societies ought not to exist. No premiums should ever be offered, and you should be contented to let dock, thistles, and iron weed grow where they will, and leave nature alone to raise crops. Why, gentlemen, it is only on the supposition that superior cultivation is valuable, that you attempt any agricultural improvement.

But it is not to be denied, that in the Pioneer State, in the period when lands were clearing up, it was the doctrine, that nature should be left to do the work of growth; for lands were cheap and labor dear. But Ohio has passed that period—at least as regards farms. Farming land is worth $20 per acre, on an average, and there is too much capital in land to lie idle. The time has come for high cultivation; the time has come when it will pay; when, if rightly applied, culture put on land will pay better than any other species of human labor."

Frost as a Manure.

We know of no treatment so directly beneficial, for almost every class of soils, as that of throwing up land in narrow ridges in the fall or early winter. There are few soils worth cultivating at all, that do not contain more or less materials which can be made available to plants by the combined action of air and frost.

Take two plots of heavy soils, side by side, and let one lie unmoved till spring, while the other is deeply plowed in autumn, and the result will be very visible in the spring crop. But the manner of plowing is important. To secure the greatest advantage, a single furrow should be thrown up and another back-furrowed directly upon it so as to produce a high ridge, then another ridge is to be made in the same manner with a deep dead furrow between the two. The process is to be continued thus through the whole field, so that when finished it will present a surface of high ridges and deep dead furrows succeeding each other, about once in two or two and a half feet. If prepared in this way, the frost will penetrate far downward, loosening and disintegrating the soil below the furrows, while the ridges will crumble down, and as they will not hold water, the air will circulate freely through them, decomposing the mineral portions, and conveying in ammonia and other gases. This operation will be equal to ten or more loads of good manure upon clay or compact soils.

In the spring it will only be necessary to run a plow once or twice through the center of each ridge, and then level the whole down with a heavy harrow.

Another advantage in this process, is that when land is thus prepared it dries out and warms several days earlier in the spring. Again, there are some soils that are exhausted upon the surface, but which contain poisonous substances in the sub-soil. If this subsoil is thrown up in contact with the air and frost during winter, these poisonous compounds, usually proto-sulphate of iron or manganese, will be destroyed or changed to a harmless form, during the winter.

The above practice is especially to be recommended in the garden. One of the most successful cultivators of an acre of ground in our acquaintance, digs it up in the fall to the depth of three or four feet, making deep trenches and high ridges, so that the whole acre appears to be covered with high winrows of hay placed closely together.

We strongly urge every farmer who has not tried this method, to lay out their plans now for experiment in this way, on a larger or smaller scale, during the present season. [American Agriculturist.

Galls on Horses.

Some horses are more predisposed to galls than others, but even the most liable to injury in this respect may by care be kept perfectly sound. Bad harness is the great cause of galls. In order to save a few shillings in re-stuffing an old collar, getting camel's-hair pads, or, perhaps, a new collar, many a valuable horse has been materially injured, and ever afterwards particularly liable to sore shoulders. The collar should be frequently examined, inasmuch as it is very likely to become hard and lumpy. A little pounding will generally remove the difficulty, and render the collar soft. If the horse is known to be predisposed to sore shoulders, camel's-hair pads should always be used. Heavy and unsteady work is also a frequent cause of galls. A man unused to labor can easily blister or gall his hands, while he who labors habitually suffers no inconvenience. So it is with horses; they have, perhaps, done little or nothing during the winter, and, when the busy season comes on, they are put to "breaking up," or other heavy work, and, as a natural consequence, their shoulders are galled. Could any other result be expected? Light work, till their shoulders are hardened, would be a more humane and profitable course.

Bathing with salt and water is a good thing to harden the shoulders. Some prefer to bathe the shoulders in the morning, previous to going to work; but we think it is better to do it at night, and wash it off with cold spring water in the morning. Otherwise the particles of salt are apt to adhere to the collar or to the hair, and act somewhat as would fine sand in a person's boot. A few minutes' labor, night and morning, is all that is required, and it can not be better applied.

In case of actual sores, or where the skin is broken, it is desirable that the horse be allowed to rest a few days; but if this is impossible, the collar must be so padded as not to touch the sore. It would seem essential that the sore be covered in some way, so as to keep out the dust and prevent flies from troubling it. We never found any thing answer the purpose in this particular. If any of our readers have been more fortunate, we should like to hear from them. A solution of alum is good to bathe the sore with, but we prefer white vitriol, (sulphate of zinc.) We know of nothing so cooling or healing. A tea-spoonful should be dissolved in a pint of water, and the sore be kept constantly moist with it. For this purpose, it will be necessary to take a bottle of it into the field with you, and to keep a moistened rag on the sore all the time. Act on these hints, and your teams shall praise you. [Rural New Yorker.

The late Dr. Kitto, when a boy, was removed from a work-house to become an apprentice to a shoemaker. His master was a coarse tyrant. The poor boy appealed to the magistrates. His written statement was marked by a striking propriety of sentiment and diction. The indentures were cancelled, and he returned to the work-house—to him a welcome refuge. He was not idle there. In 1823, his talents and capabilities being better understood, he was enabled, by the kindness of two gentlemen of the neighborhood, to publish a small volume of essays and letters, and was replaced in a position less unfavorable to self-improvement.

New Plan of Breaking-in Horses.

A new system of breaking-in horses, by means of a very few lessons, and so as to preserve all their precious qualities, has come into use, and what is singular is, that the author of it is a lady, named Isabelle. Having a great liking for horses, Madame Isabelle some years ago began studying the different systems employed in breaking-in horses, and came to the conclusion that they were more or less defective. She then sought for a plan of her own, which should render the horse more tractable, by developing its intelligence; and she succeded in discovering one so perfect that the most restive horse is reduced to obedience in a very short time, and without the slightest ill-treatment. Her plan, as is almost always the case with things really useful, is very simple. She begins by making the horse carry his head high, and perpendicularly, whereby she prevents the weakness caused by the constant binding of the neck, gives free play to the muscles in the neck, and allows full action to be exercised over the mouth. Then she places on the horse a surcingle, surmounted by an iron rod about fifteen inches long, which is bent about four inches forward at the summit. On each side of the rod are placed four rings, destined to receive the reins, according to the height that may be desired. The horse soon gets accustomed to the check, and it exercises a great moral effect on him. He places his head in such a manner as not to suffer from the bit in the mouth, and thereby soon gets accustomed to being held in hand by his rider or driver. The surcingle also promptly accustoms him to adopt the best movements, and to advance when desired without offering any resistance. The breaker-in remains at the left of the horse, and is armed with a whip with a spur in it. After forming her system, Madame Isabelle went into Germany, and practiced it with marked success on horses belonging to Prince de Lichtenstein, at Vienna. From Vienna she went to Russia, and there stopped two years. In the course of that time she rendered completely docile all the most restive horses of the model cavalry regiment at St. Petersburg, as well as those of the Emperor Nichols. Recently she returned to France, and, having explained her plan and stated its results to the Minister of War, she was, by the special direction of the Emperor, who was consulted, authorized to practice it on a number of young horses of the regiment of guides, and with an equal number of recruits who had recently joined the regiment. The lessons were given under her direction at the riding-school of the Ecole Imperiale d'Application d'Etat Major. After the fifteenth lesson, the horses manœuvred with the tranquility and precision of old troop horses. A few days ago, Colonel Fleury, who commands the regiment, manœuvred the horses and recruits, and every one of the usual cavalry movements was admirably executed. [Mark-Lane Express.

Farming in Illinois.—A correspondent of the Vermont *Chronicle*, who writes from Macoupin County, Illinois, a section of country about sixty miles from St. Louis, says:—

"President Sturtevant of Illinois College—the most intelligent man with whom I have conversed in the State—expresses the opinion that farming in this region is as profitable as wholesaling in New York city. One thing is certain, the latter would not stand a single day if it were carried on as loosely and with as niggardly a use of capital. Many farmers in central Illinois are clearing their thousands and tens of thousands *per annum*. It is said that one in an adjoining County, (recently, if not now, living in an old log house scarcely fit for a railroad shanty) has received a barrel of silver coin for a single crop. Mr. Strong, of Morgan County, has one farm of eight thousand acres, and another of five thousand, under most judicious cultivation. His profits are estimated at $50,000 to $100,000. Should present prices and facilities for transportation continue, there is no limit to the wealth to be poured into Central Illinois. A man of the least energy can scarcely fail to share in the profits of such a state of things; while industry, intelligence, enterprise, thrift, and capital, are at an enormous premium."

Basswood Paper.—Mr. Beardsley, of Albany, is bringing his invention of the manufacture of printing paper from basswood to perfection. He has produced some remarkably fine specimens, made by hand. He has just sent a tun of the pulp to a paper-mill at Little Falls. From this a batch of paper will be made, on which a daily paper of Albany will be printed before long. We saw some specimens recently which had been printed on, and the body was firm, and the color white. The impression of types upon it was strong and clean. Mr. Beardsley is confident that he can make even better paper than this from spruce, cedar, and some other woods. The experiment seems to be a triumph in invention, which will inaugurate a revolution in the manufacture and price of paper.

An Indian had gone to Albany one cold winter's day and got very drunk. On his way home he became completely overcome, laid down, and was frozen to death. His tribe was at that time much disposed to imitate the habits of white men, and accordingly held an inquest over the dead body. After a long pow-wow, they finally agreed to the verdict that the deceased came to his death 'by mixing too much water in his whisky, which had frozen in him and killed him.'

In the County Court sitting at New Haven, Ct., Jesse W. Rose, being on trial for assault with intent to murder, was defended on the ground of insanity; and while Judge Blackman, the counsel for the prisoner, was examining a witness to prove the defense, Rose suddenly raised his arm, and with a back-handed blow knocked his own lawyer over. Such a practical demonstration of mental imbecility was conclusive upon the Court and the State's Attorney, who immediately withdrew the case, and Rose was remanded to jail, to be taken care of as an insane person.

A letter from St. Petersburg says: "Mr. Baird's iron foundery is in full work again. He has contracted for five screw-engines, four of 300 and one of 400 horse-powers, and actually received £50,000 in advance, without depositing any guarantee—an unusual thing with Government contracts. The Americans (the same who have had so much to do with the Moscow Railway) are building a great many gun-boats and screws; and Colonel Colt has been, or is still here, with his machinery to make revolvers."

New York and Erie Railroad.

On and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A. M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

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The Sabbath Recorder.

For the Sabbath Recorder.

WONDERFUL DECISION—GLORIOUS NEWS.

Rejoice, O heavens; and shout for joy, O earth! Let it be shouted from the mountain tops, and let the valleys ring, echo and re-echo with the gladsome news! Let the ships on the Atlantic and Pacific oceans, and on every sea, bear the news to every land! Let every man, woman and child, on the face of the earth, have a holiday! Let there be a universal jubilee! The great day is at hand, when the sword shall for ever be put up in its scabbard, and a mighty pile of implements of war shall be consumed to ashes. Gaunt famine and raging pestilence, and the awful miseries which have long cursed mankind, have now found an effectual antidote. Peace, plenty, and prosperity, and every good that man can crave, are on their way. The late decision of a holy conclave, called by Peter's direct successor, consisting of two hundred inspired men, Cardinals, Archbishops, Bishops, and Princes of the only true church, has laid the firm and everlasting basis for such glorious results. Oh, blessed men, and still more blessed doctrine. Who dares to be heretical enough to reject what two hundred such men, in twenty hours, have pronounced an infallible truth? Surely, the man who has temerity enough to dispute the least item of it, is worthy of burning. So thinks a writer of that most liberal and Christian periodical, the *Freeman's Journal* of New York, and no doubt all that purely Christian body who discussed and settled the dogma of the Virgin's immaculate birth.

Ah! Mr. "Freeman," the Protestants of America laugh at your anathemas, and bid defiance to your faggots and fires. They do not believe any of the farces and fabrications of your church, and never will. Nor do the men who manufactured the doctrine, though they come so far, and from all parts, to concoct and decide upon it. Is it possible that men of common sense, and of well informed minds, could sit seriously to discuss such a farce as this? The learned men in the Papal Church do not get up such fallacies to believe and act upon, but to gull the ignorant masses, and to hold them and bind them to their religion. The whole system of Popery is of the same nature—the marvelous revelations, and miracles, and relics—the gorgeous ceremonies—the ludicrous and imposing attire of the priesthood—the burning of incense and candles, and the holy water—all are to deceive a superstitious people, and bring them into subjection to their superiors. There is something at the bottom of all, which the whole herd of ecclesiastics believe in—aye, the profits. As one of the Popes said in Luther's day, when the sale of indulgences was at its climax, "What a profitable thing is the fable of this Jesus to us." Is it credible—is it possible—that learned and well-informed men should believe for a moment the fable of the immaculate conception of the Virgin Mary? Is not all this "ado about nothing" in reality to keep up the faith of the ignorant and credulous masses in Mother Church? Oh, what a wonderful set of right reverend fathers in God, and holy cardinals, and noble bishops, to bring out such an idea, after long and deliberate consultation—an idea, too, which had been buried up in obscurity for ages! Surely, they must be under plenary inspiration! Ah, but they do not believe a word of it, nor of any such fabrications. Nor is it too much to say, that if they could not extract the money from the pockets of the poor blind Catholics, they would soon denounce all as a fallacy. But so long as they can conjure the cash out of the Catholic's purse, they will rack their ingenuity to find out the wonderful to sustain his credulity. What difference to any one, whether the Virgin Mother was of immaculate birth or not? We know enough about her Son according to the flesh, to inspire our confidence in Him as an efficient and almighty Saviour, and that is enough for the world to know and believe.

The great and unremitting efforts and consultations and sacrifices and contributions of the real Christian world, of all sects, have the enlightening and renovating of mankind in view. They want to bring men to the knowledge of the truth, and to bow to the sceptre of the Prince of Peace. All their organizations and plans and associations are designed to bring men to believe the gospel, and pursue a holy life. But when did any of the Church of Rome aim at such an object? When did they ever attempt to circulate the word of God, and put it into every man's hand, to read and judge for himself, either in Christian or heathen lands? When did they ever meet together, two hundred in number, at the command of his holiness the Pope, to consult upon the best plans of extending the kingdom of Christ in the world? Never. Nor will they ever aim at any thing but to mystify, and thus bewilder the minds of men, and lead them into total darkness, worse, because more fatal, than Egyptian darkness. Surely, God has given them over to believe a lie, and to a course of life which must end in a fearful doom. Their deeds of darkness will one day come to the light—aye, in this world too, for the light is traveling fast, and will soon make such a disclosure of their abominations as will awaken the execrations of the world at large. When God in his providence shall open those dens of iniquity—convents, nunneries, and inquisitions, (by what means we know not)—what a sickening scene will present itself to the gaze of an astonished world, both Catholic and Protestant! By some mysterious spell, which binds the Catholic mind, they are incapable of being convinced that any wickedness is committed in those institutions; but the sun will penetrate more secret recesses, and their universal disgust will be the inevitable result. God will surely bring them into judgment in the end. O, what an overwhelming storm of wrath awaits them, and what a deep damnation will be their portion! May God in his mercy deliver them from their delusion, and bring them to repentance, that they may escape the lowest hell.

GEORGE R. WHEELER.

SALEM, N. J.

For the Sabbath Recorder.

THE SECOND COMING OF CHRIST—NO. 5.

BY B. CLARK.

"Unto them that look for him, shall he appear the second time, without sin unto salvation."

I take some farther notice of the transfiguration of Christ on "the holy mount." As this was an example of "the Son of man coming in his kingdom," (Mat. 16: 28,) and as this example was given to encourage and strengthen the faith and hope of the Christian, surely, it would seem proper that we should take particular notice of it. What, then, may we learn from the vision of the holy mount? 1st. That the coming of our Lord Jesus Christ, with power and great glory, (of which we speak,) is not a cunningly devised fable, but a well-authenticated fact; as Peter said, (2 Peter 1: 16,) "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2d. From the circumstance of two of his saints (Moses and Elias) appearing "in glory," with him—Moses who had fallen asleep, and Elias who was translated—we learn that "when Christ, who is our life, shall appear, then shall the saints also appear with him in glory"—both the sleeping saints who sleep in Jesus, and also those living saints which are changed or translated at his coming. 3d. As Peter, James, and John, knew Moses and Elias, so it appears that the saints will know each other in the kingdom of God. 4th. As Moses and Elias "appeared in glory and spake of his decease which he should accomplish at Jerusalem," (Luke 10: 31,) so the raised and the changed saints will talk with our blessed Redeemer in his heavenly kingdom of his redeeming grace and dying love. They will sing a "new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." 5th. And as "Peter said unto Jesus, Master, it is good for us to be here," so it will be with us, if we may be permitted, through the grace of the Redeemer, to stand with that happy company on the mount Zion—we shall say, "It is good for us to be here." 6th. And as Peter said, "Let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said," so it will be said, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." (Rev. 21: 3, 4.) 7th. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening," (Luke 9: 29,) so it will be his *praying* followers that will be permitted to join the company of the redeemed on the mount Zion. 9th. And as this vision on the holy mount was to be kept secret till after the Son of man should be risen from the dead, we are to understand, that this kingdom of Christ and his saints is to be an immortal kingdom, or a kingdom of immortals that have been raised from the dead at the "first resurrection," and such as have been changed at his coming. For it was after Christ was risen that he said, "All power is given unto me, in heaven and in earth," (Mat. 28: 18.) And David also said, (when speaking of the wicked, Ps. 49: 14,) "The upright shall have dominion over them in the morning;" that is, in the morning of the resurrection. (I was once mistaken in supposing there would be a *temporal* millennium before the first resurrection.) It is evident, from the following scriptures, that "the saints shall judge the world," and have "power over the nations," *not before, but after,* the first resurrection. Compare Luke 22: 30; 1 Cor. 6: 2; Jude 14, 15; Rev. 2: 26, and 3: 21, and 20: 4, 5; Dan. 7: 27.

MORE ABOUT PROPHECY.

To the Editors of the Sabbath Recorder:—

Since you have admitted an argument from the pen of B. CLARK to have a place in the *Recorder* of Dec. 1st, in which he attempts to disprove some points which were laid down as *land-marks* of divine truth, *without argument,* in my article on certain prophecies, of Nov. 19th, I suppose you will admit me, as by natural right, to reply. These points are, that the second advent, the general resurrection of both righteous and wicked, the burning of this present earth, and the final judgment, will *all* take place at one and the same time.

In the first place, he entirely overlooks an important qualifying expression, and argues as though it were not there. It is the *general* resurrection, &c., that was affirmed; and *not* the resurrection of all men who have ever lived and died. Those who came out of their graves after Christ's resurrection, (of whom he speaks,) may have been taken with Christ home to glory, as the first fruits of the great harvest, to die no more, and yet be no objection to my position. But we are left entirely in the dark in relation to this question. We know not whether they arose to die no more, or whether they died again, like Lazarus and many others, to remain with the rest of the dead till the final resurrection. But it being after Christ's resurrection, the former is the most probable conclusion. But the prophet Daniel tells us expressly, that "many of them that sleep in the dust of the earth shall awake, *some to everlasting life, and some to shame and everlasting contempt,*" when it can have no reference to the *general* resurrection. (Dan. 12: 2.) And, if he can prove that it *does* mean the general resurrection, he will then also prove my position; for here both righteous and wicked are to be raised at one and the same time. This disposes of one limb of his argument to do away the plain and obvious meaning of John 5: 28, 29—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they they have done good unto the resurrection of life, and they that that have done evil unto the resurrection of damnation." In regard [illegible] the expression, *many of,* cannot mean *all.* But here are *all* that are (that is, that shall be at that time) in the graves; and a mixed multitude of righteous and wicked. Now, we find him in a dilemma; and he can take which horn he chooses. If he applies this to the resurrection of the righteous, *at least* 1000 years in advance of the resurrection of the wicked, where are these wicked to be raised from? when none after that can be in the graves. And, if he applies it to *his* resurrection of the wicked, *at least* 1000 years after the resurrection of the righteous, how come the righteous back in their graves again to rise *in the same hour* with the wicked? when an hour, *even in prophetic time,* cannot extend much beyond the limits of two weeks.

His next argument that claims any attention is based on 1st Thess. 4: 16—"The dead in Christ shall rise first." There could not be a more manifest misapplication of scripture than is seen in his forcing this text into a comparative representation of the resurrection of the righteous and wicked. There is nothing said, *no,* not even an *allusion,* to the resurrection of the wicked in this connection. If we had light from no other source, we could not gain from this passage any knowledge that such a thing would ever be. The contrast is here drawn between those saints who shall live on the earth at that time, and saints in their graves; and the Apostle is simply teaching, that the living saints shall not get into the celestial state in advance of the saints in their graves—that the latter shall rise first, before the living saints will be changed; which change will then take place, and all the saints go up together to meet their Lord. It would occupy too much space to pursue the argument in detail. Only let the reader bear in mind, that the word *prevent,* in our version, always means *to anticipate, or go before,* and read the whole connection carefully, and no further argument will be necessary.

His allusion to 1st Cor. 15: 23, is another useless attempt to sustain his position; for here, also, the apostle's whole theme is the saint's resurrection, with no reference to the resurrection of the wicked. Though it is just as true that the wicked die in their old relation to Adam, as it is that this old relation to Adam remains to the Christian, so far as his outward man (the body) is concerned, yet it is *not at all* in reference to the wicked that he speaks; for, in regard to the corresponding parallel, the wicked are not made alive—*raised from the dead* IN CHRIST. And one *all* is just as broad as the other. And all that are raised—"made alive" "*in Christ*"—will then reign in glory. The following verse says, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father," &c. The final judgment is a work that belongs to his mediatorial reign. And immediately upon the events of this day of the saints' resurrection, his mediatorial kingdom is to be delivered up to the Father, with the express statement, "*Then cometh the end.*" But it seems that my opponent is for having another resurrection and judgment *after the end*—at least 1000 years after. And what trumpet, *after* the LAST, is to call them to judgment? for that which is to call the saints from their graves is emphatically called "THE LAST TRUMP." Verse 52.

Now we have sufficiently disposed of all his arguments, except what he draws from the 20th chapter of Revelations, which we have reserved for the last. And we observe, *first,* that it would be well to wait till the meaning of John's prophetic visions is more generally understood and acknowledged, before we undertake to prove and establish doctrines from any part of them entirely incapable of proof from the plain teachings of the Bible. In my judgment, and in the judgment of some of our most clear-headed and able divines, there is no sound reason for supposing that this scripture teaches, or represents, a literal resurrection of the bodies of any persons from their graves. If we admit that it does, then, by the same rule of interpretation, we must expect that Jesus Christ will come riding on a literal white horse, and a literal sword darting out of his mouth, and shedding the blood of his enemies; and that his followers will ride on literal white horses, in war-like array, to follow up the battle. And, by this rule of interpretation, the world should have seen Ezekiel's wheels rolling about long before this time, full of literal eyes, seeing and marking out their way. And, also, an endless variety of wonders, by this rule, must appear, to fulfill the prophecies, such as never were, and of course never will be. But, in regard to these prophetic visions, the truth is, that while the prophets describe things just as they saw them in their visions, the things they saw were but hieroglyphics representing other things which *were* to take place. Concerning the prophet Elijah, (called Elias in the New Testament,) the Jews were much more excusable for expecting he would come in his own proper person, and appear among men, before the coming of Christ. But he, speaking of John the Baptist, tells us, "If ye will receive it, this is Elias which was for to come." And in the same sense, the old martyrs will be raised, in the fulfillment of this prophecy. As John appeared "in the spirit and power of Elias," so the saints then living will appear in the spirit and power of the ancient holy martyrs; and the rest of the dead will not live again till the 1000 years are fulfilled. Though some wicked men may have a being on earth all this time, yet, in a corresponding sense, they will not live again TILL the end of this period. Their wicked power and influence will not be acted over again *till* the end of this period, and then, it *will* be. And I [illegible] what a host of wicked men would make before the flaming eye of Jesus Christ, in all his uncreated divine glory, surrounded by his saints, transformed, as far as possible, into his image, there attempting to make war upon these saints? But so it must be, if my opponent's theory be sound; for he will hardly say that Jesus will again veil his glory to mingle with sinful men. And, unless he does, a mortal man can no more live in his presence than we can live in devouring fire.

But it would be easy to show that this is no general resurrection of the saints, even admitting that the very thing described in recording the vision is to take place, in the most literal sense. My space, however, will not admit of going into it in detail. We only observe, *first,* that only the martyrs are embraced in this description; and *second,* that it is not their whole persons, for the soul of a man cannot be the whole man, take the word in what sense you please. If it means the soul, in our popular sense, then the *body* is not embraced; and if it means the body, (a sense which, according to Pickering, was never given to the word by any but the Stoics,) then it would be their bodies *without their souls.* And it cannot mean *person* here, (a sense in which the word is often used,) for then there would be the same absurdity as for us to say, *the person of a person.* If he had intended to bring to view their whole persons, he would have said, *And I saw the souls that were beheaded,* &c., and not *the souls of them,* &c., or he would not have used the word *souls,* and said, *I saw them* that were, &c. And no such things can be said of a single passage in the Bible, where a literal resurrection is intended.

And now I will leave the subject for the present, intending to bring forward some of the direct proofs in another article at some future time—not that I feel any ambition for having the last word, for when I have presented a sufficient amount of evidence in support of my position, I intend to trouble myself no further with those who still choose to differ with me.

ELIAS BURDICK.

TRUXTON, Dec. 31, 1854.

THE BROWN TOWEL.

"One who has nothing, can give nothing," said Mrs. Sayres, the sexton's wife, as the ladies of the sewing society were busily engaged packing the contents of a large box, destined for a Western missionary.

"A person who has nothing to give must be poor indeed," said Mrs. L., as she deposited a pair of warm blankets in the already well-filled box.

Mrs. Sayres looked at the last-named speaker with a glance that seemed to say, "You, who never have known self-denial, can not feel for me," and remarked, "You surely think one can be too poor to give."

"I once thought so, but have learned from joyful experience that no better investment can be made, even from the depths of poverty, than lending to the Lord."

Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps, as our work is finished, I can do no better than to give you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver.

"During the first twenty-eight years of my life I was surrounded by wealth, and not until I had been married for nine years did I know a want which money could satisfy, or feel the necessity of exertion. Reverses came with fearful suddenness, and before I had recovered from the blow, I found myself the wife of a very poor man, with five little children dependent upon our exertions.

"From that hour I lost all thoughts of any thing but the care of my family. Late hours and hard work were my portion, and to my unskilled hands it seemed at first a bitter lot. My husband strove anxiously to gain a subsistence, and barely succeeded. We changed our place of residence several times, in hopes of doing better, but without improvement.

"Every thing seemed against us. Our well-stocked wardrobe had became so exhausted that I felt justified in absenting myself from the house of God with my children, for want of suitable apparel. While in this low condition I went to the church one evening, where my poverty-stricken appearance would escape notice, and took my seat near the door. An agent from the West preached, and begged contributions to the Home Missionary cause. His appeal brought tears to my eyes, and painfully reminded me of my past days of prosperity, when I could give from my abundance to all who called upon me. It never entered my mind that the appeal for assistance in any way concerned me, with my poor children banished from the house of God by poverty, while I could only venture out under the friendly protection of the darkness. I left the church more submissive to my lot, with a prayer in my heart that those whose consciences had been addressed might respond. I tried in vain to sleep that night. The words of the text, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom,' seemed continually sounding in my ears. The eloquent entreaty of the speaker to all, however poor, to give a mite to the Lord, and receive the promised blessing, seemed addressed to me. I rose early the next morning, and looked over all my worldly goods in search of something worth bestowing, but in vain; the promised blessing seemed beyond my reach.

"Hearing that the ladies of the church had filled a box for the missionary's family, I made one more effort to spare something. All was poor and threadbare; what should I do? At last I thought of my towels. I had six, of coarse brown linen, but little worn. They seemed a scanty supply for a family of seven, and yet I took one from the number, and putting it in my pocket, hastened to the house where the box was kept, and quietly slipped it in.

"I returned home with a light heart, feeling that my Saviour's eye had seen my sacrifice, and would bless my effort to do right.

"From that day [illegible] in business. In a few months our means increased so that we were able to attend church, and send our children to the Sabbath-School, and before ten years had passed, our former prosperity had returned fourfold. 'Good measure, pressed down, and shaken together, and running over,' had been given us.

"It may seem superstitious to you, my dear friends, but we date all our successes in life to God's blessing following that humble gift of deep poverty.

"Wonder not that from that day I deemed few too poor to give, and that I am a firm believer in God's promise, that he will repay me with interest even in this life all we lend to him."

Glances of deep interest, unmixed with envy, were cast from the windows at Mrs. L., as, after bidding the ladies adieu, she stepped into her luxurious carriage.

Her consistent benevolence had proved to all, that in her prosperity she still retained the same Christian spirit, which in her days of poverty had led to the bestowal of the *brown towel.*

"Well," exclaimed Mrs. Sayres, "if we all had such a self-denying spirit, we might fill another box at once. I'll never again think I am *too poor to give.*" [Independent.

THE WORSTED STOCKING.

A TRUE STORY.

"Father will have done the great chimney to-night, won't he, mother?" said little Tom Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said he hoped all the scaffolding would be down to-night," answered his mother, "and that'll be a fine sight; for I never like the ending of those great chimneys—it's so risky—and thy father's to be the last up."

"Eh, then, but I'll go and see him, and help 'em to give a shout afore he comes down," said Tom.

"And then," continued his mother, "if all goes right, we are to have a frolic to-morrow, and go into the country, and take our dinners, and spend all the day amongst the woods."

"Hurrah," cried Tom, as he ran off to his father's place of work, with a can of milk in one hand and some bread in the other. His mother stood at the door watching him as he went merrily whistling down the street, and then she thought of the dear father he was going to, and the dangerous work he was engaged in, and then her heart found its sure refuge, and she prayed to God to protect and bless her treasures.

Tom, with a light heart, pursued his way to his father, and leaving him his breakfast, went to his own work, which was at some distance. In the evening, on his way home, he went round to see how his father was getting on. James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys, which in our great manufacturing towns almost supply the place of other architectural beauty. This chimney is one of the highest and most tapering that has ever been erected; and as Tom, shading his eyes from the rays of the slanting sun, looked up to the top in search of his father, his heart almost sunk within him at the appalling height. The scaffolding was almost all down: the men at the bottom were removing the last beams and poles. Tom's father stood alone on the top. He looked all round to see that everything was right, and then, waving his hat in the air, the men below answered with a long, loud cheer, little Tom shouting as heartily as any of them. As their voices died away, however, they heard a very different sound—a cry of alarm and horror from above! "The rope! The rope!" The men looked round, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been fastened to the chimney, for Tom's father to come down by. The scaffolding had been taken down without their remembering to take the rope up. There was a dead silence. They all knew it was impossible to throw the rope up high enough to reach the top of the chimney; or if they could, it would hardly have been safe. They stood in silence and dismay, unable to give any help or think of any means of safety.

And Tom's father. He walked round and round the little circle, the dizzy height seeming every moment to grow more fearful, and the solid earth further and further from him. In the sudden panic he lost his presence of mind, and his senses almost failed him. He shut his eyes; he felt as if the next moment he must be dashed to pieces upon the ground below.

The day had passed as industriously and swiftly as usual with Tom's mother at home. She was always busily employed for her husband and children in some way or other; and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished all her preparations, and her thoughts were silently thanking God for her happy home and for all the blessings of life, when Tom ran in; his face was as white as ashes; and he could hardly get his words out. "Mother! Mother! he canna get down."

"Who, lad? Thy father?" asked his mother.

"They've forgotten to leave him the rope," answered Tom, still scarcely able to speak. His mother started up horror-struck, and stood for a moment as if paralyzed, then pressing her hands over her face, as if to shut out the horrible picture, and breathing a prayer to God for help, she rushed out of the house.

When she reached the place where her husband was at work, a crowd had collected round the foot of the chimney, and stood there quite helpless, gazing up with faces full of sorrow. "He says he'll throw himself down," exclaimed they, as Mrs. Howard came up. "He is going to throw himself down."

"Thee munna do that, lad," cried the wife, with a clear, hopeful voice; "thee munna do that. Wait a bit. Take off thy stocking, lad, and unravel it, and let down the [illegible] Jem!"

The man made a sign of assent, for it seemed as if he could not speak; and, taking off his stocking, unraveled the worsted thread, row after row. The people stood round in breathless silence and suspense, wondering what Tom's mother could be thinking of, and why she sent him in such haste for the carpenter's ball of twine.

"Let down one end of the thread with a bit of stone, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind, but at last it reached the outstretched hands that were waiting for it. Tom held the ball of string, while his mother tied one end of it to the worsted thread. "Now pull it up slowly," cried she to her husband, and she gradually unwound the string as the worsted thread gently drew it up. It stopped—the string had reached her husband. "Now hold the string fast, and pull it up," cried she, and the string grew heavy and hard to pull, for Tom and his mother had fastened the thick rope to it. They watched it gradually and slowly uncoiling from the ground, as the string was drawn higher.

There was but one coil left. It had reached the top. "Thank God! Thank God!" exclaimed the wife. She hid her face in her hands in silent prayer, and tremblingly rejoiced. The rope was up. The iron to which it should be fastened was there all right; but would her husband be able to make use of them? would not the terror of the past hour have so unnerved him as to prevent him from taking the necessary measures for his safety? She did not know the magic influence which her few words had exercised over him. She did not know the strength that the sound of her voice, so calm and steadfast, had filled him with—as if the little thread that carried the hope of life once more, had conveyed to him some portion of that faith in God which nothing ever destroyed or shook in her true heart. She did not know, that as he waited there, the words came over him, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." She lifted up her heart to God for hope and strength. She could do nothing more for her husband, and her heart turned to God and rested on him as on a rock.

There was a great shout. "He's safe, mother, he's safe," cried little Tom. "Thou'st saved me, Mary," said her husband, folding her in his arms. "But what ails thee? Thou seem'st more sorry than glad about it." But Mary could not speak, and if the strong arm of her husband had not held her up, she would have fallen to the ground—the sudden joy, after such great fear, had overcome her. "Tom," said his father, "let thy mother lean on thy shoulder, and we will take her home." And in their happy home they poured forth their thanks to God for his great goodness; and their happy life together felt dearer and holier for the peril it had been in, and for the nearness that the danger had brought them unto God. And the holiday next day—was it not indeed a thanksgiving day?

[illegible]

You are always welcome to call upon God; over the throne of grace is written—"Behold, now is the accepted time."

The Sabbath Recorder.

New York, January 25, 1855.

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J. M. ALLEN (*) | A. B. BURDICK (A. B. B.)
British Correspondent—JAMES A. BEGG.

Bills.—We are now sending bills to those who owe for the Sabbath Recorder. Although these bills are mostly for small amounts, yet in the aggregate they make a large sum, the want of which is seriously felt by the establishment. A prompt and general response to the call for what is due us, would be a most welcome relief.

A SUBJECT FOR CONSIDERATION.

We have, sometimes, doubted whether it were worth the trouble to say any thing about a certain practice, which obtains in many of our churches; perhaps, in the great majority of them. It may be, that pastors themselves will not thank us for agitating the subject, inasmuch as a change of the prevailing custom would only render their duties still more onerous. Indeed, we have no doubt, that they would, generally, prefer to have nothing said about it, since it is a thing which appears not to be productive of any serious evil, and may be regarded merely as a question of order, rather than as one vitally affecting the welfare of the cause. Well, be it so; but if such be the nature of the question, we infer that a few thoughts upon it can do no great harm, and if any of our readers think them silly, they are welcome to laugh at them.

The practice to which we refer, is that of setting aside the Pastor, at the business meetings of the church, and appointing some one of the members to serve in the capacity of Moderator. We look upon it as a violation of gospel order. If the Pastor is not the chief officer of the church, we have greatly erred in our understanding of the New Testament. He is represented as taking the "oversight" of the flock, (1 Pet. 5: 2,) as "ruling over" it, (Heb. 13: 7, 17, and 1 Tim. 5: 17,) as being "over it in the Lord," (1 Thes. 5: 12.) The epistles to Timothy and Titus abound with instructions as to their "behavior in the house of God," which proceed on the supposition that they were presiding officers in the churches for which they respectively ministered. When the Apostle directs them what to do with heretics, (Tit. 3: 10,) how to ordain elders, (Tit. 1: 5, and 1 Tim. 3: 1–7,) what kind of deacons to secure, (1 Tim. 3: 8,) how to deal with widows in securing for them the charities of the church, (1 Tim. 5: 3–16,) and so on; he treats of things which involve the *discipline*, or *business*, of the church, and seems to take for granted, that in their character as presiding officers they will bring these matters of business before the churches, and see that they are attended to in an orderly way. If they were not Moderators, by virtue of their office as Pastors, it is inconceivable why he should have addressed such instructions to them. The epistles to the churches of Asia were addressed to the "Angels" (that is, Pastors) of the churches. The evils which Jesus Christ sets forth as existing in some of those churches, involve matters of *discipline*—just such *business* as comes before churches at what are called "church-meetings." If the "Angel" was not the presiding officer—the Moderator—it is somewhat singular that John was commanded to direct the epistle to him. It should rather (as it seems to us) have been directed to the person who sustained that office.

It is conceded, we suppose, that the Pastor is entitled to take the "oversight" of the church in dispensing religious instruction. Preaching sermons, visiting the sick, comforting the afflicted, admonishing those that err, guiding the inquirer, visiting from house to house—these are duties which are devolved upon the Pastor as his appropriate work, and he is expected, not only to take the lead in them, but to bear, in a great degree, the burden of them. These are duties, which are looked upon as more particularly *spiritual*, while matters transacted at church meeting are regarded as belonging to a different department, with which the Pastor, as such, has nothing to do. But we are not aware of any Scriptural authority for such a distinction. The spiritual welfare of the church consists in its discipline, as much as in any thing else. Indeed, there can be but little business properly before any church, which does not in a greater or less degree, affect its spiritual condition.

It may be objected to our view, that many Pastors are not qualified to act as Moderators—that they do not possess a tact for business—do not understand parliamentary forms—and that some of the private members are, in these respects, better fitted for the office than the Pastor. We apprehend, that a vain passion for what is called the "*parliamentary*" style of business, is one great cause of this innovation upon gospel order. The simplicity of the kingdom of Christ does not suit those who have been accustomed to the proceedings of legislative bodies, and so they aim at imitating them. But however true it may be, that ministers are unacquainted with parliamentary forms, they ought to be supposed to have a good acquaintance with church order as developed in the New Testament. It is, or ought to be, a part of the Pastor's study to investigate the principles upon which the primitive churches were constituted, and the order in which their business was done. And is it too much to assume, that one who makes such things his study is better acquainted with them than those whose time is mainly occupied with other pursuits? We do not believe, that the most accomplished civilian, with all his expertness in parliamentary forms, is as well qualified to preside over the meetings of a Christian church as a plain gospel minister, whose whole knowledge of business is derived from the Scriptures of the New Testament. Accordingly, our conviction is, that the Pastor is, and of right ought to be, by virtue of his office, the Moderator at all church meetings. If he is Pastor of the church, he is Pastor of all its meetings.

We do not suppose, that the practice we have animadverted upon has, so far as our people are concerned, originated in any desire to rob the pastoral office of what is due to it. And for the most part, our pastors themselves are so well satisfied with any arrangement that relieves them of a part of their burdens, that they choose to keep silence on this question. As long as no great abuses grow out of the practice, they probably think well to let it rest. But for our part, we cannot help feeling that there is something a little out of joint, when the proceedings of a church meeting fail to show who is the Pastor, or whether there is any at all. T. B. B.

EDUCATION.

"What sculpture is to a block of marble, education is to a human soul," is a remark of the SPECTATOR, and should ever be borne in mind. The philosopher, the mechanic, the man of genius, together with the wise and good, often lie hid and concealed for years, which a proper education at a proper time would have brought to light at an early day, and thus secured its advantages, not only to themselves but to others.

How anxiously and ardently do parents toil to provide for the future wants of their children, neglecting to store their minds with useful knowledge, and forgetting that the industrious and virtuous education of their children is a better inheritance for them than a fortune, secured "by public stocks," or a large "landed estate." "To what purpose," said Crates, "to heap up great estates, and have no concern about what manner of heirs you leave them to."

But little thought, or care, is bestowed by parents in selecting the books from which the great mass of children receive their early impressions. As you enter the railroad car or the steamboat saloon, you will observe almost every gentleman or lady busily engaged upon some novel fresh from the pen of a "Dickens" or "Eugene Sue," containing some deep-laid plot, filled with romantic incidents, and ending with an awful tragedy. These works are purchased as traveling companions, but are carried home to become the parlor literature, and works for the centre table. It is said that Zenophon commended the Persians for the prudent education of their children, who would not suffer them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

The sciences to which their attention should be chiefly directed, are natural and moral philosophy, for these images and beauties both of nature and virtue; they shew us what we are, and what we ought to be; to which we may add mechanics, agriculture, and navigation. Most other studies come in as diversions, to recreate the mind and expand its powers, thereby furnishing the adjectives of thought, with which to embellish the language of life.

Many parents are apt to think that if their sons have completed a few terms at some of our higher institutions of learning, and have obtained perhaps a graduate's diploma, therefore they are qualified to fill any or all of the important stations in the political or commercial world; or should their daughters have attended a boarding school sufficiently long to be enabled to speak a little French, and understand how to dance a polka, and know how to behave in the presence of great persons, then they are prepared to fill those high and noble positions in society which give tone and spirit to the age; "while," says Dr. Fuller, "a good education is necessary to a sound judgment and good manners."

In some there is such a natural barrenness, that like the sands of Arabia, it would be a herculean task to cultivate or improve them to any great extent; and there are others, who will never learn any thing, because they understand every thing at once; while there are others who seek diligently for that pure fountain of knowledge that will be valuable in after life. Many there are, who in consequence of inability are deprived of those inestimable privileges enjoyed by the rich; yet not a few of these go a great way in the path of learning by themselves. Heraclitus, the philosopher of Ephesus, had no master or tutor, but attained to great knowledge by his own private study and diligence. Elihu Burrit, the learned blacksmith, has by his own industry become celebrated as a man of letters. Though these should be no rule, yet they are examples to those who have not the advantage of schools.

While, on the one hand, we see that

> "Shallow draughts intoxicate the brain,"

yet, on the other,

> "That drinking largely sobers them again."

So that those who are the best educated, either by their own industry unaided, or otherwise, are the best calculated to produce a salutary influence, and be of service to the world. In the language of Milton, "The end of learning is, to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true virtue." H. H. B.

Christians in Madagascar.—In the chief city of Madagascar and its immediate vicinity, there are a thousand persons who are known openly to be the disciples of Christ. These all regularly attend divine worship on the Sunday and during the week, sometimes by day and sometimes by night. Besides these, considerable numbers are known in other places. Many of them are judicious and prudent men, holding very important offices on account of their acknowledged integrity. During the long-continued persecution, at least a hundred persons have suffered death, besides a still larger number who are loaded with chains or living in exile. Notwithstanding the unfavorable circumstances, the number of converts continues to increase, and persons of high rank and noble birth are among the most zealous Gospel laborers.

REVIVAL AT CLARKVILLE, N. Y.

CLARKVILLE, Jan. 18th, 1855.

To the Editors of the Sabbath Recorder:—

Presuming that intelligence concerning the prosperity of the cause of Christ would interest all the lovers of Zion who read the *Recorder*, I forward to you the following brief statement of the visitation of God's saving grace and power among the inhabitants of this village and surrounding community. In this work the Seventh-day Baptist and First-day Baptist churches in this place have been united. The first indications of increasing interest were witnessed in our weekly prayer-meetings; which were increased as the interest grew. About eight weeks since, we commenced preaching evenings, which was continued nearly every night for seven weeks; which, together with—in a very good degree—the united labors of the members of both these churches, under God's great blessing, has resulted very encouragingly. The first Sabbath in January I had the happiness of burying in baptism into the likeness of the Saviour's death, fifteen willing candidates; nineteen have also been baptized into the fellowship of the Baptist church; and there are others who will go forward soon. To God, from whom all blessings flow, we would ascribe all the praise. J. CLARK.

MISSIONARY CORRESPONDENCE.

Within a few days past, a letter has been received from Bro. W. M. Jones, dated Jaffa, Palestine, Nov. 22. It gives but little additional intelligence. Bro. Saunders had been sick, and Bro. Jones had spent several days in ploughing and sowing wheat for him. He also expresses a greater desire for the salvation of Jews and Mahomedans.

A letter has also been received from Bro. S. Davison, giving an interesting account of the cause in Illinois. He is now under appointment as missionary of the Society. We give his letter entire, for the information of all our brethren. J. BAILEY, Cor. Sec.

FARMINGTON, Ill., Jan. 3, 1855.

To the Executive Board of the Seventh-day Baptist Missionary Society:—

DEAR BRETHREN,—I supposed your quarterly meeting was later in the month, until I got last week's *Recorder*, when it was too late to forward my Report in season for your meeting at New York.

I have supplied the church in Farmington weekly from the first of August until some time in October, when I received your [illegible] of appropriation and appointment as your missionary in Illinois. Since then I have regularly supplied the churches at Southampton and Farmington alternately. At Southampton I preach twice on the Sabbath regularly. At Farmington we are so located that we cannot get a congregation together twice on the Sabbath. I frequently preach somewhere on the first day of the week, occasionally at other times. I expect to go hereafter once a month to Camp Grove, and brother Anthony Hakes once a month. During the quarter I have visited the brethren at Glen Creek, near Lewiston, once. We have in the vicinity of Farmington two adult male persons candidates for baptism. We have now no water suitable for immersion; I accordingly procured the privilege of using the baptistry of the Baptist church at Canton, but when the time came, our friends preferred waiting for water in our vicinity. In this vicinity there are several persons who have embraced the Sabbath; one a Baptist minister, with whom I became acquainted four years ago. He and his wife, I think, will be steadfast observers of the holy institution of Jehovah. He has been a Baptist colporteur. There are in this vicinity twenty families of Sabbath-keepers; seven families near Lewiston; seventeen at Southampton; and six at Camp Grove; in all, sixty, on my field of labor, extending on a zigzag line of more than sixty miles.

I recently received a letter from Elder Lewis A. Davis, who with a number of other families resides in Clinton county, Iowa. In his letter he says: "On Sabbath day, 9th of December, I had the pleasure of immersing five persons in a small stream that runs through our settlement. We have in these parts twenty-one persons, Sabbath-keepers, who are, or have been, members of churches, and those five who have been recently baptized; and one family of first-day people who have declared their intention to keep the Sabbath. We are making arrangements to organize a church, which will perhaps take place about the middle of next month, (January.) We shall be happy to see you here about that time. We have meetings from house to house every Sabbath day."

I lately had a visit from Bro. William Davis, of Sullivan, Sullivan Co., Indiana, and a letter from him since his return. When on my Bible agency, I visited them, and preached for them. They have been members with the church of the Disciples for several years, without molestation, but during the past year they have been publicly attacked by their preachers, and accused of being stumbling-blocks, because they work on first-day when their circumstances require it. He therefore publicly withdrew his membership, and they now request me to inquire if they can be supplied with Seventh-day Baptist preaching at least a part of the time. Can the Board give them any encouragement?

The church and congregation at Southampton have purchased a building, formerly occupied as a dwelling house, and have now fitted it up for a meeting-house and select school, until they can build a new one.

The cause, on the whole, is making some progress, and needs more labor than I can perform. Yours affectionately, S. DAVISON.

LIQUOR PROHIBITION IN NEW YORK.

In the Legislature of New York, that portion of the Governor's Message which relates to Intemperance was referred to a Committee, by whom a majority and a minority report have been presented.

The minority think that the laws now on the statute book, if enforced, would to a great extent do away with the more public evils of intemperance; at any rate, that a bill might be framed which would meet the exigencies of the case, and yet not be obnoxious to the objections that arise against the majority bill—which would define what is a common drunkard, punish him, and forbid the sale of liquor to him; prohibit the sale of liquors to minors and women; specify the manner ni which liquor might be sold to be drank on the premises of the seller; impose penalties for the adulteration of liquor, &c.

The majority present an out-and-out prohibition bill, of which they give the following analysis:—

Only two principles enter largely into it. These form its basis, and pervade its entire frame-work. They are, first, *prohibition*, with its exceptions; and second, *search*, with its attendants—seizure, forfeiture, and destruction. These embodied, and all else in the bill is mere detail, so arranged as to form a simple and direct plan for carrying them out.

The ordinary modes of procedure are made applicable, to the extent they can be consistently with the idea of a somewhat summary proceeding. Two processes are authorized—one for the arrest of any person violating the act, and the other for searching for and seizing any liquor kept in violation of any provision thereof. Neither can issue except upon oath, establishing probable cause—the same required in all other criminal cases as the basis for issuing warrants. The execution of these processes is the same as in other criminal cases. The person arrested and property seized are brought into Court, and a trial thereupon is had, differing in no respect from the ordinary mode, except the preliminary examination is waived, either party having a right to adjournment for a reasonable time to prepare for trial. If a trial by jury is desired, it must be demanded at the time of joining issue. After trial, an appeal may be taken to the same tribunal, in substantially the same manner, and conducted as now provided. The domicil of the citizen cannot, by the provisions of the bill, be searched, until after a regular trial and conviction, and then only for the period of one year thereafter.

Your Committee have now briefly described the entire proceeding under the bill, except a few collateral provisions, introduced to aid in detecting violations, and to enforce the penalties imposed. The remainder is devoted to defining the duties and fixing the fees of officers.

ROMANISM AND COMMON SCHOOLS.

In the Legislature of New York, on the 15th of January, Mr. Whitney presented the following petition, which is numerously signed. It is understood that quite a number of these petitions have been circulated, received signatures, and are now in the hands of Senators, who will present them as occasion offers:—

To the Honorable, the Legislature of the State of New York:

The undersigned, voters of the City and State of New York, beg leave respectfully to represent to your Honorable Body, that they view with deep alarm the pernicious influences that are brought to bear upon the minds of our youth, in the Common Schools of the State, and especially in the City of New York, through the introduction of sectarian teaching, the exclusion of the Holy Bible, the suppression of historical truths, and the inculcation of ideas at variance with the principles of American Republicanism.

Your petitioners aver as a fact, that Roman Catholic teachers are employed in some of the public schools of this State, to the exclusion of Protestant teachers; and when it is known that the inculcation of the peculiar tenets, superstitions and servility to the priesthood of that faith, is declared by them to be an indispensable ingredient in the education of the young, the fact is self-evident, that such teachings are employed in utter disregard of all rules to the contrary, and beyond the casual or indifferent scrutiny of those appointed to supervise these primary institutions of popular instruction.

That by this process, the common school fund, which is derived by tax from the whole people, but almost exclusively from Protestants, for the purposes of *literary* education among the rising generations, irrespective of creed, is perverted to *sectarian* and anti-republican uses; and that, while a participation in the use of this fund is denied to the schools of all other denominations of Christians, it is, in effect, not denied to the Roman Catholic.

This your petitioners declare to be an act of injustice toward the contributors of this fund, as well as dangerous to the best interests of the future of the State; they cannot believe that either the nature of the fund, or the interests of the State, will warrant or justify the application of any portion of the School money to sectarian instruction, yet they claim that, if any one religious sect is permitted to use this fund, either directly or indirectly, all other sects ought, of right, to enjoy the same privilege.

Your petitioners aver as a further fact, that some of the public charitable institutions in and near the City of New York are also under the control of the same anti-republican influences, and that persons of Protestant faith, who are, from necessity, compelled to take refuge in those institutions, are required to submit to the *regime* of Papal authority.

Your petitioners believe that the entire spirit of our free institutions, though in no sense sectarian, is distinctly and unequivocally anti-Papal, from the very nature of the fact that the Papacy is anti-republican; and the latter having declared itself openly hostile to the whole system of public instruction as carried on in this State, denouncing our Public Schools as "places of infidel education," it follows as a natural consequence, that it cannot become a disinterested dispenser of the Fund, or a suitable and impartial instructor of the rising generations under that system; and, as your petitioners believe further, that it is the duty of legislation to protect the said School Fund against every *covert*, as well as against every overt act of perversion or abuse, they earnestly pray your honorable body to pass an act: First, withholding the School money from all sectarian institutions; second, forbidding sectarian instruction in the Public Schools and Seminaries of the State; and, third, declaring the Holy Bible, as read by our forefathers, without note or comment, to be a standard reading-book in all those institutions of public instruction.

New Way to Raise a Church-building Fund.—The Prussian correspondent of the *Independent* says that the Roman Catholics in Muskau, a little town in Lausitz, desired to build a church, but having no means of their own, they have issued shares, varying in value from five silver grotiens to one hundred thalers. The following is a literal translation of the conditions upon which these shares are offered for sale in Berlin and other places. It is made from one of the bonds, which cost five silver grotiens, or twelve and a half cents:

"The holder of this bond has a share in the building of a Catholic Church at Muskau, to be erected for the honor of God, as well as in the fruits of Grace which are to proceed therefrom. Muskau, the birth-day of Mary, 8 September. [Signed by the Curatorium.]

"*Decree.*—The Catholic Church congregation at Muskau, by the grace of the most Reverend Lord Prince Bishop Henry of Breslau, being in possession of a pastor, a teacher, and a school-house, but without a house of worship, and being too poor to build one, propose to erect a church upon shares, and have accordingly made the following decree.

"§1. The capital necessary for the building of the church shall be derived from shares to be issued upon the Bank of Catholic Love and Charity.

"§2. The dividends will be paid to the holders when due, by the Almighty God, to whose glory and honor the building shall be constructed, (in accordance with Prov. 19: 17, and with Matt. 25: 40.) Also yearly, for all the shareholders, a sacred mass shall be offered, and the same shareholder shall be recommended to the intercession of the Virgin Mother of God, as the Patroness of the House of God about to be erected.

"§3. The payment of the shares, the congregation has entrusted to the Great Treasurer of Heaven and Earth, who, according to His wise and just account, will redeem at its full nominal value every share, either immediately, or upon the entrance of the possessor into Eternity."

National Popular Education.—The Board of National Popular Education held its [illegible] annual meeting in Hartford, Ct., on the 10th of January. From the Report presented on the occasion, the following statistics are gathered:—

Forty-four teachers were sent out during the year—more than one-half of them to places west of the Mississippi. Whole number sent out since the spring of 1847, 394. Number deceased, 17—of whom only four have died during the last three years. Returned 124—of whom 44 have gone back to the West to remain. Of the returned still in the East, several intend to go back this year. Now in the West, 297—of whom 105 are married—several of them still teaching, and all of them in positions of much influence and usefulness.

Of the teachers sent out, Vermont has furnished 103; Massachusetts, 99; New York, 71; Maine, 38; Connecticut, 32; New Hampshire, 30; and other States 21. There have been sent to—Indiana, 113; Illinois, 90; Missouri, 44; Wisconsin, 31; Iowa, 29; Michigan, 22; Ohio, 17; Oregon, 6; California, 5; Texas, 3; and the remainder to Western Pennsylvania, Minnesota, Kentucky, Tennessee, North Carolina, Mississippi, Alabama, and Arkansas.

Prospects in China.—*The Spirit of Missions* for Dec. says: "The last mail brings advices from Bishop Boone, dated Shanghai, 13th July, the tenor of which goes to strengthen the apprehensions which have, of late, been excited as to the tendencies of the present insurrection. The whole seems to be given up to the wildest and most deplorable anarchy, under rulers whose partial knowledge of the truth seems only to have added fuel to fanaticism, and who, at the same time, seem to be indisposed to any further friendly relations with foreigners. We have been slow to admit this view of the case, for there had been much in previous events to inspire hope; but recent developments have tended greatly to shake this confidence."

Missionaries.—Rev. J. L. Lyons, of Montrose, Pa., and Mrs. C. N. Lyons, of South Berwick, Me., for the Syria Mission; and Rev. J. A. Plummer, of South Berwick, Me., and Mrs. E. B. Plummer, of Bloomfield, N. J., for the Armenian mission, recently embarked at Boston for Smyrna. Dr. Nutting, of the Assyrian, and Messrs. Goodell, Parsons and Richardson, of the Armenian mission, arrived at Smyrna, Sept. 27, after a pleasant passage of forty-eight days from Boston. Rev. W. A. Macy sailed from Boston a few days ago for the mission at Hong Kong, China.

Geology.—The publisher of the *Literary and Theological Journal* has notified us that he intends soon to print in the form of a book those articles on Geology from which we have been copying for two or three weeks past, and that he would prefer not to have any portion of them copied into a newspaper. Of course we are bound to respect his wishes in the matter. Our readers must, therefore, wait the appearance of his book for the remainder.

Employment for the Poor.

The Address of the American and Foreign Emigrant Protective and Employment Society, has already produced its anticipated fruits. Numerous letters have been received within the last few days at the Society's office, requesting that portions of the surplus labor of our city may be removed into the neighborhood of the writers. These letters are on file, and open to the inspection of any disposed to examine them. The Board of Managers have to deplore an exhausted Treasury. One thousand dollars, placed in their hands, could be at once advantageously employed to defray the traveling expenses of suitable persons, desirous of obtaining employment, to the locations where their labor is desired and needed. It would undoubtedly be the best investment of charitable funds that could be made. In all cases the beneficiaries are required to refund the amount thus advanced out of their future earnings, and their employers are engaged to see that this is done. This very day a respectable American mechanic—a wheelright—applied to the Society for aid to remove himself and family to the country, where employment and a home awaited him, but the boon could not be granted him.

The managers take this opportunity of inviting the friends of humanity in the country to aid in this work of benevolence. The support of the destitute poor now in the city of New York who cannot be removed is taxing to the utmost the charity of the citizens. Let those communities where labor is wanted form Associations, collect funds, and remit them to the society, and the pledge will be given that, if not restricted to country or creed, careful selections will be made of moral and industrious persons to fill the stations to which they may be invited. A good opening is offered to those wanting employment who have means sufficient for their removal, of doing so, as in removing under the auspices of the society, care will be taken to prevent imposition or disappointment, and every facility and information will be extended to each.

MORTIMER DE MOTTE,
NEW YORK, Jan. 12. Cor. Sec.

Calico and Charity.—A New York lady who moves in a high circle, was desirous of giving a private party in such form as to benefit Mr. Pease's Mission at the Five Points. Accordingly she issued cards of invitation to her friends, accompanied with a notice that each lady in attendance would be expected to appear in a *calico* dress, which she was requested on the following day to send in for distribution among the poor women connected with Mr. Pease's establishment. The party came off on the evening of Jan. 15th, and was attended by about four hundred persons, the ladies, all but one, being dressed in calico. The next day those dresses were sent to Mr. Pease, who acknowledges through the daily papers the receipt of them, and estimates their value at $1,500.

Christian Review.—The "*Christian Review*" has been transferred from Messrs. Colby & Ballard to Rev. James J. Woolsey, 117 Nassau street, lately the Financial Secretary of the American and Foreign Bible Society. Rev. Drs. Turnbull and Murdock, of Hartford, are to continue as editors. A very strong list of contributors is published, comprising not only the leading minds of the Baptist, but of every denomination. Price, $3 per annum. The subjects treated of in the January number are, Dr. Schaff's Apostolic History, Modern Lyrical Poetry, Mental Philosophy, the Nazarenes, Party Spirit in America, the Noachian Deluge, and Divine Providence.

Debts and Expenses of New York.—The Mayor of New York, in a recent message, stated that the permanent debt of the city is $8,779,441, showing a decrease during the year of $460,246. There is also a funded debt of $1,154,000, payable in annual installments of $150,000. The amount raised by tax last year was $4,845,386 07. The amount to be raised in 1855 is set down at $5,918,693 25.

Departure of Missionaries.—The bark Storm sailed on Monday, Jan. 8th, for Hong Kong. The Rev. E. Wentworth, D. D., accompanied by his wife and son, is a passengre. He goes out to join the mission family in China under the care of the Methodist Episcopal Church.

"The Visitor."—Subscribers for the *Sabbath-School Visitor* will allow us to remind them, that now is the time to get up lists and send in orders for the year 1855. The February number will soon be issued; previous to which, those who desire to have complete files should make their wants known at this office.

The Protestant Church of France now mourns for M. Verney, the distinguished preacher in Paris, who has just died in Strasburg, to which place he had been called by the Presbytery of the Confession of Augsburg, to defend certain valuable privileges which the Protestant seminary had enjoyed for centuries, and which Jesuit influence wished to wrest from them. M. Verney had quitted the bar for the study of theology, was advanced in years, and was widely known in the great Parisian world. He died suddenly in his pulpit, after having finished an eloquent discourse.

It gives us pleasure, says an exchange, to make record of a revival of religion in the Baptist Church at Wakefield, R. I., of which Rev. N. A. Reed is pastor. Mr. R. writes that "God has been at work for some time, and more than forty are rejoicing in hope, twenty-three of whom I have already baptized; others are waking, and some inquiring. In another part of the town the second church are revived, and other congregations seem to be blessed."

One thousand Testaments were put in circulation at Ningpo, China, in a single day, at a literary examination in that city. There was no less than 6,000 or 8,000 literary men present, from all parts of the country.

The Treasury of the A. H. M. S. is still much embarrassed. Unless soon relieved, many of the missionaries must suffer, and the present scale of operations be materially reduced.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN. 15.

In the SENATE, the joint resolution in favor of sending relief to the Arctic Expedition under the command of Dr. Kane, after a short debate, was passed. The annual ocean steam mail appropriation bill, which was defeated at the last session by the refusal of the Senate to concur in the recommendations of the Committee of Conference, was taken up, debated at some length, but finally postponed indefinitely. The rest of the day was spent upon the Judicial Reform bill, and in Executive Session.

In the HOUSE OF REPRESENTATIVES, a question of privilege in relation to the refusal of W. B. Chase to give testimony before the Select Committee appointed at the last session to investigate the subject of bribery in the House, was the subject of considerable discussion, after which the House went into Committee on the Pacific Railroad bill, debated the same, and then listened to a speech from Mr. Stephens, of Georgia, who labored to show the great superiority of slave-labor in Georgia, over free-labor in Ohio, and incidentally advocated the acquisition of Cuba. Mr. Boyce strongly opposed such acquisition.

THIRD-DAY, JAN. 16.

In the SENATE, the House bill for the sale of Rock Island, Illinois, came back with amendments, which were agreed to, and the bill passed. A bill making appropriations for works heretofore commenced in Maine, also passed. Mr. Seward presented a memorial from the survivors of the war of 1812, which was referred to the Committee on Pensions. The bill to change the manner of paying members of Congress, was taken up and discussed at length.

In the HOUSE, the Pacific Railroad bill came up in Committee of the Whole, and was debated at length by Messrs. Benton, McDougal and others, but no progress was made.

FOURTH-DAY, JAN. 17.

In the HOUSE, a bill appropriating $300,000 for the extension of the General Post Office, was passed. The bill to change the compensation and manner of paying members of Congress, was discussed; also, the Judicial Reform bill, which, after various motions, was finally postponed, and the Senate adjourned.

In the HOUSE, a letter was received from Rufus Choate, resigning his office as one of the Regents of the Smithsonian Institute. The Pacific Railroad bill was taken up in Committee of the Whole, and debated at length, Messrs. Bishop, Perkins, Mike Walsh, and others, participating in the discussion.

FIFTH-DAY, JAN. 18.

In the SENATE, the robberies and murders committed by the Indians on the Western frontier were the subject of a Message from the President. The subject of the Smithsonian Institute was brought up by Mr. Choate's letter of resignation, presented by the Vice-President, when several gentlemen took occasion to free their minds in regard to both the letter and its author. The letter was finally laid on the table. The Senate then adopted the bill remitting fines on passenger-vessels in certain cases of conflicting decisions. The Judiciary Reform bill was postponed to next Congress; and, after some talk on the Bounty Land Laws, the Senate adjourned.

In the HOUSE, Messrs. Upham, Witte, Taylor of Tennessee, Wells and Duryea were appointed a Select Committee to look into the affairs of the Smithsonian Institute, with the view of ascertaining and reporting whether they have been properly managed. The Pacific Railroad bill was taken up in Committee. After a lengthy debate, the enacting clause was stricken out of the original bill—Ayes 84, Noes 49. The Committee then rose, and the bill was reported to the House. An effort was made to lay it upon the table, but the House voted down the proposition—also, a motion to strike out the enacting clause. The Senate bill, providing for three separate roads, was offered as a substitute; but before any vote was taken, the House adjourned.

SIXTH-DAY, JAN. 19.

The SENATE passed the Cape Race Light-House Bill; also, the bill to pay Commodore Jones the sum of which he was deprived by the Court-Martial of 1851; also, the House bill for the relief of the heirs of Baron De Kalb. A joint resolution to establish a weekly express mail between St. Louis and San Francisco was read twice and referred to the Post Office Committee. After some talk at the Bounty Land bill, the Senate adjourned to Second-day.

In the HOUSE, leave was asked to introduce a bill for the suppression of Indian hostilities. The Pacific Railroad bill was then taken up, and many speeches made. The friends of the bill could not agree on a plan so as to secure unity of action. Some want three roads, others one grand trunk with two branches. The effort to commit the subject to a Select Committee of thirty-one, proposed by Mr. Benton, was rejected, and nothing definite agreed to.

SABBATH-DAY, JAN. 20.

The SENATE was not in session.

In the HOUSE, the Pacific Railroad Bill was the principal topic of discussion. Motions to lay it on the table, and to refer it to a Committee, were negatived. The question was then taken on the amendment providing for a Grand Trunk Central Railroad and Telegraph Line, from some point on the western boundary of Arkansas, Missouri or Iowa, between lat. 36° and 43°, with two branches, one to memphis and the other to some good point on Lake Superior. This amendment was adopted, 104 to 91, and subsequently the bill passed to a third reading, 104 to 97.

CALIFORNIA NEWS.—We have another week's intelligence from California, by the Northern Light, which arrived at New York, Jan. 15. She brought over half a million in gold. The miners are delayed in their operations by the want of water, and the effect of the long-continued dry weather is felt in all branches of business. Still, a cheerful feeling was prevalent throughout the community, and the disastrous results of the last drouth were not anticipated. We have an unusually large record of accidents and crimes. On the eve of the sailing of the steamer, it was announced by telegraph, in San Francisco, that the town of Vallicito was nearly destroyed by fire. In Southern California, there was a rumor of revolution in Sonora and Chihuahua, and from the well-known state of opinion with regard to Santa Anna in those Departments of Mexico, many were inclined to give credence to the report.

European News.

The steamer Canada, with European dates to Jan 6th, arrived at Boston on the 19th. The following summary embodies all the news:—

At Vienna, negotiations were pressed by the Western Powers, while Prince Gorchakoff asked for and obtained a fortnight's delay, to obtain instructions from his Government.

From Sevastopol comes the story that the Allies were to open a two-days' fire on the 25th, at the close of which they were to make an assault. Menchikoff, however, telegraphs, that up to the 26th nothing remarkable had occurred. Omer Pasha was ordered to the Crimea by the Sultan. The army was suffering greatly from wet weather, but reënforcements were arriving. Vigorous sorties continued to be made, resulting, as usual, in great loss to the Russians. The Czar's two sons, Michael and Nicholas, were to return to the Crimea on the 7th. Admirals Dundas and Hamelin were both in Constantinople on their way home. The feeling against Lord Raglan continues. Lord Cardigan had left for England, and Gen. DeLacy Evans had retired in disgust. The *Times* was attacking Lord Raglan vigorously on the ground of incompetency. At the latest accounts it considered the Marquis of Dalhousie to be the only man equal to the War Department. The Russians were advancing in Asia, and Trebizond was threatened. Mecklee Pasha had been appointed to the command of the army in Asia. In Spain the British meet with little encouragement in enlisting troops, and Switzerland has entirely refused to permit it. Italy is restless; there were riots in Carrara, and the theaters were closed in Brescia and Verona to prevent an outbreak.

"Murder Will Out."

The Troy *Whig* of Jan. 16th gives the particulars of the arrest of a man charged with murder committed ten years ago. It seems that in the summer or early fall of 1844, one Plumb Martin purchased of Mr. Van Rensselaer, the Patroon, a farm in the town of Grafton, Rensselaer Co., and soon after went on the land to cut wood. Elijah Smith, of the same town, was employed by Martin to cart the wood from the lot, in company with M., who was driving another team with loads of wood. While thus engaged on Thursday, Dec. 19, 1844, when near the house of Potter Maxon, on the turnpike, Martin and Smith were surrounded by a party of about fifty men, disguised as Indians. They seized the horses by the bits, and ordered the men to stop. Smith resisted, and jumped off his load with an axe in his hands, which he brandished in self-defense. He was immediately seized by the "Indians," who formed a ring around. Upon his offering further resistance, one of the "Indians" drew a pistol and shot him down. Smith fell mortally wounded, and was taken to a neighboring house, where he soon after died. Previous to his being taken to the house, the Indians dispersed.

The murder caused great excitement at the time throughout the State. It was thought to be the commencement of high-handed outrages, secretly determined upon by the Anti-Renters, to attain their ends. Efforts to ferret out the man who fired the pistol, led to the arrest and examination of several persons—all of whom were discharged. The examination of the accused lasted nearly two weeks before the Police Court of Troy. The District-Attorney, however, was, much against his will, finally induced to abandon efforts for the apprehension of the guilty party, as likely to prove entirely fruitless.

A personal or neighborhood quarrel has recently occurred in Grafton—the principal parties to which are Benajah Allen and Joseph A. Martin. Martin charges that Allen is the man who murdered Smith. Upon his affidavit, Justice Ransom, of Lansinburgh, issued a warrant for the arrest of Allen, and he was brought to Troy, and lodged in jail. He is about 40 years of age.

Wisconsin.

In his Message at the opening of the session of the Legislature of Wisconsin, Gov. Barstow says, that no State presents greater inducement to the various industrial classes than Wisconsin. The exports during the past year, including lumber and minerals, have exceeded the sum of $13,000,000. No State suffers less than Wisconsin from the effects of the commercial revulsion. The Governor represents the finances of the State to be in a flourishing condition, although it would appear that the expenses for the year 1854 were between thirty and forty thousand dollars more than any previous year, yet the aggregate, for general purposes, for that year was evidently some forty thousand dollars less than for 1853. This is accounted for by the fact that upward of $80,000 more than in any previous year for such purposes, were appropriated for the erection of a State Prison, Lunatic, Deaf and Dumb, and Blind Asylums—including the moderate appropriations made for the benefit of the State Agricultural and Historical Societies.

The School Fund is large, and the claim of the State upon the General Government has been amicably adjusted, and the State gains 125,000 acres for the School Fund. The educational interest should meet with every legislative protection. He cautions the Legislature to make provisions against the monopoly of the school lands by speculators. An instance of such attempted monopoly occurred during the year 1853, when a few parties combined, and bought in connection upward of 130,000 acres; and also during the last year, a single individual purchaser appears upon the books of the department as the proprietor of nearly 60,000 acres; and in sundry other instances similar operations, on a similar scale, have occurred.

Some time ago the project was started of erecting in New York a grand building for musical and operatic purposes. It was estimated that $200,000 would be ample for building such a house as would be an ornament to the city, and furnish suitable accommodations for the best Opera and Ballet. Of this amount, about $195,000 was subscribed and paid in. Instead of $200,000, by reason of extravagant management, the house has cost about $340,000, and the concern is saddled with a debt of about $150,000—of which $50,000 is pressing.

CURIOUS CASE.—A curious and romantic case was argued last week before the Surrogate of New York. It was that of the estate of Jeanne Dulux, formerly a French milliner in Broadway, and more recently a capitalist and money-lender in William-st., who died last autumn quite suddenly, though at an advanced age, leaving an estate worth not less than $100,000, accumulated by avarice, lucky investments, and shrewd management. This large property is claimed by one Ferrie, from Cincinnati, a hairdresser by trade, and apparently above fifty years old. He was brought up by Madame Dulux as her nephew, but now asserts that he was her son by an early marriage, which took place amid the troubles of the French Revolution of '93, and which she afterward concealed. That he really is her son, was clearly made out on the trial, but the Public Administrator, acting in behalf of unknown heirs, contends that it is not proved that he is her legitimate son, born in wedlock. The evidence goes back to the Revolution, and involves some complicated and curious points of French law and social usages.

LOSS OF A CHINA SHIP.—The clipper ship Tingqua, Capt. Whitmore, sailed from Shanghai for this port, Sept. 16. She struck on the outer shoal of Hatteras, on the night of the 12th inst., in thick weather, and was abandoned by the captain and crew twenty-four hours afterward. When they left, her stern was knocked off, and part of her bottom out. Capt. Whitmore and part of the crew arrived at New York, on Wednesday night, in the schooner R. L. Meyers, from Washington, N. C.; the remainder of the crew got on board two other schooners. The ship was a fine one, of 668 tuns register; was built in New Hampshire, in 1852, and was owned by and consigned to Oliphant & Sons, of this city. The vessel was valued at $45,000; freight about $20,000, and the cargo—consisting principally of teas and silks—at from $300,000 to $350,000. The ship and freight are insured in Wall-st. for $60,000. The greater portion of the cargo is insured abroad.

SUMMARY.

Commodore Vanderbilt has proposed to the Postmaster-General to establish a new line of ocean steamers between here and Liverpool, running every fortnight, alternately with the Collins line, so that there shall be a weekly mail service by American ships on this great international route. Mr. Vanderbilt offers to furnish large and swift vessels, and to receive from the Department only $16,000 for each trip, or some $4,000 less than the British Government pays the Cunard line, and not quite half what the Collins line receives under the existing contract.

The *Tribune* of the 13th, says: Many inquiries are made why good qualities of butter are so high in price at the present time. The reason is, that some six thousand firkins of butter have been put aboard vessels for California within the last thirty days, in this port, and some four thousand in Boston—making a total of over ten thousand firkins of sound quality, and good yellow color, the best in market. It is thought the present high price of butter diminishes the home demand, or consumption, fully one-half the usual quantity.

The South Carolina Legislature, at its last session, chartered a College for the education of Females. Petitions for the incorporation of a similar institution have been introduced into the Legislature. The petitioners ask that a fund be set apart from the proceeds of the sales of the swamp lands, and an institution be established under the fostering care of the State, which shall give to its daughters the same opportunities for acquiring a liberal education, that are now offered to its sons by the State University.

A dispatch dated Syracuse, Thursday, Jan. 11, 1855, says: An omnibus that runs between here and Manlius, containing twelve to fourteen passengers, was overturned when near this city—the horses taking fright and running away. A. W. Spencer, an esteemed and well known merchant of Cazenovia, was killed; and Levi Martin, of Syracuse; Eben Dowell, of Manlius; Jas. McCumber, of Cayuga; and J. C. Smith, of New York, were seriously injured.

The Reform Diplomatic Bill now before Congress proposes the following salaries for Foreign Ministers: Great Britain, $17,500; France and China, $15,000; Spain, Russia, Austria and Prussia, each $12,000; Brazil and Mexico, each $10,000; Turkey, Peru and Chili, each $9,000; Switzerland, Rome, Naples, Sardinia, Belgium, Holland, Portugal, Denmark, Sweden, the Argentine Republic, New Grenada, Bolivia, Eucador, Venzuela, Guatemala and Nicaragua, each $7,500.

The London *Standard* of the 22d of December says: "Miss S. Stewart has concluded an arrangement with her trustees by which the sum of $10,000 is given to endow an Episcopal church at Port Glasgow, securing £300 a year to the rector and £100 for a curate. A magnificent church, having chancel and nave, will be finished by Whit-Sunday, 1856, by the same lady, which will cost her £5,000 to £6,000 additional."

The Washington *Globe* says that Major Geo. Bonn, chief of the staff of the British army, who, on the 5th of November, was killed in the engagement before Sevastopol, was one of the officers severely wounded at the battle of Bladensburg in 1814. He remained several weeks in Washington and Georgetown, during which he received many kind attentions from the citizens. He was a Scotchman by birth.

On the 10th inst., two valuable diamond pins were stolen from the store of Messrs. Tiffany & Co., in Broadway, which, together, were valued at $4,000. The robbery was adroitly effected, in the presence of several of the best clerks, whose attention the thief managed for a moment to divert. Officer Bowyer was set upon the track of the missing property and managed to obtain the restoration of both diamonds.

We have seen, within a day or two, says a New York paper, several specimens of Photographic Copying of Bank Notes, which, though not of such perfect execution as to deceive even a novice, are yet enough to excite grave apprehensions as to the influence of the new art in aiding counterfeiters.

The Milwaukee *Sentinel* says that Judge Miller and District-Attorney Sharpstein have been arrested, and held to bail in the sum of $5,000 each, to appear before the County Court on the first Monday of February, and answer the suit brought against them by S. M. Booth, for false imprisonment.

The Detroit *Tribune* of the 15th, says that a Miss Gibson, from Maysville, Ky., passed over the river on that day, having arrived in safety by the underground railroad from Toledo; and adds that: "What makes this case one of unusual interest is the fact that Miss G. is as white as any of our lady readers who will con this paragraph. Unless informed of the fact, no one would have the remotest suspicion that she had a drop of negro blood running in her veins. Her eyes are blue, her hair brown, her complexion fair and clear. She is very intelligent, and her appearance really prepossessing."

The Newark *Eagle* says that the bill to supress intemperance in New Jersey, introduced in the House of Assembly, is similar to that of last year. The bill is to go into effect on the 1st of December, 1855, provided that at the annual fall election the people may express their assent or dissent to it by ballots; and if a majority of ballots shall be found by the State canvassers against it, the law shall not go into effect.

Sympathy for the unemployed poor appears to be thoroughly aroused in New York. The officers of the Association for Relieving the Condition of the Poor, announce the amount of relief and appropriations for the month of December last as $15,133 30, which sum has been distributed among 4,279 families, embracing 17,264 persons. The Soup Houses are daily distributing nourishment to thousands.

Alderman Fox offered a resolution to the Board of Aldermen of New York on Thursday, that in consequence of the large number of pilfering and begging children kept from the public schools, by reason of their not having clothes, that a Special Committee be appointed to take into consideration the establishment of Ragged Schools, or recommend measures whereby said children may be educated. This resolution was immediately adopted.

Intelligence from Mexico, seventeen days later than previously received, has come to hand. Santa Anna still holds his power, and, according to the journals, is likely to hold it forever. The rebels everywhere flee before his arms, and glory follows in his footsteps. The Indians still continue their inroads in Sonora and other northern territories, and highway robbers abound on the great roads, especially in the West.

Three New London vessels lately obtained thirty thousand seals in the Ochotsk Sea, and together with the oil they secured in the voyage, their cargoes were valued at $130,000. One of these vessels was absent from San Francisco less than six months, and yet her cargo is valued at $60,000.

The bark Emily Banning, of Wilmington, Delaware, now at the Atlantic dock, Brooklyn, is receiving on board three of the Nautilus Submarine Company's diving apparatus, etc. She is to sail in a few days for the Pacific Ocean, on a pearl fishing expedition.

Mrs. Pope, widow of the late Rev. Mr. Pope, who was for many years the pastor of the Congregational Church in Spencer, completed her 100th year on the 9th ult. She enjoys most excellent health, reads without glasses, and converses freely upon the events of the Revolution, which she well remembers.

Captain Ethan A. Allen, the last surviving son of General Ethan Allen, of the American Revolution, died at his residence in Norfolk Co., Va., on the 6th inst., in the 77th year of his age. He was born in Vermont, graduated at West Point, entered the United States Army in 1804, and left it when the army was reduced in 1821.

The Ulster *Republican* announces the death of John Van Buren, a resident of Kingston, and a prominent member of the Bar of Ulster County. He was 57 years of age, and, with one exception, the oldest lawyer in the county. He has been a member of the State Legislature and of Congress.

J. B. Gough, the celebrated temperance lecturer, now in Europe, has received an invitation to visit Australia. A large sum, it is said, has been promised him by way of remuneration. It is supposed he will be induced to go.

The Jury, in the Supreme Court at Boston, in the case of Miss Emmons against the city, for damages received by falling through a coalhole on the sidewalk, gave a verdict in favor of the plaintiff, and fixed the damages at $4,000.

The telegraph brings us some particulars of a serious riot on the Buffalo and Brantford Railroad on Friday, Jan. 19th. One person was killed, and several were wounded.

The Vermont *Chronicle* says that only five hundred out of the forty or fifty thousand clergymen there are in the United States, received the degree of D. D. last year.

The Presbyterian Church in West 13th street, New York, under the charge of Dr. Burchard, was destroyed by fire on Monday morning, Jan. 8th.

A dispatch dated Milwaukee, Monday, Jan. 15, 1855, says: S. M. Booth has been found guilty of assisting the escape of the fugitive slave, Glover.

The *Fireside Journal* is a new weekly paper at Boston, under the editorial care of Elizur Wright, and full of ability, life and interest.

A Prohibitory Liquor Law was reported in the lower branch of the New Jersey Legislature, Jan. 16th.

A shock of an earthquake was experienced in different places in New Hampshire and Vermont, Jan. 16th.

There are thirty Americans in Berlin, Prussia, attending the lectures of the University.

Sixteen newspapers have been suspended in San Francisco.

New York Markets—January 22, 1855.

Ashes—Pots $6 75; Pearls 7 25.

Flour and Meal—Flour 8 50 a 8 75 for common to good State, 8 75 a 9 18 for Michigan, Indiana, and Ohio, 10 50 a 11 50 for extra Genesee. Rye Flour 6 50 a 7 50 for fine and superfine. Corn Meal 4 75 a 4 81 for Jersey.

Grain—Wheat 2 05 a 2 12 for Western mixed, 2 28 a 2 32 for white Ohio, 2 55 a 2 60 for white Genesee. Rye 1 36 a 1 39. Barley 1 25 a 1 38. Oats 52 a 54c. for Jersey, 60 a 62c. for Western. Corn 1 04 a 1 05 for Western mixed. White Beans 1 56 a 2 00.

Provisions—Pork 13 00 for new prime, 14 25 for new mess. Beef 5 50 a 7 00 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 6½c. Lard 10c. Butter 11 a 18c. for Ohio, 18 a 24c. for State. Cheese 9½ a 10½c.

Hay—94c. a 1 00 per 100 lbs.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl. for Western reds and pinkeyes, 3 00 a 3 50 for Mercers and Carters.

Seeds—Clover 10½ a 12c. Timothy 2 87 a 3 00 per bushel for reaped. Flaxseed 1 85 for 56 lbs.

Tallow—12½c. for Butchers' Association.

☞ We have stated it as our opinion, that the hard times, the bankruptcies and failures, the disorganization and suspension to so great an extent of productive industry, was caused mainly by an excess of the debt system—that these consequences were the natural and inevitable results of the causes referred to. The debt system prevails almost universally. It is blended and interwoven with nearly the whole business of the country, and has become so far a matter of habit and usage, that it is extremely difficult to carry on any kind of business without becoming involved in it. Our importers buy goods in Europe on credit; the country merchants buy of the importers on credit, to sell in turn to consumers on credit; the produce of the farmer is brought to market on credit; in short, it is but one successive chain of debt, debt, debt. In addition to these, we have a debt system by law established, in the shape of chartered companies, which are authorized to deal in debt, and draw interest on their debts, thus bringing the credit of the State and the force of law to uphold and extend the system.

One of the natural results is, that individuals and communities buy and consume faster than they produce and sell. This brings embarrassments, bankruptcies, failures, loss of confidence, stagnation of business, distress, *hard times*. We are now in one of these crises. The better opinion seems to be, that we have 'touched bottom'—that there will be a gradual rise or improvement from this time. The arrival of gold from California is now greater than the export to Europe. If this continues, we shall have a certain improvement.

It would be the part of wisdom to provide, if possible, against the recurrence of this condition of things. How is this to be done? The only effectual—indeed, the only possible—way of preventing a recurrence of these evils, is to make a change from the universal debt system to the "pay-as-you-go" system, by all—Governments, States, corporations, companies, and individuals. This may be much easier said than done; yet by resolution and perseverance it can all be brought about. The General Government has set the example, in carrying on all of its collections and disbursements on the cash system, in what is called the constitutional or sub-treasury system. The collection and disbursement of the United States revenue in cash, instead of in paper promises, has exerted an immense checking and balancing influence upon the whole business of the country. If it has not been sufficient to prevent excess, it has greatly diminished it, and arrested the inflation much sooner than it would otherwise have been done; and the same influence will assist to bring on a substantial reaction and revival. This influence having been found to be so good, we should go further in the same direction, and establish the cash system for the States, cities, corporations, companies, and individuals. By this means we shall establish a system of business that will be solid and uniform, and that can be depended upon. This will be particularly beneficial to the industrious and middle classes, or those with moderate means.

* *

MARRIED.

In Genesee, N. Y., on the 1st inst., by Eld. Lemuel Andrus, Mr. ALBERT K. CRANDALL to Miss LOVISA E. MAXSON.

In Williamstown, N. Y., Jan. 16th, by Rev. S. P. Gamage, Mr. C. D. POTTER, M. D., of Adams Center, N. Y., to Miss ELECTRA AYERS, of the former place.

In Brookfield, Madison Co., N. Y., Jan 16th, by Eld. Joshua Clarke, Mr. CHARLES BEACH to Miss LYDIA LADD, both of the above place.

DIED.

At Nassau, on the 4th inst., Mr. ALPHEUS O. BURDICK, formerly of Berlin, in the 59th year of his age.

At his residence in Stonington, Ct., on First-day, January 7th, BENJAMIN BURDICK, aged 78 years, 4 months, and 18 days. He leaves an aged companion and six children to mourn his loss. But their loss is his gain. Sermon on the occasion by Eld. A. B. Burdick; text, Job 14: 14—"If a man die, shall he live again?"

In Verona, N. Y., on the 10th inst., Mrs. DELANA BURDICK, wife of Royal Burdick, aged 35 years and 6 months. Consumption had long wasted her frame, and during the last few months her sufferings were intense; but she felt that for her "to die was gain." She *was* a member of the Seventh-day Baptist Church of Otselic, but *is*, we trust, joined to the church triumphant in heaven, where "the *weary* be at rest."

P. P. C.

At Unadilla Forks, Jan. 16th, of consumption, Mrs. MARIETTE GREEN, aged 43 years. Sister Green professed religion about twelve years since, and although her mind was much clouded during most of her last illness, yet she left her friends the comfortable hope, that her mind became clear, and that she took her leave of earth in peace.

J. C.

LETTERS.

N V Hull, H Clarke, D B Lewis, Andrew Babcock, D P Curtis, S P Crandall, S S Maxson, Charles Potter, George Greenman, Francis Greenman, A W Coon, B F Burdick, A R Andrus, W Witter, Albert Babcock, S R Smith, J Whitford, B F Bond, A K Crandall, John Congdon, H W Babcock, C D Potter, Wm C Millard.

RECEIPTS.

FOR THE SABBATH RECORDER:

J B Beckwith, Rockville, R I	$2 00	to vol. 12	No. 32
J A Burdick	2 00	12	52
B F Randolph, New Market, N J	2 00	11	52
Reuna F Randolph	2 00	11	52
Andrew Drake	2 00	11	52
Samuel Dunham, Metuchen, N J	2 00	11	52
F Greenman, Townsend, O	2 00	11	52
Sewell S Maxson, Cuba, Ill	2 00	11	52
Reilay Potter, Cincinnati, O	2 00	11	52
Charles Hubbell, Berlin, Wis	2 00	11	26
Henry B Babcock	4 00	10	52
Oliver Champlin	2 00	11	30
T O Johnson	2 00	11	43
Asa Gibbs, Ulysses, Pa	2 00	11	52
Timothy Galutia	2 00	11	10
Sally Ann Potter, Oswayo, Pa	1 00	12	6
Benj F Bond, Milton, Wis	2 00	10	52
W Witter, Park's Corners, Ill	2 00	12	32
Justus H Kenyon, Scott	2 00	11	52
A M Green	2 00	11	52
Paul Clarke	2 00	11	52
A W Coon	2 00	11	52
Spicer Green, Adams Center	2 00	11	31
C H Maxson, DeRuyter	2 00	11	52
C T Rogers, Brookfield	2 00	11	52
M M Saunders, Waterville	2 00	12	31
Alfred Lewis, Alfred Center	2 00	11	52
Wm C Millard, Wellsville	2 00	10	52
Thomas Vars, Berlin Center	1 00	11	26
S R Smith, Scio	2 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

John Whitford, Berlin	
Geo W Stillman, Hebron, Pa	$5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Reuben F Randolph, New Market, N J	1 00

WILLIAM M. ROGERS, Treasurer.

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MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M., connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M.

JOHN O. STERNS, Superintendent.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 50 cents for a single copy; 35 cents per copy by the dozen. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

Single copies of the January (or holiday) number, 12½ cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of *Woodworth's Youth's Cabinet*, notwithstanding the great and expensive improvements which have been made in it, remains the same—*one dollar a year*.

Great Inducements for Clubbing.

4 copies one year, 87½ cents each	$3 50
6 copies one year, 83⅓ cents each	5 00
8 copies one year, 75 cents each	6 00

For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume.

Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

To Postmasters.—Postmasters are authorized to obtain subscribers, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices.

The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's postoffice, is only *six cents a year*.

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

☞ The publishers of such newspapers as receive this notice, are requested to give the foregoing [illegible] (not including this notice) two or three insertions, the first insertion in their literary department. To those who comply with this request, the undersigned will send one copy of *Woodworth's Youth's Cabinet* for two years, or two copies for one year, [illegible] of the publisher respectively. D. A. WOODWORTH.

Miscellaneous.

The Birth-Day.

BY GRACE DE LA VERITE.

There is a story told of some little girls, who, wishing to give their mother a pleasant surprise on her birth-day, decked her bed on the preceding eve profusely with flowers, the exhalations of which proving too powerful for her, she was found in the morning—the anticipated morning of joy—a corpse!

Two little maids in council sat quite gay,
Their little fingers how they should employ,
So to give the greatest joy
To their sweet mother on her next birth-day.
"With berries bright, and flowers," they said, "at night,
Our mother's bed we'll deck where she's asleep;
But our secret let us keep;
In morning it will give her such delight."

Then arches, festoons, wreaths of every shade,
Of flowers of gorgeous hues, they swiftly raise;
These fair forms receive much praise,
But fairer she who underneath was laid.
Now 'neath the leaves of these false flowers there lay,
Like malice hidden by the flatt'ring tongue,
Juices poisonous and strong,
Which darkly working held a deadly sway!

O! little ones, ye knew not of the harm
Which lurks beneath the fairest, softest form;
Nor had heard that the wild storm
Is oftentimes preceded by a calm.
O! little ones, ye knew not much of grief,
When ye arrayed the parent couch with flowers,
Now, how sad will be long hours!
But motherless! your pleasures will be brief!

Fair children, wake ye never up from sleep!
From this first, endless sorrow be ye free,
And no morrow ever see!
Why should such tenderlings wake up to weep?
For softly has that mother's spirit passed,
From all has passed that to her heart was dear,
Through the sweet *excess of care!*
She'd known more love than can for mortals last!
[Christian Diadem.

A Modern Slave Auction.

A recent number of the Vermont *Caledonian* contains a letter giving the following description of a slave auction in Columbia, South Carolina:—

Being acquainted with men and women auctions only from reading, I determined, however painful it might be to the feelings, or revolting to the moral sense, to be a witness at this one. Accordingly, about fifteen minutes before the appointed hour, I left my hotel, and while yet within some distance of the Court-House, I already heard the loud, deep voice of the slave-auctioneer, as he appraised his chattels, and rattled out—'Six hundred and fifty—no more than six hundred and fifty for this likely negro fellow—fifty-six—six hundred and sixty,' &c. This was early on Monday morning. Scarcely had the echoes of the high anthem that peeled from the Episcopal organ and choir, a few hours before, yet died away. Hardly had the swell of the sweet tune that rose from Dr. Palmer's Presbyterian Church yet murmured to the stars. And the unartistic, but loud and clear psalm shout that ascended from the throats of a thousand Baptist negroes the preceding Sunday eve had as yet hardly had time (if time it takes) to mingle with the triumphal and eternal chorus of the harps of heaven. Having so lately heard all these, with what harsh and grating discord did the horrid voice of the man-seller shake the heavens and strike upon my ear.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Of the auctioneer himself, I shall say nothing. As has been said of a kindred horror, so would I say of him, 'Forever undescribed let it remain.' The sale took place on the steps of the Court of Justice (ironically so called.) Of the seventy-five or one hundred persons that composed the bidders and on-lookers, such a collection is seldom seen this side of Erebus. There were groups of the petty merchants of the town, hard, close-fisted, money-loving, mean-looking men. There were a number of the poor Clay-Eaters, from the Sand Hills, who were easily distinguishable by their cadaverous, ashen-white and half-human appearance. There were the gross, vulgar and lecherous youths of the town. There were semi-souled bog trotters, whose brogue (anything but 'rich') and countenance told the delight with which they saw the 'nagers' get what they deserved. There were two or three shrewd Jew speculators, with a broken foreign accent, who seemed to have more *monish* to bid on *the image of God at auction* than they could afford to expend upon the poor synagogue they have here. And, (must I tell it? or shall I go backward and hide the shame?) there was a professed minister of God, with the badge of his order round his throat, and who, but a sun previous, had offered salvation and heaven to all. Bidding was tolerably swift, and competition keen. The first negro offered was a very dark middle-aged man, of, I should judge, about forty years of age, whose care-worn, broken-down and dispirited countenance and deeply-wrinkled brow, intimated that the toil and trouble of at least twice forty years had been compressed into his brief existence. He went off at a pretty fair price. By and by another was put on the block—went off still better. A middle-aged woman then mounted for her turn. She had a vacant, careless, stupid look—and as the auctioneer praised up her high qualities, a [illegible] grin would now and then flit across her countenance. He declaimed about her, and continued repeating her praises, as 'This splendid seamstress and cutter, Lucretia. She is a splendid seamstress and cutter. As a sewer and cutter, I am told Lucretia has no equal—besides being valuable as a housekeeper,' &c. She was knocked down to a man who I learned is going to keep a tavern. The next that came upon the steps was the last to be sold. She was a young woman, who (her owners and auctioneer said) was just 18 years of age; she was of a dark olive color—not near so swarthy as the others had been. She had a very fine forehead, pleasing countenance, and mild, lustrous eyes. The auctioneer took off her hood, to show her countenance, and, when she replaced it, again took it off; and, in appraising her, by word and action appealed to the lowest and basest passions of the assembled crowd. She clasped to her bosom a light-colored, blue-eyed, curly, silken-haired child, only ten weeks old, and who, young as it was, seemed to cast a terrified look on auctioneer and bidders. 'The next is the girl Adeline. Gentlemen, did you ever see such a face, and head, and form, as that? (taking off her hood.) She is only 18 years old, and already has a child—a male child—ten weeks old—will consequently make a valuable piece of property for some one. She is a splendid housekeeper and seamstress.' The big tear stood glistening in the poor girl's eye—and, at every licentious allusion, she cast a look of pity and of woe at the auctioneer, and at the crowd—which was responded to only by a loud, unfeeling, and brutal laugh. She was knocked down to—I know not who, for my eyes were too dim to discern. She descended from the Court-House steps, looked at her new master, looked at the audience, looked fondly into her sweet child's face, pressed it warmly to her bosom—with the auctioneer's hard-hearted remark ringing in her ear, that '*that* child wouldn't trouble her purchaser long.' I made my way to my temporary home, overpowered with a chaos of horrors. And when I entered the hall of the house, the merry glee and loud laugh of the female inmates at their own trifling wit and silly jokes, too plainly announced to me the fact that the dark-eyed and ebony daughters of the golden-rivered land of the plantain, find but few on earth who will shed for their sorrows a sisterly tear. Surely, the sweet and blessed virgins of the heavenly land will descend at times to comfort their woful hearts—while God himself will 'gather their tears in his bottle.' EGO EMAUTON.

A Slave Case in Louisiana.

The New Orleans *True Delta* gives the particulars of a "Suit for Freedom," before the First District Court, involving the fate of eighteen human beings. The case, as reported, we give in full—for the incidents are curious, and the laws, as recited by the Judge, are worth study:—

"The suit was brought by a negress named Eulalie and her children and grandchildren, in all numbering eighteen. It was alledged in the petition, that the parties plaintiff had enjoyed undisputed possession of their liberty for forty-five years prior to the close of 1852, when they were forcibly taken from their homes and finally given into the custody of Messrs. Daniel A. Long and Zachariah S. Mabry, who claimed them as their slaves. When the suit was first instituted, defendants declined to answer, and filed an exception, denying plaintiffs' right of action in the premises. Judge Larue, who was then presiding over the First District Court, sustained the exception, and the petition was consequently dismissed. Thereupon, the plaintiffs took an appeal to the Supreme Court, and the result was that Larue's decision was reversed, and the case was remanded back for trial on its merits. The testimony shows that Eulalie was owned by Simon Porche, of the parish of Pointe Coupee, and more than forty-five years ago *Porche permitted her to marry Henri Olivere, f. m. c., the natural brother of Madame Porche.* She then, with the consent of her master, left his plantation and went to reside on a farm owned by her husband. This farm was on an island in False River, near Mr. Porche's plantation, and for forty-five years Eulalie and her offspring were permitted to enjoy all the rights of free persons, no attempt being made during all this time to reduce them to a state of bondage. About thirty years ago, Madame Porche became the sole legatee of her husband, and always evinced great affection for Eulalie and her children, and made frequent attempts to have them emancipated by the Police Jury, in order that they should be entirely and forever free. This is specially testified to by her attorney, who was often consulted on the subject prior to Madame Porche's death. Indeed, fearing that after she died they might be reduced to slavery, she made a nominal sale of them to a relative, under the express stipulation that he should emancipate them. This relative betrayed, as it would appear, the trust reposed in him; and it is by his act that the petitioners were subsequently held as slaves. On behalf of plaintiff, it was contended that all property in them has long since been prescribed by Art 3,510 of the Civil Code, which says: "If a master suffer a slave to enjoy his liberty for ten years during his residence in the State, or for twenty years while out of it, he shall lose all right of action to recover possession of the slave, unless said slave be a runaway or fugitive." On the other hand, it was contended that the article above quoted is in conflict with Art. 185, which declares "That no one can emancipate his slave unless the slave has attained the age of thirty years, and has behaved well for at least four years preceding his emancipation;" and being so in conflict, is wholly inoperative. The Supreme Court, in deciding the exception in this very case, holds the following language in relation to Art. 3,510 of the Civil Code: "This provision, we are told by counsel, is merely idle, without meaning or applicability, and can, in no way, affect the right of the master to reduce his slave into actual possession at any time. We would not feel ourselves at liberty, under any circumstances, to disregard such a clear expression of legislative will as is contained in that article, and we see nothing in the relation subsisting between master and slave, or in the law, which undertakes to regulate the *status* of the slave in reference to his rights and privileges as a free man, incompatible with the prescriptive title to freedom which he may acquire under that law. * * The law recognizes this as one of the modes in which a slave may acquire his freedom. This reasoning is cited and relied on by Judge Robertson, who states that the article (No. 3,510) is derived from the old Spanish law which runs as follows: "If a slave enjoy his freedom during ten years while his master is in the country, or twenty years while he is out of it, and the master, during that time, hath instituted no suit touching his slavery; and if the slave acted in good faith, believing that he was free, he cannot, thereafter, be claimed as a slave, neither by his master nor any one for him, and if he be so claimed, he may avail himself of the prescription and obtain his freedom." Judge Robertson, on this, remarks: "It is clear from the proof, that the owners of Eulalie never attempted to interrupt her possession of liberty during forty-five years, and no one else could have done it, either by suit, or by force. After she had lived in freedom for ten years, in the presence of her owners, their failure to exercise any of the authority, rights or powers of a master during that period, gave her a prescriptive right to her freedom, of which neither the master, nor any other person, could, by any process, deprive her. Our laws point out several methods by which a slave may become free, and because they differ, they are not on that account to be construed as conflicting with each other. Where the slave is emancipated it is done by the will and act of his master to effect that end, which can only be effected by complying with all the formalities of the law. Where prescription has run in favor of the slave's liberty, he becomes free by operation of the law, which thus punishes the negligence of the master, and the slave is forever placed beyond the master's control. Although he may not have all the legal privileges of an emancipated slave, he is yet free, and is subject to the laws of the State alone, and may be dealt with as a free person according to the laws providing for the regulation of that class of persons.

Our laws, copying the liberality of the late Roman laws, are exceedingly jealous where the liberty of any one is concerned, but in the other States of the Union, where the institution of Slavery exists, many checks and restrictions are opposed to the emancipation of slaves, and the authority of the master is guarded with great care. Wheeler's law on Slavery, 386 *et seq.* If Eulalie is entitled to her freedom, the children follow the condition of the mother. C. C. 196. After this survey of the premises, it appears to the Court that the conclusion is irresistible in favor of the freedom of the plaintiffs. It is, therefore ordered, adjudged and decreed, that the prayer of petitioners be granted; that they be set at liberty, and that defendants be forever enjoined from molesting them."

Early Days of Silas Wright.

A friend who was an old acquaintance of the late Hon. Silas Wright, related to us an anecdote of that distinguished man, which he received from his own lips, and as we have never seen it in print, although it may have been, we give it to our readers.

Mr. Wright left his home at an early day to "seek his fortune," having, by way of earthly possessions, a fine horse, saddle and bridle, a pair of saddle bags, a small stock of clothing, and five hundred dollars in money, which was in bills, and was deposited in his saddle-bags. He took a westward course, and in traveling one day, he overtook a man with a wagon and furniture, and an old span of horses, apparently emigrating. There was nothing particularly attractive at first viewing the person or equipage, but on closer inspection, Mr. Wright discovered the daughter of the emigrant, a very beautiful young lady, evidently refined and intelligent. They journeyed onward towards Geneva, chatting cosily together, when suddenly the old gentleman recollected that he wished to get his money changed at the Geneva Bank, and to enable him to reach that place before the close of bank hours, he proposed that Mr. Wright should take his seat beside the beautiful daughter, and allow him to mount Wright's horse and hasten forward. Ardent and half smitten by the charms of the young lady, he gladly accepted the proposition, and leaping from his horse, allowed the old man to mount and make off with all his worldly possessions, money included, without a thought.

"Rapidly the hours of Thalaba went by," while these two young and gifted beings pursued their course, quite leisurely it may be surmised, towards their journey's destination. On arriving at Geneva, Mr. Wright drove to the principal tavern, left the lady, then, and for the first time, a shade of anxiety crossed his mind for the safety of his horse and his money. He went to all the public houses, but could hear of no such man as he described; he beat up to the quarters of the cashier of the bank, and learned to his additional concern, that such a man had called at the bank and endeavored to get some money changed, which he had declined doing, as the notes which were offered were *counterfeit!* Our future statesman then came to the conclusion that he had made a crooked start in life. About fifty dollars in value of old furniture, a dilapidated wagon and a span or worn-out horses, for a new wardrobe, a fine horse, and five hundred dollars! Aye, but then there was the pretty daughter—but her he could not keep as personal property without her own consent, and without money he hardly wanted a wife. He was at his wit's end, and had just concluded to make the best of a bad bargain, when the old man made his appearance with horse and money all safe! It turned out that the money which the cashier had thought to be counterfeit was not so, and the mistake had given the old man some trouble, to go some distance to find an acquaintance who might vouch for his respectability in case of trouble, and this occasioned his mysterious absence. In the sequel, the beautiful daughter became the wife of the future statesman. [Detroit Advertiser.

What It Takes to Feed London.

In a late number of the *London Quarterly Review*, we find an article of considerable interest, in which the writer attempts to convey to the mind of the reader an idea of the immense amount of food consumed by the people of London, and the manner in which it is procured and conveyed to their very doors. It may rightly be supposed that the sum total of a year's consumption is marvelous, when it is remembered that London has two and a half millions of inhabitants. The aggregate cannot be comprehended. Small idea have we of the bulk of the many billions of fish, of every size and sort, which are but one item in the account. Figures do not make us realize—they only make us marvel.

The writer is profuse of statistics in the course of the paper, till, at the conclusion, he attempts to give the reader a conception of the aggregate yearly consumed by the Londoners, in the following novel manner:—

If we fix upon Hyde Park as our exhibition ground, and pile together all the barrels of beer consumed in London, they would form a thousand columns not far short of a mile of perpendicular height. Let us imagine ourselves on the top of this tower, and we shall have a look-out worthy of the feast we are about to summon to our feet. Herefrom we might discover the great northern road stretching far away into the length of the land. Lo! as we look, a mighty herd of oxen with loud bellowing are beheld approaching from the north. For miles and miles the mass of horns is conspicuous winding along the road ten abreast, and even thus the last animal of the herd would be seventy-two miles away, and the drover goading his shrinking flanks considerably beyond Peterborough. On the other side of the park, as the clouds of dust clear away, we see the great western road as far as the eye can reach thronged with a bleating mass of wool, and the shepherd at the end of the flock, ten abreast, and the dog that is worrying the last sheep, are just leaving the environs of Bristol, 121 miles from our beer-built pillar. Along Piccadilly, Regent street, the Strand, Fleet street, Cheapside, and the eastward Mile End Road line for 7 1-2 miles, streets and causeways are thronged with calves, still ten abreast; and in the great parallel thoroughfares of Bayswater, Oxford-st., and Holborn, we see nothing for nine long miles but a slowly-pacing, deeply-grunting herd of swine. As we watch this moving mass approaching from all points of the horizon, the air suddenly becomes dark—a black pall seems drawn over the sky—it is the flock of birds—game, poultry and wild fowl, that, like Mrs. Bond's ducks, are come to be killed; as they fly wing to wing and tail to beak, they form a square whose superfices is not much less than the whole enclosed portion of St. James's Park, or 51 acres. No sooner does this huge flight clear away, than we behold the park at our feet inundated with hares and rabbits. Feeding 2,000 abreast, they extend from the marble arch to the round pond in Kensington Garden—at least a mile. Let us now pile up all the half-quarter loaves consumed in the metropolis in the year, and we shall find they form a pyramid which measures 200 square feet at its base, and extends into the air a height of 1,263 feet, or nearly three times that of St. Paul's. Turning now towards the sound of rushing water, we find that the seven companies are filling the mains for the day. If they were allowed to flow into the area of the adjacent St. James's Park, they would, in the course of twenty-four hours, flood its entire space with a depth of 30 inches of water, and the whole annual supply would be quite sufficient to submerge the city (one mile square) 60 feet. Of the fish, we confess we are able to say nothing. When numbers amount to billions, the calculations become too trying to our patience. We have little doubt, they would be quite sufficient to make the Serpentine one solid mass. Of ham and bacon, again, preserved meats, and all the countless comestibles, we have taken no account—and, in truth, they are little more to the great mass, than the ducks and geese were in Sancho Panza's celebrated mess—"the skimmings of the pot."

A Prisoner at Sevastopol.

The last day I was in the trenches, while a slight skirmish was going on in front, and in a covered way I met one of our riflemen and a Russian rifleman walking slowly together. As I came nearer, I saw the Russian was limping along in pain, resting his hands on our fellow's shoulder, who, with two rifles under his arm, and a pipe in his mouth, was walking easily and coolly along, evidently giving his wounded opponent some good advice, which I have no doubt was all the better relished for not being understood. Struck with the singularity of their appearance, I waited till they approached, and asked the rifleman how he got his prisoner? "Is it where did I get him, Sir?" said he, with an accent of indignant surprise; "faith, I shot him with my own two hands." "When did you shoot him?" I required. "When? I shot him down there of course," said he, pointing to the "ovens," where there had been a slight skirmish. "He was down there behind a wall, Sir, taking aim, with only his legs out, when I hit him with my last round in the knee; and I've got his pipe, Sir, and I've got his bacca, Sir, and all I wants now is his boots, and I'm leading him to the hospital, when I can take 'em off him comfortable." Having said this much with a droll earnestness to which no words can do justice, he quietly resumed his way toward the rear, assisting and helping his poor wounded prisoner, who during the whole time of the dialogue had been bowing cap in hand from one to the other, as if to implore our mercy and protection.

Carrots for Milk Cows.

Mr. Abner Haven, of South Framingham, Mass., communicates to the *Rural New Yorker* the following experiment to test the value of carrots for milk cows:—

"I have (April 15) seven cows in milk—one calved in June, the rest in September and October. I raised eighty bushels rutabagas and four hundred bushels carrots, and fed them to my cows, commencing the first of December. I gave them about 2 1-2 bushels per day, at noon, the rutabagas first, and when they were all fed out, the same quantity of carrots. I found, when I had fed the latter a few days, that my cows were each giving from two to three pints of milk more per day than when fed on rutabagas. I was feeding my cows, meanwhile, with cut hay and 2 lbs. oil cake and meal, and 2 1-2 lbs. wheat screenings, ground.

The thought struck me, that I should like to know the value of carrots for making milk; so I selected the cow that calved last for the trial. I weighed the hay, meal and carrots, and fed perhaps 27 lbs. of hay, 4 1-2 lbs. of mixed meal, and 22 lbs. of carrots, and she gave 35 lbs. of milk per day. I then left off the carrots and gave the same amount of meal, and all the hay she would eat, which was 33 lbs. per day. After feeding so for a week, I found she gave 23 lbs. of milk per day. I then gave her the carrots as before, and in eight or ten days she came up again to 35 lbs. of milk per day.

This shows that carrots are worth to me to feed cows 82 cents per 100 lbs. Hay is worth $20 per ton in the barn, and at 3 cents per quart, or one cent per pound for milk; 6 lbs. less hay, and 12 lbs. more milk, gives 18 cents for 22 lbs. of carrots. My carrots are all gone now, or I would try one or two more cows. Next winter I hope to have another opportunity for experiment."

Where Cork Comes From.

Cork is nothing more nor less than the bark of evergreen oak, growing principally in Spain and other countries bordering the Mediterranean; in English gardens it is only a curiosity. When the cork tree is about fifteen years old, the bark has attained a thickness and quality suitable for manufacturing purposes; and after stripping, a further growth of eight years produces the second crop; and so on at intervals, for even ten or twelve crops. The bark is stripped from the tree, in pieces two inches in thickness, of considerable length, and of such width as to retain the curved form of the trunk when it has been stripped. The bark peeler or cutter makes a slit in the bark with a knife, perpendicularly from the top to the bottom; he makes another incision parallel to it, and, at some distance from the former; and two shorter horizontal cuts at the top and bottom. For stripping off the piece thus isolated, he uses a kind of knife with two handles and a curved blade. Sometimes after the cuts have been made he leaves the tree to throw off the bark by the spontaneous action on the vegetation within the trunk. The detached pieces are soaked in water, and are placed over a fire when nearly dry; they are, in fact, scorched a little on both sides, and acquire a somewhat more compact texture by this scorching. In order to get rid of the curvature, and bring them flat, they are pressed down with weights while yet hot.

The Telegraph in Europe.

The Holy See and the King of Naples have just entered into a Convention of thirty-one articles, to regulate telegraphic correspondence between their respective dominions, which is published in the official journals. Like all other governmental measures in these countries, it exhibits the most zealous distrust of the people. After prescribing necessary rules for the establishment and economy of the lines, its agents, &c., it is provided that either government may at any moment suspend, for an indeterminate time, the working of a line, and moreover, that the superintendents must be made acquainted with the names and characters of individuals who offer communications, and that no dispatches which in their judgment may be contrary to the security of the State, to its religion, to good morals, or public order, can be accepted. Communications cannot exceed 100 words, and must be written in Italian, with indelible ink, and without erasures or abbreviations. With these restrictions, the public can use the telegraph at all times and hours, night or day, including Sundays and Fetes. The tariff of prices prescribes about 5 cents (American) for each word in a dispatch of 25 words, (the lowest number to be reckoned,) for a distance of 100 miles, and 10 cents for 200 miles. The charge is doubled for 50 words. The rate is most favorable for 100 words.

Telegraphic lines are multiplying rapidly throughout Southern Europe. They are of course all in the hands of the governments, and as yet, are chiefly used by their own agents, the bankers, and richer classes. All parts of the extensive empire of Austria are thus in connection with Vienna. Her Hungarian system already extends to Belgrade and Hermanstadt, the nearest point to the seat of war, and will be completed in a few days to Bucharest. Turkey and her allies are about connecting it with Constantinople, via Varna, Shumla, &c. When these lines are completed, the press and governments of Paris and London will hold daily communications with the seat of war. Russia has ordered the line from St. Petersburg to Moscow to be continued to Odessa and Sevastopol.

Austria has now 3,000 miles of telegraph in operation, Prussia has 4,000, and Switzerland a proportionably greater number. The Swiss have in fact more telegraphic lines than any country on the continent, allowing for the difference in territory. But all Europe together cannot equal the 17,000 miles of wires which are spread over the United States. The wires in these countries generally run through leaden tubes under the ground, and not on tall poles, as with us. The sub-marine Mediterranean line is now nearly complete; so that the islands of Corsica, Sardinia, and Malta, and the French possessions on the African coast, will soon be brought within the line of telegraphic correspondence.

Coloring Corn.

A French farmer has succeeded in giving to maize or Indian corn any color he chooses, by the following plan: "Having received from China a specimen of a pearl white color, the grains of which were very small, but very beautiful, he was desirous to obtain the same grain but of other colors. For this purpose he planted by the side of some of the American maize of a red color, and the result was a crop of grain of a pink tint, with some of a blueish, and others of green color. He made a similar experiment with the maize of Tuscarora, the grain of which is as white as Carolina rice, and he thus obtained a crop, the ears of which were about fourteen inches in length, and the grains of a blue color. Another time he planted some maize of the color of amber among some of the black maize of Syria. The ears attained the length of 22 inches, and the grain was of different colors. The yellow maize, on being planted near some of the brown maize of Central America, produced some of dark brown color, which ripens eight days sooner than the other sorts. The farmer now possesses one hundred and fifty-three different varieties of maize, and his object in continuing his experiments is not only to change the color at will, but also to obtain varieties which will ripen earlier, as well as larger and longer ears, and thus increase the produce."

LARGE OR SMALL SEED POTATOES.—By an experiment carefully conducted at the North American Phalanx, the following results were obtained:—

1. Large whole seed, 29 lbs., 14 oz., produced 174 lbs.
2. Large potatoes cut in halves, 15 lbs., 15 oz., produced 124 lbs.
3. Large potatoes cut in quarters, 7 lbs., produced 98 lbs.
4. Medium potatoes, whole, 19 lbs., 3 oz., produced 146 lbs.
5. Medium potatoes cut in halves, 9 lbs., 6 oz., produced 88 1-2 lbs.
6. Medium potatoes cut in quarters, 4 lbs., produced 67 lbs.
7. Small potatoes, whole, 9 1-2 lbs., produced 117 lbs.
8. Small potatoes cut in halves, 6 lbs., produced 84 lbs.

The percentage of potatoes to the seed used was greatest on the quartered large potatoes.

The following figures indicate the value of marketable potatoes, at 50 cents per bushel, on an acre for each sort as above:—

1	$111 66	5	$56 33
2	78 33	6	43 33
3	61 66	7	73 00
4	94 66	8	53 33

Repetitions of the experiment have all been in favor of large uncut potatoes for seed. [N. Y. Tribune.

NEW FOOD FOR SHEEP.—Whilst I was at Geneva, I observed every one collecting carefully the fruit of the horse chestnut, and on inquiry I learnt that the butchers and holders of grazing stock bought it readily at a certain price per bushel. I inquired of my butcher, and he told me it was given to those sheep in particular that were fattening. The horse-chestnuts were well crushed, something in the way, so I understood, that apples are previous to cider being made. They are crushed or cut up in a machine kept solely in Switzerland for that purpose; then about two pounds weight is given to each sheep morning and evening. It must be portioned out to the sheep, as too much would disagree with them, being of a very heating nature. The butchers told me that it gave an excellent, rich flavor to the meat. The Geneva mutton is noted for being as highly flavored as any in England or Wales. [E. D. Agri. Ga.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

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The Sabbath Recorder.

[For the Sabbath Recorder.]

THE FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION.—NO. 1.

Prefatory Remarks.

I do not profess to be a learned philosopher—neither geologist nor naturalist—yet for some fifty years I have read the works of philosophers, geologists and naturalists, and such writers as Thomas Chalmers, Thomas Dick, and John Pye Smith, and others it would appear ostentatious to enumerate. I have read them with great pleasure, and some profit. When I was a lad, and when a young man, my admiration of them was much greater than it is now I have had fifty years of reading and reflection. I then thought they had made wonderful discoveries. Who that loves eloquence, sublime and lofty flights of fancy, can do otherwise than admire such discourses as Thomas Chalmers' "Sketch of the Modern Astronomy," "The Modesty of True Science," "On the Extent of the Divine Condescension," "On the Knowledge of Man's Moral History in the places of Creation," "On the Sympathy that is felt for Men, amongst the higher orders of intelligences? These were preached in the Tron Church, Glasgow, and when I was a boy came out, a single sermon at a time, in pamphlet form. I read them with great avidity. They had their use; they met the boastful pretensions of shallow-pated philosophers on their own ground, and brought down their infidel castles with thunder drawn from their own aerial systems. But now that forty years have passed away since they were first published, the conjectures then indulged are not realized; and astronomers, Christian and sceptical, have modified their inferences and changed their ground. In his sermon, "A Sketch of the Modern Astronomy," there is this paragraph:—

"Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art and industry and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and colorless after the flush of vegetation has disappeared. In the progress of years, or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot, by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it, in all its minute and topical varieties. But there is no end of conjecture; and to the men of other times we leave the full assurance of what we can assert with the highest probability, that your planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment, has there planted the worshipers of his glory."

When a youth, studying the philosophy of the heavens, I could never forget this and many other beautiful flights of Dr. Chalmers' fancy. When, examining the moon through a large telescope, my teacher directed to the truly interesting variations of its surface—here land and there water—here shade and there sunshine—here mountain and there the plain—on one occasion, I was sure I saw nebulæ, or cloud, pass along the brow of the mountain—and I imagined that Chalmers' conjectures would be realized in my day. Some twenty years ago Richard Adams Locke, acting on Chalmers' conjecture, gave Herschel his beautiful magnifier, by which he made "Discoveries in the Moon." Interesting beings, in sylvan beauty, beside flowing streams, and pyramids of crystal, and flocks of sheep equaling the best Leicestershire breeds, worshiped with a triangular symbol the Maker of all this glory. With what emotions of pleasure the admirers of Chalmers' conjectures receievd those "Discoveries." But when it was confessed to be a "Grand Hoax," how flat their conjectures fell to the ground! Since then, when conversing with a professor of the sciences in a western academy, I was equally surprised to have him tell me the moon had no atmosphere, no water, and is not inhabitable, and *astronomers* never believed it was. It is, said our mentor, "it is a great cinder!" Oh, Chalmers! oh, Chalmers! who shall realize thy conjectures? The nearest planet to earth is proved to be a great cinder!

When I think of these things, words cannot express the thankfulness of my heart, that Jehovah has given us a well-authenticated history of creation, of providence, and of redemption. It is, indeed, an inexpressibly great privilege, that man has not to inquire of the sun, nor of the moon, nor of the stars, nor to read the dumb stratified series of earthy substances, such as rocks, sands, gravels, coal-beds, beds of petrified vegetable, or the deposits of silver and golden ores, to learn the Maker of earth, the origin or the times of mankind, or of the institutes of religion.

Jehovah, our Maker, is our teacher; in one page of that well-authenticated record of the history of creation, there is more certain knowledge given respecting the origin of the earth and of man, than all the philosophers, astronomers, materialists, or geologists have found out without it in six thousand years! It is only by conjecture, analogy, and inference, that they speak to man; but the instructions of the Bible are direct; it is the record of facts communicated by Divine Wisdom, through intelligent, faithful historians. It is Divine Wisdom personified that says, (Proverbs, 8: 22–36,) "Jehovah possessed me in the beginning of his way, before his works of old. I was anointed from everlasting, from the beginning, before the earth was." "Now therefore hearken to me, O ye children."

This voice we propose to regard in our future communications. S. D.

SECOND ADVENT, RESURRECTION, &C.

To the Editors of the Sabbath Recorder:—

I now take up my pen to present some of the direct proofs that the second advent, the general resurrection of both righteous and wicked, the burning of this present earth, and the final judgment, will *all* take place at one and the same time—in reply to B. Clark.

In respect to his arguments, one thing more may be regarded by some as having some weight—that "one day is with the Lord as a thousand years, and a thousand years as one day." This is made, by many, a very convenient hobby, when they wish to do away with some plain statement of Scripture. The passage simply teaches that a thousand years are just as present to the Divine mind as a single day—that *all* time is present to his all-comprehensive view, and is short to him; and that he can say, "*Behold I come quickly,*" though thousands of years intervene between the statement and the event. And it was stated by Peter for the express purpose of showing, that what would seem to us a long delay, ought not to shake our faith in his coming at last. And then he assures us that "the day of the Lord *will come.*" It is a well-established fact, and is acknowledged, I believe, by all judicious commentators, that expressions of time, such as *days, weeks, months,* &c., are always to be taken either in the most literal sense, or a day for a year. No other rule of interpretation can possibly be sustained, or admitted. And when our Saviour says, "the *hour* is coming when *all* that are in the graves shall hear his voice," &c., he either means an hour of sixty minutes, or the twenty-fourth part of a year, which would be half a month.

The principal point in the argument is the general resurrection. If this is sustained, the other points will be easily supported. The resurrection of the righteous is often spoken of, in the Bible, just as if the wicked would never be raised at all. And such a resurrection as the righteous will enjoy, the wicked never will be the subjects of. Jesus says, "No man can come to me, except the Father which hath sent me draw him; and I will rise *him* up at the last day." (John 6: 44.) Here the resurrection of the righteous is to be *at the last day,* and *not* a thousand years before; and it is spoken of just as if the wicked would have *no* resurrection at all. "But they which shall be accounted worthy to obtain that world, *and the resurrection from the dead,* neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, *being the children of the resurrection.*" (Luke 20: 35, 36.) If we had information nowhere else on the subject, we should certainly think, from this passage, that the wicked *never would* be raised at all. This is sufficient to show, that the separate statements concerning the resurrection of the just, which are often met with in Scripture, where nothing is said of the resurrection of the wicked, afford no ground of argument against the position, that the wicked will be raised, and called to judgment at the same time. And let it be observed, that our appeals are not to prophetic visions, and parables, to be interpreted before we can use them; but to the plain and naked statements of truth, which are to be taken to mean just what they say, according to the common laws of language, with due regard, however, to the sense of the connection. We still claim the full force of John 5: 28, 29, as an *unequivocal proof,* that the resurrection of both the righteous and the wicked will take place in *one* and the *same* hour. And whether it be common or prophetic time amounts to nothing in the present controversy. Again, Matt. 25th chapter, from the 31st verse to the end of the chapter, contains statements which cover the whole ground of my positions, except the burning of the earth. "*When* the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." So far, there is no figure, but simple statements of naked truth. And it distinctly teaches, that the Son of man will come in his glory, attended by all the holy angels; and that *then,* at that very time *when* he comes, all nations will be gathered before him; and that the two classes will be in one general congregation—that HE will separate them one from another, with the same unmistakable discrimination with which a shepherd can separate his *sheep* from *goats.* Then he adopts the figurative expressions of *sheep* and *goats.* And those called *sheep* are, without figure, called *the righteous,* in the 37th verse; which puts it beyond all dispute, that all that are left when the righteous are all thus removed, are the wicked, called *goats.* Then the righteous will be placed at his right hand, and the wicked at his left, both at the same time. And then the judgment will proceed with both classes, and their eternal state will be settled, and the judgment executed. See the text. Paul says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power; WHEN HE SHALL BE GLORIFIED IN HIS SAINTS, *and be admired in all them that believe* (because our testimony among you was believed) IN THAT DAY." (2 Thess. 1: 7–10.) Here we see, that the Lord is to take vengeance on the wicked, to punish them with everlasting destruction, &c., IN THAT VERY DAY *when* HE COMES to be glorified in his saints, &c. Paul says to Timothy, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead AT HIS APPEARING," &c. (2 Tim. 4: 1.) Here the living and the dead, without distinction or limitation, are to be judged *at the coming of Christ.* What we have now presented is sufficient to prove that the second advent, the general resurrection and judgment of both righteous and wicked, will all come at the same time; and that the burning of this present earth will also be at that very time, the following Scriptures will show: "But the heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment, and perdition of ungodly men.*" Again, in the same connection, "The earth also, and all the works that are therein, shall be burned up." (2 Pet. 3: 7–10.) This earth is *reserved* by the word of Divine power, and *kept in store* for the fuel of that burning day, which is the day of judgment and perdition of ungodly men, and also the day of general resurrection and judgment.

And now, if the plain words of the Bible can prove *any thing,* my positions are proved. But I do not expect every one will admit it; for there is scarcely a truth revealed in the Bible, which all who profess to believe the Bible will own to be truth. And this very thing makes more infidels than all the infidel writings in the world. On the other hand, if the position of my opponent were true, it would follow that the *truth* of a considerable part of the Scriptures brought to view in this article, *could not be sustained.* And the same may be said of other Scriptures—enough of them to make quite a volume; especially, many of the prophecies could never be fulfilled; many of which are given in plain language, without being clothed in the hieroglyphics of prophetic visions, to be interpreted before they can be understood. And we say again, that we may know that our interpretations of prophetic visions are not right, unless they harmonize with the plain and positive statements with which the Bible abounds. A word to the wise is sufficient. And I now leave the subject, contented to let readers judge for themselves, and on their own responsibility. ELIAS BURDICK.

TRUXTON, Jan. 8th, 1855.

A SERVANT OF THE CHURCH.

Humility and labor are implied in the appellation. We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then, should we fulfill the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for a proper discharge of the duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church; is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath school? Is the knowledge of the beauty and the blessedness of the church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what position are you appointed? Have you not yet found it? O! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will, furnished by his Word, his providence, and his Spirit, that there may be truly inscribed upon your tomb-stone this epitaph: "A servant of the church!" [Watch. & Observer.

POEM BY JOHN QUINCY ADAMS.

Among the published poems of Mr. Adams we do not remember (says the N. Y. *Tribune*) any more pleasing, or reflecting in a more agreeable light his character, than the following, which was addressed to his wife, on her birth-day, from Washington, in the winter of 1807, and has never before appeared in print. We copy it from his autograph, preserved among the most curious and valued treasures in the possession of one of his surviving intimate friends.

A Winter's Day; to Louisa.

Friend of my bosom! wouldst thou know
  How, far from thee, the days I spend,
And how the passing moments flow,
  To this short, simple tale attend:
When first emerging from the East,
  The sunbeam flashes on my curtain,
I start from slumber's ties, released,
  And make the weather's temper certain.

Next on the closet's shelf I seek
  My pocket Homer, and compel
The man of many wiles, in Greek,
  Again his many woes to tell,
How true he paints the scenes of life!
  How sweet the poet's honest prattle!
Far sweeter than fierce Illium's strife,
  And never-ending fields of battle.

At nine, comes Moses to my door,
  And down stairs summons *me* with ease,
But on my neighbor calls before,
  And knocks, "Miss Kitty! breakfast please!"
Again, he louder knocks, and stronger,
  Till Kitty answers, "Coming, Moses!"
And then, in half-an-hour or longer,
  Comes Kitty, just as breakfast closes.

Then forth I sally for the day,
  And, musing politics and rhyme,
Take to the Capitol my way,
  To join in colloquy sublime.
There, with the fathers of the land,
  I mix in sage deliberation,
And lend my feeble voice and hand
  With equal laws to bless the nation.

The labors of the Senate o'er,
  Again, with solitary pace,
Down to Potomac's glossy floor
  My morning's footsteps I retrace;
And oft, dejected or elate,
  With painful or with pleased reflection,
In thought renew the day's debate,
  And canvass votes for retrospection.

At home I find the table spread,
  And dinner's fragrant steams invite;
But first the two-fold stairs I tread,
  My atmospheric tale to write;
Then, seated round the social board,
  We feast till absent friends are toasted,—
Though sometimes *my* delays afford
  The beef or mutton over-roasted.

In bounces Johnson from his school,
  A dog-eared Webster in his hand;
Repeats his daily studied rule,
  And next his mother takes his stand.
With looks of pure, maternal bliss,
  Mamma says, "John, wilt have an apple?"
And on his cheek imprints a kiss—
  His cheek, which rose and lilly dapple.

Soon little Mary, too, they bring;
  And now, we practice every wile,
And clap our hands, and laugh and sing,
  To catch that heaven, *an infant's smile.*
Meantime, an apple pearing, whirled
  Thrice round the head, with mystic ditty,
And forthwith on the carpet hurled,
  Foretells her future lord to Kitty!

As eve approaches I ascend,
  And hours of solitude ensue;
To public papers I attend,
  Or write, my bosom friend, to you.
Gaze at the fire with vacant stare,
  Suspended pen, and brow contracted;
Or, starting sudden from my chair,
  The chamber pace, like one distracted.

I see the partner of my soul,
  I hear my darling children play;
Before me airy visions roll,
  And steal me from myself away.
Not long the dear delusions last,
  Not long the lovely forms surround me;
Recovered, eyes too soon I cast—
  And all is solitude—around me!

My heart a short depression feels,
  And, throwing straight aside my pen,
I take the volume that reveals
  Their duties and their hopes to men.
Yes! wherefore should I not confess,
  This book, of sacred inspiration,
Yields to my bosom, in distress,
  Both fortitude and consolation!

Anon, the supper's bread and cheese
  Begins, with grave and solemn face,
Till silence, yielding by degrees,
  The festive spirit takes its place;
Good humor comes, with waggish mein,
  And shakes his sides with laughter hearty,
And satire's face is not unseen,
  Reflected from the last night's party.

At last, dispersing, we retire;
  Again, the glass's state I learn,
Then, for the night, compose my fire,
  And to my lonely couch return.
Then, for my wife, my boys, my friends,
  Imploring blessings without number,
Even while the vow to heaven ascends,
  My sense dissolves in peaceful slumber.

Thus, in succession, pass my days,
  While Time, with flagging pinion flies.
And still the promised hour delays
  When thou shalt once more charm my eyes.
Louisa, thus, remote from thee,
  Still something to each joy is wanting,
While thy affection can, to me,
  Make the most dreary scene enchanting.

J. Q. A.

Louisa's Birthday, February 12, 1807.

THE CLOAK LEFT AT TROAS.

Phillip Grey was a hard-working man, who loved his Bible. In the evening, when his labors were over, and he sat down to rest himself for an hour or so, his usual companion was a large printed and well-used copy of God's Word. And Phillip was not satisfied, as some persons are, with simply *reading* the Bible; he always tried to understand what he read, and to receive the truths which it taught him.

One evening he had been pondering over St. Paul's Second Epistle to Timothy, and he lingered a long time over one verse. It was this: "The cloak that I left at Troas with Carpus, when thou comest bring with thee," (ch. iv. 13.) Nothing very difficult, you think, in that simple and straight-forward message. No; and yet it seemed to puzzle Phillip. I will tell you why. Joe Wilkins, his fellow-workman, who did not like the Bible, and therefore endeavored to disbelieve it, had brought forward this passage as one proof, that the Scriptures were not inspired. "For if they were," he argued, "such a trifling matter, such a domestic detail as this, would have been omitted."

"Well," said Phillip to himself, as he gazed upon the words, "it does seem a rather insignificant and unedifying subject for the Apostle to mention. I don't think there is any thing instructive to be gathered from it."

Just then there was a gentle tap at the half-opened door, and the next minute Mr. Howard, the clergyman, came in. When he came to see Phillip, he always called in the evening, because he knew that Phillip was quite at leisure then; and they often had very nice conversations together; and Mr. Howard was always ready and glad to explain anything which Phillip wanted to know. So, as you will imagine, this verse about St. Paul's cloak was soon alluded to, and Phillip's difficulty frankly stated.

"Well," said Mr. Howard, "this verse, Phillip, appears to me a most touching and instructive one. St. Paul had lost everything. In his youth he was great among men; favored by princes, admired of all; but he left all for Christ. During thirty years and upwards he had been poor; in labors more abundant than others, in stripes above their measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one; thrice he had been beaten with rods; once he had been stoned; three times he had suffered shipwreck; in journeyings often; in perils of waters, in perils in the towns, in perils in deserts, in perils by sea, often in watchings, in hunger, in thrist, in nakedness. These are his own words. (2 Cor. xi. 23—27.) He is now Paul the aged, in his last prison, at Rome, expecting sentence of death; he has fought the good fight; he has finished his course; he has kept the faith; but he is suffering from cold as the winter sets in, and lacks clothing. Thrust into a dungeon of the prison, he bore a name so vile that even the Christians of Rome were ashamed to acknowledge him, so that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philippians, who, knowing his miserable condition, had, notwithstanding their own need, laid themselves under restraint in order to minister to his wants. But now he is almost friendless; Luke only is with him; he is forsaken of all others; and the winter is about to set in. He would need some additional clothing; he had left his cloak with Carpus at Troas, two hundred leagues away; there was no one in the chilly dungeons of Rome to lend him one. How affecting the picture! I was myself in Rome last year, and at the commencement of November, on a cold and rainy day, I recollect with what vivid reality I imagined the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and begging Timothy to bring it before the winter!"

Phillip's honest, sunburnt face, expressed the emotion which he felt on listening to this account. "I never thought all this, sir!" he exclaimed, "I had no idea that the Apostle, when he wrote to Timothy, was in such want and distress. Oh, how different the verse looks to me now! It brings St. Paul in his prison, cold and friendless, right before me. What a noble character he was!"

"Yes, Phillip; and these few words of his, thrown as it were negligently among the closing commissions of a familiar letter, shed a glancing light upon his ministry; and a passing remark enables us to see the character of his whole apostolic life."

"They do indeed, sir; and it comforts and encourages me to think how patient and cheerful the apostle was in the midst of his poverty and privation."

"And who can tell, Phillip, the power and consolation which this portion of his history has imparted to many of the Lord's tried and even martyred servants. I remember hearing, twenty years ago, of a Christian pastor in Switzerland, who was refused a blanket in the prisons of the Canton of Vaud. There is also the instance of Jerome of Prague, who was immured during three hundred and forty days in the dungeons of Constance, at the bottom of a dark and fetid tower, which he only left to be transferred to the hands of the murderers. And you have read yourself, Phillip, of Bishop Hooper, led from his damp unwholesome cell, covered with tattered clothes and borrowed cloak, passing to the stake resting upon a staff. Ah, such men would doubtless call to mind their brother Paul, shut up in the dungeons of Rome, suffering from cold and lack of raiment, and asking for his cloak! *They* would not consider this verse too trifling or too undignified for the page of Scripture."

"Nor do I now," said Phillip. "And I am much obliged to you," he added earnestly, "for helping me to see such meaning in it. I shall never forget, I think, in future, that '*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'" (2 Tim. iii. 16.)

"I hope you will not, Phillip. Settle it down in your mind, that there is not a chapter or verse in the Word of God, from first to last, which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to see it. But all, we may rest assured, is precious. All is 'very good.' Well said Bishop Jewel, 'There is no sentence, no clause, no word, no syllable, but it is written for thy instruction.'" [Sch. Mag.

FRENCH MISSIONARIES IN THIBET.

According to the latest accounts, three separate attempts are being made by French (Roman Catholic) missionaries to enter Thibet—from the Chinese provinces Se-tchuen and Yun-nan on the south-east, and from Assam on the south. Mr. Krick, who was operating from the south, had succeeded in reaching the Abor, a mountain range in the north of Assam, and in producing a favorable impression on its inhabitants by the care with which he attended their sick. But unfortunately for his prospects of entering the country of the Grand Lama, a fire broke out one day, consuming two houses, and two days after, his nearest neighbor lost two sheep—one was eaten by tigers, and the other fell from a rock. Superstition was aroused, and M. Krick was ordered to leave. When they saw him prepared to depart, they relented, and begged him to stay a few days longer. He decided, however, to go—thinking that if a death should happen, all the influence that he had acquired would be lost, and there would be no hope of future success. On his return from the Abor, M. Krick was seized with a violent fever, and it was necessary for him to leave the country. Under the date Jan. 16, he writes that he had recovered, and was about to make a third attempt in company with M. Bournf. A chief had visited them that morning and offered to conduct them to Thibet. They would, however, first attempt a passage through Sommen.

The plan of M. Renou, who was entering through Yun-nan, was to establish Christian communities in the intermediate principalities, which might serve as a line of approach to Thibet proper. His last letter is dated Dec. 3, 1852. He had crossed the line which separates China from the principalities, and found it marked by a wall. The change from China to Thibet was complete. The first village that he entered was inhabited exclusively by Thibetans. It was the residence of the Chief of the Canton La-pon, which contains eighteen districts. From La-pon to A-ten-se is nine days' journey. At the end of six he came upon a community of about 500 Lamas. He paid them a visit. A man of handsome proportions and expressive countenance was introduced to him as the living Buddha of the community, now in his seventh incarnation. His Buddhaship greeted M. Renou very courteously in Chinese, and invited him to his house. They were friends at first sight. M. Renou exhibited several objects of European manufacture to the Thibetan divinity, with which he was graciously pleased. Most acceptable in his eyes was a telescope; he signified as much in the language of the Celestials. M. Renou answered that he could give it to him only on condition of his becoming his teacher in the Thibetan tongue. The divinity consulted with the chief men of his community, agreed to become the teacher of the man with the miraculous reed, and, in a few hours, M. Renou was established with one of the relations of the Buddha, retaining one of the Chinese converts who had come with him, while the other two continued their journey to Set-len-se, to sell their goods and explore the country. M. Renou found in this duplex personage what he had not been able to find before—a man who understood Thibetan grammar. The Buddha understood it perfectly, and was, besides, quite conversant with all the Thibetan classics. Out of the 500 Lamas in this community, Teun-tchu-lin-in, very few understood their prayer-books, and only four could write the language correctly. The best of these four was the Buddha. The divine functions of the Buddha were quite simple; they consisted merely in eating, drinking, and occasional prophecy; they were, however, very profitable. For six weeks M. Renou had spent all his time with him, and he was making rapid progress. He hoped soon to be able to translate some of the more important prayers and the elements of the Christian religion. The Buddha was under the necessity of going a short journey, but that time would not be lost to the missionary, as he would make annotations on what he had already learned, and copy a very good dictionary, which they were to translate together on the Buddha's return. His two Chinese had come back from A-ten-se; they had been taken for merchants. Some mandarians, who happened to be in the country, supposed him to be a mandarin sent on a secret mission by the Governor of Yun-nan; his real character was unknown. He was living in the most perfect harmony with the chiefs of the community, and he hoped soon to obtain a permanent foothold in A-ten-se—the first step in the prosecution of his design. But one thing was wanting to its accomplishment; he had expended nearly all the money which he had brought from Canton, and unless he received a further supply would be obliged to return.

As to the attempts which were being made on the side of Se-tchuen, M. Papin writes under the date of Aug. 30, 1853, that the two envoys which he sent to the Queen of So-Mo, nearly a year before, had met with a gracious reception. All wished to see the European lama, about whom they had heard so many wonderful stories, and promised to ride to the borders to meet him when they should hear of his approach. The Queen had accepted his presents, and sent him presents in return. His letter to her, written in French, had occasioned her considerable anxiety; she feared that he might be some spy from Pekin, and on this account she excused herself from writing an answer, saying that she did not know the etiquette due to a man from the evening-land, but if he were an honest man he could come without fear, and she would see him with pleasure; and she indicated a large lama-community near her palace as a residence for him, where he might learn the language. The Queen was so much pleased with a miraculous medal which M. Papin sent her, that she immediately adopted it as a neck ornament.

Mr. Latny describes a visit which was paid him by two persons from a caravan, sent by the Queen of So-Mo, into the country of Konan-Hien. He was at that time living in a fine large house, and the hall, which served as a chapel, was ornamented as on the greatest holidays. Arrayed in his best surplice, stole and miter, he seated himself before the altar in an arm-chair, covered with red cloth. Some twenty newly converted Chinese stood around him in a half circle, elegantly dressed. The guests were ushered in. As soon as they saw him, they began to prostrate themselves, uttering exclamations of wonder, which they continued until they reached his feet, when he gave them a sign to rise. He spoke to them in Chinese, of which they understood very little, and then dismissed them. They retired, saying to each other, "Yes, it is true; all that has been told us is perfectly true." Mr. Latny was hoping that their description of the interview on their return would produce a favorable impression.

The *Annales de la Propagation de la Foi* expresses the opinion, that the "time has fully come to acquaint these poor unbelievers with the true religion of Jesus Christ."

Bulwer, the novelist, in a letter to a gentleman in Boston, said, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

The Sabbath Recorder.

New York, February 1, 1855.

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PHYSICAL AND MORAL COURAGE.

Nothing has more called forth the admiration of the world, than the display of what is called courage. The men in whom this attribute has been developed in the greatest degree, have reached the highest niche of fame, while all have united in branding the coward with contempt. The Romans called this attribute virtue, (*virtus*,) because it was, according to their heathen philosophy, the highest excellence attainable by man. To be a virtuous man was, with them, the same as to be a brave or courageous man. The word *virtus* being derived from the word which, in the Latan tongue, signifies man, (*vir*,) and being always employed to denote courage, shows that, in the opinion of the Romans, a brave person was the only one who behaved worthy of his character as a man, while a cowardly, shrinking man, was no man at all. We believe that all other nations have taken much the same view.

But the courage which the world has so much glorified is not a moral quality. The heroism which braves public opinion in defense of what is right; which endures ridicule, taunt, and even infamy, for the sake of accomplishing substantial good; which moves steadily forward to bless mankind at the risk of even life itself; which visits prisons, and hospitals and the abodes of pestilence, to carry relief to the suffering; which, in short, makes a willing sacrifice of fame, pleasure, and all the forms of worldly comfort, that humanity may be comforted—this kind of courage elicits but little attention. Brute courage, such as the lion or the mastiff displays, is what makes man a hero, in the estimation of mankind.

Lord Forth is sent home from the Crimea in disgrace, branded as a coward. Society spurns him, his own father refuses to see him. He failed to show himself a *man* at Alma and Inkermann. What was actually the feeling which prompted his cowardly behavior, we do not pretend to know. What it *may* have been, it were easier to say. It may have been something not at all disgraceful to him as a man, a rational and accountable creature, but infinitely more to his honor than the foolhardiness of those who regard neither their own lives, nor the lives of their fellow creatures.

That he regarded himself as in a situation of danger, is evident. He was liable to be killed, at any moment—ushered into the presence of his Maker, while in the very act of trying to murder his fellow creatures. He *may* have suddenly waked up to the guilt of being in such a situation, and reflected that it was a serious matter to rush into the presence of his Judge unbidden, uncalled for. Is it unworthy of man—is it bemeaning the dignity of his nature—to be afraid of venturing before his Maker while in the act of sinning against Him? Is he a coward, because he hesitates to fight against God?

He *may* not have seriously reflected upon the horrible, murderous nature of war, till in the midst of its carnage, and surrounded by scenes which have no parallel this side of hell. He may have, hitherto, looked only at the brighter features of a soldier's life, and not thought very solemnly of mangled corpses, the groans of the dying, the demoniacal yells of the battle field, and the cruelties which the war spirit engenders. But these dreadful atrocities being brought before him, as the realities of military life, may have aroused him to see that rational men cannot engage in such work, without first steeling their hearts against those tender emotions which the law of our being requires us to cultivate. What wonder, then, that he shrank—that he acted in the character of a coward?

This may be regarded as a strained apology for Lord Forth. Be it so, then; we have no wish to uphold him, nor any other coward. Perhaps he merits all the contempt he receives. But these considerations show what principles *ought* to govern rational minds in reference to that most horrid of professions, the profession of war. Much as the world has glorified mere physical courage, we do not see that the possessor of it comes any nearer to the standard of a man than many-a-one who possesses it not. The only really perfect specimen of humanity that ever appeared on the earth was Jesus Christ. But whether he possessed what we call physical courage, we have no means of determining. We know that he exercised an unshaken confidence in the God whom he came to serve. We know that that confidence sustained him in all the circumstances of danger in which he was placed. Any one inattentive to the facts in the case might say, that there was a great display of physical courage, when, being awakened from sleep to witness the storm that agitated the sea, he showed no fear. (Matt. 8: 23–27.) But it was his confidence in God, not his physical daring, that banished all fear from his breast; and he rebuked his disciples, not for their cowardice, but for their want of faith. When he was inveigled by his enemies, when he was arraigned before Pontius Pilate, when he was called to undergo the torture of the cross, he demeaned himself with a calm fortitude; but the secret of it all was his trust in God. Physical daring made no part of the awful programme. It was, throughout, an exercise of moral obedience. No analysis of his character discloses any other kind of courage for us to admire, or imitate, except that moral courage which bids defiance to sufferings for the sake of accomplishing a great good. Yet such is the perverted spirit of the world, that Napoleon's character is held in greater admiration than that of Jesus Christ, and the cut-throats that have drenched the earth in blood are exalted above his Apostles.

Certainly, we would not undervalue physical courage. It has its uses, and sometimes plays no inconsiderable part in accomplishing real good. But it does not, necessarily, imply greatness of soul. It is, in so great a degree, the result of corporeal or animal organization, that even those who behave valiantly on the field of battle, when they come to have their nervous system prostrated by disease, and in this state of prostration to grapple with death, do, in numberless instances, show themselves as cowardly as the weakest. And in fact, the courage displayed by them on the field of battle is, as often as any other way, called forth by the unnatural excitement of the occasion. In the absence of such excitement, they are no braver than others. Just before the commencement of an action, soldiers have been known to tremble so that their limbs would scarcely support them, and would gladly have fled away, could they have done so without disgrace. The action once commenced, they were wrought into a perfect fury of courage. But what of the nature of cool, deliberate valor, was there in this? In what respect did it argue greatness of soul?

T. B. B.

RECEIVING CHRIST.

The Bible informs us of the Paradisiacal state of man, and of his fall, and the consequent misery. We learn from it of the choosing of Israel, also concerning the career of Moses and the prophets, with their dim, typical foreshadowings and prophetic visions of the future power and glory and benignity of Christ's spiritual kingdom.

Christ came and labored and died and rose. "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

They would not receive Him because of his humble origin and life. They were expecting him to appear in worldly pomp and splendor—heralded by the great and noble of earth. They were not looking for him from among the lowly—were not looking for a carpenter, or the son of a carpenter, or that his heralds, delegated with especial power from on high, should be fishermen or tax-gatherers. Yet so it was, and they were offended at him. They would not receive him from their attachment to Mosaic institutions. Theirs was an old and well-established form of religion—his was new and untried. The purity of his life, and the spiritual nature of his doctrines, prevented their ready reception of him.

Mankind, at the present day, do not, any more willingly than of old, receive or come to Christ. Its lowly origin, its unpopularity, its newness, or their attachment to more ancient institutions, may not now be the reason why men reject religion and its author; yet we now reject him for other reasons.

Our sinful natures and tendencies keep us from accepting him. His mission is a spiritual, a heavenly one. He stands in the gateway of holiness and love, beckoning us to God. There is no other way by which we can come to our Heavenly Father, save through His son, Jesus Christ; yet our groveling dispositions are continually drawing us earthward. Our affections are ever centered upon objects of sense and sin. The appetites, propensities, and passions, are continually dragging us down deeper and deeper in guilt. Christ is inviting us to a higher and diviner life—we seek a lower and more sinful one.

Business and pleasure absorb our time and engross our affections. Alledged inability, either in time or power, and prejudice, oppose themselves to our acceptance of this diviner life. Its mysteries are urged as reasons against it. All such excuses reject Christ, despise, condemn God, abuse His mercy, and cast contempt upon the great plan of salvation. All the difficulties have been removed by Christ. All of the burden and guilt imposed by a broken law have been voluntarily assumed by him, and all necessary provision made for us, if we will, to accept of salvation.

We receive him by faith in his name, by willingly and cheerfully appropriating to ourselves all the ways by which he meets our various wants, relations, and necessities. He comes as the great mediator and advocate between us and the Father. He comes as the great redeemer and sacrifice, as our justifier and sanctifier. Do we want some one to enter into the holy of holies, and there offer propitiation for our sins? Christ stands as the great high priest. Are we ignorant, and need instruction? He has come as teacher. Are we groping in darkness? He is the true light. Are we hungering and thirsting? He is the bread and the water of eternal life. Are we like lost sheep scattered upon the mountains? He appears as shepherd to lead us to a fold of safety. Are we weak? He is strong. Are we friendless and brotherless? He offers himself as friend and elder brother. Are we exposed to danger? He is a shield, and a rock of salvation. Yes, he is the true vine—the wonderful counsellor—the captain of our salvation—the *head of the church.* He is to be received in these varied, important, and intimate relations, by faith, by repentance, by filial and cheerful obedience, by full and hearty love and affection, by a grateful, cheerful, acknowledgment of Christ, of his religion, before the world.

Thus receiving Christ, we are justified, sanctified. We have peace. Joy fills our souls. Hope, zeal, burn brightly upon the altar of our hearts. Eternal happiness beams sweetly upon our future pathway. May we thus receive Christ.

THINGS IN CHINA.

Extracts from a letter of Eld. Nathan Wardner to the Executive Board of the Seventh-day Baptist Missionary Society.

SHANGHAE, Nov. 1, 1854.

Soon after we moved here [into the new house] I dismissed the cook we had had in employ for two or three months. About a month or six weeks previously he communicated a wish, through my teacher, to be received into the church, professing to be deeply interested in the doctrines of the Bible. I had before noticed that he treasured up such knowledge more rapidly than is common for Chinese to do; still, I thought it not safe to encourage him too fast, and replied, that before administering to him the ordinance of baptism, I wished for more opportunity to judge of his fitness by observations in regard to his manner of life. Soon after this we began to miss provisions and various little articles about the house, and in an increasing ratio, till we thought fit to inform him, that we should make him responsible for what was committed to his trust; at which he became very angry and impudent, and refused to stay on such terms. Our suspicions in regard to him have since been fully confirmed. The frequency with which such professions occur here which prove to be made through mere policy, is quite disheartening, and tends to make us *fear* "all things" instead of *hoping* "all things."

In reading the life of Dr. Judson, I was struck with the difference between the characters of the Burmans and Chinese. The former were inclined to investigate, dispute, and openly to commit themselves without reserve; while the Chinese must have the truth drilled into them, without much effort on their part; and discussion with them on religious topics is almost entirely out of the question. And it is no easy matter to know what their honest sentiments and feelings are, except as we may see them practice under such circumstances that no worldly interest can influence them. Converts in India were bold and aggressive in publishing the Gospel, while in China there is but little evidence that converts do anything to speak of towards disseminating the doctrine, except as they are led on by and under the inspection of the foreign teacher; and few, if any, show a disposition to make sacrifices for the truth's sake. In these remarks I only have reference to those who are connected with foreignors.

On the 23d of October—Sabbath—while passing a neighbor's garden, I stopped and got into conversation with a man who was at work near the path, and in a few moments had a congregation of nearly a dozen, to whom I held forth for about twenty minutes, and received very good attention. Passing on, I distributed a few Sabbath publications among the British guards. On my return, I met with three criminals, in chains, and two of them had iron bands fastened round their bent knees, so that they were obliged to hitch along on all fours, half reclining. On inquiry, I learned that they had been condemned, through the English Consul, to this punishment for smoking opium on the English reservation, in violation of a law recently enacted by the municipal authorities. The Chinese seem to think it rather hard that they should be compelled to admit that drug as an article of traffic, and then be subject to such penalties for using it.

25th. Had a long talk with a pro-slavery missionary on the sin of American slavery and the manner in which Sundayism is propagated in China.

The imperialists have recently built a new encampment between here and my house, whence a constant firing is kept up with the rebels, which prevents me from going there at all, as I cannot do so without endangering life. The last news I had was, that they, or somebody else, were tearing up my floors, tearing down my fences, smashing in my doors and windows, &c. I sent in a complaint to our Consul, a few days ago, requesting his interference. But it is doubtful whether any thing effectual will be done. It is possible that indemnification for such damages may eventually be obtained from the Chinese government, but it is not probable that it can be brought about soon enough to afford us any relief during these troublous times. If peace should now be restored, it would require quite an outlay of money to put it in a habitable condition again.

Oct. 2d. In my walk this evening, I called on a family near the city wall, and to open a way for introducing my subject, inquired if they were much exposed in time of battle; to which the woman of the house replied, that in consequence of her possessing a pure and righteous heart, neither she, her house, nor any of her family, had received any injury, though cannon balls had struck on all sides of them, and had entered the houses of several of their neighbors. I could not get her to admit that she was ever guilty of an evil thought, word, or deed. But she finally admitted, that she worshiped idols and ancestors, on the righteousness of which I joined issue with her, and endeavored, as well as I could, to present the torch of truth, in hopes to enable her thereby to discover some of her own filthiness. Self-righteousness is very characteristic of this people, and if they chance to escape any prevailing calamity, the tendency is to strengthen the deception. It is only occasionally, in such desultory modes of labor, any thing occurs that is sufficiently striking to be worth recording.

There are a couple of families in the city which we have been in the habit of visiting Sabbath-days of late, who profess to be interested in the subject. But where there are so many temptations to make false professions as at present, there is no knowing how much dependence to put upon them.

A week ago last Sabbath, when we went in, we found widow Chung a corpse. The Sabbath previous, we visited her, talked and prayed with her, and she seemed to relish what we said, but we did not think then that she was near her end.

Last Sabbath I tried a new method for getting a congregation. Taking some tracts and a copy of Matthew's gospel, I went into the by-ways which were much frequented, and selecting an eligible position, went to reading. But the passers-by would merely stop long enough to see what I was about, and then pass on. Failing in my first effort, I passed on to another street, and met with similar success, till I began to think I would be obliged to change my mode of attack, when an acquaintance happened along, with whom I entered into conversation. After exchanging a few words, others halted, when I proposed to read them a few sentences for their entertainment; to which, out of politeness, they consented; and I very soon had a good congregation. After reading part of the fifth chapter of Matthew, I commenced explaining and applying it, and continued my remarks for near half an hour, and then distributed what tracts I had. As I have a tract now going through the press, I have commenced a system of daily distribution, beginning with a few that I have been keeping for emergencies.

There seems to be quite a prevailing opinion, that matters at Shanghae will be brought to a crisis before long. It is reported that the French have offered to protect the imperialists while they build a blank wall between the French reservation and the city, so as to enable them effectually to cut off supplies, and starve the rebels out. If this is done, in all probability we shall soon have exciting times.

The representatives of the three treaty powers are expected back from Pekin next week. It is to be feared that China is yet to have more to go through with than merely to terminate her present struggles. The spirit of aggression among western nations is becoming strong, and there seems to be a disposition to seize upon the most favorable opportunities to secure their ends without stopping to think much about right or wrong. But though in these things God is not thought of, all are tending towards that one great crisis which he has predetermined.

REVIVAL AT SOUTH KINGSTON—AGAIN.

NEW MARKET, N. J., Jan. 21, 1855.

To the Editors of the Sabbath Recorder:—

In a letter just received from Bro. C. M. Lewis, bearing date South Kingston, January 15, he says:—

"Last Sabbath Eld. Clarke baptized nine, and yesterday seven more. Fifteen have joined this little church, and twelve of the number are converts to the Sabbath of the Lord our God.

"You may conclude our dear brethren and sisters can give God thanks, and take courage to serve him, and advocate his holy truth.

"In one discourse, I endeavored to show the people here where I understand the 'lines of the lot lie,' as relates to the Sabbath. I have the pleasure of knowing that I have *once* preached so as to create some *sensation* in community.

"Eld. Berbank (the first-day Baptist minister) has given notice that next first-day he will preach at his church on the subject of the Sabbath. We feel it our duty to attend, and see whether the last survey agrees with the original lines of the lot. A re-survey of the 'lot' may be found necessary.

"Give us the aid of your prayers, that the cause of truth and of God may be carried forward to a glorious consummation here."

May the Lord prosper this little church, once the field of labor of our dear Bro. Carpenter, and of late years under the care of Bro. Henry Clarke, until she shall "shine forth clear as the sun," and for the truth become "terrible as an army with banners," is the ardent prayer of H. H. BAKER.

RELIGION OF THE CHINESE INSURGENTS.—Sir John Bowring, in a private letter dated June 23, 1854, says:—

"I have sent my son with my public secretary to Nanking, in order to learn something more positive than we have hitherto gathered, as to the 'religious movement,' as it has been called. The nearer we approach, the more we see of the fraud, imposture and fanaticism. An extraordinary change is taking place in the minds of the missionaries, even the most sanguine."

In another part of the same letter he says of the insurgents:—

"Instead of seeking after Christian truths, they proclaim their 'celestial king' as a portion of the Godhead, profess to have 'The Holy Ghost' for one of their kings, and enjoy personal intercourse with Jesus Christ, who, they say, comes to their camp, and holds conversation with their chief. Since the time of Mahomet no event so extraordinary has occurred, and I am by no means sure that this new impostor will not found a new religion, as Mahomet did; but it will be one of bitter persecution against all who deny his 'divine' authority. These are the impressions I have received up to the present moment."

RETURN OF MR. ROBERTS.—The ship Messenger, from Shanghae, China, which arrived at New York on the 24th January, brought Rev. Issacher J. Roberts, wife and child. It would seem from this, that Mr. R. abandons the idea of becoming soon the spiritual teacher of the leader of the Chinese Insurrection.

A TRIBUTE OF RESPECT

To the Memory of Wm. M. Fahnestock, M. D.

Oh death! how varied are thy schemes,
To crush our hopes, and blight our dreams;
To snatch the jewled joys of life,
The parent—child—the husband—wife.

Again thy stern, relentless hand,
Hath seized the life-destroying brand;
Again thine arrow swift hath flown,
And robbed life's bright and cherished throne.

Another star hath paled and died,
Whose light filled every heart with pride;
Science hath lost a pilot true,
One of her noble, treasured few.

Alas! no more the scholar, sage,
Will fill with glowing thoughts the page—
No more apply the healing art,
Or with kind words enchant the heart.

Farewell! thou husband, father, friend;
We mourn thy sad, untimely end;
We wait until our change shall come,
To greet thee in thy blood-bought home.

Farewell! physician! kind and free;
We cherish heartfelt thoughts of thee;
Thou art beyond dark pain's control;
The great Physician makes thee whole.

Farewell! thou scholar, writer, sage,
There is a bright and golden page,
Where mercy pure hath wrote thy name,
Beyond the reach of empty fame.

Farewell! farewell! thy work is done;
Again, farewell! thy race is run;
'Tis run—ah, no! the soul, the heart,
Begins anew its glorious part. W. H. V. N.

Bordentown Register.]

CHARITABLE BEQUESTS.—The will of the late Jas. McBride, merchant, testifies his interest in the benevolent and religious institutions of this metropolis, by appropriating the sum of $6,500, in sums of $500 each, to the American Bible Society; the American Tract Society; the Board of Foreign Missions of the Presbyterian Church of the United States of America; the Board of Missions of the General Assembly of the Presbyterian Church in the United States; the Board of Education of the Presbyterian Church of the United States of America; the Association for the Relief of Respectable Aged and Indigent Females in the city of New York; the Society for the Relief of Widows with Small Children; the Managers of the New York Asylum for Lying-in Women; the New York Magdalen Female Benevolent Society; the American Female Guardian Society and Home for the Friendless, incorporated by the Legislature of New York in 1849; the New York Institution for the Instruction of the Deaf and Dumb; the Managers of the New York Institution for the Blind; the Orphan Asylum in the city of New York; the Society for the Relief of Half-Orphan and Destitute Children, established in New York, Dec. 16, 1835; the Roman Catholic Orphan Asylum in the city of New York.

NEW LIQUOR LAW IN MAINE.—A telegraphic dispatch from Boston, dated Jan. 23d, says:—A new Liquor Law has been laid before the Special Temperance Committee of the Maine Legislature, by Neal Dow, which is more stringent in its action, if possible, than the existing Maine Law. The bill provides that for selling liquor in violation of the provisions of the act, a fine of $50 and imprisonment in the County Jail for four months shall be inflicted for the first offense; for the second, a fine of $50 and six months' imprisonment; and for the third, a fine of $100 and one year in the State Prison. Persons intoxicated are obliged to disclose where they obtained their liquor, under penalty of going to the House of Correction. No action is to lie against any officer for seizing and destroying liquor, where the warrant is issued by a competent Court. Expressmen and Railroad and Steamboat Companies who convey liquor, except according to the law, are to be fined for the two first offenses and imprisoned one month for the third. It is thought the bill will be adopted by the Committee, but there is some doubt as to the action of the House.

AN EXAMPLE IN HARD TIMES.—We were accidentally in the counting-room of one of our city firms, a day or two ago, when an agent for Foreign Missions called to obtain their annual subscription. Not a word was said about hard times, or a tight money-market, or about calling again, or thinking more of it. One of the firm handed the collector two thousand, and the other three thousand, making five thousand dollars to a single object of Christian benevolence, in the midst of commercial embarrassments. We happen to know that this firm never had a note lying over, and never asked a creditor to call a second time for his money. God has blessed them, and they give as they are prospered. But there are hundreds of members of our churches in New York, Boston, Philadelphia, Baltimore, Pittsburgh, New Orleans, and other cities, worth more money than these men, who have not the heart to give as they have received. [N. Y. Obs.

PRICE OF RELIGIOUS NEWSPAPERS.—Several of our religious exchanges have within the last half-dozen years tried the experiment of competing *in price* with the papers devoted mainly to advertising and politics. In almost every instance, a few months have sufficed to show the folly of such proceeding. These papers have been compelled either to increase their price or suspend publication. The New York Weekly Chronicle the organ or advocate of the American Bible Union, started at one dollar a year; but we see that it has recently changed proprietors, and that its terms are now two dollars per annum in advance, or two dollars and fifty cents if payment is delayed six months.

DAY OF FASTING.—A business letter from a member of the 3d Seventh-day Baptist Church in Brookfield, says: "We observed the day set by the Central Association for the meeting of the Council in Adams, according to the recommendation, as a day of fasting and prayer, by preaching and public prayer after the discourse. There was evidently a great deal of feeling in the minds of many of our brethren and sisters on the subject of a proper adjustment of all those difficulties."

THE CRIMEA.—An extract of a letter from an officer in the Crimea, conveys the gratifying information that conversions are taking place in the camp and on the field. Two instances are mentioned, by name, of officers who had gone to the East careless about religion, and who had there found a Saviour, lived in the daily practice of reading the Scriptures and prayer, and one of whom had died in faith. The letter also stated that there were about 300 pious officers in the land service, and as many in the sea service in the East, besides many religious men in the ranks—men who daily braced themselves up for death by prayer and faith.

ENGLISH WESLEYANS.—At its last session, the British Conference resolved, that "on the second Sunday in January, 1855, sermons specially directed to the awakening of sinners and the revival of a spirit of tender concern for the unconverted, shall be preached in all our chapels;" such sermons to be followed up "during the succeeding week by SPECIAL RELIGIOUS SERVICES daily throughout the kingdom, that the whole Society may together humble itself before God for past unfaithfulness, and seek for new and more ample measures of the quickening Spirit."

RELIGIOUS INTELLIGENCE.

During the year ending in 1854, the amount received by the Episcopal General Domestic Committee from the churches in the several States was $38,404 15, and for foreign missions, $59,582 23, making a total of $97,068 38, which is an increase of some $25,000 over the previous year. Of the receipts in 1854, Massachusetts contributes one twenty-fourth, and, in 1853, one-ninth.

A speaker at the London anniversaries stated as his belief, after careful examination, that the number of missionaries laboring throughout the world is about 3,612. These, if equally distributed, would allow but one missionary for about 167,000 souls.

In the House of Representatives, South Corolina, the Messenger and Door-Keeper are both students, one of the South Carolina College, and the other of the Furman University, and both educating themselves on their little salaries.

Strang, the Mormon Prophet of Beaver Island, has made a move in the Legislature of Michigan to admit colored citizens to the right of suffrage. Strang says: "On looking for a man, he looks not in the face, but *to the soul.*"

The London *Jewish Chronicle* states that the movement to carry out the scheme for an Anglo-Jewish College is progressing. Salvador House has been taken, and negotiations are reported to be on foot for the engagement of Dr. L. Lowe, of Brighton, (Eng.,) as Head Master.

The ringers of Christ Church, Philadelphia, on New Year's Eve, celebrated the 100th anniversary of a peal of bells in that church. These bells were the second full chime put up in the United States; that on the old North Church in Boston, being the first.

It is stated that during the last six years and a half, 32,000 persons have left the Romish Church in this country, and become members of Protestant churches, while more than 80,000 have become unsettled in their old opinions.

The donations of the churches in Boston to the American Board during the last year amounted to $27,483 51, of which the Mount Vernon church gave the largest single portion—$5,399 63.

The library of the late Daniel Sharp has been purchased by some of the members of his church, and presented, together with a bust of himself, to the Newton Theological Institution.

A pastor of one of the Boston religious societies recently made an appeal to his people for $1,500 for some benevolent object; they responded by a contribution of $2,000.

Elihu Burritt, the well-known philanthropist, has issued the first number of a magazine, called the *Citizen of the World*, of which he has assumed the editorial charge.

Rev. Professor W. S. Tyler, of Amherst College, has received the premium of $150 for the best essay on Prayer for Colleges.

Twenty persons have recently been baptized and added to the West Union Baptist Church, Marion county, Ind.

Seventeen persons have been baptized, as the fruits of a work of grace, still in progress, in Cheviot, O.

Thirty-five persons have been baptized within a few weeks, at Gilbertsville, N. Y.

Luther Severance died at Augusta, Maine, on the 25th ult., aged about 55 years. Mr. Severance was for many years editor of the Kennebec *Journal*, the Whig State paper of Maine, and one of the best inland gazettes in the Union. While acting in that capacity, he was chosen twice to Congress, and served from '43 to '47 with eminent fidelity and usefulness. Upon Gen. Taylor's accession to the Presidency, he was appointed U. S. Commissioner to the Sandwich Islands, whither he immediately proceeded, and discharged the duties of his office until Gen. Pierce's elevation. Here a cancer on his face was gradually developed, which had considerably disfigured him before he returned, and which ultimately ended his life.

On Thursday evening, Jan. 25, Alvah Redfield, Esq., of Tunkhannock, Wyoming Co., Pa., was found dead near Painted Post, on the road from Corning. It was at first supposed that he had been robbed, but after long search his money was found. He left the New York and Erie train at Corning, and undertook to walk to Painted Post, some two miles, complaining at the time of not feeling well. He probably died of disease of the heart. He was 54 years old, and was Superintendent of the North Branch Extension Canal.

In the course of his lecture on Water, Prof. Silliman gave his testimony, as a chemist, against the use of alcoholic beverages. The only fluid proper to be taken into the stomach, and that may be safely used, is pure water. There is no deadlier poison than alcohol, and the nearer the quantity imbibed is reduced to an infinitesimal amount, the further off is the drinker from its dangerous effects. It supplies no nutriment, and the human system must be impaired by the introduction of such an element.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN. 22.

In the SENATE, a proposition was submitted, to place at the call of the President a sufficient volunteer force to keep the Indians quiet. The conduct of the Postmaster-General, in refusing to establish, as directed by law, a daily mail between Louisville and New Orleans, was freely commented upon, and finally referred to the Post Office Committee. Com. Perry's report of operations in Japan, with maps, &c, was directed to be printed.

In the HOUSE OF REPRESENTATIVES, the only subject of interest under consideration was the Pacific Railroad Bill, which was, after considerable maneuvering, referred to a select Committee.

THIRD-DAY, JAN. 23.

In the SENATE, a resolution was offered, that the President be requested to cause the Secretaries of State and Treasury to communicate to the Senate from their Departments, all information relative to the transportation of convicts and paupers into the United States from foreign countries, and what agency their Governments have had in sending them here; also, how many volunteer immigrants have arrived within two years past; also, that the appropriate Committee be instructed to inquire what, if any, legislation is required to prevent foreign Governments from transporting convicts and paupers into the United States; and also, whether any and what legislation is necessary to prevent voluntary immigration hereafter of either of the above classes The Bounty Land bill was then taken up, and some amendments were adopted, extending the benefits of the bill to soldiers of the War of 1812, and widows of Revolutionary soldiers.

In the HOUSE, Mr. Seward (of Ga.) made a pointed exposure of the quiet and easy manner in which the Standing Committees stifle a great deal of the business referred to them, by never reporting at all upon the matter. The Pacific Railroad bill was then put to sleep for the session by a vote to reconsider the vote of yesterday, and to lay that reconsideration on the table, which was done by a majority of one. The French Indemnity bill was taken up and discussed at some length.

FOURTH-DAY, JAN. 24.

In the SENATE, the Army Appropriation bill was taken up, after considerable objection. A number of amendments were adopted; among them, one to expend $30,000 in trying dromedaries for military transport. The bill was not disposed of, when the Senate adjourned.

In the HOUSE, the French Spoliation bill was taken up, and Mr. Benton and others discussed it. Without reporting the bill, the Committee rose and the House adjourned.

FIFTH-DAY, JAN. 25.

In the HOUSE, a Mr. Cooper made a long speech on his resolutions to prevent the introduction of foreign paupers and criminals. After some sharp talk on nativism, the resolutions were laid aside, and the Army Appropriation bill came up, on which there was some talk of the present and anticipated Indian troubles.

The Speaker laid before the HOUSE a message from the President of the United States, in response to the resolution of August last, relative to the selection of the sites for the accommodation of Courts and Post Offices in Philadelphia and New York. The communication was referred to a select Committee. The debate upon the French Spoliation bill was closed, but the House adjourned before coming to the question.

European News.

One week later news from Europe was received in New York on the 25th January, by the steamer Pacific.

By this arrival, the prospect of peace receives additional confirmation. The Czar unequivocally accepts the basis of negotiations proposed by the Allies, and a Congress to settle the definitive terms of peace, or at least to attempt it, is about to meet at Vienna. The starting point from which the new negotiations are to begin, and upon which the parties are all agreed, is: 1. The revision of the treaties between Turkey and Russia; 2. A joint protectorate of all the great Powers over the Christians of Turkey; 3. The free navigation of the Danube; 4. France and England to have respectively the right to maintain on the Black Sea the same naval force as Russia. These terms the Russian Envoy at Vienna refused to accept without special orders from St. Petersburg; but, much to the surprise of everybody, such orders were promptly received.

Meanwhile, however, hostilities continue, which seems strange if peace is really to be restored. Around Sevastopol the allies are erecting additional works, but up to Jan. 3d, no attack had been made on the fortress.

Sardinia has joined the Western alliance. The conduct of Prussia and of the Germanic States is still equivocal.

There has been another tempest in the Black Sea, causing some disasters. Two ships of the British fleet suffered damage.

A terrible storm had raged along the African coast. About forty vessels, mostly laden with wine, were ashore.

A courier from Bucharest confirms the accounts of the war on the Danube having been recommenced. The Russians, in force, crossed Tultcha, defeated the Turks, took the town, and are now marching on the Katchia. The Austrians do not interfere. This report has caused some consternation.

According to private accounts of a completely reliable character from St. Petersburg, great distress is experienced in that city, and much dissatisfaction prevails at the hardships imposed by the war. It is mentioned that in all the churches prayers are offered for peace.

Provisions are becoming very scarce at Constantinople, from the immense requirements of the armies. An organized force of police, French and English, is placed on duty in Constantinople, in consequence of repeated quarrels and assassinations that have recently occurred.

A general order has been issued, through Lord Raglan, signifying the Queen's approbation of the conduct of the troops at the battle of Inkermann, and announcing that a medal will be issued to all officers and soldiers who have served in the Crimea.

A terrible inundation of the Elbe occurred on the 2d Jan. The damage done at Hamburg is estimated at from three to four millions of marks. In Hanover many of the dykes gave way, and the land was flooded for miles, causing much loss of property, and probably of life. At Cuxhaven there was but little shipping when the hurricane, which preceded the inundation, came on, and not much damage was done beyond the loss of spars and anchors. A steamer from Leith is reported to be lost at sea, and other sea-going steamers reached port with paddles and deck-works damaged. The loss of the George Canning, New York liner, (supposed in the same gale,) is referred to.

A pastoral letter from Cardinal Wiseman, relative to the "Immaculate Conception," has been read in all the Roman Catholic chapels of Britain.

Queen Pomare, of Otaheite, announces that she intends to visit the great Exhibition in Paris, in May next.

California News.

The steamer George Law, with nine days later news from California, and $1,269,997 in gold dust, arrived at New York on the 25th January.

The accounts from the mines show a good deal of suffering from the want of rain, which brings all kinds of business to a stand-still, and has produced considerable pecuniary embarrassment.

The particulars of an outbreak of the convicts in the State Prison are brought by this arrival. Some twenty-five or thirty of the most desperate among the convicts made the attempt to escape. Some were killed, some wounded, some recaptured, and many got off. The keepers of the prison, assisted by the police of several counties, were in pursuit of the fugitives, and they will, most probably, all be recaptured or slain. They are bold, desperate fellows, and seem disposed to fight to the death rather than be taken.

A letter dated Rocky Canon, Dec. 20, says:—

Yesterday we had quite an exciting scene happen within a mile of our tent. While two of my partners and myself were taking a hunt over the hills, we heard the report of guns below us, and saw two small parties shooting at each other. Convinced that they were all strangers, we hesitated for a moment before we ventured down to them. A feeling of duty, however, soon prompted us to hasten down. On approaching we saw two of a little party of three whom he had noticed following the trail unobserved, some half hour previous, fall in the fight, and the remaining one, a man somewhat above the medium height, whom we could readily distinguish from all the rest by his white hat, fighting bravely for his life. Approaching still nearer, we were surprised at the sight of eleven men lying stretched upon the ground, seven of them dead, belonging, as they afterward proved, to a party of robbers, and one only of the party of three so suddenly fired upon from the bushes by robbers. Three of the wounded robbers having died last night, we had ten of them to bury. One survives, who will probably recover. He is marked, however, for life, having lost his nose in toto and the fore-finger of his right hand. Seven of them were shot through the head. The surviving one, who seems to be but little hurt, says that their band was composed of two Americans, Frenchmen, five Sydney men, and four Mexicans, and they had just commenced operations, having killed six Chinamen three days ago and four Americans the day before yesterday.

Night-Running upon Railroads.

We have sometimes heard it remarked by timid persons, that they would not travel by night on the railroad—their impression being that there is more danger of accidents in the dark than during daylight. Upon first thought, this would seem to be the fact; but a writer in the *Railroad Advocate* takes a different view of the matter, and certainly makes out a good case. He says there are many circumstances which make night-running comparatively safe. All work upon the track is stopped. Comparatively few other trains are on the road. No drawbridge would ever be likely to remain open in the night. Switches are more likely to be right than at other times, as they are not in use for other trains, and are locked. The signals for night trains being made by *light*, would scarcely fail to be observed and obeyed; and what is important, would be seen at a greater distance than any other signal in daylight. The Engineer has less to attract his attention than in the day time. While, after all, a rock or tree falling across a bend in the track in broad daylight, or an intended obstruction, is nearly as much a "hidden danger," as if encountered in the night. There are many places in nearly all roads where the range of view is less than the reflection of the "headlight" at night. So, after all, it would appear that one can take a night's rest in a railroad car with comparative safety.

PETRIFIED BODIES.—The Germantown *Locomotive* tells the following story, which, though not unparalleled, is somewhat remarkable: On Monday last, Mr. George Loy, of this township, caused the bodies in his family burying ground on his farm to be disinterred, in order to re-inter them in the grave-yard at Sunbury. The burial place was in very wet ground, and the coffins were, for the most part, in water. Upon digging down, all the coffins were found to be solid and sound, although most of them had been buried for many years. Upon opening the coffin of Mrs. Loy, who had been buried about twenty-four years, it was discovered that the greater part of the body was petrified and very solid. The head and neck and one of the legs had dropped off and decayed. We are informed that a child was also found to be in a state of petrification.

THE SHIP GREAT REPUBLIC.—A fatality seems to attend the clipper-ship Great Republic. After being exhibited for some time in Boston and New York as a great curiosity, she was partly destroyed by fire when nearly ready for sea. Since that, she has been made over, had her upper deck taken off, and been fitted for sea. On Sabbath-day, Jan. 20th, she was hauled out of the pier next to Peck-slip, where she has been lying for some months, and towed across to Ford's Wharf, on the Brooklyn side of the river, adjacent to the Wall-st. Ferry-House, where she is loading for Liverpool. Tuesday afternoon, the boiler of the steam-engine on board, for hoisting and lowering cargo, exploded with a loud report, blowing the engine-house, engine and boiler to atoms, and severely injuring the engineer and three lightermen that were near it. The engine house was situated on the upper deck, just aft the mainmast. The explosion scattered the fragments of the house and machinery in every direction.

COCK-FIGHTING IN NEW YORK.—The following paragraph from the N. Y. *Tribune* of Jan. 24th, shows that New York is getting along in the customs of the old world:—

On Monday evening, about five hundred of "the fancy" were crowded together in the sub-cellar of No. 283 Bowery, kept by one Quackenbos, for the purpose of witnessing a "Royal Main" or cock-fight, for $500 a side. Nearly all the principal fighting men in the City were present. It is said that there were also several police officers in the crowd. The tickets of admission were $1 each. Twenty-nine cocks were put up by the Troy party, backed up by Morrissey, who won from $3,000 to $5,000. An equal number of birds was put up by their opponents from Brooklyn, backed by McNulty. These professional gentlemen were engaged from 9 P. M. Monday, to 7 A. M. Tuesday morning, in their favorite pastime, betting and swearing, drinking and commenting upon the chances of their favorite birds. The cocks had long steel spurs attached to their heels, and nineteen of them were killed outright by "gaffing" alone. An English fighting man presided over the game, and there were two judges and four referees. Large sums of money were lost and won on the results of the fighting.

ANOTHER INFERNAL MACHINE AT CINCINNATI.—A diabolical attempt was made on Monday evening, Jan. 22, to destroy the family of Mr. Cyrus Swishelm, at Cincinnati, the particulars of which *The Enquirer* gives: On the evening in question Mr. Swishelm and family, consisting of five persons, were seated around the fire, when a huge ball descended the chimney, and, bouncing into the fire, rolled in a bright blaze into the middle of the floor. It was made of cotton, saturated with turpentine, and, during its brief contact with the fire, had become ignited. Luckily, a pail of water was standing near, and Mr. Swishelm, catching the burning ball in his hand, instantly immersed it in the water and extinguished it. Upon opening the ball it was found to be filled with gunpowder and slugs.

HOOSICK TUNNEL.—The Hoosick Tunnel project seems to be in a fair way for successful competition, at least so says its friends. A company, consisting of Messrs. Aspinwall, (of the House of Howland & Aspinwall, of New York) and Erastus Corning, of Albany, and others, agree to finish the tunnel road for $3,500,000. They take stock to the amount of $1,000,000, and furnish $400,000, leaving the Troy and Greenfield Railroad Company to raise $220,000. Aspinwall, Corning & Co. are to have the benefit of the State Loan of $2,000,000, granted last year. The work is to be completed within seven years, the time allowed by the loan.

SUMMARY.

The clipper-ship Witchcraft, Capt. Freeman, from the Chincha Islands via St. Thomas arrived at New York, Jan 23d, having made the passage in 60 days, said to be the shortest on record. She sailed from New York, May 9, 1854, and arrived at San Francisco August 15—97 days 8 hours from anchor to anchor; sailed thence August 28, arrived at Callao October 8, proceded to the Chincha Islands, where she loaded, and, as already stated, made the passage thence, via St. Thomas, in 69 days, having accomplished the whole voyage in 8 months and 14 days, which is nearly a month shorter than the same voyage was ever performed before.

A Miss Sarah Pellett, who has been officiating in San Francisco and neighborhood, has in contemplation the project of the importation of five thousand respectable marriageable girls from New England into California. They are to be recommended by the Sons of Temperance there, and to be consigned to the various divisions of the Sons of Temperance in that State, who are to receive them and provide for their wants—husbands included—we suppose.

A new application of the photographic process has been made, which is to supersede the labor of drawing previous to engraving. The Photographic portrait, or picture, is transferred directly to the wood, making a well-defined, and, of course, correctly proportioned and shaded likeness, ready for the engraver. By this process the enlarging and reducing of figures is done with perfect accuracy, beside saving a vast deal of the most irksome labor of wood-engraving.

The new steamship River Bird, built by Samuel Sneeden, for the Chinese coasting trade, went down the New York Bay on Friday, on a trial trip. Notwithstanding the heavy sea, she ran back from the bar bouy to the Fulton Ferry, about 26 miles, in 1 hour 40 minutes, under easy steam. It is expected that she will start from this port for China on the 1st February, under command of Capt. J. W. Paul.

The Census taken in 1851 discloses the following facts in regard to the number and size of farm-holdings in Great Britain. It appears that there are 190,573 farms under 100 acres each; 52,912 farms over 100 acres each; 20,603 farms over 200 acres each; 9,031 farms over 300 acres each; 4,063 farms over 400 acres each; 2,248 farms over 500 acres each; 2,816 farms over 600 acres each; 1,132 farms over 1,000 acres each.

Chief Justice Thurman has pronounced the unanimous decision of the Judges of the Supreme Court of Ohio, touching the constitutionality and validity of the Liquor Law enacted by the Legislature of that State at its last session. The opinion fully sustains the law on all the points raised against it. The decision is important, and will quiet all further discussion on the subject.

We learn that a paper-maker of Lee, Mass., has made several samples of paper from the weed known as "everlasting," and which the farmers have a great dread of. It is said to be easily converted into pulp. The paper made from it has a yellowish tinge, but a smooth, firm surface.

It is stated as an indisputable fact, that taking the whole United States together, much more money is expended for the single article of cigars than for all the common schools in the Union.

We learn from the Taunton *Gazette*, that a man named Michael McCarty, of Squawbetty, while on his way to the jail in Taunton, to which, as a common seller of liquors, he had been committed, in default of bail, escaped from the officer's grasp, and crying that he would drown himself before he would be arrested, sprang into the river and was drowned.

A dispatch dated Milwaukee, Tuesday, Jan. 23, 1855, says: In the District Court of the United States yesterday, S. M. Booth, convicted of aiding in the escape of a fugitive slave, was sentenced to pay a fine of one thousand dollars, and be imprisoned one month. John Reynolds, for the same offense, a fine of $200 and 10 days' imprisonment.

Printed and blank sheets of paper made from basswood have been forwarded from Albany to the London *Times* and *Bell's Life in London* and to some of the Paris journals. The London *Times* has for some time had a standing reward of £1,000 for the production of paper from other material than rags, at a reduced cost.

Mr. Sherman, a member of the Michigan Legislature from the Lake Superior region, has given the House notice that he will introduce a joint resolution instructing their senators and representatives in Congress to "set off" the upper peninsular of that State into a Territory, to be known as the Territory of Superior.

The London Athenæum has Mr. Bentley's authority for saying that the following sums have been paid by his firm for American copyrights to three American writers—that is, to Mr. Washington Irving, £2,450; to Mr. Prescott, £2,495; and to Mr. Fennimore Cooper, £12,590—in all, £17,535.

The way in which the new States of the West are filling up with emigrants is truly surprising. It has been stated that during the past season 100,000 emigrants have settled in Iowa, 25,000 in Minnesota, and about 40,000 in Wisconsin, while the roads leading to Texas are still swarming with them.

A dispatch dated Trenton, N. J., Tuesday, Jan. 23, 1855, says: The Prohibitory Law has passed to a third reading, and the final vote will be taken on Thursday. The bill has been so amended as to allow it to go to the people, at a special election, on the first Monday of October next.

A dispatch dated Mauch Chunk, Thursday, Jan. 25, 1855, says: A New Brunswick coal-boat caught fire at the wharf last night, and the captain of her, with his son, being drunk, it is supposed, in the cabin at the time, their bodies were burned to a crisp before they could be rescued.

A premium of twenty dollars for the best specimen number of an American newspaper, printed in the year 1854, having due regard to its typographical and artistical appearance, is to be awarded at the County Fair in Sumner Co., Tenn., which is to be held at the town of Gallatin.

Dr. G. A. Smith, formerly of Rochester, N. Y., who has been making experiments in Rockaway, Morris Co., N. Y., is said to have succeeded in manufacturing cast steel directly from the ore, which can be furnished at a price considerably reduced from that found in market.

A slave, secreted on board the bark Franklin, from Jacksonville for Bath, Me., on arriving at the latter place, took to the swamps, where he lay concealed for several days. The women went after him, dressed him in female clothing, and sent him off to New Bedford, whence he speedily departed for Canada.

There is at Astoria (near New York) a family of which there are now living, seven males and seven females, the eldest seventy years of age, the youngest forty-five years, making an aggregate of eight hundred and twenty-two years.

The Toronto papers inform us that there are two post-offices in Canada now called Alma and Inkermann, in honor of the two battles which the allied armies have gained against the Russians.

The citizens of Hartford, Conn., have raised, by voluntary contribution, the sum of $3,730, in aid of the suffering poor of that city. The amount was made up by a little over one hundred individuals.

The Farmers' and Mechanics' Bank of Indianapolis, Ind., owned by Allen May and W. F. May, was robbed on Friday evening, 19th ult., of about $10,000.

New York Markets—January 29, 1855.

Ashes—Pots $6 68; Pearls 7 00.

Flour and Meal—Flour, 8 00 a 8 25 for common to good State, 8 62 a 9 00 for Michigan and Indiana, 10 50 a 12 00 for extra Genesee. Rye Flour, 6 25 a 7 25. Corn Meal, 4 62 for Jersey. Buckwheat Flour 3 75 a 4 00 per 100 lbs.

Grain—Wheat, 2 05 a 2 12 for mixed Western, 2 28 for white Ohio, 2 48 a 2 52 for white Genesee. Rye, 1 32 a 1 35. Oats, 51 a 53c. for Jersey, 60 a 63c for State and Western. Corn, 98 a 99c for Western mixed in store.

Provisions—Pork, 13 25 for new prime, 14 25 a 16 25. Beef, 5 50 a 7 00 for country prime, 8 50 a 11 00 for mess. Lard, 10c. Butter, 11 a 17c for Ohio, 17 a 24c. for State, 24 a 27c. for Orange Co.

Hay—94c a 1 00 per 100 lbs.

Lumber—15 00 a 15 50 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 for Pinkeyes and Western Reds, 3 00 a 3 50 for Mercers and Carters.

Seeds—Clover, 11 a 12c. Timothy, 3 00 per bushel for reaped. Rough Flaxseed, 1 85.

Wool—28 a 30c for native, 42 a 45c for American Saxony Fleece.

☞ There is but little change in the general aspect of affairs since our last. Stagnation in business, bankruptcies, failures, loss of confidence, inflict an injury upon the community which it takes time to cure. The improvement will probably be but slow and tedious, until the coming to market of the next crop. If this should be abundant, it will probably afford substantial relief. These business derangements and consequent disorganization and confusion, are very demoralizing in their effects upon the community. Embarrassment, destitution, and want, have a powerful tendency to break the spirit of individuals, and to gradually undermine and destroy laudable pride, ambition, and self-respect. This is an evil of great magnitude to the community, and well worthy the serious attention of the Christian philanthropist. How can these evils be prevented, or even essentially diminished or mitigated? JOHN RANDOLPH of Roanoke said, near forty years ago, in his place in Congress, "I have discovered the philosopher's stone; it is to *pay as you go*." We should scarcely ever buy too many goods in Europe, if we should establish and adhere rigidly to the rule of paying for them at the time of making the purchase. Our country merchants would seldom buy too much, if they could only obtain what they paid for at the time. So of individuals; if they would only allow themselves to consume an article of necessity or luxury after it was honestly paid for, the number of extravagant and foolish purchases would be greatly diminished; and although they might not be entirely prevented, the individual would usually remain in a solvent condition, and would escape that vortex of embarrassment, bankruptcy, destitution, and the too often consequent humiliation, degradation, and demoralization. The character, position, and prospects of individuals and families, are often totally and irrevocably changed by a change in their pecuniary condition. Families are broken up and scattered abroad, children separated from their natural guardians and protectors, and even disease and death are all caused by errors and follies in pecuniary matters, and the destitution, degradation, and misery incident thereto. Let those who are convinced of the truth of these views, and of the great moral utility of a reformation, commence forthwith to act upon the motto, *Pay as you go*. We are not hostile to a moderate and legitimate use of credit; but it should constantly be borne in mind, that the tendency is to excess, which is very dangerous, particularly to those of moderate means. "Out of debt, out of danger," is a sound maxim. The great evil, however, is the artificial debt system established by the States, in the form of incorporated companies, authorized to deal in the debt system, and scatter it broadcast over the land, in the form of a debt currency of promises to pay, without sufficient regulation and restriction.

MARRIED,

On the 1st day of January, 1855, by Eld. Elias Burdick, DAVID JOHNSON to LYDIA C. MAXSON, both of Truxton.

DIED,

In Shiloh, N. J., Jan. 16, 1855, of typhoid fever, accompanied with inflammation of the lungs, Mrs. SARAH ANN, wife of Eld. Walter B. Gillette, in the 47th year of her age. Mrs. Gillette made a profession of religion when in her twentieth year, and united with the Seventh-day Baptist Church in Friendship, Allegany Co., N. Y. Subsequently, when her husband was called to the pastoral charge of the Church in New Market, N. J., she removed her membership to that place; and in 1853, from the same occasion, she united with the Church at Shiloh, her native place. During her last illness, she suffered much. In the early part of her sickness, in view of past delinquency, she expressed some doubts of her preparedness for death. But on being reminded of her past experience, her faith in the Redeemer, her former joys, her sacrifices for the cause of Christ, and above all of God's mercy and faithfulness toward those who put their trust in Him, the evidences of her adoption were brightened, and her hopes of heaven confirmed, saying emphatically, "*Yes, I have a hope.*" Frequently she expressed a wish to depart and to be with Christ. Such was her anxiety to depart, that she often expressed fears that she should be impatient; and on one occasion, when a wish was expressed by her friends that she might yet live to be a blessing to her family and to the community. She replied, "If I live, I am afraid that I shall lose that sweet hope I now enjoy." She was much devoted to the welfare of her family, to whom she calmly gave directions about their future course, and kindly admonished them to discharge with fidelity the duties devolving upon them. In her intercourse with society, it seemed to be her greatest happiness to make others happy. We trust that our loss is her inestimable gain. Her funeral took place in the afternoon of the 18th, when a discourse was delivered by Eld. D. Clawson, other ministering brethren present participating in the exercises. G. T.

In Hopkinton, R. I., Jan. 11, 1855, Mrs. ELIZABETH STILLMAN, widow of Eld. Matthew Stillman, deceased, aged 80 years. Sister Stillman professed religion some 57 years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, and there remained a devoted and faithful member until she was summoned to her glorious reward. For some months previous to her death she had been gradually declining in health, till, on the morning of her departure, a sudden change convinced her that death was at hand. The announcement did not alarm her; but with unshaken confidence in the divine promises, she fell asleep in Christ. Thus another of the long-standing members of this church has passed away. Her loss will be deeply felt among her brethren and sisters in Christ, to whom she was greatly endeared by a long and interesting acquaintance, as well as the kindness and constancy by which she evinced her desire for the prosperity of the church, in aiding her husband in his labors of love while he was its pastor. Especially will her death be felt by her numerous relatives and Christian friends, who have for many years been accustomed to find in her society the pleasures of friendship, and the cheerful, yet dignified enjoyments of Christian association. In this affliction, many will feel anew that

> "There is no union here of hearts,
> That finds not here an end,"

and be led the more to appreciate the sentiment—

> "There is a world above,
> Where parting is unknown;
> A long eternity of love,
> Formed for the good alone;
> And faith beholds the dying here,
> Translated to that glorious sphere." C. M. L.

LETTERS.

James Smith, Ephraim Maxson, C M Lewis, F F West, J L Spencer, H C Maxson, A R Kenyon, J B Wells, E R Clarke, Avery Lanphere, R F Burdick, J B Clarke, G Tomlinson, E Forsythe, J Barrett (yes,) E M Osgood, J C Maxson, L Crandall, J M Todd, Chas D Burdick.

RECEIPTS.

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MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

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Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.

Leave Elizabethport at 8 and 9.45 A. M., 15 and 3.30 P. M. JOHN O. STERNS, Superintendent.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

☞ "The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 50 cents for a single copy; 35 cents per copy by the dozen. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

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FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

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The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

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Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

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The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's post-office, is only *six cents a year*.

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

☞ The publishers of such newspapers as receive this notice, are requested to give the foregoing ballad (not including this notice) two or three insertions—the first insertion in their literary department. To those who comply with this request, the undersigned will send one copy of *Woodworth's Youth's Cabinet* for two years, or two copies for one year, at the option of the publisher respectively. D. A. WOODWORTH.

Miscellaneous.

A Visit to Japan.

Letter from a British Medical Officer.

NAGASAKI, JAPAN, Sept. 25, 1854.

Our small squadron of three steamers and a frigate arrived off this port on the 7th of September, and were running in with all ease and comfort, viewing with some surprise the number of batteries and guns on all available points of defense for the outer harbor, when we found some boats anxious to communicate a letter in several languages forbidding our entrance, and even verbally hinting such things as blowing us out of the water. This was at 4 P. M., but subsequently a deputation came and gave permission and promise of pilots for our going into the middle harbor on the following morning. We found our way in and anchored. A host of boats, with flags and canopies, accompanied us, or waited for the grand event of a British squadron visiting the port. A chain of small junks was moored across the mouth of the inner port. There was a Dutch steamer of war and the annual trading ship close in, near the Dutch factory, on the little island of Desima.

A party of Japanese officials visited us. Their appearance is peculiar; their features resemble those of North American Indians, who are considered to derive their origin from stray Japanese; and this notion is not out of the way, for our interpreter was one of a junk's crew cast away in 1833 on the north west coast of America, after tossing about 14 months or so. The mode of dressing the hair is quite different from that of Chinese or Tartars. The top of the head is shorn clean, the hair of the remainder is brought up to it and tied, and a short tail, made solid by gum, is laid on the head. The clothing is of loose silk gauze, of black or sober gray, a loose-fitting robe round the body and legs, with sometimes silk large-legged trowsers, and the feet covered with a cloth or cotton glove, with a separate accommodation for the big toe, as a part of the sandal fastening runs between the toes to the instep from the sole of rice straw, which appears to be worn by all classes.

Among the visitors there has been, I am told, an artist, and he took, slily, a likeness of the captain. They carry a pocket-book, and we have got a peep once or twice at a plan of the port or some of the guns, which are very large 64 pounders, and very numerous. All the visitors had in their sashes a long sword and a dagger. I got one to show me the latter, and it seemed as fine in temper and edge as one of my amputating knives. The hilts are curiously ornamented with gold and bronze, and the scabbards are of Japanware of a beautiful black and white shagreen. The curve is worn upward, and they will not show the large blade.

On the first day I found one or two who spoke Dutch, and I tried to get up a conversation.

Every thing seems interesting about this place and people, but they will not allow us many opportunities of judging, for we cannot land at all.

They have sent some supplies of various kinds, with fresh fish occasionally; in fact, any thing can be got but the shore. Our boats have had a little trip round the harbor, and some of our officers found two pits of coal, which appeared to be of good quality, and will add to the value of this place as a "*port de relache.*" The scenery of this place is charming. I have made some colored sketches. I hope to give you an opportunity of seeing them. We are going to Jeddo in a day or two; perhaps I may find something to communicate.

OCT. 2.—The fear of our departure has induced the Governor to give us some supplies, with permission to pay for them through the Dutch Government—a great step in policy. We have some good tea and rice; pigs are coming instead of beef; cattle are only draft, and the use of milk is unknown, as in China. Wax candles are used, and seem well made. The interior of the boats is clean and neat in all arrangements. By what I can learn, the population is about 40,000,000; that of Nagasaki 70,000.

OCT. 3.—The Admiral was invited to land, with some officers. I have the honor of an invitation. We land to-morrow in five boats, with the band.

OCT. 4.—Our procession started at 9 A. M. As we got near the line of junks moored across the harbor, a boat came with an official to request we would wait until some grandee should arrive to conduct us. Our premature or informal entry would lead to the offending dignitary ripping himself up, as is the custom here in difficulties; and the reason is that the loss of imperial favor is attended with serious consequences to the family and children. Therefore, suicide of the parent is the usual course adopted.

A brief delay set all right. We passed up the harbor, admiring the scenery, bays, villages and cultivated hills. Two military stations and some batteries were seen. We saw two large Chinese junks—crews and rudders on shore. The Dutch steamer-of-war paid the compliment to our flag. The little island of Desima, on which the Dutch factory is placed, attracted our notice. Our party was received by the official body waiting on the landing-place. Soldiers were placed at the side of the square, and some with staves escorted us up the street of stairs to the Governor's house. A framework was placed for cloths of blue, with white designs, or white with black stripes, and they seemed to be for concealment as well as ornament. Guards lined our road, and we soon got to the Governor's, and after a short delay were ushered into the presence of his Excellency and the Inspector of the Province, Nodge Ivan Najo, who is independent in his functions, and exercises a controlling power, as in the case of the Spiritual Emperor and Kubo Saima. Their appearance and manners were dignified, the Court dresses were very curious, and the silk portion of rich quality. The style and degree of politeness practiced among themselves is so extreme that it disgusted us considerably. The persons communicating between the Governor and our interpreter were on their knees, and frequently kissing the ground and speaking in a low tone of voice, while they rested their fingers on the ground. After the interview, we were taken to two rooms; ours had the number of arm chairs required for officers not of the Admiral's set, who were in another room. Tea was brought on small stands; no sugar, no milk used. In a short time trays with pipes, tobacco, lighted charcoal, and a pot for ashes; pipe of brass, small; stem, bamboo. After some time a box of cake and sweetmeats, with chop-sticks, was placed before each officer, and was afterward sent on board to us, as we wrote our names on the lid by order. Again our wants were attended to; octagonal deal boxes were placed before each of us, the contents a block of sponge-cakes, two cakes of jelly, two rolls of sweets, two birds of flour, and a sugar fish—chopsticks to eat with.

The name of the Governor is Melzono Chikfoona Kami; his dress a black gauze overcoat, white vest and sleeves, green silk petticoat, open at the sides, showing wrapper or trousers, and reaching to the feet, which were covered with white cotton socks; shoes and sandals not worn in the palace. In the afternoon a suet pudding and sirup were brought, with large silver fork and spoon (European form) and chopsticks.

I had an opportunity of seeing paper used instead of pocket-handkerchiefs, although the latter article is in use when the heat oppresses, ventilation not being attended to. Our gold watches pleased much. It appears that two hours of our time make one hour Japanese; the day begins at 6 in the morning, and ends at 6 in the evening.

The politeness of these people is very remarkable, even among small officials; if seated on their knees, as at Court, bowing to the ground or speaking in a low tone, while resting the fingers on the ground or matting, the interpreter to the Governor being most abject in his manner. A second visit took place, and I was permitted to be in the boat for a sketch. A heavy fall of rain obtained the permission with all the boat's crew to visit the Governor's house. I saw the landing scene, which was interesting, and would form a good scene for a pantomime or play.

On our return to the boats, white umbrellas were supplied to us, and we kept them, such being the custom, which is convenient, as traffic is not permitted.

I made use of my Flemish, to inquire of the Dutch interpreters about the doctors, but the faculty does not seem to enjoy high favor, the custom being a present of bronzes, &c., in case of success, and thanks, or less, for bad cases.

There are proofs of smallpox prevailing here; and, as the climate is severe in winter, other complaints must exist which would require something beyond the *vis medicatrix naturæ*. In cold weather the number of coats is increased, and they are also probably wadded with cotton wool as in China. Charcoal is burnt in brasiers in the house. In wet weather the feet are kept dry on high pattens of wood.

The supplies furnished to our messes are very good. The soy for which Japan is famous is cheap and very nice. We did not like the "raki," a fermented liquor from rice; the taste approaches that of acetate of ammonia water.

On a little island appropriated for the recreation of our men we have found some eight or nine ferns, some of which are curious, and I believe novel.

From time to time, fish have been sent to the squadron, but we could not be allowed to haul the seine, as our doing so might do a prejudice of the poor inhabitants to the villages near this bay. Neither sheep nor horned cattle are bred here, the food being fish and vegetables; buffalos have been seen, but they are for plowing. These ugly brutes have a great turn for running at Englishmen in China.

Since our visit to the shore, the guard-boats have been withdrawn, and much cordiality is displayed in the visits.

A third interview took place. Better refreshments and the sweets, on a crockery-saucer or dish, were sent to the officers; also, an intimation that the Emperor had ordered presents for each officer of the squadron, which came on board yesterday. The Admiral has several handsome boxes, specimens of silk, and good china; other officers, according to rank, have received small assorted boxes of china; surgeons have five cups and saucers of blue china, of tolerable quality; juniors get plates.

I may tell you that the treaty has been signed, giving us certain accommodation, and promising much. At any rate, it is something to renew friendly intercourse with the most extraordinary of our race.

To-day our screw-frigate went out with a party of the Japanese mechanics, who, by the way, are not in high esteem, as the military class is most honored.

We expect to move off to Hong-Kong in a few days, and then get our six mails, and thus rejoin the world, and hear of the progress of the war.

The Musquit Tree.

A Texas paper contains the following interesting account of the tree concerning which so much has been said as affording a gum which, it is thought will prove an excellent substitute for gum arabic, and the getting of which it is believed, will, ere long, prove a profitable employment for the Indians of the West:—

"This is a very abundant timber in many portions of Western Texas, possessing some remarkable and valuable properties. It deserves attention. Although a very compact and heavy wood, and generally free from rot, yet the centre portion is generally shivered in circles often as near as two or three inches to the surface. It splits with remarkable accuracy through the centre, and, although a scrubby low growth, its great durability renders it valuable for posts and fencing material. A considerable amount of timber may be procured from it, and for furniture there is scarcely any wood superior to it. It takes a beautiful smooth polish, never shrinks, although put together green. The color is at first a bright brown, and with age assumes a deeper bright brown. Perhaps no wood yields greater heat than this when seasoned. The sap portion is very thin, often not more than one-fourth of an inch thick. If the tree is hacked in the months of June or July, a gum issues in considerable quantities, and hardens from the action of the sun, having all the properties of gum arabic. The decayed wood by being burnt under cover yields a large amount of benzoic acid. The burning of this wood in stoves is very destructive to them; the grating and sides are rapidly corroded, both by the heat of the grate and acid vapor of the burning fuel. To the soap-maker it furnishes a material of importance. The ashes, instead of containing potash, as most hard woods do, are carbonic acid and soda combined; and by putting say a peck—and half a bushel would do no damage—of fresh-burnt quick lime to the barrel of ashes, it will yield caustic soda-lye that will make the very best soap. Cattle are very fond of the ashes, as they lick them up whenever a tree is burnt upon the prairies. Another use, it is probable, could be made of the ashes; which is to scatter say half a bushel through each load of corn as it is housed, to destroy the weavil. It would certainly do no mischief, and would improve the shucks. As a fertilizer, there is no doubt it would give valuable results upon worn-out soils; but it is not probable that the application will be made for many years, for the soil upon which the musquit grows is invariably fertile and of great depth. This tree belongs to the family of acacias."

Anatomy and Propagation of Mosquitoes.

At a recent meeting of the Society of Natural History, in Boston, Dr. Durkee, of that city, exhibited under the microscope the rostrum or sting of the common Mosquito, (*Culex pipiens.*) The Doctor remarked, that one of the most remarkable features in the anatomy of the mosquito is that the parts which constitute the mouth are elongated, so as to form a beak extending horizontally, like that of some birds. The beak or sting is about half the length of the body, and to the unassisted eye appears to be very simple in its structure. When examined with the microscope, however, it is found to be composed of seven different parts, which are comparatively stout on one edge. These parts vary in length, and can be separated from each other without much difficulty. They are broad at the upper part, where they are united to the head, and they gradually taper to a point. One of the parts is a tubular canal or grove, in which the others are lodged when the proboscis is not in use. Dr. D. stated that he had not been able to find any appearance of teeth, except on the two longest pieces; in these he had found them near the tip. The two longest pieces, also, are marked by transverse lines, extending from one edge to the other, throughout their whole length.

Cuvier and others state that the male mosquito does not suck blood. From repeated examinations, Dr. D. has satisfied himself that the male has no sting, and consequently can not draw blood. The female alone is endowed with this organ. The male lives upon the juices of flowers and plants.

Mosquitoes are propagated only where there is water. The eggs, deposited in water, go through the larva and pupa state, collections of shallow water being most favorable for their development. Most of them die in the fall of the year, but some hybernate in cellars and other warm retreats, supported by the oil which they have accumulated during the summer, and with which they are distended in the fall of the year.

What shall we Eat?

With one of the hardest winters for the poor that has stared them in the face for many years, it behooves them to look about for something to eat less costly than roast beef and plum pudding. Whatever will tend, not to cheapen food, for that we cannot hope for, but to show them what to eat, less expensive than their accustomed diet, should be at once adopted. For this purpose we offer a few suggestions:

Fresh meat of all kinds, at the prices at which butchers retail it, is not economical food. Meats will average over a shilling a pound. Salted meats are cheaper than fresh. In economizing food, meat should never be fried or boiled. If you would get the most substance out of fresh meat, make it into soup, or stew, or pot-pie. In making soup, soak your meat some hours in cold water, and boil it in the same. Thicken with beans, peas, rice, barley, hominy, or broken bread. The best meat is the most economical for soup. Do not buy bones. If you boil meat to eat, never put it in cold water. Let it be boiling when you put the meat in the pot.

Do not buy your bread ready baked. It is sixpence a pound. Dry flour is the same. Home-made bread is far more nutritious. Make use of corn meal, oat meal, Graham flour, hominy, and cracked wheat, for bread, in preference to fine wheat flour, both for health and economy. Here are the relative retail prices per pound of these articles: Wheat flour, 6c.; Graham flour, 6c.; cracked wheat, 6c.; corn meal, 2 1-2c.; hominy, 3c.; oat meal, 4 1-2c. The latter is the most nutritious breadstuff known. Look at the Scotch with their oat meal porridge—as robust a set of men as ever lived.

Hominy is an article that no family, desirous of practicing economy, can do without. It is a very cheap, healthy, nutritious food. It costs only half the price per pound of flour, and contains no moisture, while the best of flour holds from twelve to sixteen pounds of water in a barrel. Cracked wheat is excellent for sedentary persons. That and Graham flour should be used in preference, at the same price per pound, to white flour, because more healthy and more nutritious. One hundred pounds of Graham flour is worth as much in a family as one hundred and thirty-three pounds of superfine white flour. Corn meal costs less than half the price of flour. It is worth twice as much. It is not so economical in summer, because it takes so much fire to cook it. The first great error in corn-meal is in grinding it too much, and next in not cooking it enough. Corn-meal mush should boil two hours; it is better if boiled four, and not fit to eat if boiled less than one hour. Buckwheat flour should never be purchased by a family who are obliged to economize food. It is dear at any price. It must be floated in dear butter to be eaten, and then it is not healthy. Oat meal is as good in cakes as buckwheat, and far more nutritious. But it is most nutritious, and is particularly healthy for children, in the form of porridge.

The cheapest of food is white beans. They are worth from $1 50 to $2 a bushel, and retail for 8 cents a quart. Prof. Liebig has stated that pork and beans form a compound of substances peculiarly adapted to furnish all that is necessary to support life and give bone, muscle and fat, in proper proportions, to a man. This food will enable one to perform more labor, at less cost, than any other substance. A quart of beans, 8 cents, half a pound of pork, 6 cents, will feed a large family for a day, with good strengthening food. And who that can raise a reminiscence of good old times in New England, but will remember that glorious old-fashioned dish called "bean porridge?" We should call it bean soup now. Four quarts of beans and two pounds of corned beef would give a good meal to fifty men—one cent a meal.

Potatoes should be utterly abandoned by the poor this winter. They cannot afford to eat them. Potatoes are selling at wholesale for four dollars a barrel. That is $1 78 a bushel. At retail, the poor pay $2 50 a bushel, or about five cents a pound; twice the price of corn meal; five-sixths as much as fine flour; one-fifth more a bushel than beans, while one bushel of the latter are worth for food as much as a cart-load of potatoes. All other vegetables are still more uneconomical than potatoes. Carrots are the cheapest of all roots. But they are but little used as human food, though very nutritious. They are partially used in soups. They are good simply boiled and eaten with a little butter, or meat gravy. They should always form an ingredient of soup. They are sold by the quantity at 50c a bushel. Turnips are dear at any price. There is more nutriment in a quart of carrots than in a bushel of turnips. They are 92 per cent. water. Cabbage is nutritious, but very expensive. Buy very little of it if your money is short. Dried sweet corn is an article that all persons are fond of. It sells for $4 to $5 a bushel, which weighs 42 lbs., and would retail at about 10c a pound. We don't know about the economy of eating it, as compared with other breadstuffs, but as compared with coarse vegetables, it is immeasurably cheaper. A pound of sweet corn cooked to be eaten with meat, is worth more than three pounds of extra meat. It is also very excellent and nutritious mixed in the bean soup.

Another very excellent, nutritious, economical article of food is dried peas. They are generally a little more costly than beans, but some think they will go further. At any rate, they are good for a change. It would be good for a change to those who are put to their wits end to know how to get food enough to feed their families, if anything that we have said shall put them in a way of changing some of their old habits, so as to buy such articles as will satisfy hunger, while giving them health and strength, for less than half the money they are now expending, though living only half comfortably. [N. Y. Tribune.

Irving's Residence.

The house at "Sunnyside," in which Washington Irving resides, is one he built some three years ago. It is about two and a half miles below Tarrytown, directly on the banks of the Hudson. It is built on the site of the "Van Tassel House." In fact, the new structure includes a portion of the old walls. At an earlier day it was called Wolfert's Roast—Wolfert Acker being one of the Privy Councilors of the renowned Peter Stuyvesant. Afterward it came into the possession of the Van Tassels. It was here that the quilting party and dance took place, so graphically described in the Legends of Sleepy Hollow. It was here that the unfortunate Ichabod Crane and Brow Bows unequivocally met, both being suitors for the hand and heart of Kate Van Tassel. Your readers will recall the amusing incidents of that story, and especially the last appearance of Ichabod Crane. A weather-cock, of miserable appearance, is perched on the gable-end of the main building. It was once the ornament of the old Stadt House of New York, in the time of the old Dutch rule. The house is surrounded by trees—some wild and some planted by Irving. The buildings are nearly covered with vines and creepers. The Trumpet flower and the Ivy-vine are the most conspicuous of them. The ivy, that grows unusually rank, has a peculiar interest. It was brought from Melrose Abbey, near Abbottsford, Scotland, some twenty years ago. It was brought by a Mrs. Trenwick, an intimate friend of Mr. Irving, and planted at "Sunnyside" by her own fair hands. This lady was a Miss Jean Jeffrey. Her father was a minister, and it was of this lovely girl, then about 17, that Burns wrote two beautiful stanzas, among the gems of his poetry. [Detroit Tribune.

Rearing and Breaking of Colts.

The profit, in rearing horses, depends very materially upon the manner of their training. Indeed, many a noble animal has been spoiled, or nearly so, by bad management in breaking. Often the constitution is so broken that the naturally mettlesome creature is despoiled of all spirit or ambition.

In the first place, there is a great fault among farmers generally, with regard to keeping colts. They should not be suffered to get poor, at least not till four years old. The shape and form, as well as size, of many colts, are materially impaired by poor keeping the first two winters. If a colt is suffered to get down thin in the winter, it will not only require the greater part of summer to get him back where he was the fall before, but his head and limbs will grow large and ill-shaped.

The colt, at weaning, should be put into a field where there is water, with a trough to feed grain; and from that time till one year old, should have grain every day. Many colts are spoiled during the first three months after weaning. Taken from the mare, fat, round and handsome, they are turned where they have but little feed, less water, and no grain, and left to run until almost starved to death—then kept the rest of the winter on straw, without shelter. In the spring they are lousy, and but just alive, and ever so good care afterward cannot make such colts what they would otherwise have been.

Colts should have grain every winter until four years old. I would commence breaking the winter before three years old. See that the colt is in a good, healthy, thriving condition. Never break a poor, weak colt, unless you want to break his constitution. Get a new rope, seven-eighth inch in diameter, of which make a slip-halter; a large rope would be burdensome—one much smaller would be apt to indent the grisly part at the nose, and thus injure the shape of the face. When haltered, the colt should not be tied fast, as he will be liable to pull and strain the cords of the neck; but hold the rope with sufficient strength to keep him checking up occasionally, to relieve the muscles of the head and neck.

When sufficiently subdued to be managed with one hand, which will generally take but a few moments, the person holding the rope should walk to and fro before him, giving at each side a slight jerk upon the rope, which, in a little time, will learn the animal to follow the string before it is pulled. This should be done daily, until he can be led, or handled, anywhere. Next apply the bit. Never use a curb, but take a bridle with a common snapple, with gag reins to hold up the head, and martingale to hold in the nose—the reins attached to a crupper and fastened firmly on the back with a circingle. The reins should not be drawn too tight at first, but may be buckled up occasionally, until drawn close, and kept in this condition the greater part of the day, for at least one week, taking off the bit at night. While bitting, handle, curry, and drive around.

Next put on the harness. Secure, if possible, a harness with gag reins, crupper, martingale, &c., and buckle all up close. After a little, attach to some light vehicle, and drive on a walk—learn a colt to walk first, a quicker pace can be acquired afterward. A colt should never be put to a load requiring his utmost strength to move, until four years old. Colts may be driven in a harness, with a light load, without injury, much younger than they can be used under a saddle. They should be trained in the stable to understand and obey all that is said to them. Learn a colt to go, and back, and hold back, by the word of mouth. Never whip, except in the stable. If a young horse is inclined to stop, or balk, as it is called, (when they manifest this disposition,) stop them, and never let them know that they stop of their own accord.

Never hurry a fickle horse, young or old. Slack up or lay down your reins, and wait patiently fifteen minutes; then start quietly, and so manage until entirely cured, which will seldom fail.

Colts, after driving, should be cleaned and rubbed thoroughly before entirely cooled; this will prevent soreness, wind-gall, &c.

When thoroughly trained to the harness, then break to ride. This should be done by one hand—good bridle, martingale, girth drawn tight—get on, and stick. If well trained to the bit and harness, there will be no difficulty in breaking to ride. [Mich. Far.

A Monster Hotel.

The *Courrier des Etats-Unis* contains an account of the new hotel, on the American plan, now building in Paris. It out-tops any in this country in capacity. It is situated on Rivoli and St. Honoré-sts and Coq-st. and the Palais Royal—that is, about the center of Paris, a little north of the Seine River, and also of the Tuileries and Luxembourg Palaces, which border that river. The new hotel is 456 feet in length, 156 in depth, covering 23,700 square feet. The largest hotel now open is the St. Nicholas, of this City, which covers about 16,200 square feet. The galleries of the Paris hotel are composed of 52 arcades, and are faced with shops, occupying about 1,200 feet of the ground plan, with a second story to the same extent, and an entresol or little story between the shop and second story. The upper stories are occupied by the hotel, and have 436 windows. Three iron balconies extend 1,200 feet round the edifice. The principal entrance of the hotel, on Rivoli-st.—the grandest straight street in Paris—occupies four arcades, two of them for coaches; these lead to the central court, 90 feet long and 80 broad. The principal interior gallery is 332 long by about 20 broad. The eating-hall is 132 feet long and 52 broad, and will hold 350 persons. There are large private suites of apartments with private entrances. Six hundred persons can be accommodated. The fifth story contains 160 chambers for the servants. The hour of the day will be sounded electrically by all the clocks; and telegraphic communicatiosu are adopted for economy's sake. [Tribune.

MORE SLAVES LIBERATED.—An interesting slave case was recently tried before Judge Delong, in Gurnsey County, Ohio. The facts in the case were these: Two boys, one aged 10 years, the property of N. M. Lee, of Richmond, Va., and the other 9 years old, belonging to T. Nowdigate of Kentucky, were on the 15th ult. placed in charge of N. W. Graham, at Richmond, Va., for the purpose of being conveyed to Kentucky, Mr. Graham being instructed to proceed by the way of the Ohio River. Mr. Graham accordingly went as far as the Ohio river, but finding it not navigable, passed into the State of Ohio, intending to cross it upon the Central Ohio Railroad. When near Cambridge, Gurnsey County, an accident occurred to the train, by which Graham and the boys were detained, and during that detention, a writ was issued and the boys were taken from his keeping. After a full hearing of the matter, Judge Delong decided that the boys were free, and accordingly they were set at liberty.

CURE FOR RINGBONE.—I noticed in the Cultivator an inquiry for the cure of a ringbone in a colt, and answer, take high wines of cider brandy, add saltpeter as much as will dissolve, and wash the ringbone two or three times a day. One of my neighbors cured one, of three or four years' standing, by the application a few times. [Boston Cultivator.

At the meeting of the New York Horticultural Society on the evening of the 8th inst., Mr. Bell exhibited some roots, resembling somewhat the sweet potato, named Dioscoria Japanico, which, it is thought, will eventually supply the place, to a great extent, of the Irish potato. These roots are extensively cultivated in Japan, and were first introduced into France two years since, where Mr. Bell recently procured the seed. They have been analyzed by French chemists, and found to contain as much nutritious matter as any root known, and are considered far superior to any potato grown. This root yields largely, is adapted to cold climates, and can remain in the ground till spring, unless required for use.

The mammoth lump of gold, recently found in Calvero Co., California, has been received at New Orleans. The *Picayune* says it weighs 160 1-2 pounds avoirdupois, 15 pounds only of which is quartz, and the rest virgin gold, and its value is estimated at $38,916. It was brought to New Orleans by a gentleman who, having given the five men who found it the round sum of $40,000 for it, intends taking it to Paris next year, to be exhibited at the great exhibition to be held there.

The Providence (R. I.) *Journal* publishes a list of seventy-six persons, all of them upwards of seventy years of age, who have died in that city during the past year. The list includes four persons between the ages of ninety and one hundred years, the oldest of them being ninety-seven years of age; twenty-nine persons between the ages of eighty and ninety; and forty-three who were at the time of death upwards of seventy and less than eighty.

Instruct your son well, or others will instruct him ill. No child goes altogether untaught. Send him to the school of wisdom, or he will go of himself to the rival academy, kept by the lady with the cap and bells. There is always teaching going on of some sort, just as in fields—vegetation is never idle.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently *cures* those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

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The Sabbath Recorder.

For the Sabbath Recorder.

THE FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION.—NO. 2.

The Beginning.

Who ever grew to manhood, with intelligence and reflection, without believing that all things around him had a beginning? Who is it? What is it? Why is it? Where from? What of it? These are inquiries inseparable from intelligence. To these inquiries the productions of nature, and their progress from the unseen or the impalpable to the embryo, and the embryo to the matured, and all to dissolution and decomposition, all answer, Nature has its beginning and its end. An endless series, without beginning and without end, involves in it an absurdity. A chain without a first or a last link! Nature deified, working by chance, is an abortion of pride and profligacy. The sceptical geologist, who constructs a revelation older than the Adamite world, and reads on the primary rock, Eternity, or first formation of uncreated affinities; on the secondary, ante-Adamite transitions, and debris with vegetable fossils; on the tertiary, ante-Adamite revolutions, with fossil animal organizations; errs, "not knowing the Scriptures, nor the power of God." That these formations exist, is indisputable; but not the theories that sages have fancied them to teach. Transitions of inanimate nature producing organizations, and chance amalgams producing life, have no demonstrations; it is theory, guess-work. Where are the vegetables produced by the debris of granite, gneiss, mica, and sienite? Ye workshops of sculptors, say where! Millions of shrewd women have for ages churned twice a week, but in no instance got a calf out of the buttermilk! Millions of frogs and turtles have wallowed for ages in the same mire-beds, but the sun never hatched an embryo man from their spawn!

Dagon, Milam, Diana, Jupiter, Venus, Neptune, Flora, Ceres, Bramha, Vishnu, and a long catalogue of heathen gods and goddesses, are each a fancied impersonation of some productive power of nature. But the myths of the pagan philosophers associated with their fabled exploits have all been exploded alike by revelation and science. It is not so with the testamentary facts of revelation. The Mosaic account of the beginning, is the only reliable account of the origin of this world. It is an intelligent, demonstrable, impregnable history of the first existence of the world and the things therein. It ascribes the beginning to an infinite, intelligent Being. Elohim is the creator of all. His works and his ways are every where seen, manifesting his glory in all parts of his vast domain, at all times. Incomprehensible in himself, his existence impresses involuntary conviction of its reality upon all observers of his works. Believers in the Mosaic revelation know more of the origin and history of the world in its first ages, than all the philosophers of the nations ever found out without it.

"Through faith we understand that the worlds were framed by the word of God; so that things which are seen, *were not made of things which do appear.*" "In the beginning God created the heavens and the earth." Prior to that work of Almighty God, the heavens, atmospherical or etherial, did not exist; the earth, with its land and water, affinities and aggregations, existed not. Jehovah, in his Word, says nothing of a world out of which the Adamite was formed. God's Bible says the world was *not* made of things which do appear! The Geological Bible says, the dumb rock teaches the existence of a pre-Adamite world for thousands of years before that of which Moses writes, and that this is framed of that which did before exist. The two Bibles are not reconcilable. Moses says, "The earth was without form and void." After the first act of creation, it had no form; it was a choatic, unfinished mass. Where, then, were its continents and its islands—its seas and its oceans—its mountains and its plains—its rivers and its vallies—its granites and its flats—its foliated and superincumbent rocks—its diluvials and alluvials—its simples and conglomerates? Where were its acids and alkalies—its silicious, argilaceous, and magnesian earths? Could the earth be without form, and all these forms exist in it at the same time? It was "void," i. e., empty. Where then were its molusca, with the zoophite, the univalve, bevalve, and multivalve genera? Where the areolites, madreposes. encrini, and pentacrini genera? Where were the saurians, ichthyosaurians, gegantea, and the mastodons? An empty world—a void —and yet all these fossil creatures in it. The water in which they laved, and the air they respired, and the fossil remains of countless genera of vegetables that grew and bloomed, and fed these ante-Adamite races, thousands of years before Adam lived! Who can fail to see that the Mosaic Bible does not agree with the Geological Bible; alias, ante-Adamite theories, as now constructed?

"And darkness was upon the face of the deep." Where shall we find vegetable, or animated life without light, phosphorescent, electric, or solar?

> "Ye powers,
> And spirits of the nethermost abyss,
> Chaos and ancient night, I come no spy,
> With purpose to explore or disturb
> The secrets of your realm.
>
> * * * * * * * *
>
> The secrets of the hoary deep; a dark
> Illimitable ocean, without bound,
> Without dimension, where length, breadth, and height,
> And time, and place, are lost; where eldest night
> And chaos, ancestors of Nature, hold
> Eternal anarchy."

Of all that was before Adam was formed and animated, God alone can teach. God has condescended to give us such a revelation as ascribes to His almighty power alone the origin of all our senses can see, or touch, or feel; and he who deserts the plain import of that revelation, and speculates upon theories wrapped up in stratified rocks and fossils, and plunges into the

> "Wild abyss,
> The womb of nature, and perhaps her grave,
> Of neither sea, nor shore, nor air, nor fire,
> But all these in their pregnant causes mixed
> Confusedly, ...
> Meets
> A vast vacuity;"

Such an one as Jehovah never revealed.

S. D.

"CONFLICT OF AGES"—NO. 6.

There is one feature of the "Conflict of Ages," in striking contrast with an almost universal opinion which prevailed among the fathers and early Christians. While Mr. Beecher hypothecates a pre-existent state of all mankind, in order to justify the ways of God with man, the primitive fathers of Christianity hypothecated the descent of Christ into hades, or the under world, for the same reason. In order, therefore, that it may be seen what were the views of those fathers, I will quote a few extracts from their writings.

Irenæus—"Therefore the Lord descended to the regions under the earth, preaching to them his advent—the sins of such as believed on him being remitted—that He might announce the glad tidings to Abraham, and those who were with him. The holy Lord remembered his dead, who were already fallen asleep in the earth, and descended to them that he might rise for the purpose of saving them."

Turtullian—"I think Christ descended to the souls of the patriarchs, and that He did not ascend the heights of heaven, before he had descended into the lower parts of the earth, that there he might make the patriarchs and prophets participators of himself."

Clement—"Wherefore the Lord preached to those in the underworld. For what reasonable man would brand Providence with injustice, by deeming the souls of just men from among the Gentiles, and sinners of all nations, under one condemnation? What! do not the scriptures manifest that the Lord preached the gospel to those who perished in the deluge? If then, the sole cause of the Lord's descent to the underworld was to preach the gospel (as descend he certainly did) it was that he might preach it to all, or to the Hebrews alone; for it is manifest that those outside of the law, who have lived according to their consciences, although they may have been in the underworld, and in custody, yet when they heard the voice of the Lord, were immediately converted."

Origen—"The patriarchs, therefore, and the prophets, and all, awaited below the coming of my Lord Jesus Christ. On this account Christ died and rose again, that he might be the Lord both of the dead and the living. And the apostle, by the dead over whom Christ should be Lord, understood those mentioned in 1 Cor. 15: 52—'The trumpet shall sound, and the dead shall awake.' Christ was in the regions under the earth, 'that every knee might bend at the name of Jesus Christ, of those in heaven, and on the earth, and of those under the earth.' Since all men prior to Christ's time descended into the underworld, therefore the souls of those who slept needed the prophetic favor. Before the coming of my Lord Jesus Christ, it was impossible for any one to pass by the tree of life. Samuel could not. Abraham could not. The patriarchs, therefore, and prophets, and *all*, awaited the coming of my Lord Jesus Christ, that He should open the way. For having bound the strong man (death) he went into his house, into the house of death, into the underworld, and thence plundered his goods, that is, carried off the souls which he held; and thence ascending on high, led captive the captives."

The above quotations are but a moiety of what might be produced, showing the prevalency, among the early Christian writers, of the opinion that Christ, after his death, performed a mission to the underworld or hades. Doubtless, upon this opinion, or tradition, is based that Catholic fiction—purgatory—as almost all error is a perversion of the truth.

If Mr. Beecher, in order to remove the cause of the "Conflict of Ages," had advanced forward instead of backward, he might have had the company of many of the ancient fathers of the church. Or had he let go some of the monstrosities of human creeds, he could have oiled the troubled waters of theology, and smoothed their angry crests by the voice of reason and common sense. But no; orthodoxy must stand, though the heavens do fall. Wisdom flies to brutish beasts, and men do lose their reason. For I ask, how can Mr. B. justify the ways of God to men, even by his pre-existent scheme, while he holds to moral inability, sovereign election, predestination, general atonement, with its particular application, or that repentance is subsequent to regeneration? If only that portion of those apostate spirits now inhering earthly bodies are saved whom God's sovereign will alone selects, is there not as great a conflict of our intuitive convictions of right with this view as with the commonly received opinion? For I believe any view of election, or divine sovereignty, as applicable to this subject, which elects but a part, will ever conflict with man's sense of justice and right. Universal salvation is the only consistent application of those doctrines, I apprehend, which will ever harmonize and justify the ways of God to man. And I think it would be not difficult to show, that Universalism is but the legitimate child of such a father. Had Mr. B. but admitted the doctrine of free-will into his theology, it would have rarified the fogs of his theological atmosphere, and revolved his spiritual planets in harmony around the great luminary of truth and justice.

S. S. GRISWOLD.

For the Sabbath Recorder.

A GENEROUS MIND.

A good nature is the very air in which a generous mind breathes; it is the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

A generous mind can only be maintained by Christian principles. The *golden rule* instructs us to do unto others as we would they should do unto us. To relieve the needy and oppressed, is the most glorious act man is capable of performing in this world; nothing can be more magnificent, than to behold those who have freely received, freely dispensing to those who are in need; it is attended with a heavenly pleasure, unknown but to those who possess a generous mind, and are liberal.

Where avarice rules, there can exist no feelings of humanity, because interest supersedes all arguments of affection, and avarice becomes insatiable; but where a generous mind is found, there goodness becomes diffusive; it shows itself to be modest, sincere, and obliging, and exhibits an ardor to relieve the wants, to remove the oppressions, and better the condition of all mankind. Cæsar used to say, "that no music was so charming in his ear, as the requests of his friends, and the supplication of those in want of his assistance."

He that is generous minded is allowed the same concern for his own fortune that any wise man ought to have, and also the same kind regard for his poor neighbor that every good man really has. His generous manner of obliging is generally as effective as the obligation itself. The favors that he bestows are not extorted from him by often and continued importunity, but they flow from an open hand and a liberal heart.

Not only does a generous mind develop itself in dispensing gifts and relieving wants, but it shows its magnanimity and sweetness in forgiving injuries. Remembering that all are liable to become the victims of temptation, and to be led astray, with what a noble and generous mind does he make all due allowance for the failings of others, and with what cheerfulness does he forgive whenever the tears of penitence are seen to flow. He possesses no tantalizing spirit; has no selfish ends in view; no revenge to inflict; and instead of that moral distance so often known to exist, his noble and generous nature at once mingles in friendly acts and feelings, and the wonted harmony of former times is perfectly restored. Louis XII., King of France, showed a great and noble mind, when, on being advised to punish those who had wronged him when he was the Duke of Orleans, answered, "It is not becoming in a King of France to avenge injuries done to a Duke of Orleans."

Among the ingredients in the composition of those qualities that gain esteem among men, are found, a good nature, a generous mind, a strict regard for truth, accompanied with virtuous actions, which always render their society agreeable and engaging. When we meet such, we feel happy in their presence; we prize the social interview; and when we part, we feel that truly we have been made wiser and better.

True friendship can only be found where a generous mind is fully developed, and as true friendship is the bright and morning star that "sheds its radiant beams" across the pathway of human existence, so a noble and generous mind may be said to constitute the medicine that cures all misfortunes, and smooths the rough and uneven walks of life. A generous spirit is never envious, but always rejoices in the prosperity of others. It smiles to behold them reaping the fruit of honest toil, enjoying the reward of their labor, and sharing in those heavenly graces that illustrate the character of a Christian!

Let us strive to cultivate a generous mind, and seek to treasure up those principles that will enable us to view things in the light of heavenly wisdom. Let us cherish those lovely virtues that will give us a great, exalted, and generous soul, so that we can view riches and poverty with indifference, and adhere strictly to integrity, in whatever form it may be presented, always disregarding the alluring smiles and flattering prospects held forth by dishonesty; and can look upon life and death, and connect the results of one with the interests of the other. Then it is that a generous mind will appear with such brightness that the world will admire its beauties.

H. H. B.

January 31.

THE BATTLE OF ALMA—AFTER SCENES.

We leave the reader to picture to himself the details of this fierce and terrible conflict. These few sketches are from eye-witnesses of what transpired after its close:—

The battle-field was dreadful to walk over in the evening and following day. The battle ended too late for us to remove even our own wounded that day, and the fearful spectacle of heads blown off, shattered limbs, broken arms, the groans and sighs of the wounded, altogether made a scene I never wish to see again.

The slaughter was terrific. The oldest generals declare that in no battle heretofore fought have so many dead been heaped up in one spot. It would be impossible to describe to you the frightful scene which I witnessed in the square mile comprising this earthwork, the slope beneath it, and the slope above it, upon which were formed the enormous squares of the Russian infantry. The greater part of the English killed and wounded were here, and there were at least five Russians to every Englishman. You could not walk for their bodies. The most frightful mutilations the human body can suffer, the groans of the wounded—all formed a scene that one can never forget.

I was dreadfully tired; for the band had to carry the wounded men to the rear, and assist the doctors to amputate, and bind the wounds. I saw some dreadful sights that day—poor fellows' legs and arms off—shells bursting near them setting their flesh on fire; the stench dreadful! We were up all night attending to the poor fellows—giving them water, changing their positions, lighting their pipes for them; and the night was awfully dark and cold, and, being on the battle field, the smell from the dead bodies, and the noise of the wounded horses, was dreadful. I hope I shall never pass such a night again. The next morning I went over the plain to look at the dead, and saw the place covered with wounded Russians—fine able-bodied men. I went up to one poor wounded Russian, and gave him a drink. *He was in great agony, and he made signs for me to cut his throat, he was so bad;* of course I left him as he was. We were occupied for the next two days in burying the dead.

Many of the Russians lived with wounds calculated to destroy two or three ordinary men. I saw one of the 23d Regiment on the field just after the fight. He was shot right through the head, and the brain protruded in large masses at the back of the head, and from the front of the skull. I saw with my own eyes the wounded man raise his hand, wipe the horrible mass from his brow, and proceed to struggle down the hill towards the water! Many of the Russians were shot in three or four places; few of them had only one wound. Many of them had small crosses and chains fastened around their necks. Many of the officers had portraits of wives or mistresses, of mothers or sisters, inside their coats. The privates wore the little money they possessed in purses fastened below their left knees; and the men, in their eager search after the money, often caused the wounded painful apprehensions that they were about to destroy them. Last night all these poor wretches lay in their agony; nothing could be done to help them. The groans, the yells, the cries of despair and suffering, were a mournful commentary on the exultation of the victors, and on the joy which reigned along the bivouac fires of our men. As many of our wounded as could be possibly picked up ere darkness set in, were conveyed on stretchers to the hospital tents. Many of the others were provided with blankets, and covered as they lay in their blood. The bandsmen of the regiments worked in the most cheerful and indefatigable manner, hour after hour, searching out and carrying off our wounded. Long after night had closed, faint lights might be seen moving over the frightful field, marking the spot where friendship directed the step of some officer in search of a wounded comrade, or where the pillager yet stalked about on his horrid errand.

The attitudes of some of the dead were awful. One man might be seen resting on one knee, with the arms extended in the form of taking aim, the brow compressed, the lips clinched—the very expression of firing at an enemy stamped on the face, and fixed there by death. A ball had struck this man on the neck; another was lying on his back with the same expression, and his arms raised in a similar attitude, the Minie musket still grasped in his hands undischarged. Another lay in a perfect arch, his head resting on one part of the ground and his feet on the other, but the back raised high above it. Many men without legs or arms were trying to crawl down to the waterside.

The fogs of the night crept slowly up the hill-sides, and hung in uncertain folds around their summits, revealing here and there the gathering columns of our regiments in dark patches on the declivities, or showing the deep black-looking squares of the French battalions, already in motion towards the south. But what is that gray mass on the plain, almost without life or motion? Now and then an arm may be seen waved aloft, or a man raises himself for a moment, looks around, and then lies down again. Alas! that plain is covered with the wounded Russians still. Nearly sixty long hours have they passed in agony on the ground, and now, with but little hope of help or succor more, we must leave them as they lie.

For the past two days, says a surgeon, under date of Sept. 25th, I have been literally in a sea of blood, as I have been employed attending on the wounded Russians on the battle-field of Alma. No description I could give would realize the horrors of war—the dead, the dying, horses, guns, carriages, *pele-mele*—headless trunks, bodies minus arms or legs, mutilation of every sort and kind—my blood almost freezes at the recollection. Every available hut was improvised into an operating theatre, and under every disadvantage we performed the most formidable surgical operations. You may judge how expeditiously we had to get through things, when I mention that I extracted twenty-three balls in less than three hours. Dressings were out of the question. Our surgical bivouacs were readily known by the number of legs and arms strewn around the scene of our labors. Indeed, I cannot liken the field of battle for two days after the fight, to anything better than an *abatoir*. My assistant for compressing arteries was the first passer-by, and when his nerves failed him, I had to wait until some one else came up. I will not say much for the result of my amputations, as directly one was concluded I laid him on a bed of hay or straw, and left him to the *vis medicatrix naturæ*. In the redoubts the Russian dead lay literally heaped on each other. No one, I believe, knows the Russian loss. I counted myself more than 400 Russians dead in less than three acres, and the wounded were beyond my calculation. Their supplications, as I passed through them, were heart-rending—when I had attended one, there were twenty unintelligible supplications from those around me to give them my surgical aid.

Nothing, says a writer from the camp near Sevastopol, could exceed the attention of the English soldiers to their wounded foes; and, on the other hand, it was delightful to witness the tearful gratitude of the latter for such attention. After forty-eight hours I found the Russians in the field, still groaning from their wounds. As our own men were to be attended to first, these were necessarily left, with legs, arms, and breasts shot away, during cold nights and burning days, without care or dressing. Many a flask of brandy and water did I expend in relieving their terrible thirst; and how my heart did bleed when around the necks of every one of these soldiers I found the cross and virgin and child. When I relieved them, they expressed their gratitude, first to God, by kissing the cross, and apparently saying a short prayer; then, by holding my hand to their lips, and pressing it to their hearts, until my feelings could bear it no longer, and I longed for some private spot where I could sit down and weep.

From the London Times.

BURYING THE DEAD.

After the battle of Inkermann, in every bush, on every yard of blood-stained ground, lay a dead or dying Russian. The well-known bearskins of our Guards, the red-coats of our infantry, and the bright blue of the French Chasseurs—revealing each a silent horror in the glades, and marking the spot where, stark and stiff, a corpse lay contorted on the grass—pointed out the scenes of the bloodiest contests. The dead were happy—the dull cold eye, the tranquil brow, the gently opening lips, which had given escape to the parting spirit as it fled from its bleeding shell, showed how peacefully a man may die in battle pierced by the rifle ball. The British and the French, many of whom had been murdered by the Russians as they lay wounded, wore terrible frowns on their faces, with which the agonies of death had clad them. Some in their last throes had torn up the earth in their hands, and held the grass between their fingers up toward heaven. All the men who exhibited such signs of pain had been bayoneted. The dead men who lay with an eternal smile on their lips had been shot. But the wounded; for two days they had lain where the hand and the ball had felled them. They were very few, it is true, but all our searching had not discovered the secrets of that blood-stained hill-side, and it was toward noon to-day ere the last of our soldiers had been found in his lair and carried to the hospital. But the Russians, groaning and palpitating as they lay around, were far more numerous. Some of these were placed together in heaps, that they might be more readily removed. Others glared on you from the bushes with the ferocity of wild beasts as they hugged their wounds. Some implored, in an unknown tongue, but in accents not to be mistaken, water, or succor; holding out their mutilated and shattered limbs, or pointing to the track of the lacerating ball. The sullen, angry scowl of some of these men was fearful. Fanaticism and immortal hate spake through their angry eyeballs, and he who gazed on them with pity and compassion could at last (unwillingly) understand how these men would in their savage passion kill the wounded, and fire on the conqueror, who, in his generous humanity, had aided them as he passed. It was a relief to see that their arms were broken—that their cartridges were lying opened in heaps on the ground. Litter-bearers, French and English, clothed the hill-side, now toiling painfully up with a heavy burden for the grave, or with some subject for the doctor's care; now hunting through the bushes for the dead or dying. Our men have acquired a shocking facility in their diagnosis. A body is before you; there is a shout, "Come here, boys; I see a Russian!" (or a "Frenchman," or "one of our fellows.") One of the party comes forward, raises the eyelid if it be closed, peers into the eye, shrugs his shoulders, says quietly, "He's dead—he'll wait," and moves back to the litter; others pull the feet, and arrive at equally correct conclusions by that process. The dead are generally stripped of all but their coats. The camp-followers and blackguards from Balaklava, and seamen from the ships anxious for trophies, carry off all they can take from the field. At particular spots you see a party of men busy at work. Groups of them are digging away all along the hill-side, at the distance of 40 or 50 yards apart. Go over, and you find them around a yawning trench 30 feet in length by 20 feet in breadth, and 6 feet in depth, at the bottom of which, in every conceivable attitude, lie packed together with exceeding art some thirty or forty corpses. The grave-diggers stand chatting on the mounds by the sides, waiting for the arrival of some bearers to complete the number of the dead. They speculate on the appearance of the body which is being borne toward them. "It's Corporal ——, of the —th, I think," says one. "No! it's my rear rank man, I can see his red hair plain enough," and so on. They discuss the merits or demerits of dead sergeants or comrades. "Well, he was a hard man; many's the time I was drilled through him, but it's all over now!" or, "Poor Mick! he had 15 years' service; a better fellow never stepped." This scene is going on all about the hill-side. Frenchmen, with litters, are also busy looking out for their dead and wounded, and in sharing the sad labors of the day. At last the number in the trench is completed. The bodies lie as closely as they can be packed. Some of them have upraised arms, in the attitude of taking aim; their legs stick up through the mold as it is thrown upon them; others are bent and twisted into shapes like fantoccini. Inch after inch the earth rises upon them, and they are left "alone in their glory." No, not alone, for the hopes, and fears, and affections of hundreds of human hearts lie buried with them.

For about one mile and a half in length by half a mile in depth, the hill-side offers such sights as these. Upward of 2,000 Russians have been buried by these men; few remain above ground now. As I was standing upon the Sandbag Battery a short time ago, talking to some officers of the Guards, who were describing their terrible losses, Col. Cunynghame and Lieutenant-Col. Wilbraham, of the Quartermaster-General's Staff, rode up toward the spot to superintend the operations. The instant their cocked hats were seen above the ridge, a burst of smoke arose out of the valley from the head of the harbor, and bizz! whish! bizz! came a shell right over us, and crashed into the hill-side, where our men were actually engaged in burying the Russian dead! Such atrocity needs no comment, and officers and men were alike indignant at it. Col. Cunynghame told me he understood that Lord Raglan had actually sent in a flag of truce that very morning to the Russian Generals to inform them that the parties on the hill-side were burying the dead. As he was speaking, a second shell was directed at us, and fell again to the right, but it was quite evident that the society of two officers in cocked hats and on horseback was not the safest in the world at that particular moment, and we all three retired, though I confess I would have willingly got away from them more rapidly, had my legs permitted me to do so. One thing is quite clear, that if such acts as these are approved of by the Russian authorities, it will be impossible to treat their men as civilized beings, and the contest will assume the worst characteristics of barbarian warfare. It is impossible to believe that Russia, which has hitherto lavished kindnesses on the few prisoners which had fallen into their hands, can permit her savage soldiery to murder the wounded, and can allow her gunners to fire on men employed in the sacred duty of burying the dead.

WICLIF—THE BIBLE.

Fuller, in his Church History of Britain, tells how the bones of Wiclif were burnt to ashes, and then cast "into the Swift, a neighboring brook, running hard by. Thus this brook," he continues, "conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean: thus the ashes of Wiclif are an emblem of his doctrine, which is now dispersed all the world over." This striking remark Wordsworth has finely embalmed:—

> Once more the Church is seized with sudden fear,
> And at her call is Wiclif disinhumed;
> Yea, his dry bones to ashes are consumed,
> And flung into the brook that travels near.
> Forthwith the ancient voice which streams can hear,
> Thus speaks, (that voice which walks upon the wind,
> Though seldom heard by busy human kind,)
> "As thou these ashes, little brook, wilt bear
> Into the Avon, Avon to the tide
> Of Severn, Severn to the narrow seas.
> Into the main ocean they, that deed accurst
> An emblem yields to friends and enemies
> How the bold teacher's doctrine, sanctified
> By truth, shall spread throughout the world dispersed."

In allusion to the above extract from Fuller, one remarks: "I will not call it conceit: it is one of the grandest conceptions I ever met with. One sees the ashes of Wiclif gliding away out of the reach of Summers, commissaries, officials, proctors, doctors, and all the puddering rent of the executioners of the impotent rage of the baffled council, into the main ocean, where they became an emblem of the doctrine dispersed all the world over."

> Let thy Word prevail;
> O! let thy Word prevail to take away
> The sting of human nature. Spread the law,
> As it is written in thy holy Book,
> Throughout all lands: let every nation hear
> The high behest, and every heart obey.

THE QUEEN'S MOTHER.—The Duchess of Kent, Queen Victoria's mother, being left a widow when her daughter was eight months old, devoted herself to the great purpose of training her to be worthy of the crown. She nursed her infant at her own bosom—always attended to its bathing and dressing; and as soon as the little girl could sit alone, she was placed at a small table beside her mother's, at her meals, yet never indulged in any except the prescribed simple kinds of food; thus early being taught obedience, temperance, and self control. Her father having died in debt, the mother encouraged her to lay aside money which might have been expended in the purchase of toys, as a fund to pay the demands against him, thus cultivating the virtues of justice, fortitude, fidelity, prudence, and filial devotion. Thus through the whole period of her education, the counsels and example of her faithful mother, who was her sole guardian, were constantly directed towards fitting her daughter to become what she is, the best sovereign, morally speaking, that ever sat on the throne of England—perhaps the best in the world.

St. Paul had three wishes, and they were all about Christ—that he might *be found* in Christ; that he might *be with* Christ; and that he might *magnify* Christ.

Always treat the aged with respect and reverence if you would augment the happiness of this life.

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THE KINGDOM OF GOD.

Some sections of our Demomination have been disturbed by a set of disorganizers, who go about preaching, that the kingdom of Christ has never yet been set up on the earth, and will not be, till He shall come the second time; also, that the dead shall lie dormant till the Resurrection. In some instances, these preachers are Sabbath-keepers, and by their zeal and ability in defending the integrity of the Fourth Commandment, have won their way to the hearts of our people. The cordiality with which they have been received has given them an advantage for propagating their peculiar views, which they have not been [illegible] to improve. Such is their zeal for what they call the doctrine of Christ's second coming, that they regard Christians in general as wofully benighted on this point—as having, in fact, hardly any faith in his second coming at all; and they call upon them to come out, and separate themselves from the churches to which they respectively belong, and to make the doctrine of the "Advent" the bond of fellowship in the formation of new societies. In some instances, we hear of their baptizing over again all who join them, thus conveying the idea that the former baptism of such was not a baptism into the faith of the gospel, and that they had not really embraced "the faith of God's elect," till they received this new doctrine. And true enough it is, that, if the doctrine of Christ's second coming implies, necessarily, that his kingdom has not yet been introduced; or, that the particular time of his coming is a matter of revelation; or, that the dead all lie in a dormant state, and will continue so, till he shall come; the great mass of those who claim to be his people are far astray. But in reality, the doctrine implies none of these things; and we can but regret, that any of our people have been so far beguiled from the simplicity of the gospel as to suppose that it does.

That Christ's kingdom on the earth is, one day, to assume a more glorious phase than it has ever yet assumed, we have no difficulty in believing. But that it has never been set up at all, and will not be till his second coming, we have never believed, nor do we now believe. True, if it is essential to a kingdom that there be some display of physical power, and of those imposing things with which the powers of this world are accustomed to keep up a show of grandeur, then it must be admitted, that what has been already introduced by the first coming of Christ fails to meet the idea. But a kingdom which has for its object, simply, the promotion of truth, (John 18: 37,) is a *moral* kingdom, and all that is essential to its existence is the exercise of moral power, and the display of those moral qualities, which constitute the grandest spectacle in reality, which men or angels can behold. In this respect, what has already been introduced by the coming of Christ is sufficient to entitle it to be called his kingdom. We mean by the kingdom of Christ, then, that state of things which is placed under the avowed administration of the Messiah. And now for the proof, that it has been already set up.

If we read the Scriptures aright, Christ, at his second coming, will deliver up the kingdom to God the Father. (1 Cor. 15: 23, 24.) Delivering up is, surely, not setting it up. The natural inference from such language is, that "then cometh the end" of his mediatorial reign.

Again, "He must reign till he hath put all enemies under his feet." (1 Cor. 15: 25.) But when does he begin to reign for this purpose? Why, in the day that God says to him, "Sit thou at my right hand, till I make thy foes thy footstool—Rule thou in the midst of thine enemies." (Ps. 110; 1, 2.) But the day in which God elevates him to this ruling, or reigning, power, is the day when he is taken up to heaven—the day of his ascension and glorification—the day in which God swears to him, "Thou art a Priest forever after the order of Melchizedec."

Christ and his Apostles both preached, when on earth, that the kingdom of heaven was at hand. (Matt. 4: 17 & 10: 7.) It is not by any *just* interpretation, that "at hand" can mean at the distance of some two thousand years. Besides, it is certain that, when God, having raised Christ from the dead, said to him, "Thou art my Son, this day have I begotten thee," then was the time that Christ as King was set on the holy hill of Sion. (Ps. 2: 6, 7.) If the King obtained his throne at that time, his kingdom then commenced; for the idea of a King on his throne, without any kingdom, is ridiculous.

Again, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 12.) But how could they take the kingdom, if the kingdom did not yet exist?

Christ said his kingdom was not of this world, (John 18: 36;) and in explaining the nature of his kingdom, he represents it as a kingdom which has for its object the promotion of truth. "Every one that is of the truth heareth my voice." (Verse 37.) Will any one pretend, that the work of diffusing truth, and gaining converts to it, has not been going on for more than 1800 years? Is such a kingdom yet in the future?

To Peter were committed the keys of the kingdom of heaven, (Matt. 16: 19,) that he might open, and admit to its communion both Jews and Gentiles. He used the keys, first, on the day of Pentecost, when, by preaching a discourse that set forth the way of life, he was instrumental of converting about three thousand souls. Thus he opened the kingdom to the Jews. Afterward, he opened it to the Gentiles, God making choice that, by his mouth, the Gentiles should hear the word of the gospel, and believe. (Acts 15: 7, with which compare Acts 10th chap.) If Peter died without making use of the keys, then they were entrusted to him in vain; and certainly, they were of no use, if the kingdom of heaven was not set up during his life-time. But it *was* set up during his life-time; for he was of that number, concerning whom Christ spoke, when he said, "Verily I say unto you, there be some standing here, who shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.)

From these, and other passages which might be quoted, we conclude that the kingdom of Christ does actually now exist, and that its power is displayed in reducing men and women to obedience.

Upon the other point referred to—the dormant state of the dead—we may have a word to say next week. T. B. B.

CENTRAL ASSOCIATION MATTERS.

To the Editors of the Sabbath Recorder:—

Pending the anticipated visit of the Council appointed by the Association, it appeared improper, to the Seventh-day Baptist Church in Hounsfield, to take any published notice of the efforts made to influence the Council in the matter, and to prejudice the public mind against the churches here. Being urgently solicited, by the single member who came here by the appointment of the Association, to recede from our former published position, and place ourselves in the attitude of defense, with certain persons who have been excluded from this church for cause as prosecutors or witnesses against us, we feel called on to assign a few reasons for declining such proposition.

It is not true, that the leader in the attempt to override and nullify the discipline of this church, was expelled for "non concurrence" in certain acts inconsistent with the purity of the Gospel, and the "established discipline of our denomination," but he was expelled for acts which, in the judgment of this church, were inconsistent with the Gospel and the Christian character, and which, while we remember our responsibilities to the Judge of all, we can never fellowship or tolerate. And we regret, that the article containing charges of so grave a character against us, as those embraced in the communication of W. B. Maxson and E. S. Bailey, published in the *Recorder* of Nov. 9th, 1854, should have appeared at that time, and under such circumstances, since we must either tacitly admit the correctness of what is there published, or interpose our dissent and denial. It is a peculiar infelicity to us, to be compelled to notice in a public manner the inconsistencies of those venerable men, who have for many years filled so large a space in the affections and confidence of our denomination. Their taking sides with delinquents against this church, counseling them to protest against its discipline, and their interference with our internal affairs, we consider repugnant to the letter and spirit of our associational compact, unjust towards us, destructive of fraternal sympathy, subversive of church order, and tending to mutual alienation.

Their charges are not only against us for "corruption," but the committee who had the matter referred to them at DeRuyter, in 1851, and the Association who concurred in their report, receive the unqualified censure of these men. If the Association acted "precipitately" and "blindly" in the matter, as they alledge, it was in receiving the complaint in the manner it did, from persons not entitled to present it, and not because it found in favor of the church. We admit, however, that if an error was committed by the Association, the council for the complainants was in nowise to blame for it, for he used his utmost efforts to convict the church—talked against time—and ceased only when the Association would hear him no longer. The committee say in their report, they had examined the subject carefully; their accusers tell us it was not so; and who shall be believed? But let us inquire what means they (the accusers) possessed, to enable them to reach such a conclusion. Dr. E. S. Bailey was some thirty miles distant at that time, and knew nothing of what transpired there of his own *knowledge*; of course he relied on what was told by others, as the basis of his averment of the facts in the article alluded to. Neither Elder W. B. Maxson nor his colleague signer were in the committee room, to know whether the committee were faithful in their examination, and *they* also rely on the report of other and interested informants as authority for their statements so derogatory to the church, the committee, and the Association. This is unfortunately a specimen of the origin of the defamatory reports which have taken air respecting the parties in controversy from first to last. So the persons who assume the double responsibility of procuring the appointment of the Council, and then instructing them to consider their appointment a "*nullity*."

The wording of the associational action is, that the committee was to be one of reference and settlement. M. and B., in their instructions, say, instead of the committee being one to whom the records are to be referred for determination and settlement, it was the sense of the Association, that they should investigate the whole matter, and go behind all former actions and decisions; thus investing the committee with prerogatives which the Constitution does not recognize on the one hand, and asserting on the other hand what they (M. and B.) have always denied, viz., that complaints and investigations may go back of settlements and decisions.

They tell us, besides, that the corruption of the churches caused their clients to suspend travel with them, and that their organization into a church was a matter of necessity, owing to their "isolated condition," when the fact is, they labored for months to draw away from the churches adherents enough to establish a rival interest, and held their meetings in the immediate vicinity of those of the Adams Church, and at the same hour, being encouraged by their council to expect, if they protested against the discipline of the church, they might ultimately be recognized as the church proper; and to this ultimatum their whole efforts have looked, for they have uniformly sympathized with them, counseled them in opposition to the churches, dedicated their house, and procured the appointment of the present committee for their benefit. If, as they (M. and B.) say, that examination by the associational committee was *ex parte*, and that of the nature of a Grand Jury, we are unable to say who is to blame therefor, since one of the complainants was before the committee all the time, our clerk was with them, and testifying which of the papers the complainants had presented to the committee were copied from the church records, and there was no disagreement to the records between the parties; but they are quite welcome to what they gained by asserting that the committee was similar to that of a Grand Jury, since we have yet to learn that any Grand Jury ever inquires for the defendants in the case.

The Association asks us to co-operate with the council in the settlement of this matter. This would be cheerfully responded to by us, if the work should be attempted right end first; but we have done all that seemed to be duty for us, to reclaim those who have been excluded from our fellowship. If the council labor for that end, well; that will be a co-operation in the proper sense. If we understand M. & B., however, it is the conviction of the *church*, that the church is called on to co-operate in, not the restoration of those that the church has discarded. They indeed express a wish that these persons may be placed on better ground, or in a more friendly relation to the churches, but they would do well to remember, that their position is one of their own choosing, and that charges of corruption, and continued hostility, will not be likely to be accepted as their share of effort to be placed in a more friendly relation to us if they desire it. "Love only is the loan for love." It will be proper for us to say, once for all, that we possess a better knowledge of our discipline, and of the character of witnesses and parties, than strangers could be expected to acquire in an investigation, and we say firmly, yet kindly, that no decision of committee or council would reconcile us to those persons on whose account, and by whom, this controversy is protracted—that what would be indispensable to their restoration to fellowship, if they desire such restoration, could be performed without the decision of a council, as well as with it; but if such restoration is not desired by them, we have no desire for the labors of a council.

On one point, where M. & B. have expressed their feelings, we presume the most of the readers of the *Recorder* will dissent from them. They say the persons who have been excluded from this church are none the less our (their) brethren than before. This may be so in the sense in which they wish to be understood; they may drink into the same spirit, have the same general object to labor for, and be in perfect sympathy with each other, but they cannot wholly fellowship with these persons and with the churches of this Association at the same time. Those persons refuse to hear the church, and have been discarded; they are regarded by us as disorderly persons, and so are all those who encourage them in opposition to the right. Let us see how this sentiment will be relished by its authors. Several persons are excluded from 3d Brookfield church for being Sons of Temperance or Odd Fellows, which is not a disciplinable offense in our view, if the person performs Christian duties faithfully, according to his covenant obligations; and now, should we say to such persons, "You are none the less our brethren because thus dealt with by that church," what would Dr. Bailey and his church say? Would they be pleased with such a compliment from us. But because we have been under the necessity of dealing with a certain friend of his, he comes out and tells the world he is none the less his brother on that account. He doubtless feels so, but what is to become of church order, if his feelings are to be made a rule of action in the matter? The 1st church in Brookfield, some years since, excluded a large number of persons, because they thought the discipline of the church wrong, and refused to comply with it; they were mostly persons of high standing in the church and denomination, and active and influential Christians; would the pastor and the church be pleased to have us send ministers to organize a rival church there, because they are deprived of church privileges among them? And would they be pleased for us to encourage them to build a house of worship a few rods from the place where the church meets, dedicate it for them, and deal unsparingly in denunciations against the church, charge them with corruption, &c.? But if those we have excluded are none the less our (their) brethren, what of those of the number whom they have excluded from the first church of Brookfield? Are they "brethren" as much as before?

We repudiate the doctrine, that our churches are a rule to each other in the administration of discipline, as hinted by M. & B., when they talk of established discipline of our denomination. The gospel furnishes the only rule and model of Christian discipline. Two churches administering discipline according to Christ's direction, would indeed present a striking similarity, but the practice of one could not bind the other, any more than the tendencies of two bodies to the center would prove that the one was influenced by the other, and neither was governed by the law of gravity. If our discipline is to be interfered with, and made dependent on the caprice of others, the evil will be likely to spread till other churches find and feel the evil tendency of the policy. If, instead of taking sides against us, the men who have been active in this matter had labored to have shown the "Independents" their error, and restored peace in the proper way, there is scarcely a doubt that with their influence they would have been successful, and there would have been no need of calling a council. Besides, the cause of religion would have suffered infinitely less than it has done, and this church would not have been held up to the world in so ridiculous a light. We may judge of the future from the past; no decision short of a full justification of the "Independents" (in our opinion) will tend in the least to allay their asperity, or satisfy those in their interest. On the contrary, the number of persons who share this censure will be increased, and the evil spread still wider.

Though we have no very sanguine hope that anything can be accomplished by the council, since all similar efforts have left matters no better than before they have been tried; yet we would be glad to see the committee, and submit our records to them, and hear any advice they may be pleased to give us. And if we can do any thing to facilitate the object of their appointment, and advance the cause of truth, we will cheerfully do so. Our duty in the premises is made plain by the scriptures; we trust we shall not shrink from the performance of it. Though deeply humbled in seeing ourselves published as being corrupt, and untrue to the interest of Christ's kingdom, we nevertheless desire to see the welfare of all concerned promoted, and pray that "wars and fightings" may cease in our Zion, and that she may soon delight herself "*in the abundance of peace.*"

BENJAMIN MAXSON, Clerk.

HOUNSFIELD, January 25, 1855.

P. S. At our church meeting the 21st of January, inst., I was appointed to write an article to be published in the *Recorder*, giving the views of this church relating to what has been published of the origin of, and the reasons why we believe the existing difficulties have been thus far protracted, and not settled, asking you to publish the article. B. M.

THE PALESTINE MISSION.

PALESTINE, Plains of Sharon, Dec. 16th, 1854.

To the Seventh-day Baptist Missionary Board:—

MY DEAR BRETHREN—It has been some time since I wrote to you, and I gladly embrace this opportunity. I have just recovered from a severe sickness of four weeks. It is the second sickness of fever that I have had since I have been in this country. Mrs. S. has had several attacks of fever, from which she soon recovered. Our daughter has been quite sick with fever for a week past. She is now better. I think that where we now live is not as healthy as some locations near by. The longer I live here, the more I see the necessity of finding a healthy location for a permanent residence. There are a number for sale near by, which I think are more healthy than this, as the water is not good here.

The first rain that came sufficient to wet the ground for ploughing, was on the 29th and 30th of October. We have not had any since, until yesterday. Every body that has land and teams has been very busy in ploughing and getting in their wheat and barley. When the ground is very wet, we cannot plough; the most of the soil is clayey, and is so sticky, that it immediately clogs the plough. I have now about three quarters of an acre of wheat, and two and a quarter acres of barley, sowed. (Bro. Jones assisted in getting in the *wheat*, as I was sick at the time.) I have planted on my garden the second crop of beets, turnips, carrots, peas, beans, lettuce, horse-beans, and corn. I will give you an account of the expense during the time of watering, and also what we raised on it:—

Rent of garden for 5 months,	$8 00
Keeping the horse,	20 00
Paid a man for driving and taking care of the horse,	17 00
Repairs on the well,	10 17
Labor on the garden,	11 00
Our first crop of vegetables:	
Tomatoes worth	50
Eggplant,	50
12 doz. ears of green corn,	75
Pomegranates,	1 50
Squashes,	50
4½ bushels of shelled corn,	3 50
40 lbs. of sweet potatoes,	1 00
100 lbs. of winter squash,	1 25
Of my own labor I have not made an account.	

Ours is not a fair experiment. In the first place, we were here at least one month too late for the first crop; second, we had but very little manure; third, we did not have water for what we planted. We ought to keep a herd of cattle, that we may thoroughly manure the land; the crops will double by putting on a good coat of manure. A drove of cattle, sheep, and goats, will pay the expense, and as good profit as any thing we can do, if sufficiently large to employ a good shepherd. We must have at least two of the best mules that we can get for farming purposes, and especially for plowing, as the land plows very hard. Many of the Arabs use their cows for ploughing. Some have oxen. Neat cattle are very small in this country. The cows give very little milk. Horses and mules are also small; yet there are some fine horses, and a few good mules.

Emyloying the Jews is a work of charity. They never have been taught to labor, and their ignorance is astonishing. They always come in rags and dirt, and some of them, after getting comfortably clothed, will leave, having a dread of work. We furnish them with provision, and they do their own cooking, as they will not eat what is cooked by Christians. This takes much of their time. We have many perplexities in employing these people; yet we are happy in trying to raise them from their degradation, and hope to bring them to Christ.

The sick, and the friends of the sick, are constantly coming for medicine, food, and clothing. Our simple remedies have been remarkably blessed in the cure of many diseases. Some of the sick stay with us a half day; some a day; others longer. We have with us now a sick man who has been here two weeks to-day. He is from Bethlehem, and having heard of Mrs. Saunders, came here for treatment. He has been sick over a year with an affection of the heart. His journey was too hard for him. When he got here, he had for several days chills and fever. We have broken up his chills and fever, and his heart difficulty is better; but when he will be able to leave, we cannot tell. We keep his donkey, and expect no compensation, as he is a poor man. The medicines which we brought with us are nearly gone. We wish you to send by the first opportunity some botanical medicines, also a good quantity of senna; the extract would be preferable. Mrs. S. says it is impossible to get the Arabs or Jews to use water, except those who are immediately under her care, or where she can make the application herself. We have given to those in our employ, and to others who were the most needy, clothing contributed for that purpose by the friends of the mission amounting to $71 21 cents.

Brother Stillman thought it would be better, ~~when we purchase~~, to get, if possible, the title secured to the mission through the Government at Constantinople. I have talked with a number of men who are acquainted with the Government officers; they think it will be impossible, under the present state of things, to have any notice taken of such a request; still, I will see what can be done. I think, however, that we shall not be troubled about our title. CHARLES SAUNDERS.

A JEWISH TALE.

MIRIAM; or, the Power of Truth. A Jewish Tale. By the author of "Influence." With an Introduction by John Todd, D.D. Philadelphia: published by John E. Potter, 15 Sansom-st.

In this little volume, we have a good deal of information conveyed through the story of a Jew converted to Christianity by the death of his only child, a beautiful girl, whom he had reared with great care, and who embraced the Christian faith unknown to her father. The story upon which the work is founded was published in several of the religious papers many years ago, and will bear copying.

'Traveling lately through the State of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted.

He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark of a Jew on the lineaments of his face. He was well dressed, and his countenance was noble, though it was evident that his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eyes steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him:—

"Sir, am I correct; am I not addressing one of the children of Abraham?"

"You are."

"But how is it that I meet a Jew in a Christian assembly?"

The following narrative was the substance of his reply:—

He was a very respectable man of a superior education, who had lately come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his youth before he left Europe, and he now knew no pleasure but the company of his endeared child. She was indeed worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind and her amiable disposition, threw around her a charm superior to any of the tinseled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder then, that a doting father, whose head was now sprinkled with gray, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought that he had presented it with an ornament.

Not long ago this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, yet he seldom spoke except in the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could avert the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

She extended to her parent her wasted hand—"My father, do you love me?"

"My child, you know that I love you—that you are more dear to me than all the world besides."

"But father, do you love me?"

"Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?"

"But my dearest father, *do* you love me?"

The father could not answer: she added, "I know, my dear father, that you have ever loved me—that you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O, my father, it is the dying request of your daughter—will you grant it?"

"My dearest child, ask what you will, though it take all my property, whatever it may be, it shall be freely granted. I *will* grant it."

"*My dear father, I beg you never again to speak against* JESUS OF NAZARETH!"

The father was dumb with astonishment. "I know," continued the dying child, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I never before loved him; I feel that I am going to him, and that I shall ever be with him. And now, my dear father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a New Testament that tells of him; and I pray that you may know him; and when I am no more, you may bestow on him the love that was formerly mine."

The exertion overcame the weakness of her feeble body. She ceased; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude to return, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honored, without seeing or knowing. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read, and taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!'

A MISSIONARY FAMILY IN GERMANY.—The *Journal of Missions* says that there is a small kingdom in the Germanic Confederation, which sends out more missionaries in comparison to its numbers, than any other land in the world. It is the kingdom of Wirtemberg, (not Wittemberg, for that is a city in Saxony,) in the southwest of Germany. The pious people of that country, who generally belong to the middle and lower classes of society, possess eminently the spirit of missions. Here is an example. Says a friend in a letter to me, dated March 2, of this year: "There died lately in West Africa, one of the missionaries educated at Basle, brother Dauble, who labored in connection with the Missionary Society of Northern Germany. His elder brother died last year, in the east of Bengal, where he had labored as a missionary. A third brother is preparing for the missionary work in the Institution at Basle. Two sisters of that family are married to missionaries in Africa and America and a third sister is ready to leave her country, to go to West Africa. The father of this devoted family has five children more, and says the Saviour may have more of them for his work, if he will have them."

SAILING OF MISSIONARIES.—A reinforcement of the American Missionary Association's Mission at Kau-Mendi, West Africa, sailed from New York on Tuesday, Jan. 30th, in Brig Falmouth, Capt. Hatch, for Sierra Leone. The party consists of Rev. J. Cutler Tefft and wife, and Mrs. Barton, who are returning to the missionary field; and Miss Woolsey, Miss Winters, and Miss Susan Teall, who are going to join the mission. They are accompanied by Messrs. William J. Shuey, David K. Flickinger, and David C. Kumler, of the "United Brethren in Christ," from Dayton, Ohio. These brethren have been deputed to visit the Kau-Mendi mission, to be absent a year, with a view to ascertain, by personal inquiry and observation, whether the field is a desirable one for this denomination to commence its first foreign mission. If their report be favorable, it is expected that they will return to Africa with their families, and either be associated with the missionaries of the American Missionary Association, or form an independent mission, as may be mutually agreed upon.

QUEER POSITION FOR A JURY.—The Jury at Milwaukee, Wis., who found Sherman M. Booth guilty of aiding a fugitive slave to escape, wound up their labors by passing the following resolution:—

"*Resolved*, That while we feel ourselves bound by a solemn oath to perform a most painful duty, in declaring the defendant guilty of the above charge, and thus making him liable to the penalties of a most cruel and odious law, yet, at the same time, in so doing, we declare that he performed *a most noble, benevolent, and humane act*, and we thus record our condemnation of the Fugitive Slave Law, and earnestly commend him to the clemency of the Court."

The Independent calls upon all who sympathize with freedom and humanity to aid in making up the fine ($1,000) of Mr. Booth, by subscriptions of *one dollar*. It is a good and timely suggestion. Such a testimonial should be presented to this martyr in the cause of right.

REDEEMING A SON.—The *Banner of the Cross* tells of the following case, related to the editor by a clergyman of Philadelphia. One of his parishioners has a pious son, who had manifested an inclination for the ministry. The father, being satisfied, after mature reflection, that his son was not adapted to it, determined to *redeem* him; and accordingly deposited in his rector's hands the sum of $900, for the support and education for three years of any three young men whom he might choose, as likely to exercise the ministry to the glory of God, and the edifying of the church. The alarmingly deficient clerical ranks would soon be filled, if all who have been blessed with children and wealth felt something of this Christian father's obligations to Him who has "redeemed" *them*, "not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

A WORKING INSTITUTION.—The Reports made at the Annual Meeting of the New York State Temperance Society, show that the Society, since June last, has sent among the people various tracts and other Temperance documents, equal to *twenty-seven millions of large duodecimo pages*. The entire expenditure of funds during the same period, has been $12,000. Of course the salaries of the Corresponding Secretary and Editor, of the General Agent and the Publishing Agent, have been paid from this amount, as well as the expense of office-rent and attendants; and yet for each of the twelve thousand dollars, the Society has sent out *two thousand two hundred and fifty* duodecimo pages, filled with facts and arguments adapted to the times.

CORRECTION.—A week or two ago we copied from a Troy paper some account of the arrest of a man named Benajah Allen, on the charge of shooting a man named Smith, during the anti-rent excitement in Rensselaer Co., N. Y. We since learn that several Justices of the Peace refused to issue a warrant for his arrest, considering the evidence in the case altogether insufficient. One was found, however, who issued the warrant, and committed the accused to jail. But when the case came before the Grand Jury, they dismissed the complaint, and set Mr. Allen at liberty.

PRICE OF THE "CAROL."—It has been thought best to have only one price for the "Carol," irrespective of the number ordered. Accordingly, thirty-five cents per copy will hereafter be the charge in all cases. Where books are to be forwarded by mail, eight cents per copy should be sent for postage.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, JAN. 29.

In the SENATE, several petitions were presented, among which was one from mechanics and workingmen of New York City, asking for relief from present distress by the passage of a Homestead bill or other means whereby they can enter and cultivate the public lands. Mr. Seward made a lengthy speech in explanation of the memorial, after which it was laid on the table. A bill to extend the provisions of the judicial fee bill of 1853 to all territories of the United States, was adopted. The resolution to pay certain Washington papers for printing debates of the Senate last year, was talked over and tabled. The Army *Appropriation bill* was taken up, and Gen. Houston made a brief speech defending the Indians from the aspersions cast upon them, and charging that the aggressions complained of were the works of the whites and not the red men. Mr. Jones replied, supporting the Presidential recommendation for more soldiers to hunt down the Indians.

In the HOUSE OF REPRESENTATIVES, the resolution authorizing the Secretary of the Navy to send a steamer and tender to the relief of Dr. Kane, in the Arctic Sea, was adopted. A bill to establish a uniform rule of naturalization was introduced, and sent to the Judiciary Committee. The thanks of Congress were voted to Com. Perry, for opening Japan to American Commerce. The alledged swindles by Government officers in Minnesota, were specially disapproved, and the acts annulled, by resolutions from the Judiciary Committee; the acts alluded to, being the incorporation of the Minnesota and Northwestern Railroad Company, and the Transit Railroad Company. The House then passed the bill to enable the people of Oregon to form a State Government, and the establishing military posts in Minnesota.

THIRD-DAY, JAN. 30.

In the SENATE, after some resolutions asking for information, the Army Appropriation bill was taken up, and the proposition to increase the army occupied attention, without vote, until the hour of adjournment.

In the HOUSE, the correspondence with Spain, France and England, in regard to Cuba, was called for. The bill for a Telegraph to the Pacific was then taken up, and in course of debate there occurred a sharp personal rencounter between Mr. Lane, of Oregon, and Mr. Farley, of Me. Blows were expected for a moment, but the members were kept apart, and finally the storm passed over. The House adjourned before concluding the debate.

FOURTH-DAY, JAN. 31.

In the SENATE, the French Spoliation bill was taken up and read a second time. Some local bills were noticed, after which Mr. Bayard made a speech in defense of his father against certain charges in the original edition of Jefferson's Works. The Army Appropriation bill was then taken up, and the remainder of the session spent in debate concerning the Indians.

In the HOUSE, a resolution to declare null several Railroad Acts of the Minnesota Legislature was referred to the Judiciary Committee. The Pacific Telegraph bill was taken up, and an amendment accepted to relinquish the two million acres clause. Mr. Benton made an earnest appeal against the bill, and Mr. Richardson spoke in favor. There was no vote. A substitute for the pending Tariff bill was offered, and the House adjourned.

FIFTH-DAY, FEB. 1.

In the SENATE, Mr. Seward, from the Post Office Committee, reported a joint resolution that a weekly mail to and from San Francisco, from some point on the Mississippi, be established, the trip to be fourteen days, the postage on the letters to be fifty cents per half ounce, and pre-paid, the mail not to weigh over two hundred pounds, and the remuneration to be $6,000 a trip; the contract to be commenced within one year, and to be continued five years. It was ordered to be printed. The Senate refused to consider the French Spoliation bill, but spent the day on the Army Appropriation bill, discussing the proposed increase of the force. The sum of two and a half millions was voted to support the increase, and the bill was then laid aside.

In the HOUSE, the Pacific Telegraph bill was taken up. Mr. Richardson offered a substitute for the bill, striking out the grant of two millions acres of land, reserving the right of way, and extending the penal laws of the United States over the line for its protection. This substitute was agreed to, and the bill passed, by a vote of 110 against 70. The bill to establish a Surveyor-General in Utah came up, and a slight debate on polygamy followed; and after the talk the bill was killed, by a vote of 74 Yeas and 109 Nays. Motion to reconsider was made, and the House did so, finally passing the bill in such a form as to evade the polygamy question.

SIXTH-DAY, FEB. 2.

In the SENATE, the bill concerning the pay of naval officers was passed. After some discussion on the bill to remunerate the owners of the privateer "General Armstrong," the Senate adjourned to Second-day.

In the HOUSE, private bills occupied attention for a time, and then, for want of a quorum, they adjourned.

SABBATH-DAY, FEB. 3.

The HOUSE only was in session, and there the whole day was devoted to private bills.

THE KNUD IVERSON AFFAIR.—A committee, consisting of the Hon. Mark Skinner, the Hon. B. B. Morris, Judge Dickey, W. H. Brown, and Grant Goodrich, Esqs., Chicago, having been appointed to investigate the Knud Iverson affair, have made a report upon the matter. The committee go into a detailed history of the affair—the facts of the boy's drowning, &c. &c., and come to the conclusion, that they do not warrant the absolute conclusion that he was drowned because he would not steal. They therefore recommend that the money subscribed for the Knud Iverson monument be paid back to the donors, as the cause of truth and honesty cannot be subserved by erecting a monument that may be an embodied falsehood. The whole amount of the fund is stated to be $1,579 39, not including $200 subscribed by two gentlemen of New York, but not paid over.

European News.

European news to Jan. 20th was received in New York on the 30th, by steamer Africa, and telegraph from Halifax.

There is a remarkable scarcity of intelligence respecting either the progress of the seige or the progress of negotiations for peace. The chief interest now centers in the proceedings of the Congress at Vienna. Hopes are entertained that the negotiations may lead to peace; but equally well grounded apprehensions prevail, that the present negotiations will fail to reëstablish peace, in which event, all concur that this war will assume a vaster magnitude.

The London *Times*, in a leading editorial, draws a most deplorable picture of the state of the army in the Crimea. At the beginning of January it could muster only 14,000 bayonets; the artillery and engineers had been reduced in the same proportion, and cavalry no longer existed as a force. The deaths amounted to sixty a day, and the number disabled by fatigue and sickness to 1,000 a week. This ratio, the *Times* thinks, will rapidly increase. It is computed that out of 14,000 men nominally fit for service, only 2,000 are in good health. The army was an army of invalids at the beginning of the month, although the Crimean winter had not set in. The *Times* comes to the conclusion, that "unless some extraordinary stroke of fortune intervenes, we are about to lose our only army, the object of so much pride, of so much deep affection, of so much tender solicitude;" and asks if the nation is prepared for this disaster?

An approaching Congress of Nations is more and more confidently talked of. The London *Daily News* says: "We may be induced to repose some confidence in the result of that Congress's deliberations, if the United States are invited to take part in them, and accept the invitation."

We are without any thing respecting the invasion of Dobrodja, excepting the following from the *Wanderer*, of Vienna: The Russians crossed the Danube at Tultscha, and favored by the obscurity of the night, they reached the right bank in their boats, and surprised one of the weakest garrisons, and after making great carnage, recrossed the river laden with booty, and taking with them a number of prisoners. There was considerable loss on the part of the Russians, as the Turks fought with desperate courage. Among the slain is a Pacha, but his name is not mentioned. The inhabitants of Tultscha fled into the country with their wives and children, and did not return again until long after the departure of the Russians.

The fate of the British ship Bernice, missing since 1852, from Shanghae, is discovered, the Europeans on board having been murdered by the Lascar crew, and the ship burned. The assassins are captured and executed.

The new Spanish Constitution had been submitted. It tolerates religious opinion and a free press, abolishes confiscation and death for political offenses, establishes the National Guard and Elective Chambers.

The celebrated Dr. Newman's name is in the list of passengers by the Africa.

The latest dates from China say that Sir John Bowring, the British Plenipotentiary, had returned from the north of China, without reaching Pekin. He, and the other Plenipotentiaries, had been stopped by Commissioners from the Imperial Court, and proposed to meet at Shanghae in December, there to discuss the revision of the treaty. The Rebels had captured a large part of the Imperial squadron, and there was quite a panic at Canton.

California News.

By a remarkably short transit over the Nicaragua route, California dates to Jan. 9th were received in New York on the 30th.

From California, there is nothing of special importance. The Legislature had been organized, and the Governor's Message delivered. There had been heavy storms along the coast near San Francisco, and some welcome rain in the mining regions.

From the Sandwich Islands we hear of the death of the King, and the succession of Prince Liholiho. The old King died on the 15th of December, after an illness of five or six days. His age was 41 years. The young King will be twenty-one years old on the 9th of February. He is a man of good ability, having had a good English education, and has traveled through the United States, England and France. Hitherto, he has given himself up to pleasure to a great extent, for want, probably, of better occupation; but it is reported now that he is determined to give up his billiard and card associates, and turn over a new leaf. The *San Francisco Herald* thinks immediate annexation to the United States is done for. It says, the old King was a fast friend of the Americans, and warmly in favor of annexation. Had he lived a few months longer, that measure would have been consummated, and all uneasiness about the future position of the Islands forever put the rest. The new King is just the individual who, as heir apparent, interposed the only obstacle to the conclusion of the treaty. He has from the beginning resolutely opposed the project, and for a long time absented himself from the Capital, to avoid the importunities of his family and the friends of annexation. He is said to be a young man of more than ordinary abilities, well-educated, his mind improved by travel, and familiar by personal observation with the power and resources of the United States, France and Great Britain. He is, withal, ambitious, and particularly covetous of the kingly title, that he may be enabled to offer a share of his throne to a young English lady, to whom he is attached. Love and ambition, therefore, combine to make him hold on to his power with a tenacious grasp. It is, therefore, too much to expect that he will continue the negotiations with the United States Commissioner commenced by his predecessor, the more from the fact that he is reported to be under English influence, which has been unceasingly exerted to defeat the scheme of annexation.

From Tahiti we hear of the presence there of the great defaulter, Henry Meiggs. The *Message de Tahiti* also gives a lengthy account of a disturbance at Raiatea, an island adjacent to Tahiti. One of the Chiefs had revolted against the King of the Island, and a battle ensued, which lasted five hours. Four of the King's people were killed. Eight of the rebels were killed, and the survivors took to flight and escaped to the schooner Josephine. The Captain of the Josephine, acting under the advice of the British Consul, refused to give up the refugees to the King, unless his promise was given to spare their lives.

Wreck and Loss of Ten Lives.

Another melancholy shipwreck, attended with great suffering and loss of life, has just occurred on the coast of New Jersey. At midnight, on the night of Sunday, Jan. 28th, the bark Argyle, Capt. Burton, came ashore about five miles to the south of Squan Inlet. The bark struck several times, very heavily, on the outer bar, and then swung round, stern toward the shore. The captain and crew exerted themselves to the utmost to get her off, but all their efforts proved unsuccessful. The heavy sea broke constantly over her deck, and both captain and crew were soon compelled to take refuge in the rigging for their lives. All through the bleak night the bark beat with tremendous violence upon the bar, and every wave that rolled in shore threatened to engulph all on board. At length day dawned, and the fearful situation of the mariners was discovered by the coast people, who, with their accustomed humanity, promptly proceeded to the rescue. The life-boats were soon brought to the beach, but owing to the tremendous sea then running, it would have been madness to launch them. So the surf-men were obliged to stand on the beach, listening to the harrowing cries of the shipwrecked mariners for help, without being able to go to their aid, save at the cost of their own lives. Gradually the suffering men, worn out with fasting and the perishing cold, and exhausted by the fierce buffeting of the waves, one by one, loosed their hold, and dropped into the boiling surge, or were washed from their places of refuge by the great waves, and perished in the sea, while those who longed to assist them were forced to look impotently upon their sufferings, debarred from doing aught but sympathizing with their distress, or mourning their dreadful death.

OCCUPATIONS OF THE MEMBERS OF ASSEMBLY.—The Albany *Evening Journal* says, there are fewer Lawyers than usual in the New York Legislature. The Farmers greatly predominate. The Lawyers are second in the list, and Merchants next. It is a singular fact, that there are just as many Mechanics as Gentlemen, and only *four* of each:—

Farmers, 46; Merchants, 19; Farmers and Merchants, 4; Mechanics, 4; Forwarders, 4; Lawyers, 21; Physicians, 6; Teachers, 2; Gentlemen, 4; Clerks, 2.

And one each Lawyer and Farmer, Editor, Lumberman, Watch Repairer, Sailor, Naval Architect, Tailor, Hotel-Keeper, Omnibus Proprietor, Auctioneer, Farmer and Manufacturer, and Carpenter.

FATAL ACCIDENT.—On Monday, the 22d ult., Daniel S. Walker, of Andover, was instantly killed by the falling of a tree. It seems that he went to his work a little after eleven o'clock, and his wife, feeling anxious about his safety, as the wind was high, at about three o'clock in the afternoon, went to the woods to find him and induce him to return to his house; but on arriving at the place, she found, to her horror, that the first tree felled by her husband had, by some means, fallen upon him and killed him instantly! Mr. Walker was a worthy citizen of Andover, in the thirty-fifth year of his age. He leaves a wife and three small children to mourn his untimely fate. N. V. HULL.

Genesee Valley Free Press.]

SUMMARY.

Captain Simeon Hicks, the last of the Americans who were in the Battle of Bennington, died at the residence of his grandson, Maynard Knight, in Sunderland, Vermont, on Wednesday, the 24th Jan., aged ninety-nine years, five months, and two days. He was born in Hobarth, Mass., August 22, 1755, and was the eldest of twenty-two children by his father, who was twice married. Capt. H. served in the revolutionary army at two or three different stages of the struggle—first under Washington at Cambridge, and afterward under Stark in 1777. He participated in all the struggles of the 16th of August, at Bennington, (Hoosick,) to the final and complete discomfiture of the British. During the greater part of that day he was in the front ranks and in the hottest of the fight.

A Catholic priest recently called at the office of the National Insurance Company in New York, and stated to the President, that he had a sum of money which he was directed to pay over to the Company. He declined answering any questions as to the source whence he received the money, or giving any information whatever concerning it; but asked for a receipt from the Company, to the effect that they accepted the amount so paid, viz., $2,289, as in full for the sum which the parties would have wished to pay, including interest. Such a receipt was accordingly given, and the money paid over to the President.

Judge Hermann Knickerbacker, of Columbia County, (who is said to have been the original of Irving's "Deidreich Knickerbocker," in his amusing History of New York,) died on Tuesday, Jan. 30, in Williamsburg. Judge K. was a member of Congress in 1809 and 1810. He was widely known, and everywhere respected, as one of the finest specimens of the old Dutch chivalry that time had preserved to these latter days. The quaint stories and laughable anecdotes of which the Judge is the hero, are almost innumerable.

A dispatch dated Louisville, Tuesday, Jan. 30, 1855, says: The ferry-boat for Jeffersonville, with the passengers by the train from Cincinnati, some 200 in number, was lodged on the Falls this morning by the floating ice. The boat grounded, and the ice gorged around her, and it was thought that all on board would be lost. The passengers were rescued from their perilous position by the means of life-boats. The greatest excitement prevailed for a time.

A dispatch dated Cape Island, Thursday, Feb. 1, 1855, says: A man cutting down an old tree near the Cape May Court-House, discovered the remains of a man, supposed to be those of a Mr. Smith, who disappeared here very strangely some sixteen years ago. The overcoat and boots still remain around the skeleton.

The Hon. Hamilton Fish has been compelled by illness to leave Washington. Under the advice of his physician, he goes with his family, first to Charleston, and then to Havana.

The opening of the immense freight business anticipated by the Panama Railroad Co. we can now announce. The Company have made a contract to transport two cargoes of coal across the Isthmus at $7 per tun, in bags. The coal is now being loaded at Baltimore, for Aspinwall. The Company anticipate having as much freight as the capacity of the Road will admit of. Coal by this route can be delivered at Panama at $5 per tun less cost than via the Horn, and in two months less time.

The American Colonization Society was recently in session at Washington. The Annual Report was read on the 16th. From that document we learn that the receipts for the year have been about $65,000, and the expenditures have exceeded this sum. Nearly 600 emigrants have been sent our during the year, chiefly emancipated slaves. But the want of funds has constrained the Executive Committee to delay sending many suitable emigrants who are anxious to go. An earnest appeal is renewedly put forth for funds.

A dispatch dated Cincinnati, Tuesday, Jan. 30, 1855, says: At Mount Pleasant, in this county, about fifty women attacked a tavern and destroyed a large quantity of liquor belonging to the keeper. After demolishing the liquor casks, &c., they dragged the owner through the liquid, which stood six inches on the floor. Warrants were issued against about twenty of the parties, but the officers returned this afternoon and reported their inability to serve the processes.

A fugitive slave was at Bangor last week, who said he ran away from his master at Alexandria, Va., because he intended to sell him to a Florida planter. A son of his master, of about his own age, furnished him with money to pay his fare to New York, and he walked from Portland to Bangor. He estimated his value in Virginia at $900. The good people of Bangor put him through on the underground railroad for New Brunswick.

A dispatch dated Charlotte, N. C., Jan. 25, says: Rev. Cyrus Johnson, D. D., of this town, died very suddenly of apoplexy, this morning, in an omnibus, whilst going to the railroad depot. He was on his way to Fort Mills, for the purpose of marrying a gentleman and lady this evening. He was the second clergyman who had been engaged to perform the ceremony. Rev. A. S. Watts, who had been engaged for the same purpose, died on the day appointed and was buried yesterday. Dr. Johnson will be buried to-morrow.

The schooner Success to the Fisherman, Levi W. Rose, master, sailed from the Eastern Passage, Halifax, on Sunday, Jan 14, about 8 o'clock in the morning, for Sheet Harbor. Between 12 and 1 o'clock Mr. Boutilear, residing on Taylor's Head, saw the vessel capsize about three miles distant, near Jertych's Island, the sea being too rough to render any assistance, and, melancholy to relate, all on board perished.

The Rutland and Burlington Railroad was sold on Monday at Bellows Falls, Vt., for one mill per share. This was the first and only bid. Its capital stock, all honestly subscribed for, was $2,200,000. This stock, sold by the sheriff under attachment, brought $22. This road, which has been for years, and is still operative, furnishes a most striking example of that railroad fever which pervaded New England in 1842.

A lady writer in the *Home Journal*, in answer to the question, "What does it cost to dress a lady?" replies that $1,000 a year spent very carefully by a person who goes out much, would prove insufficient; $2,000 is nearer the average, without including furs and jewelry; and that $3,000 or $4,000 could be spent very easily when Russian sables and diamonds were brought into question.

Among the patents lately granted was one to Loomis E. Ransom, Havana, Ohio, for improvement in brick molding machines. The inventor reports that he has lately made a thorough trial of the bricks thus molded, and that they come from the kiln equal to the best. He further states that with one apparatus costing only five dollars, one man can mold from 10 to 12,000 bricks per hour.

The Evansville (Ia.) *Journal* says, that an old gentleman, aged sixty-five years, was married a few days ago, in Knox County, in that State, to his sixth wife, and he has only married five women. His first wife is his last wife, and she is now in her forty-fifth year. She has been married three times, and her first husband is her last husband.

A Committee of Christians exists in Rome, denominated by themselves the "Roman Committee for the Publication of the Bible." The Committee consists of seven persons, five residing in Rome, and two for the present in the kingdom of Piedmont. A great desire for the Scriptures is felt in some parts of Italy.

We are in receipt of Texas news to the 25th ult.: A desperate battle had been fought near Pecos River, between a party of Rangers and some Texas Indians, which resulted in the victory of the former, who killed seven of the Indians and took many prisoners.

An improvement in mills for grinding feed has been made by Amory Felton, of Troy, N. Y., which consists in the employment or use of a corrugated cylinder and a concave and cap, having spiral flanches and reciprocating teeth.

Both branches of the Legislature of Wisconsin have, by unanimous votes, instructed the Senators and Representatives in Congress from that State to oppose any change in the Naturalization laws.

The Memphis papers are advocating the establishment of a Female College, to be either located at that place or Holy Springs, Mississippi.

A metallic pen has been invented in Paris, composed of copper and silver, which is said to produce an electric current by the moisture of the hand.

An Englishman has invented an electric rifle, which throws 60 balls in a minute a distance of 600 to 700 yards.

New York Markets—February 5, 1855.

Ashes—Pots 6 68; Pearls 6 75.

Flour and Meal—Flour 8 25 a 8 62 for common to good State, 8 75 a 9 18 for mixed to good Indiana and Ohio, 10 50 a 12 00 for extra Genesee. Rye Flour 6 25 a 7 37. Corn Meal 4 50 for Jersey. Buckwheat Flour 3 75 a 4 00 per 100 lbs.

Grain—Wheat 2 05 a 2 15 for mixed Western, 2 48 a 2 52 for white Genesee. Rye 1 25 a 1 26. Oats 51 a 54c. for Jersey, 60 a 64c. for State and Western. Corn 98c. a 1 00 for Western mixed.

Provisions—Pork, 13 00 for new prime, 15 00 a 16 50 for mess. Beef 5 25 a 7 00 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 8c. Butter 12 a 17c. for Ohio, 18 a 25c. for State. Cheese 9½ a 10c.

Hay—87 a 93c. per 100 lbs.

Potatoes—2 50 a 2 75 per bbl. for Western reds, 3 00 a 3 50 for Mercers and Carters.

Seeds—Clover 11 a 11½c. Timothy 3 00 per bushel for reaped.

Tallow—12c. for Butchers' Association.

Wool—24 a 27c. for native, 35 a 37c. for full-blood Merino, 38 a 42c. for American Saxony Fleece.

☞ There are numerous indications of an improvement in business generally. Money is accumulating in the banks, indebtedness is being squared up and canceled, stocks and securities are rising in value, real estate is not, it is thought, at the present time, depreciating in price. From this, however, we should except a great deal that has been puffed up beyond its natural and reasonable value. This undoubtedly will have to come down. Affairs seem to be gradually adjusting themselves to their ordinary conditions. A cotemporary, a short time since, had the following in relation to the causes of hard times:—

"There is no less money in the world now than at any former period, but even more; yet there seems to be a pressure at present in the money market. What is the cause?

First. Five hundred thousand of our most active, enterprising, and vigorous citizens, mostly from the working and producing classes, have, within the past few years—since our war with Mexico—dropped the plow, the hoe, and the reaper, and emigrated to California, to dig *gold*. This required ships, clippers, and steamers, which cost a few millions of dollars, and the services of thousands of men to build, rig, and man them. Our gold crop has been sent to Europe by our importers, to pay for luxuries, such as silks, satins, and fine laces; tea, coffee, and tobacco; wines, liquors, and broadcloth—not necessaries, but mere luxuries.

Secondly. We have expended too much labor and money, within a short time, upon railways, instead of producing crops. Most of our laborers, native and foreign, have been building roads, instead of raising corn or cotton pay for imports.

Thirdly. We had a cold, wet, backward spring. Many farmers who planted early had their seed-corn rot in the ground, and those who planted late suffered on account of one of the greatest drouths ever known in this country. The summer was almost unendurably hot; much of the time laborers could not work. The consequence of this was light crops throughout every State in the Union. This, with the high price of labor, made farmers feel poor, though they realized high prices for what they had to sell.

Fourthly. The great Schuyler and other swindles; bank frauds, and the immense disasters and losses of life and property at sea; the wide-spread and destructive fires on land, the past and present years; besides destroying confidence in the judgment and integrity of men, cast a gloomy cloud over the whole business world.

Capitalists withdraw and lock up their funds. Manufacturers shut down their gates, discharge their hands, and stand still. Merchants and contractors ditto. Yet the world goes on."

A knowledge of the cause [illegible] difficulty generally gives an indication of the proper remedy. In this case, it would seem to be—industry in the production of those articles of necessity which are in demand; economy in consumption, avoiding extravagance and waste, and the consumption of articles that are not necessaries, such as silks, satins, laces, wines, liquors, tobacco, &c., &c.

It may be asked, How can these recommendations be carried into practice? There are three modes by which it may be done; either through the instrumentality of the three combined, or by that of one or two of them by themselves. The first of these is by the efforts of individuals and the community in voluntarily practicing them. The second is by the universal enforcement of the cash system. The third is by the establishment of a protective tariff. The firm establishment of the cash system would perhaps be the most permanent, lasting, and durable of all these means of reform, and the most beneficial to the industrial and producing classes.

⁂

DIED,

In Westerly, R. I., Jan. 24th, 1855, GEORGE GAVITT, aged 81 years, 9 months, and 8 days. Bro. Gavitt was born in Westerly on the 16th day of April, 1773. He made a profession of faith in Christ when about twenty years of age, and connected himself with a Baptist Church in his native town known by the name of the "Wilcox Church." Subsequently he united with the 1st Seventh-day Baptist Church of Hopkinton, with which he continued his membership until the organization of the Pawcatuck Seventh-day Baptist Church, on the 16th of April, 1840, when he placed his name as the third on the list of members. Although for many years attended with that most distressing disease of the respiratory organs, Asthma, yet his last sickness was of but five days continuance. He fell asleep trusting in God. Among the last expressions which fell from his lips was this: "Thank God for a heaven-born system of salvation." A. B. B.

LETTERS.

Isaac West, C D Langworthy, John Whitford, John Parmalee, E S Burdick, W B Maxson, Andrew Babcock, P L Berry, J M Todd, E R Clarke, Alaric Williams, S A Champlin, J B Wells, N V Hull, P C Kenyon, L Crandall, A B Burdick, Nelson Clarke, Abel Stillman.

RECEIPTS.

FOR THE SABBATH RECORDER:

Sam'l A Champlin, Westerly, R I	$2 00 to vol.	11	No. 52
John Bright, Shiloh, N J	2 00	11	52
Horace B Davis "	2 00	11	52
H M Cook, Baraboo, Wis	2 00	12	26
Walter Slingerland, Almond	2 00	11	33
Isaac Fenner, Alfred Center	2 00	11	52
H G Witter, Alfred	2 00	11	52
M E Emerson "	2 00	11	52
D S Monroe "	2 00	12	10
Nelson Babcock, Unadilla Forks	2 00	12	13
Anna C Clarke "	2 00	11	39
John K Babcock, Brookfield	2 00	12	7
H S Green "	2 00	11	47
Aurelius Fitch "	2 00	11	42
Clarke Burdick "	2 00	11	52
Welcome B Crandall "	2 00	12	33
Patten Fitch, Jr "	4 00	12	52
E S Burdick, Leonardsville	2 00	12	33
Mary West, State Bridge	1 00	11	52
Zacheus Burdick "	1 00	12	8
David Whitford, South Berlin	2 00	11	52
Robert S Meekins, New York	1 00	11	26

FOR THE SABBATH-SCHOOL VISITOR:

C D Langworthy, Alfred	$5 00
Wm B Maxson, Leonardsville	3 00
John Parmalee, State Bridge	3 00
P C Kenyon, Carbondale, Pa	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John Bright	$2 00	Abel S Tomlinson	$1 00
Henry W Glaspey	1 00	D D Sheppard	1 00
Morgan E Davis	1 00		

WILLIAM M. ROGERS, Treasurer.

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MEALS AT ALL HOURS OF THE DAY.

LODGING ROOMS,

From $2 to $3 per Week, or 50 Cts. per Night.

BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Quarterly Meeting of Rhode Island Churches.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut, will be held in Rockville, R. I., commencing on Sixth-day evening, Feb. 23, 1855, at 7 o'clock, and continuing through Sabbath day and Sunday. Opening discourse by S. S. Griswold. P. L. BERRY, Com.

NEW LONDON, Feb. 1, 1855.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the urisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg, (opposite Easton) at 15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.

Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M. JOHN O. STERNS, Superintendent.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions, such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

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Miscellaneous.

From the National Era, Dec. 28.

Maud Muller.

BY JOHN G. WHITTIER.

Maud Muller, on a summer's day,
Raked the meadow sweet with hay.

Beneath her torn hat glowed the wealth
Of simple beauty and rustic health.

Singing she wrought, and her merry glee
The mock-bird echoed from every tree.

But, when she glanced to the far-off town,
White from its hill-slope looking down,

The sweet song died, and a vague unrest
And a nameless longing filled her breast—

A wish, she hardly dared to own,
For something better than she had known.

The Judge rode slowly down the lane,
Smoothing his horse's chestnut mane.

He drew his bridle in the shade
Of the apple trees, to greet the maid,

And ask a draught from the spring that flowed
Through the meadow, across the road.

She stooped where the cool spring bubbled up,
And filled for him her small tin cup,

And blushed as she gave it looking down
On her feet so bare and her tattered gown.

"Thanks!" said the Judge, "a sweeter draught
From a fairer hand was never quaffed."

He spoke of the grass and flowers and trees,
Of the singing birds and the humming bees,

Then talked of the haying, and wondered whether
The cloud in the west would bring foul weather.

And Maud forgot her brier-torn gown,
And her graceful ankles bare and brown;

And listened, while a pleased surprise
Looked from her long-lashed hazel eyes.

At last, like one who for delay
Seeks a vain excuse, he rode away.

Maud Muller looked and sighed: "Ah me!
That I the Judge's bride might be!

He would dress me up in silks so fine,
And praise and toast me at his wine.

My father should wear a broadcloth coat;
My brother should sail a painted boat.

I'd dress my mother so grand and gay,
And the baby should have a new toy each day,

And I'd feed the hungry and clothe the poor,
And all should bless me who left our door."

The Judge looked back as he climbed the hill,
And saw Maud Muller standing still.

"A form more fair, a face more sweet,
Ne'er hath it been my lot to meet,

And her modest answer and graceful air
Show her wise and good as she is fair.

Would she were mine, and I to-day,
Like her a harvester of hay:

No doubtful balance of rights and wrongs,
Nor weary lawyers with endless tongues;

But low of cattle and song of birds,
And health and quiet and loving words."

But he thought of his sister, proud and cold,
And his mother vain of her rank and gold.

So, closing his heart, the Judge rode on,
And Maud was left in the field alone.

But the lawyers smiled that afternoon,
When he hummed in court an old love-tune.

And the young girl mused beside the well,
Till the rain on the unraked clover fell.

He wedded a wife of richest dower,
Who lived for fashion as he for power.

Yet oft, in his marble hearth's glow,
He watched a picture come and go;

And sweet Maud Muller's hazel eyes
Looked out in their innocent surprise.

Oft when the wine in his glass was red,
He longed for the wayside well instead;

And closed his eyes on the garnished rooms,
To dream of meadows and clover blooms.

And the proud man sighed, with a secret pain:
"Ah, that I were free again!

Free as when I rode that day,
Where the barefoot maiden raked the hay."

She wedded a man unlearned and poor,
And many children played round her door.

But care and sorrow, and child-birth pain,
Left their traces on heart and brain.

And oft when the summer sun shone hot
On the new-mown hay in the meadow lot,

And she heard the little spring-brook fall
Over the roadside, through the wall,

In the shade of the apple tree again
She saw a rider draw his rein.

And gazing down with a timid grace,
She felt his pleased eyes read her face.

Sometimes her narrow kitchen walls
Stretched away into stately halls;

The weary wheel to a spinnet turned,
The tallow candle an astral burned,

And for him who sat by the chimney-lug,
Dozing and grumbling o'er pipe and mug,

A manly form at her side she saw,
And joy was duty and love was law.

Then she took up her burden of life again,
Saying only, "It might have been."

Alas for maiden, alas for Judge,
For rich repiner and household drudge!

God pity them both! and pity us all,
Who vainly the dreams of youth recall.

For of all sad words of tongue or pen,
The saddest are these: "It might have been!"

Ah, well for us all some sweet hope lies
Deeply buried from human eyes;

And, in the hereafter, angels may
Roll the stone from its grave away!

The Whale-Fishery.

From the New Bedford Shipping List, Jan. 9.

The importations of sperm and whale oil and whale-bone into the United States in 1854 were as follows: Barrels sperm, 76,696; barrels whale oil, 319,837; whalebone, 3,445,200 pounds. In 1853, the importations were: Sperm oil, 103,077 bbls.; whale oil, 260,114 bbls.; whalebone, 5,652,300 pounds.

There have been no exports of whale oil from the port of New Bedford during the years 1852, 1853 and 1854. The amount of oil and bone on hand Jan. 1, 1855, in the United States, as near as could be ascertained, was as follows: Sperm, 6,760; whale, 75,485; bone, 1,400,000. The stock of sperm oil has been well exhausted, and is held at very high prices. A large stock of whale oil remains on hand, about three-fourths of the importation having been used.

In 1854, about 235 ships cruised in the northern seas, two of which were lost, and 50 of which are reported to have cruised in the Arctic Sea, and have mostly been reported off the ground with an average catch of about 100 bbls. each, and 135 ships from the Ochotsk and other grounds, with an average catch of about 1,000 bbls.

There has been a diminution of 18 ships and barks, 8 brigs, and 4 schooners, in the whale fishery during the past year, with an aggregate tunnage of 8,557. The number of ships added to the fleet from New Bedford during the past year was 8. Number withdrawn and lost, 12. The number of ships and barks employed in the fishery from this district is 292; brigs, 9; schooners, 3; with an aggregate tunnage of 130,133. The number owned in this city is: Ships and barks, 312; brigs, 1; schooners, 1. Total tunnage, 105,459.

The average catch of vessels in the Ochotsk during the past year was one thousand barrels, which is a very fair business; but the fleet did little or nothing in the Arctic, and the general average is, therefore, reduced to a little less than 800 barrels.

In this connection we would mention that there was an aggregate of 11,421 tuns built in this district in the years 1853–54, of which 4,492 tuns were added to the merchant service, and 6,792 tuns to the whale fishery.

During the past year there have been five ships and one bark, amounting to 2,800 tuns, withdrawn from the whale fishery, and nearly all of them put into the merchant service. There have been lost at sea during the year six ships, one bark, and one brig, amounting to 2,806 tuns, making the aggregate of 5,606 tuns lost and withdrawn in this district. There have been added to the whale fishery six ships and six barks, amounting to 4,442 tuns, showing a diminution of 1,164 tuns for the year 1854.

The Great Barn.

Mr. David Leavitt, of New York, recently bought a farm of three hundred acres for his country residence on the Housatonic River, hardly two miles south of the village of Great Barrington, Berkshire Co., Mass. There may be fifty acres of it fair intervale; the residue being hilly upland, in good part covered with young wood. Here he has built him a handsome dwelling, and commenced the systematic improvement of the arable land, by draining, subsoiling, &c., under the direction of Mr. R. Wilkinson, whose efforts for Scientific Agriculture in Dutchess County and at Mount Airy, Germantown, Pa., deserve honorable mention. The expense of such improvement is largely enhanced by its novelty in this region, and the fact that his draining-tile have to be procured from a great distance, and cost him on the farm thrice what they should and what they ultimately will cost those who follow in his footsteps. Still, Mr. Leavitt goes ahead, with the energy he has eminently displayed in other undertakings, and will yet shame some of his now caviling neighbors into a far-off and feeble imitation of his liberality and thoroughness.

The 'great feature' of his estate, however, is a mammoth new barn, over one hundred feet from basement to observatory, and popularly estimated as having cost over Forty Thousand Dollars. The name, however, gives so inadequate an idea of its capacities and uses, that, having visited it while passing through Great Barrington a few day ago, we feel impelled to give a running account of it.

This barn is built across the bed of a small mill-stream, which is soon after lost in the Housatonic, and which, though largely fed by springs, is here in such immediate proximity to the steep Berkshire hills, whence it rapidly descends, that it must often be swelled to a raging, desolating mountain torrent. Across this stream a very substantial dam of cut stone, filled in with earth, is thrown just above the barn, forming a fine fishpond above, affording a good water-power, and supplying water in every part of the barn and for every conceivable purpose. The barn itself we should judge to be about one hundred and fifty feet long by seventy in width, and (as we have said) nearly one hundred feet high.

The basement (of cut stone) is of course devoted to manures, which, without waste, and by mechanical arrangements, are precipitated from the cattle-stalls on the next story. This basement has a tight stone floor, is always cool in summer and warm in winter, and twenty carts may be driven in at one end, loaded simultaneously, and driven out at another door. No frost ever enters, and the manure is usually removed every month and applied directly to the land. The advantage of being able to work here in comfort during the most inclement weather, and to sled out the compost in winter—taking a load to the upland and bringing back a load of cord-wood to the railroad—is esteemed considerable.

On the next floor are the Cattle and Horses, including more than fifty Milk Cows, mainly fine Devons, with three or four yoke of Working Oxen, and as many teams of Horses. Each is kept in its place by a long strap buckled around the neck, but giving each ample freedom to lick every part of its body, which is deemed important. Food and drink are given to each in a large iron trough or manger resembling a quarter of a large potash kettle, with one circular and two square sides. The water flows within easy reach everywhere. The stalks, roots, &c., are all cut or sliced before feeding, and are ultimately to be steamed in a gigantic boiler on the premises. At the end of each long row of cow-stalls hangs a large black board, bearing at the left side the number of each stall in a perpendicular column; on a horn of the occupant of said stall a corresponding number is impressed; and whenever she has been milked, her pail is immediately set in the weigh scales, the weight of milk ascertained and placed opposite her number on the black board; and, at the end of each week, the aggregate weight of milk and its ascertained value are carried to the cow's credit in an account-book, where her food is in like manner charged; and if any cow proves on a year's trial unprofitable, she is sold off and another put in her place. The animals of course are clean, fat, and comfortable. They are only turned out in mild weather for a short time at midday, and Mr. Wilkinson observed, that they might thus be kept ninety successive days in the stable without injury or suffering. The milk-room is directly north of the stable, under the carriage-way, with an arched stone roof and a capacious store of ice at the far end. The room is well tempered of course, may be warmed in winter if necessary, has water-pipes running through it, and ice within arm's length of the milk-pans.

On the next higher floor is a capacious kitchen and all conveniences for the family who board the workmen (fourteen to twenty in number) who sleep in a spacious chamber still higher. The family never have to move out of their special premises for water or any other accessary to their labor. Their slops fall into the basement, where they belong.

On this floor are a Woodruff Planing-Machine, a Saw Mill, a Buzz Saw for cutting wood about as fast as it can be handed on, a grind-stone always kept in rapid motion by water, &c., &c. Into one apartment a load of grain is driven and pitched off into a hopper, thence run by water through a Threshing-Machine, the screened grain delivered in its proper bin, the chaff sent to its appointed destination, and the straw carried some sixty to eighty feet and deposited in the apartment prepared for it—all beyond the pitching being done by the unaided force of water on machinery.

We might say more of this barn—probably the most complete ever yet built—yet not half exhaust its peculiarities. Ultimately, we believe, nearly all the food for cattle will be steamed; Indian corn being thrown into the boiler as it comes from the field, and stalks, ears and leaves all reduced to a pulp by the operation of heat and water. We understand Mr. Wilkinson, however, that the feeding of some long (uncut) hay from time to time is found advantageous to health and digestion.

—We do not suppose Mr. Leavitt will ever make this barn pay, in the narrow, pecuniary sense; it is very seldom that so bold and radical a novelty proves profitable. We should ask more than one per cent. to insure it against the stream which it bridles, and the neighbors say there is quicksand under its foundations—that the wheel of twenty-two feet breast which is to drive its machinery will tear it to pieces within a year, &c., &c. Fire, flood, or other casualty, may destroy or greatly damage it; but while it stands, that barn will be a perpetual suggestion of improvements on this side or on that to the farmers who may visit it; and we think its owner, even though to his own cost, will prove a signal benefactor to the public.

[N. Y. Tribune.

A Scene in Memphis.

Rev. Granville Moody relates the following story in the *Western Christian Advocate*:—

"At Memphis, Tennessee, we got fairly into the cotton region, and from the landing of the beautiful city we took on board over six hundred bales of cotton. Here slaves and mules—universally associated in the South—were found in abundance and variety. On the bank, above the landing, we saw a large three-story brick house, of ample dimensions, and strong and gloomy mien; but the reason thereof was obvious enough, when we read, in large and commanding characters, "Bolton & Co., Slave-Dealers." While the cotton was going abroad, I took the opportunity to visit this mart of humanity. Mr. Bolton, the very gentlemanly proprietor, received me very kindly, and gave me many items of information relative to his business. I told him that I did not want to purchase, but would look at his slaves, if he pleased. He showed me his stock on hand, exhibited their valuable points, and stated their prices. One young man, about nineteen years old, of fine, firm form, for whom the trader asked $950, spoke up and said, "Master, I'se de boy you ought to buy, if you wants de work done." I asked him where he had been raised. He replied, "In old Firginny, sir, and I can do all kinds of work on de farm, sir. I'se de stock you ought to buy, sir, if you want to get your money back." Poor fellow—he had learned his lesson well and acted well his part. After showing me several women, for whom he asked from $850 to $950, he told some of the slaves to go and call Martha. Immediately a young, tall, graceful, and really beautiful mulatto woman, and nearly white, appeared in tidy and becoming apparel. He stated, in business style, her many excellent qualities, age, etc., and remarked, "I ask $1,150 for her." And there she stood, in form almost as faultless as the Greek Slave of Powers, yet animated by a soul within worth more than a thousand worlds, and for the ransom of which "Heaven paid down the price, all price beyond, while angels, though curious to compute, still fail to cast the mighty sum" which brought that soul immortal into the redeeming hand of God's eternal Son. But there she stood, scanning me with an inquiring look, that seemed desirious to anticipate her fate—$1,150 paid down, and she is the property of any one that chooses such investment. Mr. Bolton said that most of his stock was hirded out, and that his assortment was incomplete—having only about twenty then on hand—but that he expected a gang every day to arrive from Virginia, where his partners was engaged in purchasing slaves for the southern market.

"I am credibly informed by slave-holders, that these traders are held in low estimation in the South; that no one, of any pretensions at all, gives them the least social countenance. I assure you that I went forth from this slave mart with a sad heart, and with my anti-slavery feelings immeasureably intensified."

Facts from the British Census.

Owing to the complicated nature of the facts elicited in the Census of Great Britain, taken in the Exhibition year of 1851, it has been found impossible to issue them in a printed form, until within the last few weeks. From a cursory glance at its mysterious pages, we have gleaned the following curious facts:—

—London extends over an area of 78,029 acres, on both sides of the Thames, into Kent, Surrey and Middlesex, and the number of its inhabitants, constantly increasing, was 2,362,236 on the day that the census was taken.

—The people of England were, on an average, 153 yards asunder in 1801, and 108 yards asunder in 1851. The mean distance apart of their houses was 362 yards in 1801, and only 252 yards in 1851.

—What is the oldest age that is now attained? The Census furnishes us some aid toward the prosecution of this inquiry, which is certainly of no inconsiderable interest or importance. In Great Britain, more than half a million of the inhabitants (596,030) have passed the barrier of "three score and ten;" more than a hundred and twenty-nine thousand the psalmist's limit of four-score years; and 100,000 the years which the last of Plato's climacteric square numbers expressed, (9 times 9 equals 81;) nearly ten thousand (9,847) have lived ninety years or more; a band of 2,638 aged pilgrims have been wandering ninety-five years and more on their unended journey, and 319 say that they have witnessed more than a hundred revolutions of the seasons. Many instances, we may observe, are cited of men living in the ancient world more than a hundred years; and Lord Bacon, in his History of Life and Death, quotes a fact unquestioned, that a few years before he wrote, a Morris-dance was performed in Herefordshire, at the May games, by eight men, whose ages, in the aggregate, amounted to 800 years. No populous village in England was then, it would seem, without a man or woman of four-score years old. In the Seventeenth Century, some time after Bacon wrote, two Englishmen are reported to have died at ages greater than almost any of those which have been attained in other European nations. According to documents printed in the Philosophical Transactions of the Royal Society, Thomas Parr lived 152 years and nine months; Henry Jenkins 169 years.

—In England, it seems that the twenty-sixth year is the mean age at which men marry, and the twenty-fifth that at which women marry.

—The average age of the wife is about 40½ years, of the husband 43 years; or the husband in Great Britain, on the average, is 2½ years older than the wife.

—The army and navy had, on March 31, 1851, exclusive of the East India Company's army and navy, and officers of the staff of the army not serving with the regiments, and militia, 178,773 effective men, namely, 142,870 in the army, 35,903 in the navy; besides 83,797 non-effectives on half-pay or pensions.

—The *effectives* of the army comprised 6,593 officers, 136,277 men; and the total of 142,870 were composed of cavalry, 12,911; infantry, 115,567; artillery, 12,000; engineers, 2,386.

—In the middle of 1851 there were 5,610,777 men at the age of 20 and upward, of whom 183,255 belonged to the army and navy. The active force is, consequently, about 2 per cent. of the men of Great Britain, or one in 47; or, if the total population be taken, one in 158 will be found to have been engaged in the army and navy previously to the breaking out of the present war in the East.

—The number of men between the ages of 15 and 45 is 4,801,900, one-tenth of whom would form an army of 480,190. One soldier to every *hundred* people in the entire population would supply 211,850 men. The levy of one in a *hundred* on the population of the United Kingdom, would give about 277,000 men.

—Of 4,694,583 children of the age 5 to 15, only 2,405,442 are returned as scholars at home and abroad; while 705,409 are employed in some extraneous employment, and 1,583,732 are simply occupied as children at home.

—By the English Life Table it is shown that the half of a generation of men of all ages passes away in thirty years, and that more than three in every four of their number die in half a century.

The average number of persons to a house in Great Britain, at the census of 1851, was five and a half, the same as in 1831.

—The population of Great Britain, including men, women, and children, exceeds 211 *hundred thousands*, and, at a rate of a hundred thousand a day, could have passed through the Crystal Palace in 211 days. In 1801, the population amounted, in round numbers, to 109 *hundred thousands*, and 102 of the 211 hundred thousands in 1851, or as many as could pass through such a place in 102 days, would represent the increase of the people of Great Britain in half a century. The most important production of a country is the population.

—Finally, we may observe, in order to place a schedule of the size of half a sheet of foolscap paper in the hands of every occupier in Great Britain, 42 tuns of paper were required, allowing none for waste; but that 42 tuns were actually used, and that the cost in England itself of taking the census, exclusive of postage and printing, was at the rate of £5 4s., or $25, for every thousand of the population.

[Tribune.

"A Living Compass."

A valued correspondent, who is a faithful and reliable minister of the gospel, writes to us from the interior of Florida, (says the *Southern Baptist*,) and at the close of his letter gives the following, which to many of our readers will, probably, be a new fact in natural history:

In many places in the southern parts of Georgia and Florida, during the months of October and November, there may be seen a species of deep yellow butterfly, with some slight touches of black on their wings, measuring some 2 1-2 inches from the point of one wing to the point of the other, going six or eight miles to the hour. Their precise course is some four or five degrees east of south; and when they meet with a forest too thick for them to penetrate, they rise above it, but immediately on passing it, they fall back to within six feet of the earth. Their course is frequently interrupted by flowers on which they alight, and they sometimes change their course in going from one to another; but as soon as their appetite is satisfied, they again resume their travels, so that by watching them a few rods, a person, however perplexed, may find the true course; for they are always reliable. This being the season for collecting stock in those trackless countries, we should often be greatly perplexed, especially on cloudy days, were it not that God, in his infinite wisdom and goodness, has provided us with a living compass. A few of them return in April, but not one in a hundred that go in the fall ever returns.

Rotation of Crops.

"Of course it is unimportant what system of rotation is adopted, provided the land is not exhausted by too frequent repetitions, or by working it too much without proper care in dressing and manuring." [Exchange.

The opinion that "it is unimportant what system of rotation is adopted," however popular it may be, arises, as it appears to us, from a misconception of the fundamental principles on which the practice of a rotation of crops is based. Timothy, wheat, barley, buckwheat, oats, corn, &c., following each other, would be a rotation of crops, but who can doubt that such a course would impoverish the soil as much as though any one of these crops were grown continuously on the same land. Looking simply at the exhaustion of the elements of fertility in a soil, rotation is of no use whatever, unless crops are introduced into the course which require a less quantity of certain substances as food than the crops which precede or are to follow them. To illustrate this, suppose wheat, barley, oats, and rye, require a much larger quantity of ammonia for their growth than the atmosphere and rain supply, while clover, peas, beans, and turnips do not; it is evident that a succession of the former crops would soon exhaust the soil of ammonia, and a diminished yield of these crops would be the result. If, however, instead of having a rotation of successive cereal crops, we introduce each alternate year a crop of clover, peas, beans, or roots into the rotation, the exhaustion of ammonia would be much less speedy, and, indeed, by judiciously feeding the clover, peas, roots, &c, to stock on the farm, it may be prevented altogether.

In regard to the mineral elements of plants, too, suppose turnips, clover, peas, &c., require more available phosphoric acid in the soil than wheat, it is evident that a succession of these crops would be a very injudicious rotation, and one calculated, provided they were sold off the farm, to render the soil incapable of producing a good yield of such crops. On the other hand, the same field, which after having produced a good crop of roots, had not sufficient available phosphoric acid for another crop of the same class, might, nevertheless, have enough for a large crop of wheat, &c.

It is not, therefore, "unimportant what system of rotation is adopted." It is, rather, of the greatest importance. No system of rotation is adapted to all soils and all climates, but the laws of vegetable growth on which the practice of rotation rests, are the same everywhere, and worthy of profound study. Experience has taught English farmers that, on their light soils, in their moist climate, wheat followed by turnips, barley, clover, and wheat again, and so on, is a judicious rotation. The heavy land farmers have long discovered that beans, peas, and clover, alternately with wheat, oats, &c., is a rotation well adapted to their soils and circumstances, and true science has demonstrated that it is so in both cases. In Western New York, clover and wheat, corn, &c., is found to be an excellent renovator of the soil. The Italian farmer advantageously introduces white lupines into his rotation. Now in all these cases the principles involved are the same, and cannot be violated with impunity.

[Rural New Yorker.

Ludicrous Mistakes.

The geologist, if he be fairly in earnest, is far too tired after his day's work to trouble himself about the aristocratic air of his quarters, and, besides, he generally manages to put his outer man into so uncleanly a condition, that a grand hotel would have some scruple in taking him in. Professor Sedgwick, after a hard morning's work, betook himself to a village inn, for a lunch of bread and cheese. When he asked what he had to pay, he was told fourpence. He could not avoid remarking on the smallness of the charge. "Ah, sir," said the landlady, "I should ask eightpence from any one else, but I only ask fourpence from you, for I see that you have known better days." At another time a lady stopped by the road side where he was working, made some inquiries, and gave him a shilling, because his answers were so intelligent for his station. He met the same lady at dinner the next day, to her great astonishment. A well-known geologist, long secretary of the Geological Society, was once taken up while at his vocation, and dragged off to the Bristol Asylum, for an escaped lunatic. On another occasion, tired, and with his pockets full of the day's treasures, he mounted a stage-coach, and fell fast asleep. Waking at his journey's end, he was horrified to find his pockets as empty as when he set out. An old woman who sat beside him, feeling the pockets full of stones, took him for a madman, who had loaded himself more effectually to insure drowning; so she slily picked out the fossils, one by one, from the drowsy philosopher's pockets, and tossed them on the road side.

[Chambers' Journal.

Illness—The Doctor.

How pathetic and how tenderly truthful is the subjoined pen-picture from the *Home Journal*.

Were you ever ill, seriously, dangerously ill? I mean you, dear reader. Was there ever a time when you thought at first that you had taken cold, and then, that the couch would be more comfortable than the arm-chair, and the little matters which, at morning, you said must be attended to to-day, you concluded to let pass until to-morrow? A strange and altogether new sensation had taken possession of you; cold, like ants, came creeping over you; perhaps the head grew dizzy, the eyes were weak, and warm drinks were grateful. By-and-by there was a change—a glowing warmth pervaded the system; you threw back the covering and say you are better now, and attempted to rise, when a sickening sense of despair came over you—things around you grew indistinct, and you fell back upon your couch to become unconscious for a time, and then awake as from an uneasy sleep and find yourself fairly in bed, and to be told that the doctor was expected soon.

What a change has come over you now! The doctor—the man of nauseating stuffs, you begin to regard in quite a different light; even his medicines you find are not near as bad as you had supposed them to be. But time goes on, and you grow more and more ill. How soon you have learned to distinguish the sound of the doctor's coming, as he drives up to your door, from the thousand others that go rolling by; even the ring of the door-bell, if you chance to be where you can hear it, you soon know, and his footsteps you easily recognize.

There is something cheering in the doctor's presence, and you wonder that you never discovered it before; you look more cheerful, and you tell him that you feel much better than you did a little while ago. He puts the tips of his fingers on your wrist, and looks at his watch, and counts the beating of your heart. He smooths the hair upon your forehead, and you think he does it pettingly, while he ascertains whether there is too much heat in your head. He does these and other things so gently, that you think the doctor must have changed—that he has become a milder and a better man in mind. But no—it is you that has sadly and sorrowfully changed, for the worse, in body; you are very ill.

Time goes on. What has become of that independence in spirit which braved everything? that self-reliance which gave you dignity, and carried you erect in the image of whom God after you were formed? Where are those ambitious plans over which you had deliberated long and carefully? those duties you had determined to attend to, the things you said must be done? Like you, bodily and mentally, they are all lying prostrate—fallen to the care of other hands!

It is a sad thing to see a strong man or proud woman stricken down, to be lifted about and nursed as a weak child, but 'the wind is tempered to the shorn lamb,' and we find it easier than we supposed to bear, what from our nature, must be endured. Such scenes are most common to the physician's eye; and, although he may bear a rough exterior, they soften his heart. But we seldom discover it until we see him at our own sick bed side.

THE DOCTOR.

Some idea of the rapid strides that "Young America" is making, may be gathered from the fact that just fourteen years ago but a single house, and that a log cabin, stood upon what is now the site of St. Paul, Minnesota, a city that supports four daily newspapers, and where upwards of forty-three thousand passengers have been landed within a year.

In Danville, N. J., is a sycamore tree estimated to be about two thousand years old; it measures twenty feet in diameter at the butt, in which there is a cavity capable of holding fifty persons.

The population of the United States in 1860 will be 30,986,861, at the ratio of increase that has prevailed from the organization of the government.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.
Dunkirk Express at 7 A. M. for Dunkirk.
Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.
Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.
Way Passenger at 4 P. M. for Otisville and intermediate stations.
Night Express at 5 P. M. for Dunkirk and Buffalo.
Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.
9.00 A M—Mail Train   Through Way Train, 12 M.
4.45 P M—Express Train. Accommodation Train 6 P M.
For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.
For Peekskill at 3, 4 and 5.30 P M.
For Tarrytown at 1 and 8 P M.
The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.
SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

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The Sabbath Recorder.

"SWEAR NOT."

To the Editors of the Sabbath Recorder :—

In a late number of the *Sabbath Recorder*, I find an article headed as above, which is evidently intended to ridicule the answer to the three questions propounded in a former number of the same paper. In answering those questions, I merely gave my views of the propriety and necessity of judicial oaths or affirmations. I did not wish or expect to engage in any debate. Nor would I attempt to answer "S. B." on any other consideration except by the advice of Solomon, in Prov. 26 : 5.

Mr. B. says that the first form of oath given by L. Jones is acknowledged as a sin ; "therefore so much is gained without argument." If any thing is gained, in this or any other part of his article, I think all that read it will readily admit that it is gained without argument. Now the man that does not know the difference between judicial proceedings and church meetings, proves his lack of common information in the next sentence, when he says, "For the laws of our land recognize no Sabbath but Sunday, and subject us to a fine for laboring on the first day of the week." I don't know what particular locality, or how much territory, he includes in the phrase *our land* ; but I know that the Seventh-day Baptists as a society have known for many years, that the laws of the State of New York guaranteed to them the privilege of laboring and traveling on the first day of the week ; and I would refer friend B. to the Revised Statutes of the State of New York, passed May, 1839, in which the seventh day of the week is recognized as a Sabbath of rest by divine commandment ; and all persons observing the same as a Sabbath are exempt from serving as jurors or appearing as witnesses, and from the service of all civil processes, or appearing to answer to or defend any suit, on that day ; and the same Statute declares, that all proceedings had against them on that day shall be utterly void. A copy of this Statute was published in the *Sabbath Recorder*, and was known and read of all men and some women throughout the Seventh day Baptist denomination. A still later Statute declares, that if any person knowingly and maliciously shall serve any civil process, or cause any to be issued and made returnable on the seventh day of the week, or procure any cause to be adjourned to be tried on that day, against any person observing the same as a Sabbath, he shall be deemed guilty of a misdemeanor, and punishable by fine not exceeding $100, or imprisonment not exceeding 30 days, or both.

Mr. B. refers me to Heb. 9 : 3, and 7 : 21, to prove that all judicial oaths and affirmations are forbidden by direct precept of Christ. I would ask, how the first passage quoted has any reference to the subject ? and if Heb. 7 : 21 does not prove the validity of an oath ? St. Paul says, "Those priests were made without an oath, but this with an oath ;" by so much (that is, by an oath) was Jesus made the surety of a better testament. When any law or precept suits Mr. B.'s notion of things, then it is right ; but when it contradicts his views, then a certain verb makes it to mean one thing, and again another verb something else

I conclude, by Mr. B.'s article, that he thinks the ten commandments are the whole and all the law that remains in force of the laws delivered to the Israelites through Moses, God's representative. But I trust that if ever the cloud of ignorance clears away, and lets in the sunshine of reason, he will be able to see, that the laws delivered to Moses were moral, judicial, and ceremonial. Nobody pretends that the ceremonial laws are now in force, or that we have any thing to do with them. But that the judicial laws are in force and binding, no man of sense would deny. In the first place, God gave the moral law, written on tables of stone. He then gave the judicial law, which, we are told, was written on parchment, and preserved in a similar manner as they are in books at present. In the 20th chapter of Exodus, immediately succeeding the moral law (or commandments) is the judicial law—the law of murder, manslaughter, man-stealing, theft, trespass, seduction, incest, blasphemy, false witness, wresting of judgment, raising and receiving of false reports, slander, depositing money or goods to keep (called in our law bailment,) also of hiring, borrowing, &c., which occupy the most of the three succeeding chapters ; all of which are at present, and always have been, recognized as law, where the Bible is acknowledged to be a divine revelation. They are the only code of laws sent down from heaven to man Our laws are a copy of them. The penalty in some cases differs a trifle, but they are after all substantially the same. The Lord, foreseeing the times, and knowing what was in man, very wisely provided laws and rules of conduct for him, and directed Moses to appoint judges to try matters of difference, and marked out the course to be pursued in the trial. Read Ex. 22 : 11. I deny there being any precept or example to be found, from that chapter to the end of the book of Revelations, that in the least diminishes the force of that law, or in any way intimates that any portion of the judicial law delivered to Moses was ever abolished. The judicial law was given to enforce the moral law and punish a breach of it. For example, the moral law says thou shalt not kill. Well, suppose you do kill, what then ? Why, the judicial law says, he that sheddeth man's blood, by man shall his blood be shed. This is repeated in the book of Numbers, and the reason given for executing the murderer : For blood it defileth the land, and the land cannot be cleansed of the blood shed in it but by the blood of him that shed it.

Mr. B. refers us to what the Apostles said, "We ought to obey God rather than men." Does he really think that any body is so ignorant as to believe that the judicial law of the Jews forbade the preaching of the Gospel ? Read the whole book of Acts, and you will not find it once intimated. But you will find, on every occasion where any of the Apostles were beaten or imprisoned, it was without law, or any authority. The book says that they could not find any thing by which they might accuse them. The fact was, the Apostles told too much truth for them, and exposed their wickedness, and all the law they had to punish or imprison them, was mob law. Forty of them combined, and took an unlawful oath to kill Paul ; they had agreed to mob him. The chief captain being apprised of that, ordered 470 armed men to take Paul at the third hour of the night, and escort him out of the country. The same mob law is still resorted to, by wicked combinations of men. It arrays itself against every good man that has the moral courage to stand up and expose secret wickedness, spiritual wickedness in high places ; or, in other words, wicked spirits in the church. Let any man say anything against any secret combination, or in the least expose any wicked practice, and see how soon his character will be assailed ; see what an amount of envy, malice, and deadly hatred, will be gathered together, not only by that society, or individual, but all the allied powers will appear in formidable array to punish the offender. So we see, that men have been very much alike in all ages of the world—some good, and others not so good. And it is but a short time since we heard of any too good to take an oath before a civil magistrate. It has always been considered that the better the man, the better his evidence. But if there are any that have become too good to testify under oath, they ought to be publicly known.

Mr. B. says, "I can see no possible necessity or reason for the Christian to take an oath." Suppose it was the law that Christians were not required to take an oath, how would courts of justice determine who should and who should not ? Let us suppose a case, and see how short it might be. Say Mr. B. is called as a witness. The court says, Mr. B., come forward and qualify. Says Mr. B., I am qualified. How ? says the court. Says Mr. B., I am a Christian. Says the defendant, I don't believe it, I object to his testifying until sworn. Says the court, Mr. B., how can you make it appear, that you are a Christian ? Here Mr. B. perhaps would propose to tell his experience, which might occupy one hour. The defendant still objects. The court next calls the neighbors and acquaintances of Mr. B., and asks if they have perfect confidence in Mr. B.'s integrity, stability, and love of truth, to believe him without first being sworn ; and a majority of them should decide against him. It would now be time for Mr. B. to rebut their statements—to enumerate his good deeds—tell how he had fasted and prayed—how much he had given to the poor, how much to charitable institutions, how liberal he had been to the preachers of the gospel, and thank the Lord that he was not as other men. And the court should then put him on his cross-examination, and ask him if he had not done these things to be seen of men, and to have his charity published in the newspaper, or if it had been done so privately that his left hand could not know what his right hand was doing ; and continue and ask him if he had not sometimes pinched a little in weight and measure, and tried to get a little of the best of a bargain, and sometimes put a little shade to the truth to make things appear in a more favorable light than was honest, or been a little mean about something else. And after wasting two hours in this way, the court would have to say, Stand aside, Mr. B., you are impeached by your own statements and those of your neighbors. The next witness comes on the stand, and claims to be a Christian, and the same manœuvre is to be gone through with. What an exhibition this would be in a court room ; and when would a case be tried. Was it not in great wisdom that the Lord instructed Moses to have in judicial proceedings an oath of the Lord between them, which should be an end of all strife ? And is not the present law and practice a continuation of the law of Moses, and a good one too ? Here the witness comes forward, and the officer says, You believe in a Supreme Being, and rewards and punishments. *Ans*, Yes. Well, in view of all this, you sincerely promise and say, in confidence, that what you shall here state as witness shall be the truth, the whole truth, and nothing more ; this you promise. I ask what shorter or better method could be devised to put an end to all strife. Once more—suppose that all that professed religion had refused to sign the temperance pledge, on the ground that they were Christians ; and, as Mr. B. says, "by virtue of their relation as children of God, were under the most solemn obligation to keep sober," &c., and so withheld their influence, what would the state of society have been at this day ? And if oath-taking in courts of justice were abolished, so that character had no protection, what would be the state of society twenty years hence ?

Did Christ ever condemn the law ? Did he refuse to pay tribute ? Although he was independently poor, and had not where to lay his head, yet he honored the law, and instructed Peter how to obtain the tribute money. When Christ was arraigned before Pilate, to be tried for his life, he did not dispute the law. No ; he did not claim that it was an unholy enactment of men. He said to Pilate, Thou couldst have no power at all against me, except it were given thee from above. He recognized the laws and powers that existed as coming down from heaven, and being ordained of God. And Pilate, as a judge of the law, could not find any law to condemn him. He was crucified by mob law, and without trial, or sentence.

Mr. B. says, in conclusion, that he fails to see the force of that assertion, that business transactions, national and individual, could not be done, and perjured persons brought to justice, without swearing by oaths. I wonder if he sees how any person could be tried and state-prisoned for the crime of perjury, before they were ever put under oath. In my answer to Eld. Griswold's questions, I gave what I understood to be a common sense view of the subject, and I trust it will be so considered by a majority of the readers of the *Sabbath Recorder*. Notwithstanding what may be said by the advocates of a higher law, the seventh-day people are acknowledged to be an enlightened and well-informed people ; and if I do not mistake their characters, the majority will never become anti-renters, mobites, or advocates of any higher law than the moral and judicial laws given to Moses.

Mr. B. says, yea and nay are sufficient for all Christian communication. That is not disputed. But how can he prove that yea and nay are sufficient for all legal communications ? Suppose Mr. B. was about getting married, and should say to his intended wife, Will you marry me ?—and she should answer, Yea ; and she in turn should ask him the same question, and he should say, Yea ; would this be such a marriage as would satisfy the church, or would they consider him living in adultery ? And again, suppose the ceremony was said over by an individual who was neither an ordained minister of the gospel nor a justice of the peace or judge of any court ; would a man that was too good to be sworn as a witness be satisfied with such a marriage ? Once more—suppose Mr. B. was taking a deed of a farm, would a yea satisfy him, or would he require an acknowledgment before an officer that was under oath, so that the same might be recorded.

L. JONES.

HOW TO STUDY.

Religion is the only gate to true learning and science. Those who go through their studies without it, have at least double work to do, and in the end not an equal product. While in the enjoyment of religion, a person's mind will become enlarged to take in every thing useful ; he will be separated from every thing which can hinder his studies, darken or debase his mind. Learning and science come from God, because he is the fountain of all knowledge. Properly speaking, these things belong to man ; God created them, not for himself—not for angels—but for man ; and he fulfills not the design of his Creator, who does not cultivate his mind in all useful knowledge to the utmost of his circumstances and power. God helps those who try to help themselves ; therefore, first be reconciled to Him, and then learn His sciences.

ALARIC WILLIAMS.

BROOKFIELD, N. Y., Jan. 1855.

PREACHING TO SLAVES.

The following is an extract from the report of the Rev. H. B. Whipple, of St. Augustine, Florida, communicated to the *Spirit of Missions* :—

"The slave has a deep interest in Missionary labor. He is naturally religious, and the plain, practical teaching of our church is well calculated for these poor sons of Africa. To them the missionary is always a welcome guest. It reminds you that "the common people heard *Him* gladly." "Is you well ?" "Me glad to see you." "Is you gwine to preach ?" "We is trying for de kingdom of Heben," are the welcomes of many swarthy friends. They need simple, home illustrations ; in a word, the old, heart breaking story of Christ crucified. When interested, they hang on the words of the speaker, as though he was the messenger of life. I have never held more delightful services than these ; there is earnestness in listening, devout responses in prayer, and sweetest singing of old hymns to African melodies. I have witnessed many touching instances of piety among slaves ; they always bring an offering to Holy Communion, and are ready to obey the truth."

On this the *Church Herald*, Vicksburg, Miss., remarks :—

"All blacks of course are not alike, any more than all whites. We do not doubt, therefore, that 'the old, heart-breaking story' of the crucifixion is effective in awakening religious feeling in many or most of them. But we remember that a friend of ours in Wilkinson County in this State, once related to us a circumstance that illustrates the degree of old Fetish and Obeah, in a word, genuine African feeling, that still remains among them. He had procured the services of a rather eminent Methodist preacher for their benefit, and after his sermon was ended, asked the 'religious leader' on the plantation—an old black woman—how she liked Parson D——. 'Don't like him,' was the answer ; 'he don't preach the Debbil.' 'Why,' said the master, 'but he preached the Lord.' 'Yes,' was the reply, 'dat berry well ; but it wont do for Niggers. If you want to do 'em good you must preach the Debbil.'"

THE POOR OF THIS WORLD.—God's ways are not as the ways of men. They often seem inexplicable to the human mind. None are more so than those which concern his choice as to the objects of his favor. He selects, as a general thing, not the rich of this world, but the poor ; not the noble and the mighty, but the humble and the weak. Moses was the son of a poor Levite—Gideon was a thrasher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned." The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation, was a workman in an armorer's shop. Martin Luther was the child of a poor miner. Carey, who originated the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker in Newcastle. Dr. Minnie was a herd-boy in Aberdeenshire. Dr. Adam Clarke was the child of Irish cotters. John Foster was a weaver ; Andrew Fuller was a farm-servant. William Jay, of Bath, was a herdsman ; and the present Archbishop of York is the son of a draper.

For the Sabbath Recorder.

THE RAIN.

I've been sitting by the window,
 Holding converse with the rain,
Listening to its dreamy music,
 As it falls upon the pane ;
All of earthly care forgetting,
 As I listened to the rain—
Listened to its dreamy music,
 Calling from the window pane ;
Gently calling to my spirit ;
 Gently, yet with earnest tone ;
Speaking of the world above us,
 Whence the crystal drops had flown ;
Telling of the airy portals,
 Formed within the "upper deep,"
Where the Storm-king waves his sceptre,
 Causing all the clouds to weep ;
Telling of the time when earth-bound
 How it sought to soar on high—
Sought to soar, and, reaching heaven,
 Kiss the sunbeams in the sky ;
How it rose in graceful beauty,
 Gathered in a vapor wreath,—
Rose while smiling hills and valleys,
 Lay in calm repose beneath.
Then the drops came falling faster
 Down upon the window pane,
And all dreamingly I listened,
 Listened to the falling rain,
Till it told me that in heaven,
 It awoke all bright and fair,
Fair enough to be a jewel
 In the purest casket there ;
Then to earth again descended,
 In a cool, refreshing shower,
Laving all the withered verdure,
 Falling on each dying flower—
On the lilly in the valley,
 And the wild-rose on the hill—
On the daisy in the meadow,
 And the violet by the rill.
Then the rain-drops ceased their falling—
 Ceased the falling of the rain—
And the last drops taught this lesson,
 As they fell upon the pane :
Child of earth, unfurl thy pinions ;
 Bathe thy soul in founts above ;
Backward turn, and scatter round thee,
 Blessings thou hast sought above.

JUNE CLIFTON.

THE KING OF TONGA ISLAND.

Among the many interesting speeches made at the anniversary of the Wesleyan Missionary Society at Exeter Hall, London, was one by the Rev. Robert Young, who had recently returned from a visit to the Wesleyan missions in Australia, Van Dieman's Land, New Zealand, Tonga, Feejee, and Ceylon. The account he gave of his visit was thrilling. Everywhere, he said, he had beheld scenes of moral beauty, and everywhere he had heard songs of joy and holy triumph. Of his visit to Tonga he thus spoke :—

"Their King George is a most remarkable man, and I suppose I shall be expected to give some account of him. On my arrival at Tonga, I immediately paid my respects to him, and hearing that he had a desire to visit Australia, I at once offered him passage in the John Wesley. He accepted the offer, but said he must provision the ship. I refused, stating that I was quite sure, from the high estimate which the missionary committee had formed of his character, they would be delighted to know that I had the means of offering him that accommodation. He said that was all very well, and looking at me very archly, and smiling at the same time, he said, "You are in a strange land, and you must be kind enough to obey the will of its king." I of course submitted, and he provisioned the John Wesley. He sent on board five and a half tons of yams, fifteen cwt. of pork, upwards of two thousand cocoa nuts, and about six hundred fowls. It certainly was a kingly provision. On our arrival at Feejee, he evinced the same kind of disposition, for on the day following our landing he sent me my dinner to the mission house, and it was well cooked. And what do you think that dinner consisted of ? Six large puddings, four capacious baskets of tallow, and two large baked hogs. Whatever others may be disposed to do, it is evident that King George has no disposition to stop the supplies.

He is also a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period I never heard a foolish word drop from his lips, nor did I see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Feejee a most interesting, powerful, and effective sermon.

On his arrival at Sydney he attended the missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship—that the idol god had been preserved by Mr. Rabone, who being at the mission in Sydney, showed this to the king, and requested him to take it with him to the meeting. King George did so, and on the platform he held the idol up and said, 'This is the thing which I and my family were accustomed to worship.' Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, 'My father cut off these fingers and offered them in sacrifice to this very thing.' The thrill that went through the congregation on his making this statement was indeed most wonderful. But the king had been amply revenged upon his idol gods. On his embracing Christianity he had them all collected, and to the indescribable alarm of his people he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them.

King George is a most enlightened and humane warrior. About two years ago the heathen part of the population, instigated by some of the emissaries of Rome, refused submission to his authority, and after the exercise of even a longer forbearance than that which England has shown to Russia, he was at last obliged to take up arms in defense of the laws and liberties of his country. But he went forth to war as a disciple of the Prince of peace, not to destroy men's lives, but if possible to save them, and by a course of conduct unknown to military tactics, he succeeded in destroying his enemies without slaying any one of them, and in transforming the most inveterate foes into the most admiring and ardent friends. One of the rebel ringleaders came to me, and with tears in his eyes, said, 'O, sir, the king has slain all our hearts.'

I visited the tree under which the king sat to receive his rebel subjects—they approached with fear and trembling, knowing that they had forfeited their lives to the law of their country—they expected to die. But as they came, King George magnanimously said, 'Live.' In a transport of joy and wonder, they began to thank the king for his clemency. But he said to them, 'Thank Jehovah, whose *lotu* (religion) has enforced me thus to act. If it had not been for Jehovah's *lotu*, every man among you would have perished.' They now desired to attend family worship with the king, and he had it performed in his camp, and for the first time did they bow the knee at the foot of the great Jehovah. King George returned from the conflict not with his garments rolled in blood, or with his head covered with the execrations of widows and orphans, but richly laden with the blessings of those that were ready to perish. His extraordinary conduct has made a powerful impression in that part of the world, and it seems to have utterly confouneed both Paganism and Popery."

CURIOUS ILLUSTRATION OF HABIT.

The omnipotence of habit receives illustration from what happened to a constant reader of the *London Times*. So addicted to it was he, and so dependent upon it for all the news, as to refuse intelligence from any other source ; and to this fountain he persisted in applying personally. Nobody was suffered to read its broad and stately columns in his stead on his account. No information was acceptable, even in that select source of light and knowledge, which did not shine through his own eyes.

This gentleman fell sick, and was confined to his bed. The stream of intelligence, therefore, from that journal, and he had no other, was quite shut out. He could not read himself, and would not permit any one else to do it for him. As his illness happened to be of a bad kind, and as obstinate as himself, he may easily be conceived to be in a tight place. For two whole years he was without any hint from the external world. His only mental sustenance was such as he had collected and laid up, squirrel like, in former days. He subsisted as bears do, on his old fat ; but it was getting pretty well used up, one may believe, when, though he was carefully attended by doctors—we forget of what 'opathy, for he was rich—he was given over—as cured, at the end of the time mentioned. No sooner was permission granted for the indulgence of his appetite for the *Times*, than he fell with incredible ardor to the perusal of that paper, beginning where he had left off two years befere.

We shall not stop to relate what alternations of joy and sorrow, of satisfaction and chagrin, played by turns over his still pallid countenance, as he rushed with eager curiosity, not through a fable, but the real and stirring history of his country and the world at large, during a space filled with the most agitating events that ever, perhaps, occurred in Europe, namely, the two years preceding the downfall of Napoleon. But when he came to the battle of Waterloo, his interest grew perfectly intense, and at the victory for England and the allies, which terminated forever that battle and the struggle in which his country had been engaged so long, he was thrown into a paroxysm of exultation. He rose up and vociferated a *hundred huzzas* with all his might ; nothing could appease him, and a sudden loss of voice was only able to stop his clamor, and allay somewhat the violence of his excitement. It was, it may be well supposed, a trial of no small magnitude to satisfy the longings of his pent-up curiosity for so long a period, and to come to the knowledge of the state of his country's affairs in the space of a few days, which no person had dared to whisper to him before.

What a strength of habit was displayed by this eccentric person ! But upon a nice inspection of himself, every person will ascertain, perhaps to his surprise, that some habit—it may be more than one—rules equally despotically in his own bosom. [Dr. Olin's Greece.

PROTESTANT PRESS IN PARIS.

I shall just tell you a little anecdote respecting the unfortunate gazettes or periodicals which represent in Paris the Protestant interest. Recently the editors of those papers—three in number—were summoned before the *Procureur Imperial*.

'Gentlemen,' said the magistrate, when the first civilities had been exchanged ; 'Gentlemen, I am instructed to forbid your publishing in the newspapers you edit any information leading people to suppose that Protestantism is gaining ground.'

'But if, in a certain locality, the number of conversions to evangelical truth warrants the building of a church, can we not ——?'

'No ; not a single allusion.'

'If the whole population of a village or district calls among them a regularly ordained minister of the gospel, surely *then* we may state the fact.'

'No ; not the hundredth part of a paragraph.'

'Well, sir,' replied one of the parties concerned, 'I am so far glad that your superior and yourself bear witness to the spread of Protestant Christianity. But as my *abonnes* are constantly sending me information, which, from what we have just been saying, I shall henceforth not be at liberty to print, it will be better if in the next number of my paper I tell them I must decline their communications for the future.'

'No !' exclaimed the Procureur, 'a line on that subject is enough to condemn you. Remember, WE DO NOT WISH TO SEEM TO INTERFERE.'

I DESIRE TO DIE.

The following reasons for desiring to die, were written by Mrs. Jane Ratcliffe, an eminent Christian lady, who died at Chester, two hundred and eighty years ago :

I desire to die, because I want, while I live here, the glorious presence of God, which I love and long for, and that sweet fellowship of the angels and saints, who would be glad of me, as I am of them, and would entertain me with unwearied delight.

I desire to die, because, while I live, I shall want the perfection of my nature, and be as an estranged and banished person, from my Father's house.

I desire to die, because I would not live to offend so good a God, nor to grieve his Holy Spirit ; for his loving kindness is better than life itself.

I desire to die, because this world is infected with the plague of sin, and some have this plague sore running upon them, and I myself am tainted with the same disease, so as while I live here, I can be in no place, nor in any company, but I am still in danger of being infected, or infecting others ; and if this world doth hate me because I endeavor to follow goodness, how will it rejoice if my foot do but slip ?

I desire to die, because of the devil's malignant and incessant assaults. I can stand nowhere before the Lord on earth, but one devil or other is at my right hand, and I must of necessity enter into conflict with them, and their temptations, and be buffeted and gored by them, which is a thousand-fold worse than death.

I desire to die, because by death I shall rest from the hard labors of this life.

I desire to die, because nothing in this world can give me solid and durable contentment.

I fear not death, because it is but the separation of the body from the soul.

I fear not death, because death is such an enemy as has often been vanquished, and because I am armed for it, and the weapons of my warfare are mighty through God, and I am assured of victory.

I do not fear death for the pain of it, for I am persuaded I have endured as great pains in life as I shall find in death, and death will cure me of all sorts of pains ; and because Christ died a terrible and accursed death, that any kind of death might be blessed to me ; and that God, who had greatly loved me in life, will not neglect me in death ; but his Spirit will succor and strengthen me all the time of the combat.

I do not fear death for any loss, for I shall but lose my body by it, and that is but a prison to my soul, an old rotten house or ragged garment ; nay, I shall not lose that neither, for I shall have it restored again at my Saviour's second coming, made much better than it now is ; for this vile body shall be like the body of Christ, and by death I shall obtain a far better life.

TALKING AND DOING.

When Dr. Chalmers was executing his plan of establishing parochial schools in connection with St. John's parish, in Glasgow, a site, which belonged to the college, was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the College, in order to purchase this site. He expressed his hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"The undertaking," said Dr. Taylor, "is an important one ; but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow."

"Yes," said Dr. Chalmers ; "but how many more years do you intend to talk about it ? Now we are going to do the thing, and not to talk about it ; and so you must even let the price be as moderate as possible, seeing we are going to take the labor of talking and projecting entirely out of your hands."

There is a great difference between talking and doing, though all men do not seem to be aware of it. In this case above alluded to, more was accomplished by the latter in six months than the former in twenty years.

LIFE A VOYAGE.

A writer, whose name is unknown to us, says : I love to contemplate this life, this world, and all my passage through it ; and to compare it to the ocean, and to the mariner urging his way across its troubled and ever varying waters ; and then to consider heaven as being faintly shadowed by the port or haven where reside the dearest friends or kindred of the voyager, and where his heart and best affections are continually flying, and where he fain would himself be. O my blessed Jesus, now and then

By faith I see that land,
That port of endless rest ;

and every glimpse I am able to catch through the mists and clouds of frail mortality, only serves to endear that land to my soul, and to make me still more desirous to be gone. And can it be that I shall fall short of it ? Oh no, for it is God the Holy Ghost who hath given me a desire to depart from sin and from a sinful world, to be with Christ, which is far better. I will then endeavor to expand the wings of faith, and to urge on my course homeward, still trusting

That I shall reach the heavenly shore
Where sins and pain distress no more.

LIFE EXCURSION.—"A solemn thing this life-excursion—once made, forever ! It is something to move the soul's lowest depths, to look out on the boundless expanse beyond, and the vast swells, and catch the solemn sounds of eternity ; and happy he, who, sailing down the stream, has an eye to behold the sweet field beyond, who maintains calmness amid the swelling of Jordan ; yea, whose peace God maketh like a river ! What believing pilgrim can keep his thoughts away from a better land, that is, a heavenly ! 'There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her ; she shall not be moved.'"

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STATE OF THE DEAD.

It is held, by some, that the dead lie dormant till the resurrection of the body. If it is meant, by this, that they go out of existence, or suffer annihilation, at death, we reply that, if this be so, then the resurrection is not a *resurrection*, but a new *creation;* for a resurrection means a *rising again*—implying, evidently, that the being who comes up from the grave has existed before, and is not a new conscious being. But if a person's existence comes to a full end when he dies, then the person that comes up in the resurrection is not the same conscious being that once merited reward or punishment. Where, then, would be the justice of rewarding or punishing him? True, it is possible that Almighty Power might make a new conscious being, that should *suppose* itself to remember things done in a former state, before it had any existence; but as it would be a false apprehension, and not a real memory of what was done before, it would lay no just foundation for the recompenses of vice or virtue.

But if by a "dormant" state is meant, not a full end of existence, but merely a state of inactivity, or sleep, we would first ask the question, Has God created the soul without a capacity of being recompensed according to its works? Reason at once answers, that He has not. For if, by creation, man is invested with powers which enable him to love and obey his Maker, it is clear that, by these same powers, he is capable of dishonoring and blaspheming him. But to suppose that the Creator furnished him with such powers, and yet implanted, in connection with them, no capacity of being recompensed according to the use that he might make of them, is to suppose the Infinitely Wise God to have been guilty of a great oversight, not to say a most egregious blunder.

Now suppose a man of great piety to have toiled and labored, through great self-denial and sorrow, to accomplish some good for his fellow creatures. Suppose that, just as he brings about his end, and before he can possibly have received any recompense in this life, some wicked person suddenly puts an end to his earthly existence. Does such a wicked act prevent all God's rewarding goodness and justice with regard to that righteous man? Or, suppose a man of great wickedness to blaspheme and insult his Maker, and commit all possible outrages against his neighbors; and then suddenly to make away with himself by knife, or halter, or poison; does God therefore lose the power of punishing such wickedness *according to the course of nature?* Yet, if the soul goes to sleep, when the body dies, the designed rewards and punishments of divine justice are as effectually disappointed as if the soul went into a state of annihilation. For the dormant or sleeping state of the soul is a state without perception or consciousness. From this state it cannot awake by any power of its own. For it cannot reasonably be supposed, that this dormancy is analogous to the ordinary sleep which we take at night, from which we awake with perfect regularity, by reason of a law of our nature. For if it were in accordance with fixed or natural law, that the soul should awake from this state, there would be—not one general and simultaneous resurrection of the human family, but—a multitude of different resurrections. That is, Adam, and all those who died about the same time that he did, having fulfilled the law which laid them to sleep, would rise first. Then those who died some time later would rise. These would be followed by those who died still later; and so on, till time should end. But there would be this difficulty, that those who died just before the end of time, not having got their nap out, would not awake to be either rewarded or punished. They would lie till all was over. For by what law of nature would Adam not awake till after some thousands of years, others in half that time, others in a still shorter period, and so on, till at last some would have been in the dormant state but a few days, or hours?

We say, then, that the soul cannot awake from the dormant state by any power of its own. It can never awake, to be rewarded or punished, *except by a miracle.* But if it require a miracle to bring this about, then it is not a thing which takes place according to the course of nature. And so we come to the conclusion, that God cannot, in the cases above supposed, reward or punish *according to the course of nature.* The good man who is cut off before it is possible for him to receive any recompense in this life, cannot be recompensed without a miracle; and the wicked man who, after blaspheming his Maker and outraging his neighbors, kills himself, cannot be punished till a miracle has raised him from the sleeping state. And what is this but saying, that God has created man without a capacity of being rewarded, or punished, according to his works? For if He had given man such a capacity when He created him, then this capacity would be a *natural* capacity; and if man possessed a *natural* capacity of being rewarded or punished according to his works, then it would not require, in any case, a miracle to bring him into a state where he could be recompensed.

But we know, from experience, that man has a natural capacity of being rewarded for virtue, and punished for vice, in this respect, that the performance of virtuous actions is followed by happiness to himself, and the commission of wicked ones is followed by misery. This is the way in which the Creator recompenses his creatures *according to the course of nature.* And reason teaches that, if one is suddenly cut off, before it is possible for him to be recompensed in this life, in this natural way, death does not place him in a state which renders such a method of recompense utterly impossible.

But if God can distribute the recompenses of vice and virtue according to the course of nature, and without any miracle at all, why, it may be asked, does He resort to a miracle for the purpose of introducing the great day of accounts? For it is after the resurrection that the world is finally assembled for judgment, and not till then does the grand separation between the righteous and the wicked take place. If men can be recompensed previous to this miracle of the resurrection, and without its taking place at all, why is it resorted to? We might say much in answer to this question, but for the present we deem it sufficient to say, that the resurrection is ordered, not to render it possible for God to recompense his creatures, but in order that soul and body may be rewarded together.

T. B. B.

THE CHURCH AND THE SCHOOL.

1. The spirit of the church must be infused into the family institution, and control and guide it. It has been well said by some one, that the family and the home is the sister of heaven, though fallen and confined to earth. It is at least the great mission of the family to train candidates for a home in the skies, and preparatory to that, for the church militant. In order that the family may be an earthly sister of heaven, it is necessary that the spirit of heaven should reign in it. The spirit of Christ must be here. The altar and the mercy-seat must be here. The cherubim must hover here. The pure incense of religion undefiled, as a continual offering to the Most High, should ascend from the homes of all youth. This cannot be until the church has carried her conquests into these homes and subdued them to herself.

2. The spirit of the church must be infused into the *state*—not in the sense of an offensive, obnoxious union of church and state, but in that higher, spiritual, and at the same time more practical sense of the Christian carrying his religion into all the relations and activities of life, acknowledging at all times and in all places the presence and power of a higher, a religious law. The only true and sure foundation of perpetuity in the state is virtue, and this virtue must of necessity be the natural outgrowth of the religion of that nation. In this republic, the Christian is the national religion, and the church is its exponent, its representative, its heralder, and preserver; hence the church becomes the exponent and guardian of the nation's virtue—consequently of a nation's liberties. It is the nation's great moral instructor. As is the church, so may we expect to find our nation. As far as the principles taught by the church govern man, as far as man becomes subject to her moral sway, the state will not have to govern. The law of force will not have to be applied when the higher law of the church is sufficient. The governmental duties of the state are either prohibitory or regulatory—prohibiting the evil and regulating the good. In as far as the church accomplishes its mission and removes evil, by its moral and renovating power, the state will not have to restrain it by its arbitrary power.

3. The SCHOOL must be subject to its influence, must be guided by its principles. The relation existing between these is more intimate and important, if possible, than between the others.

Religion and knowledge must not be divorced. They are essential to each other for the full and perfect development of either. What God hath thus joined in mutual relations, let no man sever. Science is often said to be the hand-maid of religion, but we would rather say, that what the eye is to the body, what the ear is to the tongue, so is knowledge to the religious element of our natures. Without the eye, the body gropes in darkness—without knowledge our religious aspirations grope in worse than Egyptian darkness. If the ear never listens to sound, the tongue is voiceless and silent—so if the knowledge of the way of life never enters the soul, faith is never there to lisp forth its sublime strains; or if the ear has lost its hearing, the tongue soon forgets its accustomed accents—likewise the spirit, robbed of its former knowledge, soon forgets, in its idiocy, its accustomed devotions. Religion furnishes the great motive power to knowledge. Knowledge, on the other hand, gives light and guidance to this holy motive power. Religious sentiment unenlightened, is blind, superstitious, bigoted. Knowledge without the religious element is a servile slave, working as readily in the ranks of sin as of holiness.

Education without being deeply imbued with the religious element, is education unto death. There is no neutral ground. Death or life will ever be mixed in the fountain from which our spirits drink. Those systems of education that would shut out all religious education, shut out the Bible, and prayer, and all reference to the higher law, are to be shunned, are to be spurned by every Christian educator and philanthropist. Some institutions of learning have attempted it; but they have proved a failure, a curse. Some States, by an excessive, abnormal democracy, are taking incipient measures to exclude the Bible and prayer, and all religious instruction, all reference to the higher law, from their common schools. If the attempt succeeds, *mene, mene, tekel upharsin,* will be written by an unearthly hand all along the walls of their otherwise great and glorious common school system. It was the glory of the Reformation, it is to the praise of the Protestant, that his religion and knowledge go hand in hand, his faith is according to and sustained by knowledge. Luther resurrected the Bible from its long entombment, and from it educed a purer form of Christianity. The progress of this reformation has ever been identified with the progress of learning and of schools. The Protestant of the present day, and in our country, has bequeathed to him through the toil and sacrifice and blood of the Protestant of the past, three great legacies—the reformed church, the Christian school improved and adapted to the multitude, and a government guaranteeing freedom of thought, speech, and conscience. A simple reference to history will convince any one that these three great ideas of modern civilization have sprung from the Christian religion. Any attempt of learning to cast off its allegiance to religion, to deny its parentage, should be spurned with contempt by every Protestant.

If these statements are true, then it follows that next to piety and all of its collateral, attendant virtues, the church needs intellectual culture. It needs a clear intellect, a strong comprehensive mind, a mind well stored with knowledge. The church will have to meet and fight its way through many and varied foes, in all the departments of literature and science. It must expect to stand in the high places of the earth as well as the low places, and there fight the battles of the Lord. It will have to contend with strong minds and keen minds, with error subtile, and far reaching, and Proteus-shaped. It must contend with duplicity and cunning, and false philosophies grown gray in the affections of the people.

Instruction is an essential element in the mission of the church. It is to teach all nations and kindreds and tongues. It is to instruct not only the ignorant but also the learned. It must teach not only by "Greenland's icy mountains," and on "India's coral strands," but also on Mars hill, in academic groves, in college halls, and from the chair of the university. Christianity must regenerate our literature and baptize our philosophy into its pure spirit. Science must be christianized, art must be christianized, politics must be christianized, society must be christianized. In order to do this, the church must have not only the preacher, but also the teacher, the press, the school. Academic groves and college halls must be consecrated to her service. The pen of the writer must be devoted to her cause. The pleading of the lawyer and the eloquence of the statesman must be baptized from on high. The farmer, the mechanic, the day laborer, need the learning of schools, that they may reason understandingly, knowingly of temperance, righteousness, liberty, and a judgment to come.

In order to attain these objects, the church must be thoroughly educated, deeply, profoundly educated. Christian youth must be trained early and long. They must tarry long in the halls of science. They must drink deep from the fountains of knowledge. They must submit to stern and long-continued mental and moral discipline. *

NEW LIQUOR LAW IN OHIO.

The Supreme Court of Ohio has pronounced the new liquor law of that State constitutional. The result is a general conformity to its requirements by liquor sellers and liquor drinkers. It seems to have been thought best, by the friends of temperance in Ohio, not to insist on the seizure and confiscation of liquors, but to punish the sale and use of them so severely as to put an end to the traffic. Accordingly, they have accepted a law of which the following is a synopsis, and which is said to be working admirably:—

SECTION 1. Provides that it shall be unlawful for any person, by agent or otherwise, to sell in any quantity, to be drank in or about the premises where sold, any intoxicating liquors, ale, beer, native wine and cider excepted, under a penalty of $50 fine and 30 days' imprisonment and costs of suit.

SEC. 2. That it shall be unlawful to sell intoxicating liquors as aforesaid, to minors, unless upon the written order of their parents, family physician, or guardian, under the same penalty as in Sec. 1.

Sec. 3. That it shall be unlawful to sell liquor to persons intoxicated, or in the habit of getting drunk. Penalty as before.

SEC. 4. That all places where intoxicating liquors are sold in violation of the law shall be declared to be common nuisances, and shall be shut up and abated as public nuisances; and upon conviction the keeper may be fined $100, and jugged 50 days; and before re-opening it bonds shall be given that the law shall not again be violated.

SEC. 5. That it shall be unlawful for any person to get drunk, and upon conviction he shall be fined $5 and imprisoned three days, and pay costs of suit.

SEC. 6. That any person who shall by the sale of liquor cause the intoxication of any other, he shall be liable to any third person, and compelled to pay all expense of taking care of said drunken man, and one dollar per day for the loss of his time until he gets sober and well.

SEC. 7. That wife, parent, child, guardian, employer, or other person, who shall be injured in person or property in consequence of the intoxication of any person, shall have a right of action for damages against the person who furnished the liquor, and if the plaintiff be a married woman, she shall be entitled to *exemplary* damages.

SEC. 9. That the giving away of liquors, or other shift or device to evade the law, shall be deemed an unlawful selling and punished accordingly.

SEC. 10. Provides that the premises where the liquor is sold, shall be liable for all fines, costs, and damages assessed against the vender, whether he be a tenant or owning.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

NUMBER TWELVE.

As affected by the Rebellion.

You are doubtless anxious to know how the present civil commotion affects the common people. Volumes would not exhaust the theme of their suffering. This would be inseparable from a state of civil war any where. It may have its varieties, incident to the peculiarities of this peculiar people. If so, you will as readily discover them, in illustrations from particular examples; so I shall introduce to your notice the same characters formerly taken to illustrate these "glimpses," as possessing particular interest for you, as well as ourselves.

The marriage of "my friend" Nemay occurred more than two years ago, as you were duly informed. Her husband, Low-Chung-Yuen, was, and had been from his youth, in the employ of the Tautai, as secretary or scribe, an office inherent in his family, and so considered as secured to them for generations to come; insuring them a competency, and giving a sort of aristocratic tinge to their friendship, which could not fail to be seen and felt by the "outside barbarian" friends of their new inmate, our beloved Nemay. Her husband, she had always told us, was friendly to foreigners, and designed to make our acquaintance, but the father was obstinate, and would be greatly enraged should we presume to visit her. Once only did we meet her husband, (and that was at the house of her mother, near the close of her first year of married life, and several months previous to those irruptions which have since caused such shaking among us,) until after the capture of the city in September last. Then was "his occupation gone," swept away with the same blast that demolished the grandeur and the power of "His Excellency, the Tautai;" and poor Low-Chung-Yuen had plenty of leisure for making acquaintance with the long-neglected friends of his wife. It is strange how circumstances alter cases; but so it was, that his first visit to us was to beg permission to come, accompanied by his wife, to consult about the future, in view of the troublous prospects just opening up. It is needless to say, how cordially we granted his petition, or how speedily the little feet of Nemay brought her to our house, unused as they were to such an exploit, to say nothing of that strange innovation of custom, a walk in the public streets, and that too accompanied by her husband! But she braved the double ordeal, fatigue and custom, and a pleasant interview we had. It ended in our promise to protect them, and their infant son, as far as in our power, and to allow them to share our retreat should we be compelled to leave the city, an alternative we confidently hoped to avoid, although our arrangements had already been made, in accordance with Consular advice, for leaving the city, should it finally become necessary. They also begged us to visit them at their own house, an invitation we were not slow to accept, as you will believe from the fact that before evening we had gone to our reserved quarters "down town," and in returning had actually made the long desired, but recently permitted visits. The hitherto unfriendly father was standing outside his gate when we came up, and stopping to make inquiries, (uncertain as to the precise house we were seeking,) for a family "surnamed Low," we were assured by a listening wag, that every body was "surnamed Low," when the old man stepping forward, pronounced our names, and entering his own door, welcomed us with all the cordiality of a patriarch and a friend. We well knew that self-interest was at the bottom; still, we rejoiced that Providence had overruled the obstinacy of man, and that this desire of our heart had been granted us.

We remained in the city during the month of September, although our neighbors were constantly leaving. Thousands on thousands had gone; for days and weeks, we could not look abroad, or move in the streets, but our eyes were arrested by fleeing multitudes, with their loads of valuables, until a strange look of desolation was spread over and within our once crowded streets. Fear was on every face, and we were constantly met by the inquiry, "Are we safe?" If I chanced to go out in my sedan, my return was looked for with the greatest anxiety; and if I chanced to remain longer than usual, the neighbors would become alarmed, and could only be quieted by seeing me come back. They said, "While you are at home we feel safe, but when we know you are gone, we fear there is danger, and we are troubled till you return." Understanding their feelings, we resolved to remain as long as possible, and we did so at length one day too late; for when the emergency came, we had not time to inform our friends of our departure, or even to take with us proper supplies of clothing for ourselves. The next day Mr. Carpenter returned to the city, but so far from liberating others, he was himself obliged to remain prisoner at large for two whole days, and one sad, gloomy night, a lively engagement having taken place in the interval, during which our house had received one cannon ball, giving him warning to seek a safer retreat. Another whole month elapsed before he could again get admission within the city walls, and it was still quite impossible to liberate our friends. Mr. C. continued to go in at intervals, and to visit the family, and none were more friendly to him than Mr. Low, Senior. Two or three months thus passed, when a note was brought to Mr. Carpenter from the Low family, having been passed over the city wall, and entrusted to some passer by, to hand to him. It contained merely a request that he would go in at once, as our friends were in trouble. They could not write more; as a strict surveillance was kept all around the city, and no notes might pass in or out, which could not be read by the guard. He immediately went, and found that the old man had been taken and imprisoned by the rebels, for the purpose of extorting money from him. This was their common mode of raising funds, and the family were no strangers to the dreadful tortures often inflicted in such cases, nor to the fact, that death often closed the frightful scene, where the required amount of money was not forthcoming. The wealthiest had suffered first, and doubtless many had suffered to death, rather than give up the treasure which might have purchased their lives. This may appear anomalous to those (if any such there be) who have not heard the frequent cases of Chinese who have sold themselves for a sum of money to die instead of some condemned criminal, an anomaly it is difficult to explain, except upon the principle of buying merit for another world or securing the means to perpetuate their honors in this, by leaving the price of their own blood a treasure in the hands of their friends. Mr. Carpenter found a rebel guard at the house, and the family on their knees, begging that the old man's life might be spared, which they were told might be, on condition of the payment of a certain sum. This the family declared themselves unable to raise. What could Mr. C. do? Foreigners might not interfere. He could only expostulate. He told the guards, he believed the family too poor to raise the ransom money, and they professed themselves willing to release the father, if the sons would come forward. No faith could be put in their promises; so the sons prudently kept themselves concealed, the younger at home, and the other, Low-Chung-Yuen, at our house, where he had taken refuge. Had the old man ever been in our employ, or any way connected with foreigners, there would have been somewhat on which to found a plea for his release, but the plea of acquaintance, or friendship even merely, would not be sufficient, and any interference on his behalf would have been considered a violation of neutrality, which could not be tolerated. It was, however, confidently predicted, that the fact of Mr. C.'s having met and conversed with the guards at the house, being a proof of their being somewhat under our patronage, would effectually prevent the use of violence in the old man's case. And it may have been so; for after a while, upon the payment of a much smaller sum than at first demanded, the old man was restored to his liberty, of which he speedily made the best use, by effecting his escape from the beleaguered city. This he accomplished by the help of a small bribe to the guards on the wall, who, in consideration thereof, allowed him gently to pass down their rope ladders, and thus into the free air of the outside world. This will seem strange to one who does not know, that *policy* is the proper term for Chinese *honesty,* and that *gain* is a sort of universal watchword. No wonder, then, if it is used by the watchmen on the walls of a besieged town. It is also a well known fact, that the second officer in command now in the city does many a good turn in this way of letting the oppressed go free.

L. M. C.

SHANGHAI, March, 1854.

CHAPLAINS IN CALIFORNIA.

The recent action of the Assembly of California in relation to Chaplains, shocks some portions of the community, while it amuses others—giving to all a glimpse of the state of religious feeling among politicians and legislators of the new State. It seems that the Assembly of 1854 had no Chaplain. They passed a resolution for the appointment of a Committee to invite all the clergymen in Sacramento City to appear, on alternate mornings, at the opening of the House, and offer gratuitous prayers. Immediately after the passage of that resolution, a letter was received from a Mormon priest and read. The following is the conclusion and pith of it:

"Believing it to be inconsistent with the principles of the Gospel, the practice of Jesus Christ and the economy of the government of God to sell prayers at the rate of $12 a piece, and NOT believing that a prayer which costs $12 will have any more influence with the Almighty than one which is offered freely, I propose, should it meet with the approbation of the honorable members of this House, that inasmuch as God bestows His blessings "without money and without price," to offer my services to ask those blessings freely as they are given, and thereby give a slight testimonial of my regard for the interests of the State and community."

A motion was made and carried—38 to 14—that this Mormon be considered one of the clergymen invited. The next day a couple of indignant letters were addressed to the House by evangelical clergymen, stationed in Sacramento, declining the invitations. The Rev. J. A. Benton declines because there is no pay. The Rev. J. Lewis Shuck says:

"I am now precluded from accepting the invitation you have extended, from the fact of the Assembly having, by a large vote of yesterday, acknowledged the Christianity of that daring imposture of systematic licentiousness called Mormonism. And with it, or its 'Elders,' I can have no religious affinity, sympathy, fraternity, or intercourse. I claim for myself, individually, no superiority in righteousness over other *men;* but as a Christian Minister, I do claim for Christianity a superiority over every other religious system on the face of this whole earth; and as to Mormonism itself, I regard it as a dishonor to the one living and true God, a libel upon Christianity, a disgrace to the philosophy of human progress, and a bold insult to the intelligence of the nineteenth century."

The large vote, 38 to 14, in favor of inviting the Mormon, was not owing to the fact that the majority were Mormons, (there is one only, Mr. Hunt, of San Bernardino,) nor that they were disposed for political or other reasons to pay respect to Mormonism, but they were merely desirous of casting ridicule on the chaplain project.

SUNDAY IN NEW YORK.—Mayor Wood's crusade against those who sell liquor on Sunday has proved quite successful. He is now trying to prevent the exposure and sale of goods on that day—a movement which may be consistent with the statutes, but which is by no means as generally approved as his anti-liquor-selling movement. The barbers also, acting it is said on the suggestion of Mayor Wood, are endeavoring to have their shops all closed on Sunday. The extent of their zeal, and the degree of piety which characterizes it, may be judged of from the following paragraph:

"Some weeks since a paper was circulated, by which every one signing pledged himself to close up on that day, *provided all who were engaged in the business would unite in the movement.* But here was the difficulty. There were found to be many who would not consent to such an arrangement. We have, at present, a law on our statute-books, making it an offense finable with one dollar to keep such places open on Sunday; but the profits of a majority of the shops on that day are sufficient to enable them to pay this paltry fine (even when it is enforced, which is rarely,) without feeling it materially. To obviate this difficulty, the barbers have drafted a petition to the Legislature, to which the signatures of three-fourths of both the employing and the employed barbers in the city have been obtained, asking for an amendment to the existing law, so as to make the fine $25, *which would probably bring the few opposing members of the profession into the traces.*

PROSPECTS IN CHINA.—An English paper says that the relations of that country have assumed a serious aspect. Grave apprehensions have been excited amongst the friends of Protestant missions, by the conduct of Sir John Bowring, in his relation with the Imperial Government at Pekin. There is ground for believing that an influence, hostile to the evangelization of China, is actively at work, and that an effort may even be made to lure England into an alliance with the Manchew dynasty, in order to prop up the tottering idolatries of China, and the domination of a foreign race over its native inhabitants. To be forewarned is to be forearmed, and we are glad to see that the Committee of the Chinese Evangelization Society have already presented a memorial to Lord Clarendon, praying that in any revision of existing treaties, ample security may be obtained for the free exercise of the Protestant faith and worship, and the propagation of Christianity in China.

HONOR TO WISCONSIN.—The United States District Court for Wisconsin recently convicted Messrs. Booth and Ryecraft, of Milwaukee, on a charge of assisting in the rescue of the fugitive slave Glover—a *crime* subjecting them to fine and imprisonment. The Supreme Court of the State, however, issued a writ of habeas corpus, on which the convicts were brought to Madison, the capital, to have the merits of their conviction and imprisonment inquired into. It seems that they were convicted for rescuing a "fugitive from labor;" whereas, in the indictment it was not averred that Glover, who was rescued, was a "fugitive from labor," nor was there a particle of evidence before the Court to establish that point. It was on this ground that the State Court set them free. In granting the writ, one member of the State Court declared his conviction that the fugitive law is entirely unconstitutional; the other two reserved their opinions on that point, and granted the writ on the ground that no offense had been proved.

IMPORTANT EXPEDITION.—An expedition has just been sent out by the United States Government, to ascertain whether on the Llarios de Estacedo—a region through which the Pacific Railroad would have to pass—water can be obtained by means of artesian wells. The expedition consists of Capt. J. Pope, of the U. S. Topographical Corps, with a detachment of 150 United States troops. Dr. G. G. Shumard accompanies the expedition as Surgeon and Geologist.

RE-ELECTION OF MR. SEWARD.—On Second-day, Feb. 6th, WILLIAM H. SEWARD was by the Legislature of New York elected Senator of the United States for six years from the fourth of March next, to fill the vacancy which will then occur by the expiration of his own term. In the Senate he had 18 votes, being a majority of 5 over all other candidates. In the Assembly, he had 69 votes, being a majority of 12 over all others. His election is considered a victory for freedom.

☞ Eld. THOMAS E. BABCOCK's post-office address is Albion, Dane Co., Wisconsin. In a business letter just received from him, he says: "My health has so far given way to the advance of a long-seated asthma, that I felt obliged to try to do something for relief. While revolving the question as to what it should be, I received a call from the Albion Church; and in view of the representations I receive of the favorable influence of that climate in such cases, I have determined to try it. I start on Second-day, Feb. 12th."

☞ Dr. EDWIN R. MAXSON has recently removed from Adams Center to Geneva, N. Y., where his correspondents are requested to address him.

A party of gentlemen left New York last week for the purpose of taking part in the proceedings at the opening of the Panama Railroad.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 5.

In the SENATE, Mr. Stuart presented a joint resolution from the Legislature of Michigan, instructing their Senators and Representatives to use their best exertions to procure the passage of the act prohibiting the introduction or existence of Slavery in any of the Territories, especially in Kansas and Nebraska, and to introduce without delay a bill for the latter purpose; and also to procure the immediate repeal of the act of 1850. Gen. Cass promptly repudiated the doctrine of instruction, and flatly refused either to obey or resign. The resolution was laid on the table, and the Bounty Land bill was further discussed and finally passed. This bill, which was overburdened with amendments, gives to all who served fourteen days in any war since 1790, 160 acres, deducting the number of acres already received by them under former acts. Mr. Bell's amendment takes in wars prior to 1790. Mr. Weller's amendment increases pay of invalid pensioners.

In the HOUSE OF REPRESENTATIVES, the Senate bill refunding duties on certain railroad iron was adopted. A set of resolutions denunciatory of Know-Nothingism was proposed by Mr. Witte, who asked a suspension of the rules to bring them before the House. The House refused by Yeas 104, Nays 78, (not two-thirds Yeas,) to suspend the rule, and so the resolutions lie over. The Colt Extension case was debated nearly all day. A resolution to expel a reporter from the floor of the House was adopted, the reporter being interested in a claim before Congress, contrary to the rule.

THIRD-DAY, FEB. 6.

In the SENATE, the establishment of a United States Court in California was taken up, and some time spent in fixing the Judge's salary. The bill to improve the mouth of the Mississippi was next taken up, and finally adopted—30 to 17. Some improvement bills were referred, and the Senate adjourned.

In the HOUSE, the expulsion of W. B. Chase, a reporter, was clinched by a refusal to reconsider. After some talk on the Consular Reforms Bill, the Texas Creditors' bill came up, and was talked about until the hour of adjournment.

FOURTH-DAY, FEB. 7.

In the SENATE, several petitions for the repeal of the Fugitive Slave Law were presented; also, for the prohibition of Slavery in the Territories. Then the bill to establish a United States District Court in California was taken up and talked over, but not acted upon. River and Harbor bills occupied the remainder of the session.

In the HOUSE, the bill providing for the payment of the creditors of the late Republic of Texas was called up, and an amendment adopted reducing the gross amount to be appropriated from eight-and-a-half to six-and-a-half millions. The bill finally passed, as amended, by a vote of 154 to 43.

FIFTH-DAY, FEB. 8.

In the SENATE, the Indian Appropriation bill was made the special order for Sabbath-day. A bill was reported to carry the Reciprocity Treaty into effect. The bill to extend credit for duties on Railroad Iron was debated awhile, when the Senate went into Executive session.

In the HOUSE, bills were passed relating to the holding of the United States Courts in Tennessee and Florida; authorizing the opinions of the Attorney-General of the United States to be printed; regulating the salaries of the Judges of the Districts; dividing Illinois and Ohio each into two Judicial Districts; concerning the apprehension and delivery of deserters from foreign vessels in ports of the United States; providing for the accommodation of Courts in the District of Maryland, and Post Office in Baltimore; and amending the Act passed in August, 1852, making satisfaction for Military Land Warrants.

SIXTH-DAY, FEB. 9.

The SENATE spent most of the day on private bills, of which a large number were passed.

In the HOUSE, the Diplomatic and Consular Reform bill was taken up and passed, yeas 143, nays 33. A bill for the construction of seven sloops-of-war was reported. The Colt Patent Extension was then called, and after some personal conversation, it was killed by a vote of 111 against, to 68 for it.

SABBATH-DAY, FEB. 10.

In the SENATE, Gen. Wilson, the newly elected Sanator from Massachusetts, appeared, qualified and took his seat. Senator Seward gave notice of a River and Harbor Improvement bill. The Seneca Indians Bounty Land bill was amended so as to include all Indians who had served in the armies of the Union, and none others. The Anti-Know Nothing resolutions of the Wisconsin Legislature were presented. The Lake Improvement bill was taken up, but referred back to the Committee, with instructions to report specific appropriations.

The HOUSE voted $60,000 to build or purchase Revenue Cutters. The bill to extend the patent for Moore & Hascull's Harvesting Machine, was rejected. After considering several private bills, the House adjourned.

WHOLESALE MERCANTILE OPERATIONS BY A LUNATIC.—The N. Y. *Tribune* of Feb. 8 says that Mr. John P. Blauville, a French importing merchant, doing business at No. 160 Water-st., who, for the past three weeks, has been afflicted with partial derangement of mind, yesterday called at the store of Mr. Combes, in Grand-st., and stated that he wanted to purchase the goods then in the store for shipment to the West Indies. His manner and conversation were such as to excite suspicions of his being mentally deranged; and Officers Mead and Hays, of the Tenth Ward, were called in, and conveyed him before Justice Wood, who caused him to be examined by a physician, and he was soon pronounced to be insane. Inquiries were then instituted for the purpose of ascertaining whether he had pursued a similar course with other mercantile firms, when it was ascertained that he had purchased $39,440 worth of goods from Messrs. Ward & Knapp; $16,764 worth of P. L. Rogers, of Fulton-st.; $17,000 worth of J. Small & Co.; and various other bills—amounting to, in all, $112,471. Besides these, there are doubtless other firms that have sold large amounts to Mr. Blauville. At each place he represented that he wished the goods got ready for shipment on Saturday next; and in consequence of this, many of the merchants whose stocks he had bought out were up with their clerks all of Wednesday night getting the goods packed; and others, who were not aware of his lunacy, were probably similarly engaged last night. Among the articles purchased by Mr. B. are $1,200 worth of hobby-horses, all of which the fortunate seller supposed would shortly be on their way to the West Indies. The officers called upon Mrs. Blauville at her residence in Brooklyn, and she stated that her husband had been insane for three weeks, and she was making arrangements to have him sent to the Asylum.

European News.

Seven days later news from Europe was received in New York on the 9th inst., being to Jan. 27.

Almost the only intelligence of interest brought by this arrival is to be found in the proceedings of the British Parliament, in which the conduct of the war is discussed in a spirit very much the reverse of favorable to the Government. Lord John Russell has resigned, and other changes, amounting to a total break-up of the Ministry, are talked of.

From the seat of war we have nothing new. The Vienna Conference will not meet until the middle of February.

Most of the nations of Europe are placing their armies on a war footing. Opinion changes several times a day as to the prospect of an early peace. As hopes of a speedy settlement recede, fears of an extension of the area of hostilities increase; and in Paris it is a common remark that spring will see a French army marching on the Rhine.

Letters of Jan. 12th, from the Crimea, state that the Flagstaff Battery had been mined by the French, who only waited a favorable opportunity to blow it up. Sickness was on the increase in the camps.

Another dispatch, which arrived at Marseilles, Jan. 22, stated that the Allies had not undertaken anything new in the Crimea, as they were waiting until the Turkish army had all assembled at Eupatoria. No battle had been fought, as was reported. The beseiged had repaired and re-occupied the Quarantine fort. Gen. Brown was about to resume his command in the Crimea.

Gen. Menchikoff is reported to have said: "Our troops may rest; Generals January, February, and March will fight our battles far better than we can."

So extraordinary is the want of arrangement in the distribution of requisites for the British, that Lord Raglan has been compelled to borrow 10,000 great coats from Gen. Canrobert. And in great haste, the other day, two agents of the British Commissariat rode to Balaklava, and taking the first ship they could find—which chanced to be one that had lain there for a considerable time, with a cargo from England on board, there being no one authorized to receive it—they set out for Constantinople. On the way, they happened to mention to the captain of the ship that their urgent mission was to buy shoes for the troops, who were in a wretched condition for want. The captain, in reply, gave them the agreeable information that his ship had several thousand cases of shoes on board for those very troops, but that there was no "proper officer" to receive them—consequently they could not be landed!

California News.

California news to Jan. 16th was received in New York on the 8th inst, of which we give a summary.

From the mines accounts are more favorable—the long-continued drouth, from which the miners had suffered great interruption and damage, has given place to profuse rains; and the business of gold-washing has revived, with fresh activity in every part of the placers. The amount of gold on freight by this arrival reaches nearly a million and a quarter, besides the considerable sum in the hands of passengers.]

In Los Angeles there has been another instance of popular insubordination. Three men were convicted there, not long since, to be hung for murder. One, Alvitre, was a native Californian; the others, Brown and Lee, were American born. All were believed to be guilty, and the people at one time were about to hang Brown, but they were induced to desist by the assurance that he would be hung according to law. All were convicted. Brown and Lee had friends and money, and appealed to the Supreme Court. Alvitre had none. They had been sentenced to be hung on the same day, the 12th ult., and just before that day arrived an order reached Los Angeles, from the Supreme Court, that proceedings should be stayed in the cases of Brown and Lee. This act caused great exasperation among the native Californians, who have learned that an American criminal escapes punishment much more readily than a Californian. Many of the Americans were disposed to take part with them.

The great enterprise of connecting the Atlantic and Pacific shores is effected by the completion of the Panama Railroad. The first train passed from Aspinwall to Panama on the 28th of January, causing great excitement in that old Spanish city, and astonishing the natives by the sight of a fire-breathing locomotive. Hereafter, the delay, annoyance, and danger of crossing the Isthmus will in a great degree be avoided. Passengers will proceed directly from the cars to the steamer, and, with only four hours occupied by the transit, will escape the exposure to the weather and liability to disease, which have hitherto proved such formidable terrors to travelers bound for California.

From the South Pacific Coast we have news of the success of the revolutionary army in Peru under Gen. Castilla, and the total prostration of the Government party. The decisive battle was fought on the 5th of January. In the midst of the engagement two battalions of the Government forces went over to the hostile army, and soon after this desertion, Gen. Echenique, with his remaining troops, fled precipitately from the field. Several officers of high rank on both sides were killed. Echenique succeeded in reaching Lima, and at once threw himself on the protection of the British Minister, Mr. Sullivan. Gen. Castilla, with his victorious army, took possession of the city of Lima, where he was received with every demonstration of enthusiasm as the liberator of his country.

Our advices from the Sandwich Islands give several additional particulars with regard to the death of the late King, and the effect of that event on the native population. It is remarked, that the horrible orgies which were formerly celebrated on occasion of a royal demise, were entirely omitted, and no interruption was experienced of the prevailing peace and good order of the Island. The only approach to the antique rites was an assemblage of old women in the Palace yard, who gave vent to their grief by the hideous howls, which form the traditional lament for bereavement among the aborigines of the Pacific.

From Acapulco, it is reported that some 2,000 of Santa Anna's army had gone over to Alvarez.

Rights of Married Women.

The following bill has been submitted to the Assembly of New York, and referred to the appropriate Committee. It will probably become a law:—

SECTION 1. Any married woman whose husband, either from drunkenness, profligacy, or from any other cause, shall neglect or refuse to provide for her support, or for the support and education of her children; and any married woman who may be deserted by her husband, shall have the right, in her own name, to transact business and to receive and collect her own earnings, and the earnings of her own minor children, and apply the same for her own support and the support and education of such children, free from the control and interference of her husband, or of any person claiming the same, or claiming to be released from the same, by or through her husband.

SEC. 2. Any married woman whose husband shall neglect or refuse to provide for, or who shall abandon his wife and children, may bind out such minor children and execute indentures of apprenticeship, in the same manner, and to the same extent, as her husband could do.

SEC. 3. Hereafter it shall be necessary to the validity of every indenture of apprenticeship, executed by the father, that the mother of such child, if she be living with her husband, shall, in writing, consent to such identure. Nor shall any appointment of a general guardian of the person of a child by the father be valid unless the mother of such child, if she be living with her husband, shall, in writing, consent to such appointment.

"DECENTLY BURIED."—A person of inferior degree recently died in Rochester. He had a trifle over $100 in the Savings Bank. His wife decided that this should be withdrawn when he died, in order to secure to him a "decent burial." The money was taken out, and $81 92 were expended upon the "wake" and the funeral. The *Democrat* gives the following "bill of items" for the expenses of the "wake."

Mr.——

Jan. 15, 1855. To——	Dr.
To 5 gals. whisky	$1 88
4 gals. dark brandy, $3	12 00
1 gal. wine	2 00
½ lb. tea	38
5 lbs. crackers	40
10 lbs. cheese	1 25
3 lbs. tobacco	48
6 doz. pipes	24
2 lbs. sperm candles	1 50
Total	$20 63

The expenses at the cemetery, including the priest's charge of $1, were $20 25. Mass at the church, undertaker's fees, etc., reached $20 more.

An Irishman died in Albany, not long ago, who had deposited over $500 in the Savings Bank, although he lived in great apparent indigence. No sooner was he dead, than a grand "wake" and burial was decided upon, and it cost his family over $120 to get his body into the ground. The liquor drunk at the "wake" cost $42, and there was a charge for four "sympathizers," who were hired to make many lamentations for the departed—to wail and howl over his dead body. The coffin, the carriages and the masses amounted to a round sum. And so Pat was "decently buried."

A SLAVE CASE.—We learn from the *Chicago Tribune* that an interesting slave case was recently tried before Judge Delong, in Guernsey County, Ohio. Two boys, aged respectively nine and ten years, the elder belonging to a Mr. McLee, and the younger to a man named Nowdigate, of Kentucky, were, on the 15th of January, placed in charge of N. W. Graham, at Richmond, Virginia, for the purpose of being conveyed to Kentucky, by the Ohio River. Mr. Graham, however, finding the Ohio River not navigable, went with the "property" into the State of Ohio, whose laws forbid the holding or transporting of such "chattels." He took the Central Railroad cars, and would have reached his destination safely had not the train, luckily or unluckily, broke down near Cambridge, Guernsey County. During the detention the fact came to the knowledge of the County Court. A writ was issued; the boys brought into court, and after a full hearing of the matter, Judge Delong decided that the boys were free, and accordingly they were set at liberty.

DEAD HORSES.—The Turks in the Crimea have a curious way of accounting for dead horses. It is Oriental, but satisfactory. One of the men left in charge of horses at Varna came down to Scutari to render up his accounts to the Commissariat officer of the department. The first thing he did was to produce a large sack, which was borne into the apartment of the functionary by two men. "Two hundred of your horses have died," said the Turk. "Behold! what I have said is the truth;" and at the wave of his hand, the men tumbled out the contents of the sack on the floor, and lo! 400 horse ears, long and short, and of all sizes and shapes, were piled in a heap before the eyes of the astonished officer.

A dispatch dated Concord, N. H., Monday, Feb. 5, 1855, says: The Rev. John Moore, pastor of the Universalist Society of this city, and the late nominee of the Know Nothings for Governor, to which office he was ineligible, not having resided in the State a certain length of time, dropped dead in the street this morning, probably from an affection of the heart.

During the first twenty weeks of the late Canal season, the shipments of Flour from Buffalo were 185,266 bbls. by Canal, 157,336 by Central Railroad, and 46,083 by Buffalo and N. Y. City Railroad, so that one-half the aggregate was shipped by the Canal.

RELIGIOUS INTELLIGENCE.

There has been for the past week a most remarkable excitement upon the subject of religion among the female convicts of the Maryland penitenary. Under the preaching of a stranger, who visited the institution, a deep and serious feeling was aroused, and several of the females manifested very deep contrition for past offenses and an earnest desire for forgiveness. For several days and nights the struggle went on, some of them not eating any thing during that period—sounds of weeping and praying were heard throughout the day and night, and the Warden, with other friends, prayed with the sufferers and exhorted them to true repentance and faith. One by one they have come forward, expressing faith in the merits of the Saviour, until some twenty odd have made profession of the power of redeeming grace.

The Columbus (O.) *State Journal* says: A deep religious feeling exists in the Baptist Church in this city at the present time, under the preaching of Rev. Mr. Edwards, and Rev. Mr. Davis. Meetings are held every evening, which are attended by crowded audiences. Twelve persons were baptized in the Scioto river on Sunday morning last, and we hear that twelve more will be immersed next Sunday. The revival is still in progress at the Town-street Methodist Church; the altar is crowded every evening with mourners, many of whom have been hopefully converted.

At the late Conference of German Baptist Churches at Hamburg, it was stated that the church at Stolzenborg makes abstinence from smoking a condition of membership. The matter elicited a very warm discussion, but the Conference resolved as follows: That this assembly declares the use of tobacco to be one of the offenses specified by the Apostle (Rom. 13: 21) as belonging to Christian liberty. This declaration passed unanimously.

The editor of the newspaper in Athens, who so strongly opposed Dr. Jonas King, and whose articles often endangered the life of that excellent missionary, has been seized by the French, and with all his printing implements carried on board a French frigate. Dr. King is now under government protection, and his enemy is in prison.

The "Association of Scattered Protestants," a society which has long existed, having for its object the collection of funds for the aid of Protestant communities insulated among Romish populations, held a public meeting recently in Geneva—the first public meeting they have been able to hold in twelve years.

A revival is in progress at the Congregational Church in Slatersville, R. I. Additions have been made to the church by profession, at five out of the last six sacramental occasions. Indeed, there have been cases of special religious conversion occurring without scarcely an interruption for the last eight years.

SUMMARY.

The Cincinnati *Columbian* of Jan. 29, says that the Underground Railroad, for a few days, has been doing a heavy business. No fewer than seven lots of runaway slaves have arrived at this terminus within a week. The first of these lots was composed of three men; the next of three men; the third of two men; the fifth of one man. All these were from Kentucky. The sixth lot was composed of two middle-aged, stout men, who had come on foot from Louisiana to this place, sleeping by day, and walking toward the north star by night.

The N. Y. *Tribune* of Feb. 9th, says: W. W. Fream, once a man of some considerable property, and about six years ago Assistant-Alderman of the Thirteenth Ward, yesterday afternoon appeared before Justice Connelly at the Tombs, confessed himself to be a vagrant, and requested that he might be sent to the Penitentiary as such. The magistrate complied with his request, and sent him to that Institution for three months. A long course of imprudence has brought Mr. Fream to his present unfortunate situation.

The money order system comes into operation in the Canadian Post-Office Department on the 1st of February. Orders will be granted for sums not exceeding ten pounds, the charge for which will be 1s. 3d. The system is limited at present to certain Post-offices, of which a list has been published. The order will be paid only to the person whose name it bears. If he is unknown at the Post-office, he must give evidence of his being the person intended.

From a private correspondence dated Stockholm, Sweden, Dec. 15, we learn that Madame Jenny Lind Goldschmidt was in that city, attending to her property. She was unaccompanied by her husband, the laws of Sweden forbidding the presence of a Jew. The correspondent adds that Jenny had so changed in appearance, and grown so old in looks, that her oldest and most intimate friends did not recognize her.

A dispatch dated Philadelphia, Tuesday, Feb. 6, 1855, says: The freight train on the Columbia Railroad ran off the track three miles west of Schuylkill this afternoon. All the cars rolled over an embankment, broke up, and caught fire from the stoves. Their contents, consisting of flour, wheat, and domestics, were mostly consumed. Several persons employed on the train were injured.

The New York Industrial Association for the Protection of Home Industry advertise that they have opened an office at No. 463 Broadway, New York, where the workingmen of the city are earnestly invited to enter their names as signers of a Pledge to use clothing and other articles of American production only.

We learn from the Memphis *Eagle*, of Jan. 2, that the officers of the steamer John Simonda report that the steamer Eliza sunk up to her hurricane deck at Plum Point on Thursday evening. It is feared that between thirty and forty lives were lost.

Senators Douglas and Shields were recently comforted by the adoption of resolutions in the Illinois Legislature, censuring them for advocating the repeal of the Missouri Compromise Law.

The Rock River Valley Railroad is advertised for sale on the 24th of March next, at Janesville, by the trustee of the mortgage bonds—the company having failed to pay the interest thereon.

Miss Cummings, the authoress of "The Lamplighter," is spending the winter in New York city, and, we understand, is making arrangements for publishing a new book.

☞ The following general remarks were written for a different occasion, but seem appropriate to the present:—

HARD TIMES—CONSERVATIVE PROGRESS.—Our country is moving forward and increasing very rapidly in population, in the development and dissemination of science and general intelligence, in the invention and construction of labor-saving machinery, or the means of producing and accumulating wealth. The general mind of the country seems to be mainly directed to the production and accumulation of material things. This feeling is so stimulated in its action, as to become in a multitude of instances a morbid passion, or monomania. Industry economy, and thrift, are among the domestic and moral virtues. When under the guidance of intelligence, and the restraints of the moral law, they are truly useful, laudable, and honorable; but when they lose this guidance and restraint, they become the causes of great injury to the community. It is the union of these two elements—forward movement with proper guidance and restraint—that constitutes what we mean by "conservative progress."

Wealth is produced by the labor of man upon the original elements bestowed by the bounty of Providence. It has been increased and accumulated in this country more rapidly than in most others, in consequence of the great abundance of these first elements—the greater freedom of the people and their more ready access to those elements—by their greater intelligence, which brings their labor under a better guidance and direction—by the general freedom of industry and employments, and the lightness of taxation, enabling the enlightened workers to possess and enjoy the fruits of their labor. These are the great sources and main springs of progress and prosperity.

What then are the causes of derangement, stagnation, and adversity? They come from the morbid cravings for wealth becoming too strong for wholesome moral restraint, and judicious guidance. Under this influence, men invent and devise all sorts of schemes, from petit larceny to Schuylerizing, to get possession of property without rendering a proper equivalent. One of the most ready, available, and effectual of those schemes, is our erroneous, unregulated, and fluctuating debt system. We are not hostile to legitimate credit, that which frcilitates and assist rational industry, and legitimate enterprise. The prevailing system is not of this description. Those who will take the trouble to examine, will find that it is not under a rational guidance and direction; but, on the contrary, it has been the fruitful mother of erroneous, unsound, and visionary schemes—the great promoter of extravagance and excess—the diverter of industry from its natural and healthy channels. Our country suffers enormous loss by misdirected production and the extravagant and wasteful consumption; multitudes in the mean time suffering for the want of the common necessaries of life. If our industrial, commercial, and financial systems were brought rigidly under the restraints of the moral law, and under the guidance of the most enlightened arrangement, it would be nearly free from these painful vicissitudes—these demoralizing and ruinous fluctuations. It would be as regular as the tides, and as uniform as the seasons; with ebbs and floods, to be sure, but occurring from general and natural causes, which could be calculated upon with a considerable degree of certainty. The establishment of these principles and condition of business, would conduce greatly to the prosperity of the country, the welfare of the people, and the safety of our republican institutions. Material wealth would be produced more rapidly; it would be distributed, used, and consumed, in a much more rational, eqitable, and just manner. We should see much less of flaunting pride, extravagance, and excess, on the one hand—or of squalid poverty, destitution, wretchedness, and misery, on the other; but a sound, solid, wholesome, and durable prosperity. Who will not contribute his mite of influence to bring about so desirable a condition of things?

⁂

MARRIED,

At Shiloh, N. J., January 10th, by Rev. W. B. Gillett, Mr. DAVID E. GLASPEY to Miss JULIA C. WILLIAMS, both of Stoe Creek.

Near Shiloh, N. J., February 1, by Rev. W. B. Gillett, Deacon ENOCH J. DAVIS, of Shiloh, N. J., to Mrs. MARY T. DAVIS, late of Walworth, Wisconsin.

DIED,

In Shiloh, N. J., December 9th, 1854, Mrs. ANNA S. AYARS, wife of Isaac Ayars, in the 66th year of her age. Sister Ayars had been a great sufferer for many years. She had long maintained a very consistent and intelligent piety. Her love to her Saviour was unabated. In her last sickness, she seemed anxious to depart and be with Christ. Precious in the sight of the Lord is the death of his saints. Let me die the death of the righteous, and let my last end be like his. Previous to her last sickness, she selected for her funeral discourse the 23d chapter of Luke, and 28th verse—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

Near Shiloh, N. J., January 22d, JOHN BOWEN, aged 65 years. He had long been a worthy member of the church at Shiloh. His sickness was protracted and painful, but he bore it with Christian meekness.

Near Shiloh, January 25th, Mrs. HARRIET AUSTIN, wife of David Austin, aged forty-eight years. She was a member from her youth of the church at Shiloh, and while lingering with the consumption, trusted with confidence in God.

LETTERS.

W B Gillett, Wm F Randolph, B G Stillman, A P Stillman, Joseph Goodrich, N V Hull, Charles Potter, W B Davis, J F Randolph, O Snowberger, T E Babcock, E R Crandall, Barton Hall, L Crandall, E R Maxson, T T West, L R Babcock.

RECEIPTS.

FOR THE SABBATH RECORDER:

Amos Stillman, Milton, Wis	$2 00 to vol.	12	No. 35
Erastus Brown, "	2 00	12	15
Ethan Burdick, "	2 00	11	52
Abram Allen, "	2 00	11	52
Geo S Burdick, "	2 00	11	52
Orrin Vincent, "	2 00	11	52
G F Lawton, Albion, Wis	2 00	11	33
J C Smith, Plainfield, N J	2 00	11	52
Asa F Randolph, "	2 00	11	52
Charles H Davis, Shiloh, N J	2 00	11	52
Alva G Green, Smithville	2 00	11	52
Joseph J Green, Adams Center	2 00	11	52
Roswell Clarke, "	2 00	11	52
Elizabeth Maxson, Adams	2 00	12	35
T T Brandt, Phillips Creek	2 00	12	26
Wm H Green, Alfred	2 00	11	52
Thomas Lewis, Almond	2 00	11	52
Jesse Teft, "	2 00	11	52
Matt Wells, DeRuyter	2 00	11	52
Elias Rogers, "	2 00	11	52
Jos L Burdick, "	2 00	11	52
A L Cardner, "	2 00	11	52
Mrs A C Nichols, "	2 00	11	52
B Hall, Pittstown Four Corners	2 00	11	52
Charles Rowley, Wellsville	2 00	12	39

FOR THE SABBATH-SCHOOL VISITOR:

W B Gillett, Shiloh, N J	$6 00
A P Stillman, Utica, Wis	3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David McPherson	1 00	Thomas Tomlinson	1 00
Abel Davis	1 00	Orrin Vincent	1 00
Henry W Glaspey	1 00	Wm F Randolph	1 00

WILLIAM M. ROGERS, Treasurer.

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Quartery Meeting of Rhode Island Churches.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut, will be held in Rockville, R. I., commencing on Sixth-day evening, Feb. 23, 1855, at 7 o'clock, and continuing through Sabbath day and Sunday. Opening discourse by S. S. Griswold. P. L. BERRY, Com.

NEW LONDON, Feb. 1, 1855.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the urisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown wtth trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at tr15 and 9.20 A. M. and 3 P. M.; Somerville (way ain) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M. JOHN O. STERNS, Superintendent.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

Now is the Time to Subscribe

FOR the best Young People's Magazine in the Union. *Woodworth's Youth's Cabinet*, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. The editor and publisher have determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received, so that its patrons and all others interested may count on its being even more attractive than ever.

It is the aim of *Woodworth's Youth's Cabinet* happily to blend instruction with amusement; to reform and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the Union." It is emphatically the *Young People's Magazine*, and filled with just the kind of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order.

Each number contains 48 duodecimo pages, and the yearly volume nearly 600 pages, with 100 engravings.

The January Number

is the most perfect specimen of the kind ever issued in this country, it being designed as a *holiday number*. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which is a tinted portrait of one of the "Cabinet" makers, strikingly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of $200.

Single copies of the January (or holiday) number, 12½ cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of *Woodworth's Youth's Cabinet*, notwithstanding the great and expensive improvements which have been made in it, remains the same—*one dollar a year.*

Great Inducements for Clubbing.

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6 copies one year, 83⅓ cents each	5 00
8 copies one year, 75 cents each	6 00

For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume.

Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose.

To Postmasters.—Postmasters are authorized to obtain subscribers, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices.

The postage on *Woodworth's Youth's Cabinet*, when paid in advance at the subscriber's post-office, is only *six cents a year.*

☞ Send on your list of names for the new volume, with the money, addressed to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Miscellaneous.

Japanese Houses.

From the very interesting letters of our former fellow-citizen, S. Wells Williams, (says the Utica *Morning Herald*,) we have to-day the pleasure of publishing a description of the dwelling-houses of Simoda:—

The houses in Simoda are built merely of pine boards, or of plaster thickly spread over a wattled wall of laths, the interstices of which are filled in with mud. In some cases these modes of construction are combined—the front and rear being of boards or sliding pannels, and the sides of mud. When thoroughly dried, the mud is whitewashed, and the plain surface worked into round ridges, three inches high, crossing each other diagonally from the roof to the ground; the ridges are then washed blue, and give the exterior a checker-board look, which, though singular, is more lively than a blue mud wall. The plaster is excellent, and these walls appear very solid and rather pretty when new—at a distance one would even think them to be stone; but after a few years, the ridges loosen, the rain insinuates itself beneath the outer coating, and the whole begins to scale and crack off, disclosing the mud and rushes, and then the tenement soon falls to pieces. Still, the progress of decay is not so rapid as one would think, if they judged only by the nature of the materials, and the walls are well protected by the projecting eaves. No bricks are used in building, nor are square tiles for floors seen; and the manner of making walls common in southern China by beating sanded clay into wooden molds is unknown.

Some of the best houses and temples have stone foundations, a few only of which are made of dressed stone. Half a dozen or more stone houses occur, faced entirely with slabs of stone, and standing detached from other buildings, and are doubtless fire-proof buildings. There are no cellars under the houses; the floors are raised on sleepers only two feet above the beaten ground, and uniformly covered with straw mats stuffed with chaff or grass an inch thick. The frames are of pine, the joists four or five inches square, and held together by the flooring of the attic, as well as the plates and ridge pole. The houses and shops join each other on the sides, with few exceptions, leaving the front and rear open. There is no uniformity in the width of the lots, the fronts of some shops extending twenty, thirty, or more feet along the streets, while intermediate ones are mere stalls, not over ten feet wide.

The shops succeed each other without any regular order as to their contents, those of the same sort not being arranged together, as is often the case in China. The finer wares are kept in drawers, so that unless one is acquainted with the place, he cannot easily find the goods he seeks. The eaves of the houses project about four feet from the front, and are not over eight feet from the ground; the porch thus made furnishes a covered place for arranging crockery, fruits, &c., for sale, trays of trinkets on a movable stall, baskets of grain, or other coarse articles, to attract buyers. The entrance is on one side, and the path leads directly through to the rear. The wooden shutters of shops are all removed in the day-time, and the paper windows closed, or thrust aside, according to the weather; on a pleasant day the doors are open, and in lieu of the windows, a screen is hung midway, so as to conceal the shopman and his customer from observation, while those goods placed on the stand are still under his eye. A case with latticed or wire doors, to contain the fine articles of earthenware, a framework with hooks, and shelves to suspend iron utensils or wooden ware, or a movable case of drawers, to hold silks, fine lacquered ware, for similar goods, constitute nearly all the furniture of the shops. Apothecaries' shops are hung with gilded signs and paper placards, setting forth the variety and virtues of their medicines, some of which are described as brought from Europe. The partition which separates the shop from the dwelling is sometimes closed, but more usually open; and a customer has, generally speaking, as much to do with the mistress as the master of the establishment. When he enters, his straw sandals are always left on the ground as he steps on the mats and squats down to look at the goods, which are then spread out on the floor. A foreigner has need of some thoughtfulness, in this particular, as it is an annoyance to a Japanese to have his mats soiled by dirty feet, or broken through by coarse shoes.

The rear of the building is appropriated to the family; here the domestic operations are all carried on; here the family take their meals in the day; here, on the same mats, do they sleep at night; receiving visitors, and dressing the children is also done here, and sometimes the cooking too. Usually this latter household task is performed is the porch in rear, or in an outhouse, so that the inmates are not so much annoyed with smoke as they are in Hakodadi. No arrangements for warming the dwelling are to be found, except that of hand-braziers placed in the middle of the room with lighted charcoal, around which the family gather. In most of the houses there is a garret, reached by a ladder—a dark and small apartment, where some goods can be stored or servants can be lodged. There is not a house in the town whose occupants have arranged this attic with windows and stairways to make it a pleasant room; a few such were, however, seen near the capital, at Kanagawa, and in its vicinity.

The roofs of all the best buildings are hipped, and covered with bluish tiling, each tile being about eight inches square, shaped somewhat like a wedge; the thick side is so made, that when laid on the rafters, it laps sideways over the thin edge of the adjoining tile in the next row, and thus forms gutters somewhat like the Chinese roofs. They are washed in alternate rows of white and blue, which, with the checkered walls, imparts a lively aspect, and contrasts pleasantly with the more numerous dingy, thatched roofs. The thatched roofs are made of a species of Arundo, grown and prepared for this purpose, and answering admirably as a cheap and light covering to the wooden tenements occupied by most of the people. It is matted into a compact mass eighteen inches thick, as it is laid on, and then the surface and the sides are neatly sheared. The ridge pole is protected by laying the thatch over a row of hoops that inclose it enough to overlap the edges on both slopes, and prevent the rain finding entrance. One cannot feel surprise at the ravages fires make in Japanese towns, where the least wind must blow the flame upon such straw coverings, which, like a tinder box, would ignite at the first spark. Wires are stretched along the ridge of some of the tiled roofs in Simoda, to prevent birds from resting on the houses.

In the rear yards attached to a large number of the dwellings, are outhouses, and sometimes, as in the lodging-houses, additional sleeping-rooms. Kitchen gardens are not unfrequently seen, and more rarely fancy fish ponds, dwarfed trees, and even stone carvings. A family shrine, made like a miniature house, containing images of penates and lares, is met with in most of the yards. Only a few of them are adorned with large trees, and still fewer of them exhibit marks of care or taste, presenting in this respect an observable contrast to the neatness of the houses. High hedges or stone walls seperate these yards when they are sontiguous, but the depth of the lots is usually insufficient to allow room for both the opposite dwellings the luxury of a garden.

There is not much variety in the structure of the various buildings in Simoda, and their general appearance denotes little enterprise or wealth. The paper windows and doors, not a few of them dirty and covered with writing, or torn by children to take a peep inside, impart a monotonous aspect to the streets. Dyers', carpenter's, blacksmiths' and stonecutters', and some other shops, have latticed fronts, to admit more light, which are elevated above the observation of persons passing by. In front of those dwellings occupied by officials, a white cotton curtain three feet wide is stretched along the whole length of the porch, having the coat of arms of the occupant painted on it in black; the names of the principal lodgers are also stuck on the door posts. Signs are mostly written on the doors, as the windows are drawn aside during the day, but only a portion of the shops have any; lodging-houses, barbers' shops, restaurants or tea-houses, apothecaries, and a few others, are almost always indicated by signs. One dealer in crockery and lacquered ware, has the sign of a celebreted medicine placed on a high pole, and the more to attract attention, has written the name in foreign letters. As in China, placards for medicine were the most conspicuous of all, but none are pasted upon blank walls; all are suspended in the shops. However, no dwelling or shop is left unprotected from the ill usage of malignant spirits, every one having a written or printed charm or picture (sometimes a score or more) over the door to defend the inmates from evil."

The Effects of Saleratus.

To the Editor of the N. Y. Tribune:

SIR: In a former number of this paper, I alluded to the use of saleratus in modern cookery. I have not hesitated to pronounce it an efficient agent in the production of that most alarming infantile mortality which prevails. Your readers know, perhaps, that we lose about 300,000 inhabitants of the United States every year, under ten years of age—and some of them know, if they have read all that has been written on the subject within a few years, that not a few of these children might have survived had it not been for the effects of saleratus.

Some individuals have doubted the truth of my suggestions. They have seriously questioned whether saleratus is really poisonous. Such individuals may be interested in the following statements and facts:

I had been lecturing in North Adams, Mass., on Diet and Regimen. At the close of the lecture the Rev. Robert Crawford came to me and inquired whether I was not fond of collecting facts, and when I replied in the affirmative, he gave me a particular account of an incident in Williamstown, which is only four miles from that place.

In the year 1835 an indigent female, who was desirous of trying to earn an honest livelihood for herself and her family by keeping boarders, rented a house in Williamstown, and took about fifteen boarders. They were chiefly, if not wholly, young men who were attending the college at that place.

The housekeeper was ignorant of the fashionable modes of cookery, though she knew that rich food was generally preferred. She had heard of saleratus, and that by many cooks it was freely used. Accordingly, she procured a quantity and freely used it. The warm biscuits were so full of it as not only to give them a yellow or burnt appearance, but also to render them bitter and nauseous to the taste. Many other articles were filled with it in like manner. In endeavoring to make light puddings, however, she used so much of the article, it is said, as to render them as heavy almost as lead. The students called these puddings by the name of '*specific gravity*'—so that whenever they wished for a slice, they would ask to be helped to some of the 'specific gravity.'

After the lapse of a few months a disease broke out among the students—so severe that many believed it to be contagious. Of the whole number, thirteen were confined for a long time, and the fourteenth was slightly affected for a few days. The house became known by the name of the pest-house. Two of the patients died—another barely escaped death—and eleven finally recovered.

The individual who escaped the disease wholly was Prof. Tatlock, now of the Williamstown College. The one who was only slightly affected was the Rev. Mr. Crawford, my informant. The latter had no doubt—never had any—that the disease was caused solely by the saleratus. I saw Prof. Tatlock subsequently, who confirmed the statement of Mr. Crawford. It appears that he, like Mr. Crawford, ate very little of the food which was so filled with saleratus, and the biscuits they seldom ever tasted.

I also saw and conversed freely with Dr. Sabin, one of the two principal physicians who attended at the 'pest-house' during the sickness aforesaid, and who is still a practicing physician in Williamstown. He told me that, to the present day, neither he nor his associate, Dr. Smith, had ever entertained a momentary doubt that the whole trouble was caused by saleratus.

The nature of the disease was somewhat peculiar—but in every particular gave indication that the citadel of life had been attacked by no mean or powerless enemy. The bowels lost their tone, and there was great muscular prostration. Blisters applied to any part of the system were sure to be followed by almost immediate mortification of the part. In short, the disease was one of the most severe ever known in that region.

But, if the more excessive use of this irritating substance is liable to produce such terrible effects, can the less excessive use of it, which almost everywhere prevails, be entirely innocuous?

Many tell us they do not use it to excess, though they are well aware that many others do so. But so it is with almost every abuse. I have seldom, if ever, met with a person who would confess to the error of tight-lacing—though I have met with thousands who knew that such an abuse prevailed all around them.

I was recently taken to task by a venerable house-keeper of this Commonwealth, for saying that the use of ten or twelve pounds of saleratus in a family was by no means uncommon. 'Why,' said she, 'I do not use so much as this in my great family.' 'How large is your family, Madam?' I inquired. 'It consists of ten persons.' 'And how much saleratus do you use yearly?' 'A pound will last me three weeks.' 'Well, Madam, that is between seventeen and eighteen pounds a year.' She was surprised, and said that she did not use so much; a pound, she said, would last her nearly four weeks. But this, to her surprise, was thirteen pounds a year.

There can be no doubt that the sub-inflammation of the alimentary canal, which the habitual use of this alkali induces, both on children and adults, is one cause of that dread mortality which prevails among the former—but which, in summer and autumn, when other causes co-operate, proves peculiarly alarming. For my own part, I can hardly resist the full conviction, that, of the 300,000 above mentioned, who die prematurely, at least 100,000 might survive, but for the effects of saleratus.

WM. A. ALCOTT, M. D.

AUBURN DALE, MASS., Dec. 29, 1854.

The Covenanter Church Case.

From the Pittsburgh Commercial Journal, Jan. 26.

The interesting case arising out of the division that took place nearly 20 years ago in the Reformed Presbyterian Church, generally known as Covenanters, which has been on trial in the District Court of Allegheny County, before Judge Williams and a Jury, resulted yesterday in a verdict and judgment in favor of the defendants. The suit was brought by the Trustees of the Pittsburgh and Allegheny Congregation of Covenanters against the Trustees of the Pittsburgh Congregation of Covenanters, to recover the lot and meeting-house, in Pittsburgh, known as Dr. Black's Church. The Pittsburgh congregation was founded about the year 1800, with the Rev. John Black as pastor, who continued in that station 49 years and until his death.

The Pittsburgh and Allegheny Congregation was founded in September, 1835, with the Rev. Mr. Sproul as its pastor, the members consisting chiefly of persons who, until the division that took place at the organization of the general Synod in August, 1833, had been members of the Pittsburgh Congregation. This suit was brought in 1852, against the Pittsburgh Congregation, on the ground that Doctor Black, and those who remained in his congregation, comprising two-thirds or more of the body, in connection with Dr. McLeod, of New York, Dr. Wylie, of Philadelphia, and other ministers and congregations of the Covenanter Church, had departed from the true faith and doctrines in respect to the relations of the Church with the Government of the United States and the several States, in the following respects, viz:

1. That church members were permitted to vote at elections.
2. That they were permitted to sit upon juries in Courts of law.
3. That they were allowed to take the oaths of allegiance and naturalization.
4. That they were allowed to hold civil offices under the Government, and take oaths to support the Constitution of the United States, and the several States.

The plaintiffs claimed that these acts were contrary to the faith and doctrines of the Covenant Church, and therefore, that the Pittsburgh congregation and its pastor had departed from the true faith, and forfeited their right to the Church property. Several distinguished divines of the Covenanter Church, among whom were Dr. John Neal McLeod, of New York, and Dr. Wilson, of Cincinnati, were in attendance, and examined as witnesses upon the trial.

The defendants claimed, 1st, That the principles of the Covenant Church were not hostile to the Constitution of the United States, nor to the Constitution of the State of Pennsylvania, and that membership in that Church was not inconsistent with allegiance to the Governments and performance of civil rights or duties of electors, jurors, public officers or naturalized citizens; 2d, That even if there had been a departure from the former doctrine of the Church, the plaintiffs thereby acquired no right to the property of the Pittsburgh Congregation. The case, which was conducted by Messrs. Jones, Black and Williams, for the plaintiffs, and by Mr. Marshall and Mr. Stanton, for the defendants, was decided upon the second point in favor of the defendants. The court instructed the Jury that the plaintiffs had shown no right in themselves to the property in dispute; that this being conclusive of the action, it was unnecessary to consider the question of faith and doctrine, and that their verdict should be in favor of the defendants. Upon this instruction, the verdict was immediately rendered by the Jury, without leaving the box.

Practical Application of the Electric Light.

The London *Times* says that Dr. Watson, of the Electric Power Light and Color Company, has entered into arrangements with the Government authorities for applying this novel agency in aid of the operations now in progress for the erection of the new bridge at Westminster. The advancement of the works being contingent on the state of the tide, they have consequently often to be prosecuted after dark; and hence the importance of pressing any improved lighting appliance afforded by scientific discovery into the service of such an enterprise. The experiment was tried, for the first time, last night at 6 1-2 o'clock, at the Surrey-side abutment of the bridge. The lighting apparatus used, which was computed to possess illuminating power equal to that of 72 Argand burners, or of nearly 1,000 wax candles, was stationed on the river's brink, so as to throw its rays upon a working stage, fixed some 200 feet or upward out into the stream, and upon which, it being low tide at the time, a body of workmen, 45 in number, were engaged in pile driving by means of eight ponderous "monkey" hammers. Chappuis's reflector was used on the occasion; and the electric battery for supplying the necessary power, and which was fitted with six dozen cells, was posted on the Middlesex shore, or at a distance of 2,000 feet. The experiment, we are glad to state, proved eminently successful in accomplishing its object. The light diffused over the working stage was of an intense and yet agreeable brilliancy, far exceeding the lustre of the brightest moonlight; but resembling the moon's mild and cheerful radiance. The workmen seemed to be greatly facilitated in their various occupations by its aid; and, we should think that after once tasting the advantage of so superior an illuminating agent, they would be very loth to have to revert to the "darkness visible" as well as the noxious fumes of the ordinary duck lamps, filled with naptha, to which they have heretofore been accustomed.

Fortune Telling.

Wm. C. Gower, a Sergeant of Police, in an affidavit sworn to before the Mayor of New York, gives a curious account of an interview which he had with a certain Madame Henry, No. 263 Broadway. He says that he told her that, understanding she told fortunes, he had come to consult her in relation to a valuable watch which had been stolen from him, and wished to learn if his suspicions in relation to its whereabouts were well-founded. She answered, that she could not tell who the person was that stole it, but that she could tell the color of that person's hair, and whether he would get his watch again. Her charges were from $1 to $5, but she would allow him three wishes for fifty cents. He agreed to take the wishes. She then went to a closet and took out a book with a massive iron key confined in it by a piece of red tape. She directed him to stand up and hold one side of the key with his right forefinger, and to wish aloud, and she said if the book turned around he would get his wish. The book was held between them according to directions; the sergeant wished for his watch, and Madame laid her hand on her breast, rolled up her eyes and exclaimed, "Almighty God, do tell whether that young man who stands before me will again get his watch." She then muttered over something to herself, and the book moved slightly, which Madame said was an indication of hope. Then she told him, when he went home, to take a piece of paper and put into it a pinch of salt, a small piece of bread, and a little lard, to fold it up, and in the evening, when alone, to throw it into the fire, saying: "This far thief who stole my watch, may he have pains in his heart, in his liver, and in his lungs, until he brings back my watch." The thief could then have no rest, she said, until he brought back the watch. The Sergeant received very flattering answers to the second and third wishes. He paid her the fifty cents, and she then gave him her card, saying that when his watch came back he must come and give her a present. The ungrateful Sergeant, however, complains of Madame as a disorderly person; alleges that she swindled him out of four shillings, and prays that she may be arrested, which is to be done. [Tribune.

Introduction of Plants into England.

Pine apples were first grown by Rose, gardener to Charles II. Sir Walter Raleigh introduced the potato. Sir Anthony Ashley, the ancestor of Lord Shaftesbury, first planted cabbages in this country, and a cabbage appears at his feet on his monument. Sir Richard Weston brought over clover grass from Flanders in 1645. Figs were planted in Henry VIII.'s reign, at Lambeth, by Cardinal Pole; and it is said the identical trees are yet remaining. Spelman, who erected the first paper-mill at Dartsford in 1590, brought over the first two lime-trees, which he planted at Dartford, and which are still growing there. Thomas Lord Cromwell enriched the gardens of England with three different kinds of plums. It was Evelyn, whose patriotism was not exceeded by his learning, who largely propagated the noble oak in this country; so much so, that the trees which he planted have supplied the navy of Great Britain with its chief proportion of that timber. Cherries were first planted in Kent by the Knights Templars, who brought them from the East; and the first mulberry trees were also planted in Kent by the Knights of St. John of Jerusalem. Aubrey says Sir Richard Weston brought the first clover grass, about 1645, out of Brabant or Flanders. The introduction of turnips, and also of sainfoin, is also attributed to him, and his memory is still revered by every inhabitant of Surrey acquainted with his deeds. He died in 1652.

Death from Old Age.

From the Nashville Medical Journal.

The following account of death from old age, by the distinguished divine, Dr. A. L. P. Green, of Nashville, will be read with great interest by every student of nature:—

I promised you that I would furnish you with some of the facts connected with the last days of Aunt Phillis, an old negro woman of mine, who died last fall. Aunt Phillis was at the time of her death, at the lowest estimate, 111 years old, and the probability is that she was several years older. For 50 years she has enjoyed uninterrupted health, and, as far as I have been able to learn, she was never sick in her life, except at the birth of her children. For thirty years of her life, and down to within three years of her death, she did not seem to undergo the slightest change in her appearance—time exercising but little power over her. The first sign of decay was that of sight, which took place about three years before her death; up to that time she was in the full enjoyment of all her senses; and at 104 years would have married an old negro man of 75, if I had not objected. Her sight failed not in the usual way, but she became near-sighted, not being able to see objects at a distance. Soon after this her hearing declined, but up to the time of her death she could hear better than old persons generally do. The first indication of mental failure was that of locality, she not being able to find her way to a neighbor's house; yet her memory seemed perfect in all other respects. She recollected her friends and old acquaintances, but could not find her way to their houses. I at first supposed that this was owing to defective sight, but on examination found it was in her mind. Still her locomotion was good; she had the full use of herself, and could walk strong and quick like a young person, and held herself up so straight that, when walking from me, I often took her for some of the younger servants about the premises. The next, and to me the most singular sign of decline was, that she lost the art of walking—not that she had not strength enough to walk, but forgot how to walk. The children would lead her forth and interest her for a while, and she would get the idea, which seemed to delight her very much, and she would walk about the yard and porches until some person would tell her she had walked enough—but she would no sooner take her seat, and sit for a few moments, before all idea of walking would be gone, and she would have to be taught over again. At length she became unwilling to try to walk unless she had hold something; take her by the arm and she would walk, and walk well, but just as soon as you would let her go, she would stop, and if no further aid was afforded her, she would get down and crawl like a child; and at length became so fearful that she refused to walk altogether, and continued to sit up during the day, but had to be put to bed and taken up like a child. After a while she became unwilling to get up altogether, and continued to lie until she died. All this time she seemed to be in good health, took her regular meals, and her stomach and bowels were uniformly in good condition. I often examined her the best I could, and she had no pains, no sickness, no aches of any kind, and from her own account, and from all that I was able to learn, she was in good health and all the while in fine spirits. The intellect and the mind seemed to be perfectly good, only that she did not seem to know where she was all the time.

At length one of the children said to me that Aunt Phillis was getting cold, and on examining her I found it even so; the extremities were cold—still she took her regular meals, and did not complain of anything; and the only change that I recollect of was that she slept a little more than usual. The coldness increased for two days, when she became as cold almost as a dead person. Her breathing began at length to shorten, and grew shorter and shorter till she ceased to breathe. Death closed in upon her like going into a soft, sweet sleep, and for two minutes it was difficult to tell whether she was breathing or not. There was no contortion, no struggle, no twisting of the muscles, but after death she might have still been taken, on a slight examination, to have been in a deep sleep. So passed away Phillis—the only natural death I ever witnessed.

A VERMONTER'S OPINION OF THE PRESENT CONGRESS.—The *Montpelier Green Mountain Freeman*, in its Washington correspondence, has the following:—

I have visited the House of Representatives several times while Congress was in session. I had expected to find a dignified body in the House of Representatives, but was disappointed. And I am bound to say, that I have seen more dignity and comparatively more real ability in the Legislature, at Montpelier, than can be found in the present House. While I was present, a member from some obscure district in Alabama was attempting to address the House, but with very indifferent success. Two or three members appeared to be listening to his remarks, but the greater portion were busy walking about, talking and laughing, some were lolling listlessly in their seats reading, and some were apparently sleeping. It is a notorious fact here, that there are not even a half dozen members who can secure the undivided attention of the House for the short period of sixty consecutive seconds. During my whole stay, I was unable to ascertain what the legitimate business before the House really was; it was to me, "confusion worse confounded."

The Senate came nearer to my notion of what a deliberate assembly should be. Unlike the House, business is transacted in the Senate without noise and uproar. To each member alike is respectful attention paid while speaking, and "order reigns supreme over all."

AN OLD SETTLER.—*The Cleveland Herald* contains a notice of a locomotive engine, now at the machine shop of the C. and P. Railroad for the purpose of undergoing some repairs, which is worth preserving. The engine is named the McNeill, and is said to be the pioneer locomotive in the United States. It was originally imported from Liverpool, England, by Messrs. Rogers, Ketchum & Grosvenor, celebrated as locomotive manufacturers at Paterson, N. J., at a cost of upward of $6,000, and was originally used by them *as a pattern*, and although vastly behind the splendid locomotives at the present day, was then regarded as the *ne plus ultra*, both in style and strength. After being used as a pattern for some time, the McNeill commenced running on the Paterson and Hudson River Railroad, between Jersey City and Paterson, in the year 1828. For years she was considered quite a wonder. She was recently purchased of the New York and Erie Railroad, by Messrs. Atkinson & Stidger, of Carrollton, O., for five hundred and fifty dollars, and is to be used on the "Carroll Branch R. R." a short road of ten and a half miles between Carrollton and Oneida. As she commenced running on the shores of the Atlantic, and is still in good preservation, it would not require a great stretch of the imagination to believe that the snort of her whistle might yet be heard on the shores of the Pacific.

UNQUENCHABLE FIRE.—Four years ago, (says a Pottsville paper) what is now called the old breaker, at Thomas & Beatty's mine, caught fire from an explosion. The fire was communicated to the "dirt heaps" around, where it has been secretly burning ever since. It made its appearance again, about five weeks ago, in the immediate vicinity of the new breaker, and men were and are still employed in removing the dirt heaps there—that being the only method practicable to insure safety. A stranger might pass it in the day-time, and not notice it, as there is but little smoke, and the daylight drowns every other appearance of the fire. It is only at night that the danger presents itself in its reality—showing itself to the beholder in an enormous mass of fire, partly hidden by a thin coating at the top, not yet consumed, and decorated with a number of pretty blue lights, proceeding from as many bright spots of burning anthracite coal.

A very excellent improvement has been made in looms for weaving seamless bags, by George Copeland, of Lewiston, Me., who has taken measures to secure the same by patent. This invention does not change the general character of the loom from those commonly employed for weaving plain or twilled fabrics, but consists chiefly in certain modes of constructing, arranging, and operating some of the parts which require to be duplicated.

The recent report of the United Brethren states that they have at present 69 missions in 13 different countries; in which are employed 397 missionaries, male and female, and 212 brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest only $9,000 per annum are required.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7 00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not untrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS, retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

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WHOLE NO. 557.

The Sabbath Recorder.

For the Sabbath Recorder.

THE LAST WISH.

"Crown me with flowers--intoxicate me with perfumes--let me die to the sound of delicious music," said Mirabeau on his death bed. Not a word of God, or of his own soul.

Crown me with brilliant flowers;
Let their fair forms, their richly glowing bloom,
Shed a bright rainbow radiance through the room,
O'er life's last fleeting hours.

Bring from the shadowy dell,
Where summer winds are wandering cool and free,
The snow drop pure, and pale anemone,
And foxglove's purple bell.

Go to the meadows free,
Where, on the bosom of the gliding stream,
In the clear light the water-lilies gleam,
And bear them thence for me.

O! haste, and for me twine
Fresh crimson roses gemmed with pearly dew,
The pure fair lily, and the violet blue,
And clustering eglantine.

And bring ye rich perfume;
Pour fragrant odors on the balmy air—
Let my last hours be charmed by all things fair—
I'll rob e'en death of gloom.

Bring me the lute and lyre;
Let music, with its full voluptuous swell,
Throw o'er my senses a bewildering spell,
And let me thus expire.

Would'st thou thus pass away,
Without one heavenward look, one thought of God?
O! was it thus the holy Saviour trod
The dark and fearful way?

Was His head crowned with flowers?
Did the soft swelling tones of music sound?
Was the rich breath of incense poured around,
Through his last gloomy hours?

When on life's farthest shore
My weary feet shall stand, and vague and dim
Rolls death's dark stream, let me look up to Him
Who passed that flood before.

Let bright and fragrant flowers
Be showered around me, and let music's flow
Float on my ear all solemnly and low,
To charm the weary hours.

But let not this be all;
Let deep devotion fill the brooding air,
And faith, and hope, and holy love, be there,
Free from sin's blighting thrall.

So can I calmly die;
So can I tread with fearless step death's wave,
Leaning on Him who rose from the dark grave
To reign with God on high.

SARAH.

Shiloh, N. J., 1855.

A VILLAGE PARISH.

No subject, except perhaps the slave question, has been handled more frequently of late than that of parish life, especially in respect to its trials; and at least a half-dozen books have been sent out within two or three years, claiming as much sympathy for the clerical martyr and his consort, as is claimed for Uncle Tom and Aunt Chloe. These books probably do good, and will accomplish much towards correcting the faults and mistakes of that ruling ecclesiastical polity in this country, the individual church and its people. The little sketch that I shall try to pencil in these few lines, does not ask for a place in the public portfolio, but will answer its purposes if it meets the eyes of friends not indifferent, and is then forgotten.

I remember well, shortly after returning from the West, at the close of my wandering years, receiving a visit from a most excellent friend, Henry W——, who was unable, from illness, to fulfill an engagement in the town of N——, New Hampshire, and asking me to take his place for a Sunday. He, poor fellow, never, I believe, stood in the pulpit again, and the parish that would otherwise probably have been his, became mine for five years. It was on Saturday, in the middle of June, 1837, that I first visited N——, and taking the cars to Lowell, glided up the Merrimac in a wheezy little steamboat, that was soon to be displaced by a railway. It was easy to see, on Sunday morning, that the people who gathered together in that little Grecian temple, under the trees of the rural cemetery, were indeed a parish, and not merely a chance assembly of individuals. There sat the venerable Squire, and his portly sagacious lady, with interest evidently almost parental, in the welfare of the church. There was the young squire, not son but partner, and likely, it seemed, to be son-in-law to the former. There appeared the keen, sensible face of the Member of Congress, the leading politician of the neighborhood, and ere long to wear a Senator's laurels. There too was the worthy Superintendent of the Sunday-school, with kindness and reverence overflowing his face and eyes, to say nothing of his excellent wife, who, with himself, managed to do an amount of good in the course of the year quite sufficient to do honor to a parsonage. There was the bookseller, with his temper so sanguine, whether for a new publication, or a new political move; and there was the editor, with all the cares of the village paper upon his thoughtful and somewhat anxious face. There was the postmaster, with his military honors; and there the cashier of the bank, with his mild yet scrutinizing look. Other characters, equally marked, and afterwards to be very important personages in our pastoral round, were in their places, and not least among them appeared a goodly portion of youth and children, the future hope of the flock. There was an air of self-respect, mutual kindness, and Christian reverence about the congregation, that was quite impressive. The singing was hearty, and in good taste, under the direction of a tall chorister, who evidently magnified his office, and fulfilled its duties with a right good-will that extended itself to the other members of the choir.

Nothing human is perfect, and of course our parish had its faults, faults that were the theme of much perplexing thought and vehement exhortation, on the part of the pastor. Yet, as the world goes, they were a kindly and earnest congregation, not negligent of worship, not slow in good works. Surely, so far as their conduct to their pastor was concerned, all that he can say is, that their forbearance and good-will were wholly beyond his claims or deserts. With great individual independence, and exemption from merely ritual or dogmatic rigidity, we enjoyed a very genial and hearty church-life together, and social affections seemed to flourish quite in proportion to the growing love for the sanctuary and its services. The great point was to interest the young people, and they answered encouragingly to every appeal. Among them, one great truth was exemplified which is made of little account in our scholastic training, the truth that the power of religion in a church depends as much upon the receptive and devotional element in the people, as in the intellectual or active element. A company of docile children, or impressible young people, or a few really devout men and women in a parish, have an effect over the pastor and the whole sphere of church life, which cannot be estimated in language. The Divine Word, like the luminary to which it corresponds, has its virtue drawn out by the lowly plant, more than by the flinty rock, and the gifts of God in nature are constantly illustrating the Gospel doctrine, that divine grace is given in the measure of human need and yearning.

In looking to my first parish, I must own that I feel a profound gratitude, especially towards those waiting, lowly minds, who blessed the pastor more than any courtly patronage could do, simply by allowing him to serve them, and by expecting of him that direct usefulness, which is a minister's highest duty and richest blessing. In some cases, the sick and the dying evidently exercised, directly or indirectly, a commanding influence upon the whole congregation, even as some herb, almost too lowly to meet the eye, will gather from the sun, and earth, and air, a healing and diffusive grace that is not to be found in the rose's beauty or the oak's strength.

Many a baptism and communion in that embowered church, comforted the worshipers by the assurance of new zeal and sympathy among the people. A very genial, social life prevailed; and the quite frugal and republican manners of the community, combined with the good example of the chief citizens to keep up a style of visiting and entertaining, quite in contrast with the usual petty ostentation and exclusiveness of small places. It was a cheering time when the parish came in a body to visit the minister. He lived in priestly desolation, a bachelor; yet his lot was not desperate. A kind neighbor lent him for the occasion a large house adjacent to his lodgings, and the young people of the parish made it a bower of flowers from the produce of their gardens, whilst the notable house-keepers loaded the tables with all manner of good cheer for young and old. The evening was auspicious; the whole congregation came with their most cheerful look, and the occasion, in its social cordiality and Christian tone, was one that Fenelon himself would have thought worthy of his smile and benediction. Not a few guests came from neighboring parishes in town, and this was one of the least indications of the good feeling that prevailed between the various congregations and their pastors. I have never seen a more neighborly state of society than that which prevailed in our village, alike among pastors and people, during those years. We freely co-operated together in all matters of public spirit, especially education; and one of the most welcome reminiscences of parish life in the country, is connected with the teachers and scholars of the schools, all of whom I knew quite well, from those in the brick temple of learning in the center of the town, to those in the wooden ten-footer in the outskirts. ["Mile-Stones," by Dr. Osgood.

THE SPREAD OF THE LEAVEN.

A few years ago, a mere handful of men went out hence, under the commission of the Prince of Peace, to Turkey. Most strangely has their power been felt there. They have been the leading occasion, as it would seem, of arousing, at this crisis, the jealousy of the Czar, and making him conclude that he must seize upon his prey now or never. So much has at least been testified of them in the British Parliament, by one who well knows the nations of the East, having there dug out for himself an imperishable fame from the ruins of Nineveh and Babylon. Those missionaries commenced that motion of the elements which has hastened the present crisis. They have secured civil and religious liberty for Protestants in Turkey, and have filled the empire with the leaven of their doctrine. It is but some half dozen years since their congregations began visibly to multiply, and now they number a hundred. In the midst of a most fearful war, their success is even greater than ever. Mohammedanism has now formally surrendered its claim and power to persecute, and placed the Christian sects on an equality of rights with itself; and so has virtually abdicated its own existence.

But the most astonishing instance is that now in progress in China. Since Christianity was born, the like of this has not transpired. "Who hath seen such a thing? Who hath heard such a thing? Shall a nation be born in a day? Before Zion travailed, she brought forth her children." The Gospel was most completely fenced out of China. A few missionaries, after great difficulty and a world of discouragements, had made a small beginning; when, all at once, the fountains of the great deep are broken up. It was on this wise. A seeming chance brings a young man under instruction, and to the reading of a Christian book. The good seed strikes its roots in his heart. He spreads the doctrine among his friends. They are persecuted, and they resist. Their adherents multiply, and their resistance prevails. The insurrection becomes a sweeping revolution, and the imperial power melts before it like wax. Idolatry is put down, and the Ten Commandments of Jehovah are made the basis of legislation. The resources of the state are employed to publish the word of God; and now, no less than four hundred men are employed, by this new government, in printing Bibles for distribution.

These illustrations seem to show, what, under the hand of God, a small remnant of Christians may do, and of what value they are as the salt of the earth and the light of the world. We look around us, and see how disproportionate is the Church to the world in its visible materials of influence. Sometimes we hardly blame the despisers of religion for saying, "What do these feeble Jews? If but a fox should go up on their stone-wall, he would beak it down!" Nay, more; we are kept from attempting one half of what we ought to attempt, in the impression that the Church has so small a hold upon the people, that we have little to expect. We discover a little remnant of piety pervading a great mass of wickedness; and like the prophet's servant, when compassed with armies, we say, "Alas! master, what shall we do?" If we would take to ourselves strength to fulfill our mission, we should open our eyes and see the mountains full of horses and chariots of fire round about us. Christians have need to be convinced of the truth of the prophet's words: "Greater is he that is in you, than he that is in the world." They must know what value God attaches to that leaven which is to leaven the whole lump; remembering how his impending judgments were staid, out of respect to the few names, even in Sardis, that had not defiled their garments; and how that ten righteous men might have quenched the fires about to burst forth upon Sodom.

[Puritan Recorder.

THE SAMARITANS.

A good deal of interest in the condition of the Samaritans, has been felt in England for some months past. The following statement by Mr. E. T. Rogers, H. B. M. Vice-Consul at Caiffa, in Palestine, will doubtless gratify if it does not add to that interest:—

"The exact number of the Samaritan community in Nablous (that is, the Nablous district) is 195, including men, women, and children. They are thus far diminished and impoverished by many unfortunate circumstances—namely, first by oppression, by fines, imprisonment, and even, in some cases, by persecution unto death from the Mahomedans of Nablous. Secondly, by their unexpected inter-marriages; and thirdly, by the famine so severely felt in the year 1853. Having been obliged to sell or pledge many valuables belonging to their place of worship, they at last determined to send a messenger to England for the collection of alms; and intrusted Jacob esh Shelalz with two petitions, one addressed to Her Majesty and the other to the British public. In answer to the former, the Government has been pleased to instruct Mr. Consul Finn, of Jerusalem, to interfere to prevent any future persecution, and who (according to the further tenor of his instructions) has made a grant of £50 towards their relief. Upon the question being mooted by the Earl of Shaftesbury as to the amount required for the assistance of this community, their agent, Jacob esh Shelalz, said that he had not been commissioned to collect any definite sum, but thought that about £600 would be sufficient to meet their present emergencies, though £2,000 would not restore them to their former state. Were it not for the extreme reverence attached by the Samaritans to their books, especially to the unique Pentateuch, they need not to be in so much poverty; for travelers have offered enormous sums for very small MSS. in the Samaritan character. These books are, however, jealously kept by the community, and it is only by very great favor and influence that I have been able from time to time to purchase a few for Mr. Consul Finn, for the British Museum. The MS. roll of the law alluded to, is preserved with the most religious care—is only taken out of its case twice a year, on certain holy festivals; after which it is returned to its case with many coverings. The Samaritans believe that this MS. was written by Abishai, the grandson of Eleazer, the High Priest, who was one of the sons of Aaron. It is a remarkable fact that the priesthood, which is strictly hereditary, is likely to become extinct, seeing that the present priest, Amran, has no children. Should that contingency happen, the community must either—according to the confident hope expressed by Bishop Gobat—embrace the Christian faith, or they will, after an interrupted worship of nearly 4,000 years, be at last left without a sacrifice, as the Jews are at the present day. The fact to the continued sacrifices among the Samaritans has been denied; but I have been an eye-witness to their passover sacrifice on Mount Gerizin which was in strict accordance with the law of Moses. It was to me one of the most interesting scenes connected with biblical history."

RICH MEN.

We have *rich men* among our churches. According to the statement of the Apostle Paul, not many rich men were called. And our blessed Saviour has declared, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Without entering into the reasons for these solemn asservations, or attempting to illustrate their truthfulness, it is pleasing to know that some such men are brought into the kingdom. The grace of God does avail in the salvation of *some*, who abound in the good things of this world.

But how solemn is the responsibility of rich men. God has given to them much, and *much* will be required of them. They are but stewards of the manifold grace of God. The talents they have, consist in the money which God places at their disposal. If they hoard it up, if they aim the more to increase their possessions, if they use it to gratify their pride and lusts, or look to it as the means of elevating and glorifying their children, then they are unfaithful stewards, and are living after the course of this world. Great will be the woe of such.

On the other hand, the privilege of a truly benevolent rich man is beyond estimation. He has the power of doing good on a large scale. If he consecrates his wealth to God, and aims to do good as he has opportunity, if he be ready to distribute, willing to communicate, happy is that man. In diversified channels he may send forth currents of beneficence to gladden the earth. God will bless such a man. Such a man will be truly happy. He will know how to estimate by experience the truth of his Saviour's words, "*It is more blessed to give than to receive.*"

Reader, art thou rich? How much owest thou? Art thou a faithful steward?"

[Home and Foreign Journal.

For the Sabbath Recorder.

THE THREE MRS. JUDSONS.

One in the far-off Burman land
Hath found an early grave;
O'er her the lovely Hopia tree
Its graceful branches waves.

Firmly she trod the path of life,
Meekly the cross she bore;
But pain, and tears, and suffering,
Shall visit her no more.

Another fair and gentle one
Sleeps where with solemn roar
The broad Atlantic's billows lave
Helena's rocky shore.

Humbly her patient spirit bowed
Beneath the chast'ning rod,
But she shall reap a rich reward
In the kingdom of our God.

And one, all weary, faint and worn,
Last of that noble band,
Came back, like Noah's wandering dove,
To die in this fair land.

And he o'er whose long toilsome life,
This faithful trio shed
The sunshine of their holy love,
He too lies with the dead.

He sleeps beneath the rolling waves
Of the resounding sea—
Fit resting place for one whose soul
Was fearless, bold and free.

They need no sculptured monument
To mark their place of rest;
Their memory will ever live
In every Christian's breast.

And brighter through each circling age
Shall glow their high renown;
And countless stars of glittering light
Shall gem each heavenly crown.

SARAH.

Shiloh, N. J., 1855.

LUTHER SEVERANCE.

The following incidents connected with the history of the late Mr. Severance, from the *Rural Intelligencer*, will be read with interest:—

Thirty years ago—to us it seems but as yesterday—we made the acquaintance of a flaxen-haired youth, who came to this place, just out of his apprenticeship to Gales & Seaton, publishers of the *National Intelligencer*, Washington. He came as an adventurer in the printing business, and issued proposals for a paper—there was none in Augusta—and called it the *Kennebec Journal*. He printed and edited his own paper—setting the types at his case from the thinking machine of his own head. He proved to be the ablest editor that Maine ever had. In less than five years the people *forced* him into a seat in our Legislature, then holding its temporary sessions in Portland. Afterward, he was chosen to the State Senate again and again; then he was *forced* into the Congress of the United States; and less than twenty years saw the poor apprentice boy that left Washington in 1825, seeking his fortune "down East," now a member of the National Legislature in the same city, one of the most talented, efficient, and honored members of that body. Meanwhile, he conducted his paper with as much readiness and fidelity as ever. He never sought office—supremely modest—it was always forced upon him, and the favor was done by him to the public, not by the public to him, whenever he accepted a public trust. It was he that made Millard Fillmore Vice President of the United States, and the death of Gen. Taylor made him President. Retiring from Congress to the editoral post of the *Kennebec Journal*, his health began to fail him, and President Taylor offered him an appointment as Commissioner of the United States to the Sandwich Islands. He was there four years, and returned last summer with a cancer upon his under lip, which has now eaten out the whole lower portion of his face and into his throat, and has destroyed the power of speaking and masticating food; and yet, true to his "ruling passion," he contrives to write articles every week for his old paper, the *Kennebec Journal*.

From the same paper, we copy the close of a feeling obituary of the deceased:—

He could communicate with his family only by writing; and the last words he ever wrote were on his dying bed, under circumstances which showed the preparedness of his soul for its ascent to the spirit-land. Beckoning his daughter to his side, with a faint hand tracing the request upon a slate, he signified his desire that she would sing. The request was affecting; and she asked what, if anything in particular, he most desired her to sing? He seized the pencil, and with a trembling, dying grasp, wrote:

"I would not live alway, I ask not to stay."

One can conceive how amid bleeding hearts and weeping eyes a dutiful child nerved herself to soothe the departing spirit of a fond father with the melody of that affecting song. At its close, he beckoned to a faithful religious brother who had stood by him during all his sufferings since his return to Augusta, to kneel at his bedside and pray. He did so; and God heard that prayer. Luther Severance is no more—rather, he is forever. No man could be taken from among us more universally beloved, or more sincerely lamented. All feel to be mourners. The City, the State, the Republic—each has lost one of its most valuable men. His age was 57.

THE UNLOVED SON'S SONG.—There are songs set apart from time immemorial for the sad occasion of a Greek's departure from Greece; and others are made on the spot, out of the excited feelings of the moment. There is a story told of a youth—the youngest of three brothers—but little beloved by his mother; the poor fellow endeavored in vain to win some scanty sprinkling of the affection that was showered on his elder brothers! and at last he determined to become an exile from that home which was no home to him. So he set forth, accompanied by his young companions, his brothers, his sisters, and, as a matter of form, by his mother herself. Four or five miles from his birthplace, there was a small gorge through which the narrow road wound. This was the determined point of separation; and here, among the rocky echoes, were sung the most doleful farewell songs. Suddenly the young man mounted upon a rock and improvised a poem on the sufferings he had experienced from the indifference of his mother. He cried to her to bless him once, before he went away forever. Nor was this strange poetical appeal in vain; the mother, with a sudden Eastern change of feeling, could hardly wait until the improvised song was finished, (I have sometimes felt as impatient over an improvised sermon,) before she in her turn sung her repentance; and promised, if he would remain at home, that she would be a better mother for the future. M. Fauriel says no more. I should not have been sorry to have had the old fairy-tale ending affixed to this true story, "And they lived together very happily ever after."

NECROLOGICAL LITERATURE.

The most difficult part of an editor's duties, according to our experience, is the proper disposition of obituary notices. Every sort of people write them. Those who never penned a line for publication on any other subject, when their friends die, take up their pens to record their virtues and perpetuate their memories. The excited state of their feelings frequently leads them to bury in oblivion all their faults and exalt their excellencies out of their due proportion, and to make exaggerated statements in reference to them, which disgust those whose feelings are not enlisted in the matter. The writer probably has censured others for doing the very thing which he himself now does, under similar circumstances. We remarked to a brother who was making a grievous complaint to us, a few years since, of the very numerous and long obituaries, which he said our paper often contained. "When *your wife* dies we shall expect to publish at least a half a column about her." "Yes," said he, "there would be some sense in that, for my wife is *a very remarkable woman*." "Very true," replied we, "and so is every other man's wife, he being the judge, especially just after he has lost her, a remarkable woman." The writers of these long notices often forget that out of the ten or twelve thousand readers of the paper, probably not over one or two hundred will feel any sort of interest in the details which they are drawing out at so great length.

The friends of the deceased know most of these details already, and others will care nothing about them, only so far as they illustrate the grace and mercy of God to his people in the last trying hour. Some of these notices are so deficient in literary merit that we have gone to the trouble of re-writing them, trying to express the ideas of the writers as far as we could gather them, but in most of such instances we learned afterwards that we had caused dissatisfaction; others of them contain statements which are theologically false, and when we have corrected them our efforts have been misapprehended. Others of them again are attempts at versification, which are any thing else but *poetry*. A short, pointed obituary we generally receive and publish with pleasure, and we know that such are read with interest by many of our subscribers, but those of an opposite character are generally passed over by the mass of our readers as decided bores.

[Presbyterian Herald.

PLAIN PREACHING.

A few years ago, it was announced in a village in the eastern part of Georgia, that Bishop Andrew would preach in the Methodist church on a certain evening; and as was to have been expected, there was quite a large congregation out. It being at night, the colored people were out almost unanimously, they having heard so much of the great man in the families to which they belonged. In fact, they had come almost to believe there was was something supernatural about him. The worthy Bishop, according to appointment, preached from the words: "Faith, hope, and charity, but the greatest of these is charity." The congregation was greatly edified and delighted with the lucid and simple manner in which the subject was handled. Returning from the church (as a matter of course) the sermon was the topic of conversation. Another young gentleman and myself were walking near an old negro man who was quite a favorite about the village, and resolved to take his opinion of the matter. "Well, Zip, [the nick-name which had been given him by the boys,] what do you think of the Bishop's sermon?" The old man stopped as in deep thought a moment, and then exclaimed, "Is that your *great Bishop Andrew?*" "Yes," said we. "Well! I spected to hear one of your high larnt men. I jist tell you he can't gin to preach with some our preachers here at home. Why, he talked so plain that even us black folks could understand him." In conclusion, I would respectfully suggest, that some who are in the habit of getting on the grandiloquent, would perhaps do well to ponder."

[Southern Christian Advocate.

THE TWO KEYS.

Once from the pulpit, at an ordination of elders, the late Rev. Mr. McCheyne made the following declaration: "When I first entered upon the work of the ministry among you, I was exceedingly ignorant of the vast importance of church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and care, and strength, to labor in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from; and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches his servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God, that two keys are committed to us, by Christ, the one the key of doctrine, by means of which we unlock the treasures of the Bible, the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin.

PUNCTUALITY.

The importance of punctuality will not be denied, especially by those who have suffered through lack of it in themselves and others. Due regard is seldom paid to the formation of this habit in the training of the young. Those men who have accomplished great things, have usually been scrupulously methodical in their general habits, and strictly punctual in keeping all their engagements. No man was more methodical and punctual than Washington. No man was more so than John Quincy Adams.

The father of the eminent Dr. Chalmers was distinguished for method and punctuality. He not only practised those virtues himself, but was rigid in exacting them from others, occasionally somewhat to their annoyance. The following amusing incident was the result of this habit:—

The peculiarity which reigned over all the domestic regulations was sometimes not a little inconvenient to Mr. Chalmers' guests. His aunt, while living in the house, appearing one morning too late at breakfast, and well knowing what awaited her if she exposed herself defenseless to the storm, thus managed to divert it. "Oh! Mr. Chalmers," she exclaimed, as she entered the room, "I had such a strange dream last night; I dreamt that you were dead." "Indeed," said Mr. Chalmers, quite arrested by an announcement which bore so directly upon his own future history. "And I dreamt," she continued, "that the funeral day was named, and the funeral hour was fixed, and the funeral cards were written; and the day came, and the folks came, and the hour came, but what do you think happened? —why, the clock had scarce done chapping (striking) twelve, which had been the hour named in the cards, when a loud knocking was heard within the coffin, and a voice, very peremptory, and ill-pleased like, came out of it, saying, 'Twelve's chappit, and ye're no liftin'." Mr. Chalmers was himself too great a humorist not to relish a joke so quickly and cleverly contrived, and in the hearty laugh which followed, the ingenious culprit felt that she had accomplished more than an escape.

LAY MINISTRY.

It frequently happens, that a brother engaged in seculiar business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed, if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects, is surely competent to address them on the subject in which he takes an immeasurably greater interest. This talent should especially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference-room and prayer-meeting. They have no right to lay up this talent more than any other, in a napkin. And still more it is incumbent on the churches to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the Gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighborhood. I know of but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.

[Rev. Dr. Wayland.

THE PRICE OF SUCCESS.

Effort is the price of success in every department of human action. From the attainment of rudimental knowledge to the salvation of the soul, every step in our progress is made by undaunted toil. The boy who drones over his book, a slave to listless laziness, thereby secures a place for himself at the foot of society. The Christian who, like Bunyan's Timorous and Mistrust, flees at the voice of lions, is undone. The man who shrinks from difficulty in his business or profession, who refuses to climb because the rock is sharp, and the way steep, must make up his mind to slide back and to lie in the shadows below, while others use him as a stepping block for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said:

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must either serve or govern;
Must be slave, or must be sovereign:
Must, in fine, be block or wedge,
Must be anvil or be sledge."

To shake off an indolent spirit, or stir one's self to exertion, to reach constantly upward, to struggle for a firm foothold on the most slippery places, to wrestle manfully even when principalities and powers are our foes, to refuse submission to any evils however frowning, are conditions we must either fulfill, or sink to littleness, to uselessness—perchance to ruin. Therefore, with a brave heart, and an unconquerable spirit, every man should address himself to the work of the day, striving with pure views, and religious trust for an increase of his talents, and for a victory, which will enable him to stand unabashed in the last day. He who thus strives need fear no failure. His triumph, though delayed for a time, shall come at last. [Zion's Herald.

WISDOM.—Honors, monuments, and all the works of vanity and ambition, are demolished and destroyed by time; but the reputation of wisdom is valuable to posterity.

The Sabbath Recorder.

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STATE OF THE DEAD—AGAIN.

Last week, we gave a moral argument for the soul's immortality, showing that at death the soul was neither annihilated, nor laid in a dormant state. We did not present the scriptural argument, partly because the most of the texts which prove the soul's consciousness between death and the resurrection have reference to the righteous, our object being to show that all men, the wicked as well as the righteous, live in the intermediate state; and partly, because a false philosophy has so perverted the minds of some, that the plain teachings of the Bible are wrested from their proper meaning, and will continue to be, till a better philosopy prevails. But we are not afraid of the Scripture argument, being well satisfied that it gives no countenance to the idea of the soul's non-existence, or even its dormant condition, during the period referred to.

We had occasion to discuss this question, in the *Recorder*, some four or five years ago. We had written a series of articles on the "Destiny of the Wicked," and attempted to answer the question, "Will the punishment of the wicked consist in annihilation?" (See *Recorder* of Oct. 3d, 1850.) A correspondent undertook to review our argument, which elicited from us a reply. (See *Recorder* Nov. 14th, 1850.) After that, another correspondent attempted the controversy, and in our reply to him, we gave the scriptural proof that the soul does not sink into a state of unconsciousness at death. We think that what we wrote on that occasion, will bear examination, and we refer our readers to the *Recorder* of Dec. 12th, and the week following, for a full expression of our views. The most of the texts, which we then produced, described the intermediate state of the righteous, but the parable of the Rich Man and Lazarus, as we showed, was quite as conclusive with regard to the wicked. The rich man had, certainly, "*died and was buried.*" His state was, certainly, on this side of the Resurrection, for five of his brethren were still living. And wherever he was, he was "*in torment*"—"*tormented in this flame.*" Now, there can be no explaining away of this most explicit passage. To say that the passage is only a parable, neither destroys, nor impairs, the evidence which it furnishes that *Hades*—for this is the term in the original, "*In Hades he lifted up his eyes being in torments*"—is a place where the dead are conscious.

The 139th Psalm also furnishes evidence, on this point, of too strong a character to be passed without notice. Speaking of the omniscience and all pervading presence of God, the Psalmist says, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" He seems to think it impossible to find, any where, in all the universe, a spot where he would not be conscious of God's presence. But if he lived in these days of new-fangled notions, he would be told to go into *Hades*, and there he might escape all consciousness of God's presence, till the Resurrection at least. But he thought differently. "If I make my bed in hell—*hades*—behold, thou art there." *Sheol* is the term used in the Hebrew, but the Greek term *hades* is of the same import, both being used to set forth the place of departed spirits, or the condition of the dead previous to the Resurrection. Now this passage is most conclusive; for if God's all-seeing providence extends to *hades*, or *sheol*, or *the invisible world*—all which are terms of the same import—in such a sense as that those who go there do not escape it, but are still affected by it, it must be that, in that place, the soul still lives in a state of consciousness. The same passage implies that there is no such thing as final annihilation. For while one is asking, like the Psalmist, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" no such answer is given as would be given, if the doctrine of annihilation were true. He is not told to go into a state of non existence, and then he will be completely beyond the presence of God; but the answer is, that whether he ascend to heaven, or go down to hell—whether he fly beyond the sea, or take refuge in the darkness—God's presence is everywhere, and he must always expect to be conscious of it.

It is true, the foregoing passage is employed by a righteous man, and the questions he asks are propounded with reference to himself personally. But they are propounded in such a way as to imply, that whatever solution of them is given must originate in principles of general and universal concern. For he does not ask whether, as a *righteous* man, he can find a place of refuge from God's presence, but whether, as a *mere creature*, he can find any such place.

The idea of the soul's sleep, between death and the resurrection, seems to be founded in that of its *materiality*. Those who believe, that the soul is not a substance distinct from the body, must believe that the whole of the human machine is at rest after death, till it be restored to its functions at the last day. But those who are convinced of the immateriality of the soul, will not think the soul so entirely dependent, in all its operations, upon the body, but that it may exist in an unembodied state. But this notion of the soul's materiality lies at the root of Infidelity; and we cannot resist the conviction, that the legitimate tendency of the doctrine upon which we have animadverted is to Infidelity, of the worst kind, notwithstanding many of the believers in it would instinctively revolt from such a conclusion.

T. B. B.

MINISTERING SPIRITS.

How comforting the thought, that "ministering spirits"—beautiful inhabitants of the spirit world—are ever about us, hovering over our pathway, interested in all our pursuits, in our joys and sorrows, successes and misfortunes, and anxiously watching our footsteps, and seeking to guide them by their unseen and mysterious influence in the way of virtue and peace. Who, that is possessed of pure motives, and has any aspirations for a holier life, but would rejoice to be assured that this is a reality? And is it *not* a reality? Is it not highly probable, that the spirits of the blessed are deeply interested in the cause of their Master here on earth, Him whom they serve continually with delight, and that they would visit us on errands of benevolence and mercy if they have power to do so? It is certain, that angels were wont in former ages to visit the earth, as we learn from Scripture. We have accounts in the Old Testament of heavenly visitants, even in visible form, as in the instances related of Abraham, Lot, Jacob, and others. Hear also what the New Testament says: "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10. Why did Christ say "their angels," if he did not mean those who were commissioned to watch over them, or in some way minister unto them?

But some may say, "The ministration of angels belonged to the age of miracles and prophecy, and not to this age." But how do we know that? Is it not likely, that the inhabitants of the spirit world are subject to the same laws now as then? Is it probable that the great Ruler has curtailed the powers or freedom of his servants, or abridged their sphere of usefulness? Above all, can we believe that our Heavenly Father has ceased to exercised that parental regard for, and care over His children, that He was wont to exercise in former days? "There shall no evil befall thee, neither shall any plague come near thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy feet against a stone." Psalms 91: 10, 11, 12. Is not this promise to us of the present day, who have made the Most High our habitation, as well as to those of the Psalmist's day? If not, then we may claim none of those most comforting promises, with which the Psalm quoted from is so richly laden. And if we may not claim *them*, what promises contained in the Bible *may* we claim? Is there not still need of the heavenly influences of blessed spirits, to restrain man from wickedness, to encourage him to good works, to strengthen him amid trials and temptations, and to beckon him onward and upward to the realms of bliss? It may be answered, that we may have the Holy Spirit himself to perform these offices. That is very true. O that all would woo Him to come into their hearts, to guide and direct them. And it is also true, that He has ordained other influences to draw us heavenward, and so constituted us, that we may be affected by them. Perhaps, however, it would be more correct to say, that the means which He has ordained for our aid, are so many media through which the Holy Spirit operates upon us.

Why should not beings of light, from around the throne of the Most High, visit the shores of mortality, bearing with them, and imparting to us, the peaceful and holy influences of our future home—especially the spirits of departed kindred and friends? I see no good reason to doubt that such do sometimes visit their kindred of earth, and the scenes of their former earthly abode. Probably the most of us, or at least many of us, believe that the spirits of the just, when freed from their tenement of clay, and received into heaven, are permitted to soar through the realms of space, and witness and study the works of their Heavenly Father, even as the mortal child is permitted to roam over his earthly father's possessions. Is it unnatural or unreasonable to suppose, that they should have a lively interest in that portion of their Father's universe, which gave beginning to their existence, which was the scene of their probationary trials and struggles, by which they were fitted for their blessed abode on high, and above all, which contains their loved kindred, and a world of beings, immortal like themselves, who are yet struggling with the temptations of the flesh, especially if they can minister to them in any thing?

But let us turn our attention a moment to the influence on the inhabitants of earth which this doctrine of the relationship of departed and undeparted spirits would exercise, were it received and acknowledged to be true. Who, that is laboring under difficulties and discouragements, oppressed with the turmoil and cares of an uneven life, would not be animated with new courage and strength, which would enable him to struggle manfully on, by by the assurance that the spirit of some dear departed friend is hovering over him, watching his steps with the deepest solicitude for his welfare? Who, that is beset with some sore temptation, would not be greatly aided in resisting it? Or who, that has already deviated from the path of integrity, and commenced a course of sin, would not feel a restraint upon himself? Suppose that a young man, full of the wild impulses so natural to youth, subject to many dangers and snares, into which the tumultuous flow of his warm young blood may lead him, has a pure-minded sister, to whom he is attached by the strongest ties that link together kindred hearts, and that sister, in her youth and purity, is snatched from earth by death, and planted in the realms of living light. Suppose that he can be assured that his angel sister, who, he is conscious, was intensely solicitous for his safety while on earth, is now even more deeply concerned for his well being, and on angel wings comes directly from the shining courts above, to watch over him in his sleeping and waking hours, and to influence him to follow that path which will lead him upward to her happy abode. What would be the effect of such a belief on that young man? Would he be as likely to be carried away by the follies of youth, as he would were he not impressed with such thoughts? Should he engage in the giddy and reckless pleasures, so dangerous to youth, whenever the friendly voice of conscience causes him to reflect, how he will feel the mild spirit eye of his guardian angel, peering into his innermost soul, breaking the charm of the tempter, and impelling him to turn his back upon the glittering bubble that was luring him on into danger! So of one who has lost any other relative or friend, or, rather, whose relative or friend has departed this life, and gone to join the heavenly throng. Again, how it would assuage the grief that we feel at the death of a father, a mother, a sister, a brother, or a beloved companion, could we feel that they are not lost to us, even while we continue in the body, but that their spirits may still commune with our spirits, and take an interest in our affairs. In these remarks I have had no reference to spirits manifesting their presence by "raps" or other phenomena.

SPRINGBORO, O., Jan. 21st, 1855.

A SUCCESSFUL INVESTMENT;

A Good Example.

Mr. F. resides at the present time in one of the rural villages of the East. He was born and educated in New England, and is now about fifty five years of age. Having inherited a feeble physical constitution, he has been from his infancy an object of constant bodily suffering. His father was a poor man, yet he managed to give his invalid son a good common-school and academical education. At the age of about thirty years, having funds barely sufficient for the journey, he went to New York, and at once engaged as a clerk. The first year he received for his services his board, and a few articles of clothing. His industry, his faithfulness, and his economy, won the good opinion of his employer, who, the second year, gave him a respectable salary. By prudent management, he soon found himself in possession of sufficient funds to commence a small business upon his own responsibility. Wise in his plans, and successful in their execution, he gathered in a few years a handsome property. At length, suffering much from his inherited infirmities, he determined to close his business and retire to the country.

When he had settled all his affairs, he found himself in possession of several thousand dollars beyond the means of his own support. How he should invest his funds so as to yield the greatest amount of revenue, and at the same time produce the greatest good, became a matter of grave inquiry. He promptly resolved to retain in his own possession only so much of his property as should be sufficient for his own support, and to meet, to a limited extent, such charities as might appeal to his sympathies. The balance he invested as follows:

He first paid over to the trustees of the Rochester University a sum of money whose annual income would be sufficient for the economical support of two young men in that University. He conditioned his bequest, that the income only should be used, and that the young men who should be successively selected to enjoy its provisions, should study, one in view of becoming a Home Missionary, and the other a Foreign Missionary. He next paid over to Baptist Missionary Boards funds whose annual incomes would be sufficient to support a colporteur and two missionaries. He conditioned, that only the incomes of these funds should be used—that they should be devoted sacredly to the purposes for which they were given, and that one of the missionaries should labor in the Home Field, and the other in the Foreign Field. Thus he disposed of his surplus property.

This will doubtless strike every well-instructed Christian as an eminently wise investment. How infinitely better for a man thus to become the executor of his own estate, than to leave it for ungrateful heirs to wrangle over. No dividends of banks, or railroads, or State stocks, can yield such blessed satisfaction to an aged Christian, as funds thus invested in the great business of redeeming, renovating, elevating, and fitting men and women for earth and for heaven. Witness a single result. The first Home Missionary, appointed under these provisions, was sent to a small village on Long Island, distinguished for its vices, and for its destitution of the means of moral and religious instruction. A blessing attended the effort; a church numbering about one hundred members, able and willing to support a pastor, was organized; and a commodious house of worship was erected. How it gladdened the heart of the donor to see the desert and solitary places made to blossom. Look too at the sagacity of brother F. The school of the prophets is first provided for—just as it should be—that men may be trained for their work—trained for humanity—trained for the vineyard of the Lord. Next the colporteur is sent forth, sowing broadcast the "leaves of the tree of life"—Tracts, Testaments, and Bibles. These are followed by the missionary to explain and enforce the truths. What a power for good! Who can calculate its accumulating results down through successive ages? How many thousands, redeemed, by the grace of God, through the instrumentality of this man, shall be induced to make similar investments? This is one way to "lay up treasure in heaven." May the Lord inspire others to imitate this example. Do it, dear brother, that you may experience the pure and holy joys of doing good—do it, that you may bless the world and honor God.

C. G.

February 13, 1855.

GLIMPSES OF DOMESTIC LIFE IN CHINA,

NUMBER THIRTEEN.

As affected by the Rebellion.

At the time of the release of Mr. Low, Senior, as mentioned in my preceding sheet, Nemay was in constant attendance upon her own mother, who had been nearly crippled by a fall, a few weeks previous, so that her own life was one of multiplied cares and anxieties. Her husband kept himself concealed at our house, the younger brother was still a prisoner at home, and Nemay was a sort of presiding genius, a guardian spirit, for the whole. She could not leave the city, had its gates been opened to her; but she longed for her husband's release, and as he could be of no essential service to his family, from the necessity he felt of keeping himself concealed, Mr. Carpenter resolved to make an effort to bring him out. He adopted the plan which he had sometimes successfully prosecuted, and which has been much practiced by different persons, missionaries and merchants, on behalf of the inhabitants of the besieged town. It is this, to allow persons to act the cooley, and in bringing books or burdens through the gate, if they are not questioned, no one feels obliged to say they *belong* inside, and so they pass out undetected. They have felt only too happy, by this simple, unquestioned process, to help liberate the poor suffering people, who longed for a release. Often are the missionaries beset by some poor suppliant, who begs to accompany them out, and who will often boldly ask, "If they refuse to let me go, please tell them I am your servant." "No," he replies, "I cannot tell a lie for you; if questioned, I must freely tell them, you are *not* my servant." Still, the risk is often run, and the poor creature released without a question. Sometimes, also, a case like the following happens. Mr. C. took in a cooley with him, to get out some goods, and employed some others from the inside, without any idea of getting them out. At the gate it was probably noticed, that more came out than went in, but the objections were raised against the wrong one. They were about forbidding Mr. C.'s cooley to come out, but were told, "*This* is my servant; the others I don't know; *they* belong *inside*, but he *without*." However, for some reason, they would not yield *too much*, and although they let the disputed man come *out*, they would not be talked into keeping the others *in*; so all came along together. But poor Low-Chung-Yuen was not so fortunate; he was suspected, questioned, and sent back.

After a few days, Mr. Carpenter again went in, and I, for the first time in nearly six months, accompanied him. The gate-keepers were a little suspicious, but upon our promising to make no attempt to get any one out, they suffered us to pass. I was in my sedan; but my poor chair cooleys were so frightened at the formidable aspect of things, that they tumbled under the chair, and I was glad to escape from the perilous height of their shoulders, and seek security in walking. Sad were the scenes around us—the shops all shut, and the houses desolate—our once pleasant home, too, so marred and broken. Many cannon balls had entered it, and one an eighteen pounder. But it was sadder still to meet within its walls old neighbors, and little children, who came to welcome us, and talk of passing events. After a season of sorrowful sojourn, I prepared to go out, and visit Nemay. But she had already been apprised of our visit, and we met her at the foot of our stairs, just coming up. She was so careworn and haggard in her looks, that I scarcely recognized her. A sort of quiet despair seemed to possess her, and she seemed hardly to hope for release for herself. For her husband and infant son, her anxiety was intense. She hoped I might save the child, then fourteen months old—said he was nearly weaned, and would soon be able to subsist on rice—a precautionary measure which had been occupying her in her long attendance upon her poor mother, who still required her care. But our promise to the gate-keepers included even the little infant; so we could do nothing then.

We walked through the desolate streets to the residence of Nya-ee, with whom Ah-nah resided. Desolation seemed written on the door-posts of every house, yet many a familiar face greeted us, and it was difficult to say, whether joy at the recognition, or sadness at this deplorable state of things, was most apparent in their looks. One well remembered neighbor of the better class, who had often visited us at Ya-zu-loong, was standing at her door, well dressed as usual, and no appearance of want visible; yet the moment she recognized us, held out her hand, as if mechanically, and asked alms! Nothing for the whole day affected me so much. I did not attempt a reply to her. She seemed the living embodiment of that abject state, which is a sort of paralyzed despair, wanting even the energy to hope—a state with which the very air seemed burdened. On our return, we found her more herself. She met us with a smile, and many kind inquiries, and friendly remarks, but made no allusion to her necessities, nor seemed even to have any. I felt little wish to repeat my gloomy visit to the city, and have not done so since.

A few weeks more passed by, and Mr. Carpenter succeeded in liberating Low-Chung-Yuen, in the following manner. You are probably aware, that the rebels are called "long-haired men," because they do not shave the head, and the same prohibition has been strictly enjoined upon all within the city. How, then, could one under their scrutiny, whose head had not been shaven for six long months, pass their guards unnoticed? The following stratagem succeeded. A small rocking chair, with a slight cushion, was turned over his head, and as the Chinese are proverbial for turning all burdens upside down, no notice was taken of him, and he came out unquestioned.

Our next care was to free Nemay. But the laws are doubly strict with respect to females, and stratagem was out of the question. Petitions were also useless, except in cases where one's own servants were concerned, and the time of her release seemed far away. But the hour came. It was two days after the memorable battle of April 4th, between the Imperialists and foreigners. The former were for the time discomfited, and the Rebels were overjoyed at the assistance in this manner (though undesignedly) afforded them. In the flush of their grateful excitement, Mr. C. went to *Lew*, the head man in the city, presented his petition in person, and received even more than he had ventured to ask.

Lew said, "You wish to take out one woman; any more?" "Her infant child with her." "And her husband?" "No—no one else." "And her clothes?" "If we might do so, we should be very thankful to you." He immediately withdrew, and soon returned, with a "Peaw-tsz," permitting him to take from the city "one woman, one child, their clothing *and bed*." It was delightful to witness such an act of generous gratitude, and Nemay was soon with us, almost wild with delight at her escape. She remained several days—indeed, until a messenger could be dispatched into the country to inform her husband, when he came and removed her to the dwelling he had prepared. Her mother was much better, but does not wish to leave the city, and is probably as safe to remain, while the rebels keep possession; but should the imperialists succeed in retaking it, it is terrible to anticipate the carnage which would be sure to follow.

L. M. C.

LETTER FROM ELD. E. S. BAILEY.

To the Editors of the Sabbath Recorder:—

I presume no person has a greater aversion to being engaged in a personal controversy through the public press, (especially with Christian brethren,) than myself; yet it seems that I have unfortunately, though unintentionally, provoked such a controversy by the publication of the joint communication of Maxson, Bailey, and Clarke, of Nov. 9th. A number of brethren in Jefferson County, at different times, have published very severe strictures upon that communication, impugning my motives, censuring my conduct, and charging me with wrongs of which I am absolutely unconscious. These communications I did not note, deeming them unworthy of their authors, and that they were written under the influence of excited feelings. I was further induced to take this course, from the fact that the communication of M., B., & C., together with the strictures of W. & S. were all before the public, who would be able to judge of their merits or demerits, and the spirit which dictated them, without any interference of mine.

But recently the Seventh-day Baptist Church at Hounsfield have directed their clerk "to write an article to be published in the *Sabbath Recorder*," which appeared in the *Recorder* of the 8th instant, containing severe animadversions upon the conduct of M. & B., and preferring charges against us, which, if true, would (in my opinion) justly subject us to church censure. Under these circumstances, I am reduced to the painful necessity of asking the privilege of making a defense through the *Recorder*, and of stating the reasons which prompted the publication of the offensive document, assuring you that I intend this shall be the last time I will ask the privilege of a reply to any attacks from that quarter.

I will premise, that previous to the commencement of the difficulties referred to in the communication of M., B., & C., I became personally acquainted with most of the members of the Seventh-day Baptist Churches in Jefferson County, especially those of the Adams church—that I sustained the relation of pastor to that church in 1841—that a number of them I claimed as my spiritual children. With the Hounsfield church I was less intimately acquainted, having labored with them far less. I would further state, that I have ever esteemed them good though imperfect men, and have ever sought their good in all my intercourse with them, and that without reference to their belonging to the majority or minority. And to the present time I would not willingly do a wrong to either side. With a wish for their general good, I introduced the subject to the 3d Church of Brookfield, requesting them to solicit the aid of the Association in settling those difficulties. The Association appointed a committee to labor for the settlement of said difficulties, and respectfully invited the Jefferson County churches to accept the aid of said committee, and to notify the Corresponding Secretary of their acceptance, and he was to publish it in the *Recorder*. He published their response, which he deemed an acceptance, while I viewed it *equivocal*, and did believe that they never intended to submit their acts of discipline (not their records, but their acts) to the inspection of any council whatever; and their subsequent conduct has fully sustained the views I then entertained. With these views, we published the communication complained of by the Hounsfield church. If the views we entertained of their intentions were wrong, they had sufficient time to correct our error and place themselves right before the committee, by which the committee would have been enabled to decide on the propriety or impropriety of visiting Jefferson County.

As to the charge of our wishing to dictate to the committee, or to influence their decision, it is too ridiculously absurd to be believed by any body acquainted with the men, unless they were blinded by prejudice. I never entertained such a thought.

With reference to my knowledge of the action of the committee at DeRuyter, the Hounsfield church is correct. I was not present, and ought to have so stated in the communication. Though not present, I had my information from reliable sources, one of which was one of the committee, and one too who justified their report. I then believed, and now believe, that the Hounsfield church never did have a trial before said Committee or the Association.

She charges us with taking sides with the delinquents against the Hounsfield Church, "counselling them to protest against its discipline," with "interference with their internal affairs," &c. I extremely regret that she should have felt herself at liberty to bring such accusations against us. M. and C. can speak for themselves. For myself, I have no recollection of such conduct or advice in reference to either of the churches. I was counsel for Elder William Green at Hounsfield before a council from the Adams Church, in a trial between Joel Greene, complainant, and William Greene, respondent, in which I plead and proved a former settlement, as a bar to the pending complaint, which was sustained by the council, and approved by the church. At this time I did advise Elder William Greene to remove every stumbling block he might have laid in the way of any—to be prompt, and not wait to be called on, but to do it voluntarily; and, hearing *one* give very bad counsel to the church, I asked leave to show my opinion; which being granted, I stated to them that the object of *Gospel discipline* was not the excision of erring members, but their reformation. I exhorted them, if they believed he had done wrong, to treat him in the spirit and temper of the Gospel, and stated the happy or unhappy consequences which would result from their adopting the advice given by me or that of the other; the truth of which I think they have learned by an unhappy experience.

We are represented as wrong doers in saying that those persons who have been excluded from this church are none the less our brethren than before. These remarks were made of the aggrieved brethren in general, and in the sense we intended, are true. Will either of these churches contend that the mere act of exclusion from a local church, for no other crime than conscientiously refusing to comply with the act of the majority, when they honestly believed that act wrong, will exclude them from all Christian sympathy, from all efforts to reclaim them if they are in error, and finally from the kingdom of glory? If not, then are they our brethren still, and should share in our sympathies and in our efforts to do them good. If the question is answered in the affirmative, then is Rome robbed of her claim to exclusive infallibility. This, it may be urged, was not the case of all who were excluded from the church. This will not disprove the truth, that a large majority of the cases were such.

The insinuation that we encouraged them to organize a church, &c., so far as I am concerned, is utterly groundless. I never encouraged them to do any such thing, but, on the contrary, I did, at an early period, advise the leading influences of the aggrieved not to forsake the public worship of God with the church. At a later period, when they had separated from the worship of the church, and had set up meetings by themselves, I wrote to some of the leading men, advising them not to rend themselves from the church, without farther efforts for reconciliation. I advised them to solicit a mutual council to settle the difficulties, and not to think of organizing a separate church.

In conclusion, I wish to state, that in my opinion nothing but a full investigation of the premises will ever settle the difficulties, or remove suspicions of erroneous proceedings. To the church of Hounsfield I would kindly state, that if she believes me guilty of the charges she has set forth in her address, I ask her to bring those charges before the 3d church of Brookfield, the Presbytery of the Central Association, or the Presbytery of the General Conference. I will join issue on those charges before either of those bodies, reserving to myself the right of objecting to any member who may have prejudged the cause, and I will furnish them with all the facilities in my power to have a full investigation of my conduct in the premises. Should they comply with this invitation, I will release all my correspondents of the Independent Church from all obligations to secrecy, and give them full liberty to state all that I may have written or spoken to them on the subject.

ELI S. BAILEY.

BAPTIST HISTORICAL SOCIETY.—This Society was recently organized in the city of New York, for the purpose of collecting and pseserving historical facts relating to the Baptists in America. Each member is required to pay an initiation fee of one dollar, and one dollar per annum as dues. The first regular monthly meeting of the Society was held at the Tabernacle Baptist Church, in Second-avenue, on Monday evening of last week, when the President, Mr. T. D. Valentine, read a paper on the early history of the Baptists in New York, giving an account of their struggles against oppression, first from the Dutch Government, and subsequently from the Church of England, during the period from 1640 to the close of the Revolutionary War. The object of the Society is important and praiseworthy. The manner in which it has commenced operations gives promise of great usefulness.

COL. BENTON ON WATER-DRINKING.

Hon. Thomas H. Benton recently delivered a lecture before the Mercantile Library Association of the city of New York, on the subject of railroad communication with the Pacific ocean. In consideration of his services on that occasion, the Directors of the Association sent him a silver pitcher and salver. His letter acknowledging the receipt thereof, contains the following interesting episode:

"I take leave to say, that there was an appropriateness in the selection of the particular article for the testimonial, beyond what might have been understood when the pitcher was fixed upon, and which is this: When I was young I became what Dr. Franklin was—(my only point of resemblance to that illustrious man—when he worked at his early calling in London,) an *aquatic*—the term which his comrades applied to designate him as a water-drinker. I also drank water, and nothing stronger, in the early part of my life—the first half of it; and to that abstinence from all vinous, spirituous and fermented fluids, I attribute the good health and general vigor which I now enjoy.

"As this allusion touches a point at which a word might be useful to other young men desirous to advance themselves in life, and to have good health in old age, I will go on to say that, at that time, and in the South, it was the custom in every house to offer something to drink to all visitors—even boys; and that excuses were no defense for those who would refuse. Pressure, importunity, custom, broke down all excuses, and it became necessary to oppose *will* where reason was unavailing; so I made a law for myself, that I would drink nothing until I should be in the decline of life, and might need it—and resolutely pleading that law, I afterward escaped importunity. It was the first stand, 'solitary and alone,' that I ever made, but not the last. I was young enough, and silly enough, at that time, to suppose that this decline would come upon me at thirty; and so fixed that age as the limit for my law. When thirty came, I did not feel the decline, and extended the time, and eventually relaxed into temperance, and have remained at that point ever since. Thus the first half of my life was abstinent—the second half temperate; and to these conditions I attribute whatever of mental and bodily vigor I may now have, and whatever of business application I have ever shown."

Important Decision.—In the Circuit Court, New York, on the 12th inst., Judge Rosevelt decided that the publisher of a Sunday paper could not recover on a bill for advertising, because the contract to advertise on Sunday was a contract to do what the statute prohibited. It seems that John L. Smith, publisher of the *Sunday Courier*, sued John M. Wilcox, to recover $90 for advertising in 1850. The defendant plead that the contract to advertise was invalid, having been made in violation of the Sunday law. In this he was sustained by the Judge, who recited the law of the State prohibiting servile labor on Sunday, except for necessity or charity, and the exposure of goods for sale, except fish, milk and meat. It has been contended, (he said) that the Sunday papers are printed on Saturday night before 12 o'clock; and there is no evidence in regard to the paper in question to the contrary. There is no doubt, however, that the paper was prepared to be exposed for sale on Sunday, and the contract for advertising made with a view to Sunday publication. The Judge cited a case where a lawyer's clerk sued on a claim for copying papers on Sunday, and it was held to be a void contract, and the plaintiff could not recover. So of a case of contract made to sell property on Sunday, and other cases. The Judge considered, after stating his views as to the exposure and sale of papers on Sunday, and the disturbance to the public thereby, that the dissemination of business advertisements on that day, and the action of reading them, was not a work of charity or necessity. The opinion concluded as follows:—

"The conclusion is, that the contract made by plaintiff to publish the defendant's advertisements in a Sunday paper, was a contract to do an act prohibited by the statute; and that the price, therefore, stipulated to be paid for the service cannot be recovered in any Court in the State."

The publishers of the *Courier*, we learn, have appealed to the Supreme Court, and if defeated there, will carry the case to the Court of Appeals, for final adjudication.

The Massachusetts Sunday Law.—From a letter recently published in one of the Boston papers, it appears that the Sunday Law of Massachusetts defeated the project of manumitting the fugitive slave Burns. After the question of sending him back to slavery had been decided by the United States Commissioner, Col. Suttle offered to manumit him on the payment of $1,200, which was to be made up before 12 o'clock Saturday night. The money was raised; but when it was presented to the gallant Colonel, he declined to fulfill the contract, "because there was not time to draw the papers before the commencement of the Lord's Day, on which the transaction of business is prohibited by law." Thus it appears that the Sunday law not only prevented the completion of a work of mercy, but made void a contract. Nothing better could be expected, however, in view of a previous decision of the Supreme Court of Massachusetts, that contracts made on the Lord's Day are void—a decision which brings the Sunday law into direct conflict with that clause of the Constitution of the United States which forbids the State to make laws impairing the obligation of contracts.

The N. Y. *Tribune's* correspondent at Havana reports the existence of great excitement there, on account of the expected arrival of Gen. Quitman and his invading army. Preparations were making to receive them, and a strong body of troops had been dispatched to some part of the island, but to what part was not known.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 12.

In the Senate, Mr. Sumner presented petitions for the prohibition of Slavery in the Territories, and to settle national disputes by negotiation instead of war. He also introduced a bill to secure seamen's wages in case of wreck. Mr. Seward introduced eight special river and harbor improvement bills. He also called up the bill to remit duties on goods destroyed by fires, principally in New York City. The bill, which was passed, provides that the Secretary of the Treasury may remit or refund the duties on the unbroken and original packages, destroyed by fire, which were imported between the 7th of July, 1838, and the 28th of March, 1854. The Judicial Salary bill, and the bill establishing a special Court in California, were passed, without amendment. The remainder of the session was spent in considering amendments to the Indian Appropriation bill.

In the House of Representatives, the Joint Resolution from the Senate, authorizing the President to confer brevet title of Lieutenant-General on General Scott, for his eminent military services, passed by a vote of 126 against 65. An unsuccessful attempt was made to offer a resolution thanking Lieut. Gen. Scott for his efforts to avert war and prevent bloodshed on the Northern frontiers. The House took up the Florida Claims bill, being a joint resolution to carry into effect the Treaty of 1819 with Spain, but adjourned before disposing of the question. These claims amount to over a million of dollars.

THIRD-DAY, FEB. 13.

In the Senate, several special Improvement bills were introduced, and referred to the Commerce Committee. Mr. Douglas reported the bill from the House establishing a line of subterranean telegraph to the Pacific, merely granting the right of way. The amendments were concurred in, and the bill passed. The Senate's bill for the better protection of passenger-ships was recommitted to the Committee on Commerce. The Indian Appropriation bill was then taken up. A debate then followed, during which Mr. Rusk reported a bill to carry out the last annual recommendation of the Postmaster-General, as to the greater security of valuable letters by the registry thereof. Bills were passed making appropriations for the construction of military roads in the Territories; for a Territorial road in Nebraska; to provide accommodation for a Post-Office at Baltimore.

In the House, Naval affairs were the special order, and Mr. Bocock reported a bill providing for more efficient discipline. After debate, the bill passed—116 to 46. The House, in Committee, then took up the bill providing for the construction of seven sloops-of-war, which was discussed until adjournment.

FOURTH-DAY, FEB. 14.

In the Senate, after some bills of minor importance had been considered, the Texan creditors' bill, with amendments, came in from the House, and the Senate, disagreeing in the amendments, appointed a Committee of Conference. The Indian Appropriation bill was taken up.

In the House, a bill to erect military defenses at the termination of the Mexican Gulf Railway, was passed. The printing of a large number of copies of the Patent Office Reports was ordered; also, of the Report of the Japan Expedition, and of the survey for a Pacific Railroad. The Florida (Spanish) Claims bill was then called up, and finally laid on the table, 164 to 90. A motion to close the debate on the bill for seven new sloops-of-war, was also tabled, 108 to 66.

FIFTH-DAY, FEB. 15.

In the Senate, Mr. Seward asked the consideration of the bill regulating the carriage of passengers in steamships and other vessels. This bill prescribes that no greater proportion of passengers than one person to every two tuns register of the ship shall be carried in any vessel coming to the United States; and that to such passenger shall be appropriated no less than sixteen superficial feet of space, clear of goods or baggage. The hight between the decks to be no less than six feet. No vessel to be allowed more than two tiers of berths, parallel with the sides of the vessel. The bill further provides for adequate ventilatory appliance to passenger vessels of every grade. It is specified further, that all vessels employed as aforesaid, shall have on board, for the use of such passengers, at the time of leaving the last port whence such vessel shall sail, well secured under deck for each passenger, at least fifteen pounds of good navy bread, ten pounds of rice, ten pounds of oatmeal, ten pounds of wheat floor, ten pounds of peas and beans, thirty-five pounds of potatoes, one pint of vinegar, sixty gallons of fresh water, ten pounds of salted pork, free of bone—all to be of good quality, and a sufficient supply of fuel for cooking. One-tenth of the above to be served out to each passenger weekly, and in default of the same, or of any part thereof, said passenger may recover, in due process of law, the sum of $3 per day from the Captain or owners of such vessel. After a short debate, the bill was laid over. The bill to increase the salaries of Supreme Court Judges passed by 30 to 15. The Foreign Relations Committee reported in favor of giving $25,000 to Com. Perry for his diplomatic services. The Pacific Railroad bill came up, and Mr. Douglas's substitute, proposing northern, central, and southern routes, was accepted as an amendment.

In the House, the Mail Steamer Appropriation bill was taken up, and Mr. Olds offered an amendment, appropriating $858,000 for the transportation of the mails from New York to Liverpool and back, and repealing that part of the deficiency bill of 1850, which directs the Secretary of the Navy to terminate the arrangement for the additional allowance to the Collins line, provided Collins and his associates shall proceed, with all due diligence, to build another steamship, in accordance with the terms of the contract, and have the same ready for mail service in two years from the passage of the act. If this steamship is not ready within the time mentioned, by reason of any neglect or want of diligence on their part, then they shall carry the mails between New York and Liverpool, from the expiration of said two years, every fortnight, free of charge to the Government, until the new steamship shall have commenced said service. A lively debate followed, in which Mr. Olds and Mr. Smith, of Virginia, indulged in some amusing personalities. No question was taken.

SIXTH-DAY, FEB. 15.

In the Senate, the bill for the relief of the owners of the brig General Armstrong, was reconsidered and laid on the table, 24 to 23. Private bills were then taken up, and one was passed to pay Overton Love $2,400, and John Guest, or his legal representatives, $1,300, the value, respectively, of certain slaves which were stolen from the Chickasaw Indians by certain white persons from the State of Texas. A bill was then passed unanimously appropriating $101,000 to White Marsh, B. Seabrook, Joseph Whaley and others, for themselves, and for the heirs of the officers and members of the Edisto Company, of South Carolina, for services during the last war with Great Britain.

The House spent the day in discussing the bill making appropriations for Mail Steamers.

SABBATH-DAY, FEB. 17.

In the Senate, Mr. Toucey, of Conn., introduced a bill prepared by the Judiciary Committee, with the title of "An Act to protect officers and others acting under the authority of the United States." There is no explanation of its purport, but it may be presumed that it is for the better protection of negro-hunters. After the reception of several memorials, the bill to extend credit for duties on Railroad iron was taken up, amended in some minor particulars, but before a final vote the Senate adjourned.

In the House, the Ocean Mail Steamer Appropriation bill was passed, after a brief debate, by a vote of 92 to 82. This secures the appropriations to the Collins Line. The President sent in a long document vetoing the French Spoliation bill.

European News.

European dates to Feb. 3d have been received.

England is in a foment on the Ministerial crisis. Mr. Roebuck's motion of want of confidence in the Ministry, and providing for an investigation into the condition of the army before Sevastopol, and the conduct of the war generally, passed the Commons by a vote of 305 to 148, whereupon the Ministry resigned. The resignation was accepted, and the Aberdeen Cabinet are only holding on until a new Ministry is formed.

The English Baltic fleet is to assemble in the Downs the first week in March, ready for sea. Admirals Seymour and Martin are named for the command.

There has been no more fighting in the East, but Diplomacy is hard at work.

It is understood at Sevastopol, that important changes are to be made from the original plans of attack, mainly with a view to cut off supplies by way of the new road which the Russians have made from Inkermann. The French force now numbers 68,000 men, and more are on the way. On the 13th, the Russians celebrated their New Year's in the town, when the French mistook the cheering for an insult, and opened fire. The fire was continued, and a fierce cannonading ensued. The Russians made bold sorties, both on the British and the French, capturing the British vidette and spiking three French mortars. The sanitary condition of the British Army is improving. On the 15th, there was a fall of snow to the depth of more than three feet. From movements in the town it was supposed that Gen. Liprandi had received strong re-enforcements; the Russians had also appeared in considerable force near Balaklava, which place, it was thought, they had abandoned. A dispatch from Menchikoff speaks of a successful sortie against the French center on the 19th, when a number of the besiegers were killed and several prisoners were taken. At latest advices, the firing was pretty much suspended, and all parties were seeking shelter from the snow.

California News.

The steamer Northern Light, with California dates to Jan. 24th, arrived in New York on the 14th inst. From the daily papers we glean the following summary of news:—

The State Controller's Annual Report for 1854, has been published. The total amount of taxable property in California is $114,000,000; the previous year it was $99,000,000. The receipts for the fiscal year ending June 30, 1855, are estimated at $1,839,800; the current expenditures at $804,190, exclusive of interest on the Funded Debt. The expenditures for the last year were $1,254,757, of which $307,712 was for legislative expenses, and $107,610 for printing. The expenditures for the last five years, have been $4,333,469, the receipts $2,178,410. The civil debt of the State is now $2,520,204; the war debt, $1,022,345.

The excitement in Los Angeles, in regard to the postponing of the execution of David Brown, mentioned in our news by the last arrival, resulted, after the execution of Avitre, in a riot, in which the Jail was broken open, Brown taken out, and hung by a rope thrown over the gateway, opposite the Court-House. Both the Los Angeles newspapers approve of the lynching. Mayor Foster resigned his office to lead the mob. He encouraged them; said he would die at their head if necessary, and now he offers himself as a candidate for Mayor again.

On the 19th, a similar scene was enacted in Sonora. On the evening of the 18th, Edward Crane Griffiths, a native of England, and lately from Australia, 30 years of age, murdered, with an axe, Joseph Heslep, Treasurer of Tuolumne County, in the Treasurer's Office, and stole $15,000 from the safe. Griffiths was arrested and brought before the Coroner's Jury, to whom he confessed at 2 o'clock the next morning. After the confession, alarm-bells were rung, a large number of persons collected, and it was determined to hang him at daylight. The Sheriff made a speech against Lynch law, but to no effect. Griffiths was hung upon a tree at 7 o'clock—ten hours after he committed the crime. A few of the newspapers disapprove of these lynchings; more approve of them; the majority say nothing.

The troubles between the miners and the Chinamen continue. A mass meeting of miners was held at Shasta, at which resolutions were passed forbidding the Chinese to mine in that County after the 25th of February.

On the Klamath, the Indians and whites are at open war. On the 13th instant, a party of Indians killed five Americans at Orleans Bar, because their rancheria, or huts, had been destroyed by a party of miners. Parties of United States troops and of miners had gone out to attack the Indians.

John Tabor, former editor of the Stockton *Journal*, and one of the best newspaper-writers in the State, has been sentenced to be hung in Stockton on the 16th March for the murder of Joseph Mansfield.

The Alta *California*, the oldest paper in the State, was sold recently by the Sheriff for $13,500. There were attachments for about $30,000 on the paper. The *Sun*, which has the largest daily circulation in the State, (as itself says,) is advertised for sale by the Sheriff under executions amounting to $16,000. An attachment was levied several days ago upon the *Herald*, which has the largest advertising patronage in the State, and it is rumored that the debts of the paper are $30,000. Such is newspaper business in San Francisco. Printers' wages alone, on a first-class paper here, amount to more than $1,000 a week.

The Northern Light brings dates from Oregon to the 6th of January, and from Washington Territory to the 16th December. The steamer Southerner had been totally wrecked about 60 miles south of Cape Flattery. All the passengers and crew were saved. Some citizens of Washington Territory had held an indignation meeting at Vancouver, denouncing the Hon. C. Lancaster, their delegate to Congress, and the Hudson Bay Company, for setting up pretended claims to their lands. They assert that at the time they settled on the public lands they were unclaimed by the Hudson Bay Company, and express a determination to defend their rights. The Supreme Court has made a decision establishing the right of Indian wives to hold lands under the Donation Act. A large force of miners had gone up from San Francisco, to work the coal fields at Bellingham Bay. A Mr. Burris, who lives near Hillsborough, killed his wife and four children on the morning of the 2d Jan. It is said he was insane. After committing the horrible deed, he burned his house, and attempted to kill himself by cutting his throat with a razor. Business is said to be improving throughout the country. Money is becoming plenty. The farmers are sending their surplus produce to the Southern mines, and receiving a fair price for it.

SUMMARY.

A few days since, Miss Isabella Newhall, a teacher in one of the public schools in Cincinnati, applied to the Board of Education, of that city, soliciting the dismission of one of her pupils, not for improper conduct, nor on account of his inability or unwillingness to receive instruction, but because his skin was darker than that of some of the other scholars. The matter was brought before the Board, and appears to have received considerable discussion in that body; but it was finally decided he must take his walking papers. The vote stood 16 to 10.

The citizens of Detroit are taking measures, under the General Railroad Law just enacted, to build a road from that city through Munroe to Toledo, so as to put themselves in railroad connection with the Lake Shore line of roads, and give them communication with the East during the close of lake navigation. This road will bring considerable traffic to the Cleveland and Toledo and the other shore roads, and also enable the Michigan Southern to divide with the Central the Detroit business from the West and North-west.

On the 15th inst., Mrs. Catharine Murphy, residing in Broome-st., New York, died of consumption, near New Brunswick, while in the Philadelphia train which arrived at Jersey City at 5 o'clock, A. M. She was returning home in company with her son, having been south for three months past, for the benefit of her health, but, failing rapidly for two or three weeks past, she was coming home to die. Her son spoke to her when near New Brunswick, and she not answering, he discovered that she was dead.

A clerk of the Bank of the Commonwealth, while on his way from the Clearing-House to the Bank, one day last week, had his pockets picked of a package of specie certificates, issued by the Bank of America to the Associated Banks of this city, amounting in all to eighteen thousand five hundred dollars. The Bank has offered a suitable reward for their money; and as they are not of the slightest value to any one except the owners, they will doubtless get them.

A stupendous project has been started in Australia, viz: a railroad with a double track of seven hundred miles, and a single track of three hundred, to connect with Sydney, Melbourne, and Adelaide. The cost is estimated at one hundred millions of dollars. The chief features of the scheme are that it seeks for the protection of the Home Government, on condition that the latter shall guarantee a loan for its construction.

A dispatch dated Chicago, Saturday, Feb. 10, 1855, says: The Prohibitory Liquor Law bill was returned by the Senate to the House of Assembly, with amendments. The amendments were concurred in, and the bill finally passed, by a vote of Yeas 51, Nays 17. Resolutions were passed instructing Senators in Congress from this State to oppose any Slave States being formed in the territories of Kansas and Nebraska.

A dispatch dated New Orleans, Friday, Feb. 9, 1855, says: A portion of an expedition against Cuba is understood to have left this and other Southern ports, during the last few days, and the remainder are to follow shortly. The total enlistment in this enterprise, it is said, reaches 3,500 men. The proceedings have been conducted with the greatest secrecy, and we are unable to gather any further particulars.

On the cold Tuesday, Feb. 6, Edward Ryan, of Woonsocket, R. I., clothed in a cotton shirt and thin pants, cut, split and packed over four cords of four feet chesnut wood, between sunrise and sunset, and won his wager of $60 thereby. And on the same day a party of young ladies and gentlemen took a sleigh ride for pleasure from Keeseville to Plattsburgh and back, returning (a 16 miles ride) at midnight in open sleighs with the thermometer at 32° below zero.

The Newburyport *Herald* reports the death of Orlando B. Merrill, Esq., of that city, at the advanced age of 92 years. The deceased was probably one of the oldest ship-builders in the country. He built the United States ship "Pickering" in 1789, and the United States sloop-of-war "Wasp" in 1813.

The Hon. Charles Durkee, has been chosen United States Senator from Wisconsin for six years from the 4th of March next. He is an old-fashioned Abolitionist, a thorough Land Reformer, and Christian philanthropist.

New York Markets—February 19, 1855.

Ashes—Pots $6 50; Pearls 6 75.

Flour and Meal—Flour, 8 00 a 8 37 for common to good State, 8 50 a 9 00 for Michigan, Indiana and Ohio, 10 75 a 12 00 for extra Genesee. Rye Flour 6 25 a 7 37. Corn Meal 4 37 for Jersey. Buckwheat Flour, 4 00 per 100 lbs.

Grain—Wheat 1 95 a 2 10 for Western red, 2 15 a 2 25 for white Ohio, 2 50 for white Genesee. Rye 1 25 for Northern. Barley 1 12 a 1 20. Oats 53 a 58c. for Jersey, 67 a 68c. for Western. Corn 1 00 a 1 02. White Beans 1 62 a 2 12.

Provisions—Pork 13 25 for new prime, 14 25 for new mess. Beef 5 25 a 7 00 for country prime, 8 50 a 11 00 for country mess. Dressed Hogs 7¾ a 8c. Butter 14 a 19c. for Ohio, 22 a 27c. for State. Cheese 9½ a 10½c.

Lumber—15 00 a 16 00 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl. for Pink-eyes and Western reds, 3 00 a 3 50 for Carters and Mercers.

Seeds—Clover 10 a 11½c. Timothy 3 00 per bushel for reaped. Flaxseed 1 85 for 56 lbs.

Tallow—11¾ a 12c. for city rendered.

☞ Some of the readers of the *Recorder* have objected to our remarks in opposition to the debt system, and in favor of the pay-as-you-go doctrine, as being "Old Hunkerism to the back bone," saying also, that "Old Hunkerism advocates specie currency, free trade, the extension of slavery, free liquor," &c. It is objected, that this is foreign to the objects for which the paper is published, and that no mere political articles should be admitted into its columns. To this we would say, that we have sought to give useful information and instruction, irrespective of party. The questions discussed are now being examined elementarily, independent of party. Several of the denominational papers have articles on these subjects, such as the *Evangelist, Independent, Churchman*, &c. The writer has sought to direct attention to certain elementary principles, and to lead readers to consider and judge for themselves, without wishing to make the *Recorder* the vehicle of party politics. In one or two weeks from this time we propose to give one more article, which will be rather explanatory of the past; after which it may perhaps be best to discontinue them. In our next, we may give an article on the subject from the *Churchman*. **

MARRIED,

In Scott, N. Y., Feb. 4th, by Eld. A. W. Coon, Mr. ALBERT CLARKE to Miss ELVIRA A. GREEN, all of Scott.

In DeRuyter, February 15th, by Charles H. Maxson, Esq., Mr. RUFUS A. BUGBEE, of Tully, to Miss MARTHA A. JONES, of Apulia.

DIED,

In Waterford, Ct., on Sabbath evening, Feb. 11th, in the 24th year of her age, LUCILLA H. ROGERS, wife of Benjamin F. Rogers, and daughter of Dea. John Maxson of DeRuyter. She made a profession of religion some six years ago, and united with the Seventh-day Baptist Church in DeRuyter, of which she was a member at the time of her death. For several months she had been an invalid, without hope of restoration to health. During all that time she exhibited a spirit of Christian patience and resignation, the memory of which is comforting to her friends, and assures them that to her death was gain.

In Leonardsville, N. Y., on the 12th instant, GEORGE ALBERTI MAXSON, youngest son of Eld. W. B. Maxson, in the 22d year of his age. The subject of this notice became hopefully pious in early childhood, but did not make a public profession until he was about nine years of age. He then became a member of the 1st Seventh-day Baptist Church in Brookfield, of which he remained a member until his death. For a number of years he had suffered much from indigestion, and was unable to pursue his academic studies to the extent he would otherwise have done. In hope of regaining his health, he passed about seven months in the Water-Cure establishment in New Græfenberg; but he obtained no benefit from their treatment. He returned to his home in October last, much reduced in flesh and strength, still hoping that his health would be recovered. But God ordained otherwise. He became much emaciated, but suffered no pain. His mind was buoyant with a joyful hope in Christ, and in the full enjoyment of his intellectual and colloquial powers, he calmly fell asleep in Jesus.

"Blessed sleep!
From which none ever wakes to weep."

In New London, Ct., at the house of Bro. George C. Stillman, on the 2d inst., Miss PRUDENCE STILLMAN, daughter of the late Elisha Stillman, formerly of Hopkinton, R. I., aged 72 years. Sister Stillman embraced religion some 56 years since, and with more than usual faithfulness and steadfastness followed the Saviour through life. She united with the first Seventh-day Baptist Church of Hopkinton first, and subsequently with the Church in Scott, Cortland Co., N. Y., and finally with the DeRuyter Church, of which she was a member at the time of her death. She bore her afflictions with patience, and died trusting in Christ for final salvation. C. M. L.

At Potter Hill, R. I., Feb. 14, 1855, WILLIAM SHELDON, aged 83 years; and on the same day, about ten hours after, ESTHER SHELDON, wife of William Sheldon, aged 81 years. They had both been professors of religion for many years, and were both members of the 1st Seventh-day Baptist Church of Hopkinton, R. I. Aged, respected, and though poor in this world, they were esteemed "rich in faith and heirs of the kingdom."

In Brookfield, N. Y., Feb. 6th, Miss SYLVA SAUNDERS, in the 68th year of her age. Sister Saunders professed religion some thirty years ago, and united with the 2d Seventh-day Baptist Church in Brookfield, with which she remained an acceptable member till death released her to join the church triumphant. E. S. B.

In Waterford, Ct., Dec. 30, 1854, Mrs. LUCY ROGERS, wife of Jonathan Rogers, aged 70 years.

LETTERS.

H C Pierce, L P Babcock, R I S Rogers, B G Stillman, L F Cook, W B Maxson, E S Bailey, C M Lewis, Wm Kennedy, B Stelle, R E Nichols, N V Hull, P C Burdick, T F West, M S Kenyon, E I Maxson, S R Wheeler, C H Maxson, E R Clarke, Rowse Babcock, Charles Potter, D Saunders, J J Hare, H P Burdick, W V Hubbard (sent regularly,) H W Randolph, A A F Randolph, W H Monroe, B F Chester (will send,) A A Crandall, A W Coon, Wm F Randolph, E A Green, S Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

M S Kenyon, N Stonington, Ct	$2 00	to vol. 11	No. 52
R Clawson, New Market, N J	2 00	11	52
David Runyon "	2 00	11	52
S P Griffin, Farmington, Ill	2 00	11	52
Lyman Saunders "	2 00	11	52
Edward Burdick "	2 00	12	26
Penelope David, Farmington, Pa	2 00	11	52
N A Crossley, Sagerstown, Pa	2 00	12	20
R I S Rogers, LeRaysville, Pa	2 00	10	52
James Stelle, Erie, Pa	2 00	11	52
Mrs Dr H Clarke, Walworth, Wis	6 00	10	52
Mills D Clarke "	6 00	10	52
Daniel Noe, Albion, Wis	2 00	10	52
J H Saunders "	2 00	12	26
R E Nichols "	1 00	12	10
Wm Kenneday, Lost Creek, Va	2 00	11	52
Thos B Bond, Quiet Dell, Va	2 00	11	52
M H Vanhorn, W Milford, Va	2 00	12	9
George Potter, Little Genesee	2 00	12	52
Simon Burdick, Rapids	2 00	11	52
Lyman Pratt, Clarence	2 00	11	52
J B Langworthy, Alfred	2 00	11	52
Milo Burdick, Alfred Center	2 00	12	33
E Whitford, Adams Center,	2 00	12	52
Thomas R Green, "	2 00	11	52
Henry Bunce,	2 00	11	52
Silas Burdick, West Genesee	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

A A Crandall, Rockville, R I	$5 37
T F West, Albion, Wis	5 00
Samuel R Wheeler, Hopkinton, R I	3 00
Asa Greenman, Clarence	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Edward Whitford, Adams Center	$1 00
Randolph Clawson, New Market, N J	1 00
Samuel R Wheeler, Hopkinton, R I	1 00

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Quarterly Meeting of Rhode Island Churches.

THE next quarterly meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut, will be held in Rockville, R. I., commencing on Sixth-day evening, Feb. 23, 1855, at 7 o'clock, and continuing through Sabbath day and Sunday. Opening discourse by S. S. Griswold. P. L. BERRY, Com.

NEW LONDON, Feb. 1, 1855.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder*.

BENJ. BURDICK, Society Clerk.

SOUTH BROOKFIELD, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale.

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Woodworth's Youth's Cabinet

IS the best illustrated dollar magazine in the Union. Send for a specimen of it, if you are not acquainted with it. The editor is giving a chance to his subscribers to get 12 splendid volumes of books for nothing, as premiums. You can have a chance too, if you will subscribe; and now is the time, as a new volume has just commenced. Yearly subscription, $1; single number, 12 cents, or four postage stamps. Address the Publisher,

D. A. WOODWORTH,
118 Nassau-st., New York.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Winter Arrangements*, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 5.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.
Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M. JOHN O. STERNS, Superintendent.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

To Printers.

A NEW EDITION OF THE SPECIMEN BOOK OF BRUCE'S NEW YORK TYPE FOUNDRY, was published in September, 1853, and will be given to those proprietors of Printing Offices who will send for it, or it will be forwarded to them by mail on receipt, in advance, of fifty cents for the postage.

In it are exhibited many articles never before shown; there have been added to the Foundry new varieties of Roman Types from Nine-line Pica to Pearl various imitations of Writing, a great number of fancy founts borders, both plain and illuminated, labor-saving rules and a complete foundry of German.

The types now manufactured are cast from a new combination of great durability, and are usually kept on hand in large quantities. Every fancy fount is sold by weight, and at the printed prices, which are from ten to twenty-five per cent. less than those of some other foundries. All other printing materials are furnished at manufacturers' prices, either for cash or credit.

Printers wishing to open accounts with me, or whose dealings have been long suspended, are requested to accompany their orders with city references to prevent delay.

51—3

GEORGE BRUCE,
13 Chambers-st., New York.

Miscellaneous.

Agriculture.

A reporter of the N. Y. *Tribune* gives the following synopsis of a lecture delivered recently by Orange Judd, before the Farmer's Club, at Bedford, Westchester Co., N. Y. :—

How do plants grow? If I ask where the various plants come from, I shall at once be answered, from the soil. This is a mistake. They come chiefly from the air. Suppose a box of dry earth weighs 500 lbs.; plant an acorn in it, and add nothing but pure water until the oak tree grows to a weight of 100 lbs.; remove the tree and weigh the earth again, and it will still weigh nearly 500 lbs. Or sow clover-seed in a similar box of weighed earth, and you may cut off hundreds of pounds of clover without diminishing the weight of the earth. Indeed, the vegetable matter carried from the leaves into the roots will rather increase the weight of the soil. The same may be said of all growing plants; they do not come from the soil. The truth is, that the surface of the leaves is filled with little mouths, which continually draw in food that is floating in the air in an invisible state. All decaying animals and vegetables go off into the air in a so finely divided state that we cannot see them, and these fine particles are gathered up again by leaves. Then to grow or increase in size, the plant must have a good supply of leaves. But what are the roots for? To get moisture from the soil, and to support the plant in its upright position. The water goes up to the leaves, and carries or washes down the food collected by them, and deposits it in different parts to make up its structure. If the soil contain soluble food, some of it probably goes up with the sap, and thus the plant has two sources of food, though its principal supply comes from the air. A very important point is to supply the first wants of the plant, to develop its first leaves and roots by nourishment, and it will afterward take care of itself. An ounce of guano will produce several pounds of corn-stalk in a poor soil, simply because it develops the first organs or feeders of the plant. A little plaster on a poor soil attracts food from the air sufficient to start clover, and the great amount of leaves on the clover draws still further food, sufficient to supply the first wants of other plants. In this way clover acts so powerfully to improve poor soils and make them bear wheat and other crops. But much sap is required to carry down the food from the leaves and to supply the waste of evaporation. Hence the roots of the plant should be cared for. The soil must be free from poisonous substances—must be compact enough to hold moisture, loose enough to allow the roots to penetrate it, and fine enough to supply a medium for the growth of the minute fibres. Compact soils, or "hard pans," should be loosened, and coarse or sandy soils be rendered more tenacious by the addition of clay. The chief poisons of soils is a particular form of iron which abounds wherever air has not access to the soil. It is chiefly iron that gives color to our upland soils. Air will always change the poisonous form of iron (the sulphate) to a harmless form. Stirring the soil deeply with the plow, or subsoil plow, admits the air. Draining removes the water also, and allows air to take its place. The lecturer went into a detail of the advantages and methods of deep plowing, subsoiling, and draining. A great end to be aimed at, is to suitably prepare a very deep soil for the roots, and then they will go far enough down to be unharmed by the effects of drouth upon the surface. He had seen corn roots 3 1-2 feet below the surface, and the roots of a locust tree, the size of a middle finger 15 feet below the surface.

The soil being properly prepared, and the necessity of the first food having been considered, what is the most appropriate food to give the plant? All modern theories to the contrary, notwithstanding, reliable experience teaches us that animal or vegetable manures as plant-food are the most important. Animals are little more than concentrated vegetable. The body of an ox, or other animal, may be chiefly formed of corn-stalks or other vegetable. No dead animal should be drawn into the woods to decay and go into the air. Every portion of it should be carefully saved to supply the first wants of some plant. Guano is the remains of dead birds, and their droppings, and is a powerful stimulant. Ground bones, unburnt, contain much animal matter, in a finely divided state, and hence are very valuable as fertilizers, especially so, as this animal matter quickly decays and becomes available to plants. Burnt bones are of doubtful utility. But farmers should not go off from their farms for foreign manures until they have better husbanded those produced at home. The better preservation of these home manures is the most important topic now before American farmers. Let a mass of animal droppings and vegetable matter lie in the open air for a year, and more than half of their best material will have escaped into the air. The lecturer had heard "compost," "compost," repeated till he had become tired of the word. As a general thing, he would say, compost or rot no manure or fertilizers except muck. Let every thing from the yard be got under the soil, to rot there, where it could not be lost in the process of decay. Lime, potash or ashes hasten the decay, and loss of manure, and should never be used with animal or vegetable manures of any kind. Swamp muck becomes covered with a kind of pitchey matter, which needs lime or ashes to dissolve it, before it will decay enough to nourish plants. He repeated, never mix lime or ashes with vegetable manures or with the droppings of animals or fowls, for it will "cut them up" and greatly hasten their loss. Another great loss in the ordinary method of treating manures is in washing them. Five barrels of water leached or washed through a cart-load of rotted manure, contains more nourishment for plants than all that is left. Barn-yards should be so arranged as to allow nothing to run from them. Manure should always be under cover. He recommended a cheap kind of cover to be constructed as follows: Select some spot in the middle of the yard and drive down six crotched stakes. Let two of them be higher than the rest, and lay across them a ridge-pole. Upon the others two on each side of the first, place two eaves poles, and then put upon the roof-frame, thus made a covering of any old boards. Around this shed dig a trench to prevent the water from running under it. This cover can be erected at a cost of a very few dollars at most. Under it throw all the droppings of animals, the straw about the yard, and, indeed, every particle of animal and vegetable matter that can be gathered up. A little leakage in the roof will produce no material damage. The mass should be so spread out as not greatly to ferment, and let it be taken to the field at any season when it can immediately be covered in with the plow. Plaster or oil of vitriol greatly assists to prevent loss, if sprinkled quite frequently in the stables and upon the manure heap. Poultry droppings are an important item in farm-manure. It does not take a large number to produce a tun of home-made guano, equal to that brought from Peru, and costing $50. This taken into account, and the usual high price of poultry, it is probable that fowls are one of the most profitable products of the farm. Let the droppings be kept dry and mixed with plaster or dry earth, but never with lime or ashes. When applied near corn in the hill, for immediate effect, a little ashes or lime may profitably be added, just at the time of the application. In regard to mineral manures, much has been written, but their importance and relative value are by no means a settled point. The great difference in the analyses of plants, even by the best chemists, clearly show that we do not yet know what are the essential mineral elements of plants. The great amount of sap coming up from the earth holds potash, soda, &c., in solution, and the evaporation of this sap from the surface leaves behind some of these minerals. So also the sap in the plant at the time of gathering it holds some of the minerals, which is found in the ashes on burning, and which cannot be considered as a necessary part of the plant, any more than the salt in the ashes of a towel, which had been dipped in salt water, could be considered as an essential constituent of the towel. Future chemical researches will throw further light upon this subject; and, until this is done, no trustworthy adviser will undertake to specify the kinds or exact proportions of mineral elements necessary to the soil.

Chemical analyses of soils, if cheaply made, are worse than useless, because leading into error, and even the best analyses are of little practical value till we know more in regard to the constitution of plants. Plaster and sulphuric acid (oil of vitriol) attract ammonia from the air, and are frequently beneficial; lime and ashes in moderate quantities, assist in preparing for the plants' use the vegetable substances in the soil, and on this account alone these mineral substances are useful."

Royal Visitors in New York.

From the Evangelist.

Those of our readers who have been interested in the question, "Have we a Bourbon among us?" may be gratified to know that our city is favored with the presence of certain representatives of royalty, whose pretensions are much better authenticated, and whose adventures are not less romantic than those of the venerable Missionary to the Indians. The following facts are certified to us in a way that entitles them to credit.

About eighteen years ago, a young man named Robert Mills, came to this country from the north of Ireland, and settled in Gilboa, Schoharie Co., N. Y. Having a natural fondness for ocean life, he visited Nantucket, and sailed for the Pacific Ocean on board a whaling vessel, in the year 1839. He had spent about nine months in the Southern Pacific, when, in pursuing a whale with five of his shipmates, he lost sight of his vessel, night soon came on, and before the dawn of the following day they had drifted so far from the position where they had parted from the vessel, that they despaired of again finding her. Having a compass and a few biscuits in their boat, they determined to reach, if possible, the Marquesas Islands, which they supposed were not more than 200 miles distant. After much labor they succeeded in reaching Ohivahoa, the largest of the group, containing about 6,000 inhabitants, and were kindly received by the natives, and there they remained together about eight months. They kept a constant lookout, in the hope that they might signalize some passing vessel, by which they could escape from the island. Each in his turn repaired to an eminence, which commanded a view of the ocean, and spent the day in watching. At length Mr. Mills, being on duty, had the satisfaction of signalizing to his companions the joyful intelligence that a vessel was in sight. With all haste they made ready their boat, while he hastened down to the shore to embark with them. The natives, comprehending the movement, endeavored to prevent their departure. The companions of Mr. Mills, however, succeeded in launching their boat, and hastily pushed off from the shore. He was intercepted by the natives and compelled to remain. With a heavy heart he saw his shipmates receding slowly in the distance, till they disappeared beyond the horizon. He is now a solitary captive, in the hands of the savages, on an unfrequented island, in the vast Pacific. Perhaps years will elapse before a vessel will visit the island, and then he will not probably be permitted to depart. Hope dies within him. He is a prisoner for life.

Gradually, however, he became reconciled to his condition. The natives regarded him as a valuable prize, and treated him with much kindness. He soon formed an attachment to the daughter of the principal Chief, and was united to her in marriage. This alliance with royalty gave him great influence with the natives, and he determined to employ it for the introduction of the customs of civilized life. He acted as mediator between the tribes which were at war, and peace was soon restored. Finding that the island was occasionally visited by whale-ships, he explored the principal harbor, and by the proffer of his own services, as pilot, he encouraged commanders of whaling vessels to resort thither for supplies. Plantains, bananas, bread-fruit, yams, tara, cocoa-nuts, and other tropical fruits, which are abundant on the island, became important articles of commerce. A code of regulations was prepared, by which the introduction of intoxicating liquors, and immoral intercourse of foreigners with the natives, were prohibited; and these restrictions were vigorously enforced by Mr. Mills, with the concurrence and aid of the Chief and the people. In one instance, twenty-two sailors, who persisted, contrary to the statute, in spending the night on the shore, were bound hand and foot, and were released the next morning, on the payment, by the captain, of $2 a head for their lodging.

At length the chief was removed by death, and the son of Mr. Mills, though an infant, became chief by hereditary right. The influence of the father now became greater than before. Feeling the need of assistance in his efforts to elevate the people, he wrote to the American missionaries at the Sandwich Islands, entreating them to send one of their number, or at least a teacher, to share with him his responsibilities and labors. Whether his letters reached their destination, he does not know. No answer was ever received. He then determined to visit the English settlements of Australia, in the hope of persuading some of the missionaries, or other English families, residing there, to take up their abode on his island. Accordingly, in October, 1853, he took passage, with his wife, for Sydney, which is distant from the Marquesas about 5,000 miles. Failing to accomplish his object here, he proceeded to New Zealand, where he met with no better success. Unwilling to abandon his purpose, he finally resolved to visit the United States—confident that here he would find sympathy and encouragement. After some delay he obtained a passage to Salem, Mass., where he arrived on the 17th of November last.

He has made application to the Prudential Committee of the American Board to establish a mission on Ohivahoa; but it is understood that this is rendered impracticable by an understanding which exists with the English Missionary Board, that the American missions shall not extend south of the Equator. He is, therefore, advised to visit the Sandwich Islands, and lay his application before the Hawaiian Missionary Society, which has already established a mission on Fatabiwa, one of the Marquesas group.

Mr. Mills, with his wife, is now in this city, endeavoring to procure the means of prosecuting his praiseworthy undertaking. His resources, which would have been ample for the journey which he originally contemplated, are exhausted, while his embarrassments and expenditures have been increased by the recent accession to his family of another scion of royalty. Their immediate wants have been supplied by several benevolent individuals, and subscriptions to a small amount have been made to further the important object of his mission.

Mrs. Mills is liberally tattooed in the style royal of her nation, and is, altogether, an interesting specimen of Polynesian nobility. She is modest, well-behaved, and moderately intelligent, though she has but an imperfect command of the English language.

Mr. Mills, at the suggestion of friends, has visited New Bedford, Mass., where he found several masters of whaling vessels who have known him at the Marquesas, and who certify to the truth of the foregoing narrative.

Sandwich Islands Agriculture.

Correspondence of the N. Y. Tribune.

LAHAINA, S. I, Tuesday, June 27, 1854.

In the agriculture of these Islands a most important experiment is trying, the success of which, now nearly consummated, seems likely to change the destiny of this country.

Maui is a double island, composed of a large mountain island 10,000 feet high and 90 miles round, and a smaller one 7,000 feet high and 50 miles round. These lie respectively south-east and north-west, and are united by a low neck of land 7 miles wide from bay to bay, and 3 miles from slope to slope. On the map the outlines of the whole bear a wonderful likeness to a head and shoulders in profile—the face looking and leaning westward. Lahania is the jewel on the brow. A grand vision opens on the view as we begin to descend to the neck, between the mountains.

The giant dome of East Maui is before us, whose crater-summit is called Hale-a-ka-la, or House of the Sun. Long curves of beach and surf, fringing blue and foamy seas, answer to each other with murmurs on either side, below us. The trade-wind rushing in a gale between the mountains, drives in clouds the sand which has drifted in a long white river from bay to bay. On the western side of Hale-a-ka-la lies Honuaula; on its eastern slope the rich farms of Makawao, and between them, all along the mountain front, the fertile lands of Kula; at the present time all lying idle, save that it pastures many hundreds of cattle, grows a few potatoes, and furnishes three good sugar plantations. There is one yellow spot that is better than gold—it is *Wheat!*

At Father Green's, the missionary, 1,200 acres of wheat have been sown from seed raised last year; 200 of this was destroyed by cut-worm, being sown too late. The remainder is ripe, and yielding 20 bushels per acre, and the horse-reaper, cradles, and threshers are making many work with it. And yonder in Kahului bay lies a schooner taking in the first cargo for the new mill at Honolulu.

Two obstacles to success yet remain to be encountered; the weevil destroys grain left unprotected, and flour made here is apt to get sour. There are from 100,000 to 150,000 acres of land in this group, upon which wheat can be profitably cultivated. Flour is $12 to $18. The entire cost of raising wheat in Makawao this year is 60 cents a bushel, including labor and seed.

Case of Booth and Rycraft.

From the Milwaukee Free Democrat, Feb. 5.

On Saturday, the 3d inst., the Supreme Court in session at Madison on the petition of John Rycraft and Sherman M. Booth, unanimously discharged them from custody under sentence from Judge Miller, on a charge of violating the Fugitive Slave Act. The Judges delivered separate opinions. Justice Crawford, while adhering to his opinion of last summer, in favor of the constitutionality of the Fugitive Act of 1850, gave an able opinion, affirming the insufficiency of an indictment to warrant an imprisonment, because it charged us with no offense known to the laws of any State or of the United States; that as the allegation in the indictment did not aver that Joshua Glover was a fugitive slave, it was the same as if it was alledged that we had aided the rescue of Joshua Glover, a free citizen of Wisconsin, and that the sentence of Judge Miller, under that indictment, was as truly a nullity as if he had sentenced us arbitrarily, without conviction, without a trial, and without even notifying us that we were charged with any offense. And in this opinion of Justice Crawford, all the members of the Court concurred.

This decision of the Court was peculiarly soothing to the vanity of E. G. Ryan, Esq., who boasted, after the conviction of Rycraft, that he had drawn the indictments, and claimed that the conviction upon it was owing to his legal skill in framing it.

Chief Justice Whiton affirmed his former opinion, that the Act was unconstitutional, because it annulled the writ of habeas corpus and the right of trial by jury. He also took the ground that a law might be unconstitutional in some parts and constitutional in other parts, so that a conviction might legally take place under it, but whether this was such a case he would not inquire. It was sufficient to rest the discharge on the grounds affirmed by Justice Crawford.

Justice Smith gave a long and very able opinion, affirming all he had said in his first opinion, denying the power of Congress to legislate on the subject, reviewing the whole question of State Sovereignty and State Rights, affirming the power of the State Courts to enforce the writ of habeas corpus upon United States officers, and to inquire into the legality of the proceedings of the Federal Courts, as freely as into the proceedings of any other Court. The prisoners were ordered to be discharged from custody.

Growth of Boston.

Could old Gov. Withrop take a peep at the little trimountain peninsula he and his associates took such a fancy to about two hundred ago, and named Boston, they would hardly recognize the village. Considering the contracted quarters in which Boston has done her growing, we think there are few places in our country deserving of more credit. Her local advantages were nothing like those of New York, for expanding her limits. About three square miles bounded her chance for greatness, and on this narrow strip has she risen from the rank of a village to that of a first-class city, numbering nearly a hundred and fifty thousand inhabitants. The only annexation made to the original limits of the city, of which we are aware, was South Boston, formerly a part of Dorchester, and containing about 560 acres. The increase of population and buildings in this part of the city has been very great during the last twenty-five years. Perhaps, however, East Boston ought to be included among the acquired territory. Twenty-five years ago, this place, now quite a city of itself, was "Noddle's Island," and did not contain a building. The "East Boston Company" was formed in 1832, and bought up the whole island, comprising about 600 acres, for $80,000. East Boston is now thickly settled, and is the terminus of the Cunard steamers, and the seat of rapidly extending business.

But the chief increase of our city has been on land reclaimed from the ocean. Thirty-five years ago, nearly half of what is now Boston was under water, subject to flood and ebb. Large vessels floated near where the Public Garden is now located, and all that section of the city included between the mill-dam, Pleasant and Washington streets, was water. The site of Pond, Endicott and Merrimack Streets, was then a sheet of water, known as the Mill Pond, which extended from the rear of Leverett Street to Hanover and Salem-st. All east of Ann Street was under water, and North and South Market Streets, the location of our splendid markets, were flats. The greatest batch of made land, however, is found on what is called the South Cove. In 1831 the project of filling up the flats between Essex Street and South Boston Bridge, east of Front Street, (now Harrison Avenue) was started by Charles Ewer, Esq. A company was formed, with a capital of $600,000, and having, with admirable sagacity, effected an arrangement with the Boston and Worcester Railroad corporation, by which the terminus of their road was fixed upon the South Cove forever—for which purpose the South Cove Corporation paid a bonus $75,000—they went rapidly ahead with their immense enterprise, and reclaimed *seventy-seven* acres from the ocean. The property is now worth millions.

The point of most vigorous growth, in Boston, at the present time, is at the extreme South End, in the vicinity of the "Neck." The population is rapidly concentrating in this quarter, while in all other parts of the city, business is making scarcely less rapid inroads upon our residences, converting quiet streets into noisy marts of trade, and levelling the ancient and dignified mansions of the fathers, to make room for the warehouses and shops of the sons. At the South End, the progress of improvement has been very rapid. Blocks, streets, we might almost say wards, have sprung into existence, as if at the touch of the magician's wand. Many of these up-town residences are of the most costly and elegant description, indicating the tendency of our wealthy citizens to yield to the southward current. Churches, school-houses, markets, and public halls keep pace with the growth of the southern wards. The center of population, which a few years ago was in the vicinity of Court Street, is now near Boylston Market. The advancing wave of population has left the venerable Old South church "high and dry," to the north of the actual centre of the city. The city is still reaching out its arms, for further conquests, and will ere long encircle in its embrace its beautiful sister municipality, Roxbury. Then to balance the account, it must take to its bosom the twin cities of Charlestown and Cambridge, on the north and west. Having thus fulfilled its "manifest destiny," Boston may then rank in territory and population, as it long has in business, wealth and enterprise, among the first class cities of the United States. [N. E. Farmer.

Profusion of Life in the Ocean.

Not a shell or a stone is brought up, but is thronged with living beings. Every branch of weed gives shelter to multitudes of creatures—some temporary lodgers, some permanent residents. Life is a parasitic upon life. The surpula builds its stony case on the abode of the shell-fish, and the delicate lace-work of the moss coral overspreads the surpula. Over the stem of the sea-weed creeps the graceful plumes of the zoophyte spring. These, again, are thickly invested by the pretty cells of many smaller species; and they, in turn, minute as they are, often bear in profusion the curious forms of microscopic animalcules. Let us take a stone from the heap that is lying in our boat. It is a perfect museum in itself. It is richly colored in parts by the nullipore—one of the lowest forms of the vegetable life, which does for the scenery of the upper world.

Here is a circular cluster of cells, "looking like beautiful lacework carved in ivory;" here a little saucer of the purest whiteness, containing within it a number of stony tubes, the habitation of a whole company of tiny polyples. A sponge overgrows one portion of the stone, itself the home of a many a living thing; a sea anemone has possession of another. The little encrinite is present, and near it a small star fish. There are worms, too, in plenty, and more of life and beauty besides than we have space to describe. It is pleasant to think of the happy existence which a single stone may support. The forms to which we have chiefly referred are visible to the unassisted eye; but, as Humboldt remarks, "the application of the microscope increases in the most striking manner our impression of the rich luxuriance of animal life on the ocean, and reveals to the astonished senses the consciousness of the universality of being."

AN EXTRAORDINARY FAMILY.—Some particulars, which we think worthy of being embodied in an article, concerning an extraordinary family reared in this County, have lately come to our knowledge. Ephraim Brown, who lived in Sodus, where he died about three years ago, weighed 275 pounds, and was six feet two and a half inches in hight. His wife weighed 200 pounds, and was five feet ten inches in hight. These parents had fifteen children, consisting of nine boys and six girls. When grown, the shortest boy was six feet and one inch in hight, and the tallest six feet three and a half inches; and the average hight of the nine was six feet one inch and a half. The average weight of the boys was 205 pounds. Six of them are living. Three of them reside in this County, one in Onondaga County, and one in Michigan. The average hight of the girls was five feet and eight inches, and the average weight 160 pounds. One of the girls is dead, three reside in this Connty and one in Michigan. The average time between the births of the children was a trifle less than eighteen months. Six of the boys could turn somersets on the ground equal to the best circus performers. In several respects this is one of the most remarkable families of which we have ever heard. [Wayne Co. Whig.

MR. WEBSTER'S LIBRARY.—The library of Mr. Webster, says the Boston *Traveler*, is a manificent room. On three sides of the room extending from the floor to the ceiling, were six splendid library cases, filled with the choicest gems of literature and the ablest productions of law. This favorite apartment of Mr. Webster is adorned with the best portrait of himself that we have ever seen; a portrait of his son, Major Edward Webster, who died in the Mexican war, and also a fine portrait of Lord Ashburton. There is also in this room a bust of Mr. Webster. Every room in the house is furnished in the most magnificent style, and ornamented with busts and paintings of the most distinguished men of all ages, many of which were gifts from the persons themselves to Mr. Webster. Mingled with these were portraits of his children and grand-children. Among these was a small profile, in ancient style, of Mr. Webster's mother, under which, in Mr. Webster's handwriting were these words:—"My excellent mother. D. W."

FAILURE OF A BANKER.—The Geneva (N. Y.) *Gazette* announces the failure of N. B. Kidder, private banker, with liabilities to the amount of $200,000. He was sole or part owner of the Bainbridge Bank and Bank of Hornellsville. The drafts of the Bainbridge Bank upon its correspondent in New York are discredited, but the circulating notes are amply secured, and will, we understand, still be redeemed by the State Bank at Albany. The Hornellsville Bank will not suspend. The notes of this institution are amply secured. The Bainbridge Bank had on the 30th of September a circulation of $89,146, secured by $92,118 New York State stocks at par value. The Hornellsville Bank had $50,064 circulation, secured by $31,033 State and $20,000 United States stocks at par value. The Bank of Monroe at Cuba is also connected with the failures alluded to. Its circulating notes are partly secured by bonds and mortgages, which renders them less safe than those of the banks above named.

MANURE FOR ROSES.—Thomas Rivers, in his last rose-catalogue, says that for a neat surface-dressing for autumnal roses, to be applied late in spring, wood-ashes and guano have proved most excellent fertilizers, in the proportion of half a peck of guano to a bushel of ashes, appplying two quarts of the mixture to each tree, in a circle eighteen inches in diameter round the stem, and and suffering it to remain undisturbed upon the surface. The ashes retain the moisture from the dew and showers, and the effect, in giving a vigorous growth, with an abundant crop of flowers in the autumn, has been very apparent. In our dryer climate, an occasional copius watering, or a thin grass mulching, placed over this compound, would doubtless be of decided benefit, and during dry periods would in fact be indispensable.

FRYING PANS.—*Nichols' Journal* advises Congress to pass an act directing every frying pan in the country to be broken up and sold for old iron, and that no more be manufactured forever. It is alledged that frying is the most unwholesome mode of cooking, as it saturates the food with fat, or butter, renders it tough, covers it with emypreum oil, and makes it utterly unfit for the human stomach. No dyspeptic should ever eat any thing fried, nor any person desirous of avoiding becoming one. Let the food be boiled, roasted, broiled, or baked—any thing but fried—if it is desirable to avoid difficulty of digestion and extend human life.

An improvement in brick presses has been made by Henry Young, and assigned to Reuben Culp, of Degraff, Ohio. It consists in so combining a molding and pressing apparatus with the pug-mill, that the clay is forced by the arms of the latter out of an aperture in its bottom into a suitable charger, where it is pressed by a follower into the brick-molds. A suitable mold carriage is also provided to move in and out laterally beneath the charger, in correspondence to the movement of the follower.

A movement is in progress to secure the passage of an act authorizing the construction of a Ship Canal from the Wallabout Bay, east of the Navy Yard Hospital, though a portion of the Seventh Ward, Brooklyn, and the Third Ward in Williamsburg, to Newtown Creek, at a point near Troutman's Hotel. It is proposed that the canal be constructed fifty feet wide, and of sufficient depth to admit ordinary vessels loaded.

A bright-eyed, curly-haired boy, three years old, was, on his good behavior, promised a child's drum *to-morrow*. Early the next morning he turned to his mother and said: "Marm, is to-day to-morrow?"

Ex-Governor Fish has gone to Havana for the sake of his health by the advice of his physician. He was accompanied by his family.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

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The Sabbath Recorder.

TRACT OPERATIONS.

To the Editors of the Sabbath Recorder:—

In accordance with a vote taken at the last meeting of the Board of our Tract Society, namely, that I should furnish articles containing incidents of my travels as agent of the Society, I send you the following.

About the last of November, 1854, I left home, with a view of visiting some of the German Seventh-day Baptists in Pennsylvania, and to distribute tracts among them, and at the principal places on the route, particularly in Philadelphia. On my way to the above-named city, I stopped at Bordentown, and staid one night with *the now lamented* Dr. Wm. M. Fahnestock. It is hardly necessary to say, that I had a pleasant visit with Dr. F. and his interesting family. All who had the privilege of a personal acquaintance with them, would expect a visit there would be interesting. Those too who knew the Doctor by the productions of his pen only, would doubtless draw the same conclusion. Religion, of course, was the theme of conversation with us. Science, as connected with religion, was brought in. The subject of Geology was one among the topics had up. The Doctor seemed to think, that what he had written as a sarcasm on the unwarranted assumptions of some foreign geologists, had been in some degree *misapprehended by those who replied to him.* Dr. F. appeared to have the opinion, that his reviewers supposed he wrote in the style which he did, because the doctrines of geologists could not easily be exploded argumentatively; but *he* assigned as a reason of the course he took, that the positions of geologists, which he opposed, were so entirely groundless and untenable, that they neither required nor deserved a more formal or systematic exposition. Whether it is admitted the Doctor was correct or not in his judgment of the merits of the geological doctrines in question, it cannot be denied, that the position of affairs, every way considered, touching the subject of geology, especially in regard to the primary condition of the earth, is such as perfectly to account for Dr. F.'s manner of treating the case. Besides, those acquainted with the Doctor's predominant characteristics of mind, know, that he discovered a vein of humor, wit, and pleasantry, in speaking and writing on almost all subjects, and occasions. It was the natural bent and drift of his mind. It often occurs, that such persons are not understood, or are misunderstood, because, like poets, they employ language in such a manner that it requires a good share of like genius in the reader, to that possessed by the author, in order to a full comprehension of the former by the latter. And it not unfrequently happens, that persons of equal and rare faculties of perception, mistake each other's ironic and playful remarks, for grave and serious imputations, or disguised reflections. Such difficulties are inseparable from the style of Dr. F. He was well aware of that fact, and gave due weight to it in reference to the geological discussion in which he had been engaged. The Doctor (as usual) bestowed upon me every attention that could be expected by a visitor. In the morning, he went with me to the depot, *where our intercourse on earth ended.* But how unconscious was I that such would be the case! I presume it was much the same with him. *He* might have been more thoughtful than I, and probably was. *I* may be more thoughtful in future. I should have mentioned, that the Doctor, learning that I intended to visit the German Seventh-day Baptists in Pennsylvania, gave me letters of introduction to some prominent persons among them. Those letters were of no small use to me.

Exchanging a hearty "good morning" with Dr. F., I took passage for Philadelphia. When I arrived there, I called on Mr. John E. Potter, formerly of Hopkinton, R. I. Mr. P. very generously invited me to put up with him. As it was too late to reach Ephrata before the Sabbath, I accepted Mr. Potter's invitation, and put up with him at the American Hotel, where he was boarding. While in the city I learned that there was a church in Third-st., above Franklin, by the name of "Bible Christians," I had some curiosity to know more about that people, and in my walks for tract distribution, I called to make the acquaintance of their Pastor, the Rev. William Metcalf, M. D. I did not find Mr. M. at home. A distinguishing doctrine of this church is Vegetarianism, to which, I understand, they strictly adhere in practice. I saw a daughter of their pastor, who told me she was thirty years old, and had never tasted any meat. In conversation as to whether they did not find inconveniences in their manner of life, and whether they had any desire to eat meat, this lady replied, that meat was always disgusting to her, and that when she had occasion to go through the markets, it made her feel sick.

Mr. Elsegood, a shop keeper at the corner of Sixth and Walnut streets, told me that he knew a man in the city, by the name of Fowls, carpenter, who kept the seventh day, an old gentleman. I asked if he was not a Jew. Mr. E. said, "No, he is a Christian, a good man, and is often in my shop, and we have much conversation together." I tried to find this man, but did not succeed. Mr. E. said the man had changed his boarding place about that time, and he did not know where he had gone, so as to tell me where I could find him. This Mr. Elsegood told me, also, that *he* had been so troubled about the Sabbath, that he had sometimes thought he should be obliged to keep it, though he should have to beg his bread—that he had talked with his minister on the subject, but could get no satisfaction in regard to the matter. Mr. E. alluded to the necessity of providing for his family, as palliating his neglect of the Sabbath. How many there are who act thus! But how difficult it is to reconcile such a course with the teachings of Christ! Indeed, it seems impossible to reconcile these things.

Mr. Potter informed me, that he knew a man in the city, who, having picked up one of our tracts, some time since, when on one of the eastern thoroughfares, had become much impressed with the importance of the subject, and the force of the arguments brought for the observance of the seventh day. I regret that the brevity of my stay in the city, and the much that I had to do, did not afford an opportunity for us to call on the gentleman together, that I might have an introduction to him, as Mr. Potter proposed.

My visit to Ephrata was very agreeable, to myself at least. It is true, that the church and community there, whether contemplated in a numerical or financial point of view, is on the decline. Nor will the friends there, who treated me so hospitably and kindly, be disappointed as to *my* opinion of the principal *cause* of that state of things, when I say it is, in my judgment, the result of a lack of *Gospel discipline* in the church. They hold to the duty of admonition and reproof for delinquency, or wrong doing, on the part of their members, but seldom, if ever, proceed to the act of exclusion, or suspension from the communion. They are open communionists, in the general acceptation of that phrase, at least in respect to offering those of other denominations the opportunity to partake with them. Other causes have combined with the above to accelerate their decline, but they are only secondary or incidental thereto. That the Society at Ephrata is blessed with ~~members of exalted piety, no one, I presume,~~ will doubt, who witnesses their devotions. The aged pastor of the flock, Elder Andrew Fahnestock, is a man of good endowments by nature, and of a godly deportment. With his light drab suit, his white broad-brimmed hat, and his silver white and long flowing beard and hair, he is, I think, the most truly patriarchal looking man I have ever met with. His religious and Christian simplicity in conversation, add force to his personal appearance. Mr. William Konigmacher, who so hospitably entertained me while in the place, told me the following anecdote, which at the same time illustrates the scrupulous conscientiousness of Elder Fahnestock, and the cunning sometimes employed by artists to accomplish their purposes. Some of Elder F.'s relatives were desirous of having his portrait painted. But the Elder would not consent to it, seeming to regard such things as a breach of the law against making and worshiping images. But the artist, and those in his cause, were not to be thwarted in their plans by such scruples. So, when the Sabbath came, and the Elder stood up to preach, the artist came also, and taking a seat in a convenient place to see, rather than to be seen, with his drawing-paper and pencil in hand, he drew a very accurate likeness of the venerable minister of truth, as he was delivering his message to the people. I did not understand that the Elder was really offended with them for "stealing him" in that way, as he called it, yet they seemed to think he might almost be tempted to spoil the artist's work, if it should fall in his way. They informed me that the Elder had never seen that sketch, though it is carefully preserved by a relative of his, Mr. Joseph Konigmacher, the enterprising proprietor of the thriving watering place kept by him at Ephrata Mountain Springs, where I saw it. Mr. K. intends to have a painting from that sketch in due time. It would be a fine thing to lithograph, and I hope it will occur to Mr. K. to have it done by some competent hand ere long, as it would be just what we should want to insert in the *Seventh-day Baptist Memorial,* in connection with an article on the history of that people.

The music (and I think the hymns) in most common use at Ephrata, were written by Conrad Bisel, the founder of the Society. I had heard Dr. Fahnestock often speak of the excellencies, and peculiarities of that music, though he informed me that they had almost lost the art of performing it. Yet, on hearing them sing, I found that the music had qualities in it which fully justified the Doctor's description of it. It is singularly pleasing and highly promotive of devotional affections and emotions in the mind. One of their members made me a present of a small manuscript volume of that music. All their music books are in manuscript, and many of them are large, and not only beautifully written, but artistically illuminated. L. CRANDALL.

THE SECOND COMING OF CHRIST—NO. 6.

BY B. CLARK.

"Unto them that look for him, shall he appear the second time, without sin unto salvation."

Courteous religious discussion is profitable. I acknowledge already having received benefit in *one* respect from brother Elias Burdick's notice, in the *Recorder* of January 25, of my article in the *Recorder* of December 21st, (not December 1st, as he has it.) Not taking particular notice, I always read or understood the words, "The dead in Christ shall rise *first,*" or *before* the dead out of Christ. But brother B. understands the word "*first*" in the text to mean *before* the living saints are changed, which appears more correct. 1 Thes. 4: 16. Otherwise, the reader will please to take the two above-named articles, and compare them, and see if I have not clearly proved, that there will be a "*first resurrection*" of the saints only—a "*resurrection of the just,*" "at the coming of our Lord Jesus Christ with all his saints," (1 Thes. 3: 13,) before the last or *general* resurrection. Rev. 20: 12. John 5: 28, 29.

Brother Burdick (if I understand him,) thinks that Christ will not *personally* come with his saints and martyrs to reign on the earth, before the last, or (what he calls) the *general* resurrection. I am one of those who understand that Christ will *personally* come, and all his saints and martyrs with him, and reign on the earth one thousand years before the "rest of the dead" will live again, or before the general resurrection.

I have space to notice only a few of his remarks; and as he has introduced Dan. 12: 2, saying, "It can have no reference to the *general* resurrection," I would respectfully ask, To what resurrection does Daniel allude? Again, he asks, "How came the righteous back in their graves again to rise *in the same hour* with the wicked?" (that is, after the 1000 years.) I answer, in his own words, "*All* that are (that is, that shall be at that time) in the graves." Some will die at that time, for it is said, "The child shall die an hundred years old," &c. Isa. 65: 20.

Respecting the Revelation, brother B. says, "And we observe, *first,* that it would be well to wait till the meaning of John's prophetic visions is more generally understood and acknowledged, before we undertake to prove and establish doctrines from any part of them entirely incapable of proof from the plain teachings of the Bible." But Jesus Christ does not tell us to wait some eighteen hundred years to have this book more generally understood and acknowledged before we establish doctrines from it; but, "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." If there is any one particular book in the Bible which our Lord Jesus Christ commanded to be written and given to the churches, "*to show unto his servants things which must shortly come to pass,*" surely this "*Revelation of Jesus Christ,* which God gave unto him," is one such book. We may prove doctrine from this book in *accordance* with the doctrine of the prophets and apostles. This book teaches plain, practical, as well as metaphorical doctrine.

Brother B. says his opponent "will hardly say that Jesus will again veil his glory to mingle with sinful men; and unless he does, a mortal man can no more live in his presence than we can live in devouring fire." But the three mortal apostles did not die when they saw his glory on the holy mount. We read that "without holiness no man shall see the Lord." He was seen of "more than five hundred *brethren* at once," after his resurrection. But did he mingle with sinful men after his resurrection?

Brother B. says, "We only observe, *first,* that only the martyrs are embraced in this description; and, *second,* that it is not their whole persons, for the soul of a man cannot be the whole man," &c. Rev. 20: 4. We observe, that if "only the martyrs are embraced," then only that little part of the martyrs which were beheaded—which had their heads taken off—can be embraced, and the millions of martyrs which have been burned, killed, and destroyed otherwise, can have no part nor lot in the matter! Impossible! Let us examine the text, and see who are embraced in it. Verses 4, 5, 6—"And I saw thrones, and *they* sat upon them, and judgment was given unto *them;* and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now, to understand this, we look for other Scriptures which will compare with it. We see *others* embraced in this description, before we come to the *martyrs.* There are *thrones,* and some that sat upon them, and judgment was given unto them. We find the words of Christ, and of the prophet Daniel, to agree with John here on the same subject. Christ says, (Luke 22: 28,) the apostles shall "set on thrones, judging the twelve tribes of Israel." Daniel says, (7: 2,) "Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Here Daniel, Christ, and John, all agree, concerning the reign of Christ and his saints at the first resurrection. But John continues, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. This appears to be the same company of martyrs mentioned Rev. 6: 9, 11, that were to "rest for a little season," until their brethren should be killed, as they were. But now, in the twentieth chapter of events that should transpire, they are seen to live and reign with Christ in the first resurrection one thousand years.

Of 1 Cor. 15: 23, brother B. says, "The apostle's whole theme is the saints' resurrection, with no reference to the resurrection of the wicked." But the reader will see, that the apostle's theme was to answer some who said "that there is no resurrection of *the dead,*" (verse 12, &c.,) and to show that as by Adam all die, (for it is said, "Dust thou art, and unto dust shalt thou return,") so by Christ shall all be raised again to life—*all,* both the just and the unjust, (verse 21, &c.) "For since *by* man came death, *by* man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's *at his coming.* Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign [this reign is after his coming as above] till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The apostle is here very plain and comprehensive in few words: 1st. As by, in, or through the act of one man, Adam, all die, return to dust, so by, in, or through the act of one man, Christ, the same shall all be made alive, raised from the dead. 2d. Here are three *orders* of the resurrection, or two after Christ's resurrection, and every man is to be raised in his "own order." Christ is called the first-fruits of the resurrection; "afterward," the next in order, is "the resurrection of the just"—the saints—"they that are Christ's at his coming"—"them that sleep in Jesus will God bring with him." The next in order is at the "end;" that is, the last order of the resurrection. (Rev. 20: 5, 6, 12–15.) 3d. *After* "they that are Christ's at his coming," and *before* the "end," Christ is to put down all rule, authority, and power, and is to *reign* till death is destroyed—"death and hell cast into the lake of fire," when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Paul does not tell us, here, how long this *reign* of Christ will continue, after his coming with them that are his, before the "end." But John says, "a thousand years." Brother B. says, "And immediately upon the events of this day of the saints resurrection, his mediatorial kingdom is to be delivered up to the Father, with the express statement, 'then cometh the end.'" Now I ask, When cometh the end? Now I ask, When cometh the end? Brother B. says, "*immediately* upon the events of this day of the saints' resurrection," &c. But Paul says, "*when* he shall have delivered up the kingdom to God, even the Father." *When* is that to take place? "*When* he shall have put down all rule, and all authority, and power." *When* is that? "For he must *reign till* he hath put all enemies under his feet"—*till* death, the last enemy, shall be destroyed. All this great work may be done "immediately" after his coming with his saints; but I should think it would take something like "one thousand years."

GOOD REASON FOR LEAVING A PARISH.

When Dr. Chalmers was called from St. John's parish in Glasgow, to the chair of Moral Philosophy in the University of St. Andrews, a public dinner was given him by the magistrates and most distinguished men of the former city. Chalmers—who was as modest as he was great—was embarrassed by these enthusiastic expressions of regard from a people he was about to leave. His heart smote him for tearing himself away from such kind friends, and he thus frankly declares the cause which compelled him to this painful step:

"I am the prime, and in one sense the voluntary, mover in this separation; and, however strong the reasons for it in my own mind, it is impossible fully to present those reasons to others, and to divest it of an air and aspect of unkindness, seeing how I may be thought to have repaid the good will I have so long experienced. The separation may be said to have inflicted a shock on all those ties of friendship that exist between Christian connections; and I feel, under demonstrations of kindness so palpable, that you have heaped coals of fire on my head. If this were a place to enter upon the reasons that have led to my determination. I would state them; but however strong and satisfactory those reasons might be, I should still be left to struggle as I can under the unlooked-for difficulties and delicacies of this manifestation. One feeling, however, I must indulge, which alleviates the pain of this separation. I must say, that *it is not a change of local situatoin, but of life,* that I have deemed essential to my continued existence and usefulness in the world. I would not have given up the parish and congregation of St. John for any other parish and congregation in Scotland. It is not another parish, but another profession, that I have taken up; and short of a change so complete, I would not have been a party to any one whatever; a change which relieves me from all those drafts on my physical strength, that must ultimately have overpowered me. It is an office which combined all the great objects, and was singularly suited for all the duties of a Christian minister; and as I have before said, short of this, nothing on earth should have torn me away."

THE CZAR'S RELIGION.

As the present Eastern war is ostensibly, upon the part of Russia, a contest for the religion of the Greek Church, our readers may be not unwilling to become acquainted with the tenets of that ecclesiastical power which has for ages disputed the sway of a large portion of the eastern hemisphere with the Papal hierarchy. The Greek Church originated in a schism virtually occurring in the fifth century, though not fully consummated until much later, in what was then the Catholic Church, dividing it into the Oriental or Greek, and the Occidental or Latin, the former having its centre in the Patriarch of Constantinople, and the latter in the Bishop of Rome. Originally the Greek division occupied as its territory East Illyria, Greece Proper, with the Morea, and Archipelago, Asia Minor, and Syria, with Palestine, Arabia and Egypt; but the rise and progress of Mohammedanism afterwards deprived it of almost all its provinces in Asia and Africa; and even in Europe the number of its adherents has been diminished by the Turks. This loss, however, was somewhat repaired by the accession of several of the Sclavonic nations, and especially of Russia in the tenth century. Since that time, the latter has been the chief temporal power by which the Oriental Church has been upheld. The Greek Church has never displayed the vigor and aggressiveness which have been so characteristic of Rome—she has seemed rather to be a fossil handed down from one generation to another, than a living organization, aiming to extend her power, and keep pace with the advancing footsteps of nations and civilization. Though usually regarded as purer than the Papal hierarchy, she holds virtually the same tenets, practices many of the same ceremonies, and is equally guilty of betraying the truth by overlaying it with heretical dogmas and unmeaning forms. Both acknowledge the Bible and tradition as the sources of doctrine; both hold to the seven sacraments; both regard confession as indispensable, though in the Greek division the priest must be married; both practice the invocation of saints and the worship of the Virgin, and regard with adoration crosses, relics, &c., and both deny salvation to all who reject their tenets. In the observance of saints' days, festivals, &c., there is a similar agreement—the holy days in the Greek Church being so numerous as to leave but one hundred and eighty working days out of three hundred and sixty-five.

The Greek Church differs from that of Rome in allowing the marriage of the clergy, and to some extent the use of the Scriptures, and in the absence of instrumental music in its services, and ostensibly in denying transubstantiation and purgatory, and forbidding the use of images. As to the latter however, paintings are profusely substituted, and are regarded apparently with the same adoration as the Romanist pays to his statues. Although they have been regarded as denying transubstantiation, one of their councils has declared that "the bread is changed, transubstantiated, transmuted, transformed into the true body and blood of our Lord;" "and that the wine is converted and transubstantiated into the true blood of our Lord." They have no masses for the dead; but the same council, alluded to, declares a probation for certain classes of the dead, and on three separate days prayers are said at the grave of the deceased, in behalf of his soul. The priests, too, claim—going even beyond Rome—power of absolution for the dead as well as the living. The confessional also virtually exists, monasteries abound, and the priests are equally indolent, ignorant, and profligate with those of Rome; the Scriptures are practically unknown to the people—indeed, "*all* Scripture" is forbidden to be "read by the untrained;" infallibility is involved in their dogmas, and they have no less than sixty-seven liturgies. In Russia, as well as other countries, the prayers are uttered in eight tones, and two huge volumes are necessary to prescribe these variations. "It is hardly creditable," says a writer on this subject, "yet a positive fact, that the changes of the service for each day, and for almost every devotion of each day, occupy twenty folio volumes, and these volumes render necessary another, called "The Regulation," as a sort of index to them. The whole system of the Eastern Church is thus minced into endless particularities, or rather puerilities, and it is no easy task to discriminate exactly the measure of its orthodoxy amid such encumbering rubbish. As to marriage, all the priests, except the monks, and those promoted from their number to higher offices, are permitted to marry once, but not a widow; on the death of his wife the priest must relinquish his charge and go into a cloister.

Such is, briefly, the religion which holds in subjection sixty-five millions of people—the religion which Russia, with its gigantic power, endeavors to uphold and propagate—the religion in defense of which, professedly, the Czar has called out his embattled legions, and for whose altars tens of thousands are to be slain. Whatever may be the motives which have led the allies into this strife, it can hardly be doubted that their success would augur more favorably to the advancement the gospel than the triumph of Russia. Whatever may be the machinations of France for favoring the interests of Rome, England is too wary not to look out for her share of the spoils; and where she plants her standard, with all her faults, she will secure an open door for civilization and the Bible. The defeat of Russia, by any Protestant power, cannot result otherwise than in weakening the miserable structure of that Church, whose light to its enthralled millions has for so many generations been darkness.

[Presbyterian.

A GERMAN COLPORTEUR.

A German colporteur, who for the past two seasons labored in the copper region on Lake Superior, returned to his field after attending the Colporteur Convention at Chicago. On landing late Saturday evening, he was glad to hear that there were there four persons from the neighborhood of his native place in Germany. One of them received him very kindly, and invited him to stay with him, but learning that he was a colporteur, he withdrew the offer. As his other countrymen were also infidels, he was left without a lodging for the Sunday. He however went several miles in the mountains to one of the mines, where he found a Roman Catholic family, who received him very kindly, though it was late at night.

The next day he preached twice to his countrymen, most of whom were Roman Catholics. They were much pleased, and raised two dollars, which they gave him for his personal use. He declined accepting of it, telling them that he did not preach for money, but to save their souls from eternal destruction. The next day he gave them books for their donation.

In visiting among the mines, he entered a house where a number of infidels were assembled, who expressed a desire to hang up and destroy all the priests in the country. He began to preach the gospel to them, and many felt its power. Instead of offering him violence, they invited him to dine with them, and purchased several books of him.

On the evening of the 4th of July, he was at a place where many were assembled to drink and dance. He had a full box of books, and though, as he says, "the evil one would tell me, here is not the place to sell books and to save souls, I commenced speaking with the miners about heavenly things, and in about an hour I had sold all my books, with the box, and went home with a joy and peace in my heart which the dancing people did not and could not feel."

On visiting a settlement where he had been the year before, many Roman Catholics and infidels received him kindly, and he had the evidence that his labors had been blessed. An American, whose wife was a Roman Catholic German, anxious to bring her out of her su~~perstitious prejudices, had bought several~~ good books, and now took the American Messenger. He was kindly and hospitably received by them on this visit, and was told by the wife, that she no longer believed in the Pope and his doctrine. Showing him one of the volumes her husband had bought, she said, "This precious book is now my favorite book." She bought several other books. Had it not been for the books, he thinks she would probably have fallen from her superstition and infidelity.

On visiting an intemperate Roman Catholic, who the year before would not buy any books, he offered him his books again, but he and his companions refused to buy. "Countryman," said the colporteur, "here is just the book you need to free you from your dreadful vice. It is worth a thousand dollars to you, and only costs you ten cents." He looked up, and probably feeling that the colporteur spoke the truth, and that there was no other escape, he stretched out his hand for the book, opened it, and began to read, for he was now sober. After reading a little, he paid for it; then reading a little more, he exclaimed, "Boys, these are nice books; buy some from this man." Several stopped their work and came after the books to read them, and bought many. After beseeching them to repent and believe in the Lord Jesus Christ, the colporteur left them.

In six weeks the colporteur sold nearly $200 worth of books, and procured 175 subscribers for the Messenger and Child's Paper. He was more kindly received, and met with better success, than in the previous year, when he found wickedness everywhere prevailing.

HARD CASES.

In every congregation there are some hearers for whom ministers and others have but little hope. The force of early training, perhaps, brings them to the house of worship, but the seed falls not in good ground. For a time ministers feel for them, and cherish hope that they may be reached. After a while they yield to despondency, and such characters are given up for lost. How can a minister permit himself to be thus faithless and recreant to his trust? His sermons should be studied, in view of the peculiar traits, habits, and tastes of such men. He should labor and pray to be able to present such instructions and warnings as may reach such cases. The most successful ministers, and the same is true of every laborer in the vineyard, adopt it as a rule, ever to be in pursuit of particular persons. This will give earnestness and point to preaching, and such persons will not long remain unaffected.

Dr. Griffin, speaking of his discourse, published in the Murray Street Lectures, says:

"I wrote that sermon with my eye on Dr. W., then an infidel, and sick with what proved to be his last sickness. I was most deeply affected through the whole of it, and wrote it with a strong desire for the conviction and salvation of Dr. W. He had just before resisted my arguments with vehemence, if not with passion. After I had finished my sermon, I read it to him, at two different sittings, half at a time. He never resisted afterwards; and gave such evidence of his conversion and faith, that his pious wife, and other pious friends, have no doubt that he went to heaven."

[Presbyterian of the West.

The Sabbath Recorder.

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LIBERALITY TO ERRORISTS.

It is recorded of Doctor Gill, that he would allow no man to preach in his pulpit, whom he knew to be unsound in doctrine. There were certain great points, which he deemed vital to the Christian religion, and if a man was not right on these points, he looked upon him as unfit to stand before the people as their instructor, and as needing, rather, to be instructed himself. Accordingly, when a minister of this character presented himself at the Doctor's place of worship, he was allowed to take his seat with the hearers, and to sit there till the close of service.

Perhaps some may think that this was unnecessary rigidness, not to say bigotry. But to whatever extreme the good old Doctor may have verged, in this matter, we think it was far safer, and better for the interests of Zion, than that excess of liberality, which offers an open door for the discussion of every question that the caprice, or corrupt principles, of the enemies of truth may dictate. It is true, that a good cause need not fear discussion; and on this account, some would have our religious assemblies made the occasion of debating with infidels, of every sort and grade, whatever questions they may choose to introduce. Not only so, but the champions of the various sects claiming to be Christian must be invited, or at least welcomed, into our temples of worship, that they may have the privilege of setting forth their peculiarities, and that we may try our controversial skill with them; and all for the purpose of showing that truth is bold, and does not shun examination.

But, bold as the truth is, it should never be forgotten, that "men LOVE darkness rather than light." Hence, it is a very questionable kind of policy, to say the least, to lay before the people of a religious assembly all the arguments by which a bad cause is sustained, unless we feel the greatest moral certainty of our ability to confute those arguments, and to present the cause of truth in such a light as to leave the hearers without the least shadow of excuse. For "because their deeds are evil," they will receive the error, and reject the truth. They love the error best, and greedily avail themselves of whatever will comfort them in it. They will not receive the truth, because they do not wish to—a disposition which might be overcome, if plied with nothing but sound instruction, but which is likely always to govern them, if their minds are drawn alternately to truth and error.

To grapple with error, and overcome it, is a healthful exercise; but there is no little danger, that we may be overpowered in the contest. Whoever engages in such an undertaking, should be first qualified for it. It would be an ill-judged policy to set little children, who had never been trained in the knowledge of truth, to combating important errors, in the expectation that, if they were successful, they would be so much the stronger in the truth. Reason teaches, that they are not qualified for any such contests, till after their minds have become well stored with sound principles; and that, if they should undertake them, the almost certain result would be their moral ruin.

So, in the church, there are but few, comparatively, who are sufficiently well grounded in the truth to be competent for a discussion with an errorist, or even to listen to such a discussion, without danger. For one full grown man, there are ten babes in Christian knowledge, who require to be guarded with the utmost care, fed with the sincere milk of the word, and kept in comparative ignorance of the cunning sophistry by which error always supports its pretensions. They cannot hear the seductive voice of error, without imminent risk to their souls, any more than Eve could listen to the serpent in safety. The Apostle, indeed, holds a warning on this very point, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11 : 3.

The Christian Church, too, is designed as a school for the instruction of its members in the practice of those virtues which adorn our every-day life, and for the promotion of spiritual communion with God, the Father of all. The saints assemble, not merely to be instructed in doctrine, but to have their consciences probed, their devotion awakened, and their longings after Christ satisfied. And are these objects to be compassed by having the place of worship transformed into an arena for controversy, where errorists of all classes may have liberty to hold forth, and where ridicule and vile reproach of the gospel shall be as free as its defense? We do not believe in the wisdom of such a policy, and would much prefer the rigidness of Dr. Gill.

Truth and Error must, necessarily, often meet in battle. And it is well for the gospel minister to be well armed, and prepared for the contest, whenever it may be forced upon him. But to order our religious assemblies in such a way, that the errorist shall not only have liberty to come in, and advocate his pernicious principles, but even be invited to do so, is, in our opinion, taking the very course to destroy their usefulness, and must, soon or late, be followed by fearful consequences.

T. B. B.

THE CHURCH AND THE SCHOOL.

Historic.

Modern civilization is a development, an out-growth of Christianity. The Christian school, likewise, is at once the offspring of the church, and one of her most efficient agents in the civilization of man. Christianity touches upon every field of science, and every subject of learning. It lays every department of thought under contribution for its illucidation and advancement. The very idea of giving the Bible to man to read, is the key that unlocks all knowledge, and produces, as a legitimate and necessary consequence, schools and learning.

That the school of the present is but an out-growth of the church, is a historic fact. Schools for the popular instruction of proselytes and youth, and also others for giving to religious teachers a scientific knowledge of Christian doctrines, were early established. In the language of the Secretary of the Society for the Promotion of Collegiate and Theological Education, "Whether or not the opinion of Mosheim is entitled to credit, that the apostles of Christ undoubtedly both set up for themselves, and directed others to set up, seminaries, in which young men devoted to the sacred office were taught whatever was necessary to qualify them properly for it, there is clear evidence that, before the close of the second century, a regular theological school was in successful operation at Alexandria, and which, for more than two hundred years, exerted a prodigious influence throughout the Christian church. This shows how early the church felt the need of regular and established institutions for the training of her ministry." "Other schools, similar to that at Alexandria, are known to have existed in the early ages of the church. One was founded at Caesarea, about A. D. 290, and furnished with a library; another was founded at Antioch by learned presbyters; and another at Edessa about A. D. 360; and also at various places throughout the Eastern Church, and in the West, as at Rome and Carthage." To some or all of these schools flocked learned Pagans and young men desirous of being instructed in the doctrines of Christianity, and of becoming teachers in the church. Instruction was given in the Scriptures, in the duties of religion and Christian manners. They were long the "nurseries of piety and learning." "Although," says a writer in the *Bibliotheca Sacra*, "we find no traces of schools so celebrated in the West, yet every church was virtually a school, and in it, under the superintendence of the bishops, young men of promise were educated in Christian principles and letters. Though the schools were generally common to all the faithful, this could not prevent the bishops having ordinarily with them a certain number of young men, whom they instructed with particular care, as their children, and who, in process of time, became themselves masters. It was thus that the great luminaries of the occidental world were formed, even down to the fourth and fifth centuries." "The church was constrained, therefore, by her circumstances, as well as inspired by the liberalizing atmosphere of a free Christianity, which she had begun to breathe, to take measures for the education of her own sons. From almost the beginning, even in deep poverty and distraction, the early Christians are believed to have taught their children the principles of Christianity, and laid the foundations for their being intelligent and worthy members of the churches." "During the first three or four hundred years, then, of the Christian era, the church had evidently the means of furnishing herself with a competent ministry—its first teachers enjoying the instructions of the Saviour himself—the next generation educated by inspired apostles—then many pagan philosophers and other learned men of Greece and Rome converted to Christianity, were soon qualified to lead in its affairs, and finally enormous sums, with almost unlimited discretion, were placed in the hands of the Bishops, whose business it was, in looking after the general interests of the church, to provide for the supply of its sacred offices, and who, in schools connected with their churches, and in their own families, could educate charitably or otherwise as the circumstances might be, a competent number of excellent men for these high trusts."

"Opportunities were not wanting for suitable preparatory instruction. We have already seen, that in every diocese there was at least one general or cathedral school, designed not only to instruct catechumens, of whatever age, in the faith, but also to carry forward in the principles of Christian learning, those young men who aspired to the sacred profession. These schools were, at first, under the immediate personal superintendence of the bishops. But when these officers came afterwards to be involved more and more in the complicated affairs of the church, they appointed learned men, to act under their general supervision, as teachers of the young. With such masters, the cathedral schools were gradually formed into organizations, which were the germs or foreshadowings of those great seminaries of learning which adorn modern ages. It does not appear, that the profane sciences were taught in Christian schools previous to the fourth century. But from that time Christians availed themselves, to a considerable extent, of the famous pagan classical seminaries which flourished in all the great cities of civilized Europe, Christian masters, also, though professedly confining themselves to theology and morality, introduced human science as not without its utility in enabling one to understand and defend the dogmas of the church."

In these seminaries of the pagan world were taught philosophy, medicine, jurisprudence, literature, grammar, and astrology. They were under the especial patronage of kings and emperors. Ample salaries and rare privileges were conferred upon the teachers. It was ordained by several emperors, that the professors, with their families, be exempt from all public duties, and all taxes, and that they be not obliged to entertain guests, nor be harassed by law, and if any one annoyed them, the offenders were to be prosecuted by the magistrates, to the end that the teachers might be spared all trouble, and might have facility to instruct many people.[*]

But the schools thus endowed with costly libraries, competent and well-paid instructors, and all of the educational facilities afforded by the age, were under the control of pagans. The professors were pagans, and although Christians had in most instances, at least, the lawful right to attend, yet such were the prejudices and influences brought to bear against them, that very few availed themselves of their rights in the "great schools." Very few other sources for the study of science and literature were open to them. Christianity struggled on amid its disadvantages. Decay and death seized upon the pagan institutions of learning. The dark night of the middle ages drew on. The civilized world went down amid the overwhelming incursions of northern hordes. Pagan seminaries, being without any inherent life-giving power, and opposed by Christians, perished in the general shipwreck. Not so with the religious society. Inspired by a great and living principle, it incessantly labored and struggled to instruct, convert the world. In the church, there was as yet much life, thought, activity. Civil society, about this time, with its institutions, and teachers, was in a state of inertia and decay. Religious society possessed earnestness, zeal, perhaps progress. Pagan literature gradually degenerated into a tame and nerveless system, of effeminate forms, fancies, and routines. Christian literature, on the other hand, abounded more and more in the productions of great philosophers, statesmen, and divines. "It agitated the most important questions, the most pressing interests."

Monasteries began to be established in the West, where they at once assumed more of a liberalizing, educational, and elevating character, than in the East. "They were designed for religious men, who, in retirement from the world, might find enjoyment and discharge duty in Christian studies, devotional exercises, self-discipline, useful labor, and beneficent deeds. Religion fled to them as a covert from the times, and literature and science were saved from utter destruction, by finding an asylum in these retreats. Indeed, of many of them, schools were at first the leading characteristics." Here men meditated, discussed, taught. Each monastery had its school for the instruction of youth. Many of the finest minds of the times were thus educated. These institutions rapidly increased, until they spread like a net-work all over Europe. Episcopal or cathedral schools also existed, at least one in each diocese, in which young men preparing for the ministry, were instructed in those studies deemed of importance for the sacred office. These, in connection with the rural schools, gave a religious character to the learning and literature of the middle ages.

Guizot informs us, that at the end of the fourth century, two literatures, two philosophies, marched, as it were, side by side—profane literature and sacred literature, pagan philosophy and Christian theology. It is true that profane literature and pagan philosophy were dying, but still they breathed. Soon they disappear. Sacred literature and Christian theology alone remain. Intellectual development is in the religious sphere. Come down to the seventh century, Christian theology and sacred literature themselves have disappeared. Nothing but sermons, legends, monuments of an entirely practical activity, devoted to the wants of actual life, and foreign to research, investigation and progress. Here the dark ages had reached their darkest point, the nadir of descent. Henceforward the light began to break in, the scene began to brighten, an upward movement commenced.

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[*] Guizot's History of Civilization, vol. 2, lect. 4.

WANTS OF MR. ONCKEN.

Mr. Wm. H. Wyckoff, Corresponding Secretary of the American Bible Union, sends us for publication the following letter from the German Missionary Oncken:—

HAMBURG, 20th January, 1855.

Wm. H. Wykoff, Esq., Cor. Sec. of the American Bible Union, New York:

MY BELOVED BROTHER,—Though only just returned from Berlin, where we had an interview with the King, and in a feeble state of health, I cannot refrain from sending a few words in reply to your favor of December 18th, 1854.

[In that letter occurs the following: "I think it right to inform you of the present state of financial matters with us. I fear that only the beginning of troubles has come upon us. Every department of benevolent effort is already affected. We have paid for German Bible operations over $5,000. I hoped we would be able to make it $10,000 by July next. This hope indeed has not entirely vanished. My belief is, that before the next Anniversary we will be able to do it. But it will come in later than I anticipated. To give you some idea of the pecuniary distress, I will copy from a letter received since I commenced writing. A brother says: My progress is onward. The Union is fast gaining favor among the people. The masses, wherever I go, are for it. Nearly every Baptist, after hearing the subject, is decidedly a Bible Union man. But I can't get money. It is not now to be had. Another writes: I would love to do something for our dear brother Oncken. The Lord bless that dear man of God. But it is hard to obtain money for any thing."]

The contents of the above have greatly depressed my spirits, and are calculated to paralyze my efforts in the cause of Bible circulation. I am now just on the point of raising steam and to set a powerful printing press into operation. Five brethren, you know, have already been engaged, and are in the field hard at work as colporteurs of the American Bible Union. *Twenty thousand Bibles* have been circulated already, and an edition of *five thousand more* is in the press. The paper for *another five thousand* has been, already purchased. But in the midst of it all comes your discouraging letter. Now picture to yourself my feelings. What shall I do? Any state is preferable to this uncertainty. And I do beg of you to state as early as possible what I may expect from your Board. As I am at present fully *one thousand dollars* in advance, and the paper for *ten thousand Bibles* has been purchased, of which one half is now in the printers' hands, I should feel greatly obliged for any remittance that could be made just now.

But my head and nerves are at present in such a condition that I must break off here. With love to yourself and all the brethren,

Your affectionate brother, J. G. ONCKEN.

CHRISTIANITY AND WAR.

Had Paul lived to see the union of Christianity and War, he would never have declared that there could be no union between Christ and Belial, or concord between a believer and an infidel. But to such an intimate union have Christianity and War arrived, that Mars even now dictates prayers to be said by Christian soldiers, and lays claim to the honor of fighting for Christ. Surely, if we are living in the *dawn* of the millennium, what will be its *meridian glory!* I can only say, From it, good Lord, deliver us. I used to think that a war camp was not the most favorable place for prayer-meetings and revivals; but from reports from the war department, I must have been mistaken. Hear the report:—

> "The battle of Inkermann was preceded by a remarkable intercessory meeting, at which ministers and other persons of various denominations assemble to commend the allied arms to the blessing of the God of battle—and while the hostile armies were actually contending on the field, the Christians at Constantinople were commending them to the care of Heaven. During the entire progress of that tremendous conflict, until victory crowned the cause of right, were its brave champions sustained by the intercessions of their fellow Christians."
>
> "Since the days of Cromwell there has not existed a body of troops so enlightened on religious topics, or *so well disposed towards the gospel*, as that comprising the army before Sevastopol. In prospect of the battle of Alma, they committed themselves in solemn prayer to the Divine protection; and since the Crimean army took the field, the most *gratifying proofs* have been given of the presence of Divine influence among them. On Sunday, June 18, and on a former occasion, the Bishop of London confirmed about 1300 of the Guard."

This is English Christianity. Hear the Russian report. The Russian Archbishop says:—

> "In heaven it has been decreed, that the sceptre to rule over the world shall remain alone in the right hand of the Lord's anointed, the Autocrat of all the Russias."

To the soldiers he said:

> "If you are the conquerors, great joy is in preparation for you. The English heretics have in their camp an enormous sum, which God will give into your hands. The Emperor makes you a present of a third part of this tremendous sum. As to those of you *chosen by God for a glorious death, your Emperor will permit you to dispose of your share in the booty by will.*"

What a noble fellow that old Czar must be. I suppose Her Most Christian Majesty will do the same, and perhaps the Emperor of France may too; and I think the Sublime Porte ought to do as much, especially as he enjoys the benefit of so many Christian prayer-meetings in his metropolis, and such a pious army. If he does not, he will be an infidel surely.

Before Nicholas left St. Petersburgh, in November last, a solemn religious service was held in the presence of 35,000 troops, when he and his two sons and the troops all knelt down on the field and invoked the blessing of Heaven upon their arms.

Here, then, are three Christian nations in hostile array—one against two and two against one—each praying to Omnipotence to aid their side. Now suppose that these prayers are effectual, what will be the result, but that Omnipotence will be arrayed against itself. Perhaps that may account for the continuance of the siege. But as the allies have this advantage, viz. two Christian nations praying against one, the allies may yet be successful, especially as the Turks can rely on their old Prophet.

I should not wonder, if these war-camp prayer-meetings and revivals should have an effect to lead many Christians to conclude, that the camp and battle field were favorable to the promotion of religion, and that wars were ordered by the God of battles for that very purpose. Why not? It has been argued by ministers, that God designed and decreed the slave-trade, so that some of the Africans might thereby become missionaries to their own countrymen. Some have thought that God had the introduction of religion into Mexico in view in the Mexican war. It is admitted, that the culprit many times is brought to a sense of his sins by seeing the gallows staring him in the face. Perhaps such scenes as transpired at Alma, Inkermann, Sevastopol, St. Juan, Buena Vista, Waterloo, and other places of human butchery, may have a similar effect. I know that Paul thought it wrong to do evil that good might come. But Paul had some strange notions. He thought it best to overcome evil with good, and Christ seems to have been of the same mind. But we live in the age of progress. Only 30,000,000 of dollars, annually, I believe, is now necessary for Congress to defend our country with, in connection with bomb-shells, cannons, mortars, guns, the army and navy, and the chaplains. Only $30,000,000 now, after all the revivals of the past half century. But no man can tell what we should have needed without their influence, or the vast quantity of religion which this nation has. It occurs to me, however, on reflection, that if we go on in this way, the "good time coming" is a great way off, and that it will require nearly all our iron and steel to make swords and spears. But we can use the old Dutch plough, and pewter jack-knife. So let them have the 30,000,000 dollars for war.

S. S. GRISWOLD.

To the Editors of the Sabbath Recorder:—

Being aware that there is a diversity of opinions, conflicting each with the other, entertained in the Christian Church in regard to the moral condition of unconscious infants, and considering the importance of the subject, I am induced to refer it to your readers through the columns of the *Sabbath Recorder*, hoping that some of them will give us light on the subject. The question proposed is, How, and to what extent, is the infant affected by the sin or transgression of Adam? How, and to what extent, restored by Christ? When dying in infancy, if they are saved through or by the atonement of Christ, how and when applied? If you deem the subject above referred to of sufficient interest, please publish the above.

M. W.

VERONA MILLS, 21st Feb., 1855.

THE CRISIS IN CHINA.—Since our publication, says the N. Y. *Observer*, of a long letter from China, giving an account of the revolution, and setting forth that the hope of China is in the success of the Tae-Ping-Wang rebellion, the Rev. I. J. Roberts, a Baptist missionary to the Chinese, has arrived in this city from the field of his labors. The object of his return home, where he designs to make only a temporary stay, is to seek men and means in aid of the missionary work in China. For this purpose, he makes an appeal to his denomination through the *Recorder and Register*, in which he gives some facts concerning the revolution, that confirm our correspondent's statements, and are hopeful of the freedom of China. He says:—

> 1. It is a fact that Tae-Ping-Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him.
>
> 2. It is a fact that the revolutionary spirit is so universally diffused through China that no foreign power, if directed against the patriots, (and God forbid that such should be allowed,) could extinguish it; if driven out of Nanking it would come to consummation elsewhere.
>
> 3. It is a fact that Tae Ping-Wang destroys idols and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise for China's renovation and advancement than any thing we had ever dreamed of before.
>
> 4. It is a fact that he and his party have solicited the aiding co-operation of wise counsellors, skillful physicians, surgeons, and *missionaries*, and offered a large money inducement.

DEFEAT OF THE NEW JERSEY PROHIBITORY BILL.—The following scene in the Senate of the New Jersey Legislature, upon the defeat of the Prohibitory Bill, on Thursday, Feb. 22d, is described by the Trenton correspondent of the *Newark Mercury*:

> "In the afternoon, long before 3 o'clock, the passages leading to the galleries were completely jammed with ladies, and the doors being opened, there ensued a great scramble for seats. It seemed as if the fair ones had turned out *en masse* for the purpose of awing the 'grave and reverend' Senators into the enactment of the desired law. The lobbies were also crowded long before the opening of the afternoon session, and hundreds were obliged to go away as they came, being unable to obtain admittance. A large proportion of those in the lobbies were ladies who could not get into the gallery.
>
> "Speeches were made on the question by Messrs. Howell, Martin, I. Bonnell, Franklin, Hoxsey and Smith. Messrs. Howell, Franklin and Hoxsey spoke in favor of the bill, and Messrs. I. Bonnell, Martin and Smith against it. The speech of Mr. Howell was a fervent and manly appeal in behalf of those whose lives are resting under the blight and shame of drunkenness, and presented the strongest reasons why the law should be passed. Mr. H. was frequently applauded during the delivery of his remarks. Mr. Franklin's remarks were also characterized by great fervency and force. Mr. Hoxsey was argumentative and energetic, and was listened to with great attention. The bill was finally lost by a vote of 10 to 9.

TRACTS IN TURKEY.—There were printed last year at the mission press in Constantinople 5,268,000 pages, in the Armenian, Armeno-Turkish, Greek and Hebrew-Spanish languages; of which 2,132,000 were of the Scriptures. This agency will probably be far more extensively employed during the present year. At a recent weekly business meeting of the station, letters were read from the British and Foreign Bible Society, offering funds for printing two editions of the Bible in different languages, and one of the New Testament; and from the London Religious Tract Society, expressing the desire of the committee to participate in the great work, and requesting to know in what way they may co-operate conformably to the principles of their institution.

SENATOR CHASE ON THE FUGITIVE SLAVE LAW.—Under date of Washington, Feb. 7th, Senator Chase wrote to Sherman M. Booth, enclosing ten dollars to help pay his fine for assisting a fugitive slave. We copy a paragraph of his letter:—

> The telegraph flashes to us the news that the Supreme Court of Wisconsin has delivered you out of prison. If this be so, as I most earnestly hope it may be, that Court has the honor which I trusted the Supreme Court of Ohio might have had, of first practically declaring the unconstitutionally of the Fugitive Slave act. The decision may bring on a conflict between the State and Federal Judiciary, in which the State Court will certainly have the right side, and, doubtless, the courage to maintain it. Wisconsin now presents a most interesting spectacle of constitutional right and eternal justice, opposed to unconstitutional usurpation and arbitrary power. The progress and results of the struggle most deeply interest all good men and true patriots."

TRACTS FOR MORMONS.—A Mormonite has been convinced of his error by the tracts of the London Religious Tract Society, and has been the means of causing more than 100 persons, through the tracts against Mormonism, to renounce the above belief; and this has so weakened them that they have been obliged to give up two of their places of meeting, one in Bermondsey street. "The Mormonites have been driven off my district," says a distributor, "more than once by these two tracts. There is not a Mormon in the district now, nor have the party attempted anything here for some months past."

BIBLES AT NICE.—When Lord Shaftesbury was at Nice, two or three years ago, he took a step of which some sticklers for formality complained. He listened to the complaints made with reference to the want of Bibles, and, acting with that boldness which generally characterizes true wisdom, he took it on his own responsibility, as President of the British and Foreign Bible Society, to order the immediate issue of 20,000 Italian Bibles. This order was carried out through the instrumentality of the Rev. W. Carus Wilson and others. The Bibles were circulated throughout Piedmont and the North of Italy.

AMERICAN MISSIONARIES AND RUSSIAN AGENTS.—A correspondent of the *London Daily Times* at Mosul reports, on the 4th of December, that through the exertions of the Russian envoy in Persia, M. Rhanikoff, the Shah has interfered with the proceedings of the American missionaries among the Nestorians in and around Oroomiah, prohibiting their books and teaching, and limiting the number of their schools. The missionaries, however, are well protected by the British Consul at Tabriz.

DR. FAHNESTOCK'S LIBRARY.—The Medical Library of the late Dr. Wm. M. Fahnestock, of Bordentown, N. J., is to be sold at public sale, by order of Administrator, on Thursday evening, March 15th, at the auction rooms of Thomas & Son, 67 and 69 South Fourth-street, Philadelphia. His Miscellaneous Library is to be sold at the same place on the following evening. Orders for purchases will be executed by the Auctioneers free of charge for gentlemen unable to attend the sale.

REVIVAL AT NEW MARKET, N. J.—We understand that the church at New Market, N. J., are enjoying a precious revival. On Sixth-day last twelve were baptized and have been added to the church; and on Fifth-day next they contemplate visiting again the water side, when more will follow their Saviour, and symbolize his burial and resurrection, and come forth to newness of life.

PROHIBITION IN NEW YORK.—The Prohibitory Liquor Bill passed the Assembly of New York, last week, by a vote of 80 yeas to 46 nays. It is now before the Senate, where strong hopes are entertained that it will triumph.

A WHOLESOME VERDICT.—The case of Elizabeth Jennings vs. the Third-av Railroad Company, was tried last week in the Brooklyn Circuit, before Judge Rockwell. The plaintiff is a colored lady, a teacher in one of the public schools, and an organist in one of the churches in New York. She got upon one of the Company's cars last summer, on Sunday, to ride to church. The conductor finally undertook to get her off, first alledging the car was full, and when this was shown to be false, he pretended the other passengers were displeased at her presence; but as she saw nothing of that, and insisted on her right, he took hold of her by force to expel her. She resisted; they got her down on the platform, jammed her bonnet, soiled her dress, and injured her person. Soon a crowd gathered around, but she effectually resisted, and they were not able to get her off. Finally, when the car had gone on further, they got the aid of a policeman, and succeeded in getting her from the car. She instructed her attorneys, Messrs. Culver, Patton, and Arthur, to prosecute the Company, together with the driver and conductor. The two latter interposed no defense; the Company took issue, and the case was brought to trial. Judge Rockwell gave a very clear and able charge, instructing the Jury, that the Company were liable for the acts of their agents, whether committed carelessly and negligently, or willfully and maliciously; that they were common-carriers, and as such bound to carry all respectable persons; *that colored persons, if sober, well-behaved, and free from disease*, had the same rights as others, and could neither be excluded by *any rules of the Company, nor by force or violence*; and in case of such expulsion or exclusion, the Company was liable. The plaintiff claimed $500 in her complaint, and a majority of the Jury were for giving her the full amount; but others maintained some peculiar notions as to colored people's rights, and they finally agreed on $225, on which the Court added ten per cent. besides the costs.

Two Philadelphia gentlemen recently had a dispute about the ownership of a certain sum of money. After considerable discussion, they compromised the matter by remitting the amount to the Home Missionary Society.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 19.

In the **Senate**, after the reception of petitions, the Pacific Railroad bill was taken up—the bill providing for three Roads. Mr. Butler thought the scheme too expensive. Mr. Geyer stated the cost at $400,000,000. He wanted to know where iron was to be obtained to supply the demand for all our roads. Mr. Pearce opposed the bill. Mr. Seward supported it, saying that the country would never be in better condition to commence. Mr. Mason was also in its favor. The bill finally passed, 24 to 21.

In the **House of Representatives**, the Veto Message was first in order, and was settled by the application of the Previous Question; when the attempt to pass the Spoliation bill in spite of the veto failed by twenty votes, the Yeas being 113 and the Nays 86—133 being required in the affirmative by the two-thirds rule. The Civil and Diplomatic Appropriation bill came up immediately after the vote, and an attempt was made to attach the French Spoliation bill as an amendment. The motion was ruled out of order, and, after an exciting debate, the Chair's ruling was sustained, and the House adjournsd.

THIRD-DAY, FEB. 20.

In the **Senate**, Mr. Benjamin and Mr. Seward occupied a considerable portion of the session in a discussion upon the passenger bills. The whole subject was finally dropped, and will not probably be revived this session. After a long speech on foreign relations by Mr. Cass, a similar effort by Mr. Mason, a few words from Mr. Clayton, and an executive session, the Senate adjourned.

In the **House**, Mr. Bennett's bill, granting lands equally to the States for School and Railroad purposes, was laid on the table. Some unimportant amendments were made to the graduation law. The Civil and Diplomatic Appropriation bill then came up in Committee, and after the addition of a few appropriations for public buildings in Washington, the House adjourned.

FOURTH-DAY, FEB. 21.

The **Senate** resolved to meet hereafter at 11 o'clock. The Conference Committee on the Texas Appropriation bill reported $7,500,000 as the sum fixed upon. After debate the Senate agreed with the report. The State Department asked the insertion of an item in the Civil and Diplomatic Appropriation bill to provide for the expected return of the Minister at London. The Lobos Islands correspondence was called for. The bill to extend credit for duties on railroad iron was taken up. Mr. Wilson, the new Senator from Massachusetts, took occasion to say that he was in favor of Free trade, and, in reply to a fling from Mr. Brodhead, said the efforts of the Senators and representatives from Massachusetts hereafter in Congress will be on the side of human liberty. The debate had not concluded when the Senate adjourned.

In the **House**, the bill to explain certain revenue laws, and relieve vessels from seizure, was passed. The Texas Debt Conference Committee reported, (same as Senate,) and the report was adopted, 123 to 77. After some talk on the Civil Appropriation bill, the House adjourned.

FIFTH-DAY, FEB. 22.

In the **Senate**, Mr. Stuart offered a resolution to build a Slave Prison in Michigan. It was sent to the Judiciary Committee. Petitions for the repeal of the Fugitive Act were laid on the table. The Invalid Pension bill, as amended by the House, was passed. The bill to extend credit for duties on Railroad Iron was also adopted. Also the bill to provide for the settlement of certain Revolutionary Officers' claims. The House bill for four more Revenue Cutters went through, and then for want of a quorum the Senate adjourned.

In the **House**, the Swamp Lands bill was killed by adopting the Conference Committee's report disagreeing with the amendments of both Houses. The bill to give Alabama lands for railroad purposes was laid on the table. The Civil and Diplomatic Appropriation bill was further discussed, but nothing done beyond offering amendments, which were ruled out of order.

SIXTH-DAY, FEB. 23.

In the **Senate**, a resolution requesting the President of the Senate and the Speaker of the House to adjourn Congress at 12 o'clock on the night of Saturday, the 3d of March, was adopted. The bill to Protect Officers and others acting under the authority of the United States, was taken up, and a long and spicy debate ensued.

In the **House**, the bill to preserve life on steamers, the Pacific Telegraph bill, and the bill to impose stamp duty on small paper currency, were referred to the Committee of the Whole. The Colt Patent Bribery Committee was discharged. The bill to settle claims in regard to slaves on board the Enterprise and Creole was rushed through, and then the House went into Committee of the Whole on the civil and diplomatic appropriations. The bill to extend credit for duties on railroad iron was hitched on and to this was hitched Mr. Houston's tariff reduction scheme, proposing that articles now bearing duties of 100, 40, and 30 per cent., shall after the 1st of July pay 80, 32, and 24 per cent., or reducing the present rates 20 per cent.; the number of articles paying 25 per cent., to be reduced about 20. Both these additions went through.

SABBATH-DAY, FEB. 24.

In the **Senate**, the Diplomatic and Consul bill was taken up, and talked about for a short time. Mr. Mason stated briefly the nature of the bill; it reduces the grades; abolishes Chargés and Ministers Resident; takes away outfit and infit; gives Ministers a fixed salary, not to commence until their services begin, and to cease when the duties of their office terminate; prevents double pay for the same services at the same time; prohibits any foreign Minister from being absent from his post for more than ten days, without leave from the President of the United States, and if more than that time, either with or without leave, his salary ceases; although the salaries of Ministers will be raised on the face of the bill, the expenses of each Mission will be reduced, because no outfit, no infit, no overlapping of salaries, and no gratuities to subordinate officers of Missions will be allowed, as heretofore. Various bills relating to the District of Columbia, were disposed of. The Civil and Diplomatic Appropriation bill, with the Tariff bill attached, came in from the House, and was referred to the Finance Committee. A number of special Harbor Improvement bills were then passed. The bill to erect $125,000 worth of Forts in Louisiana, was also passed.

The **House** proceeded with the Diplomatic and Civil Appropriation bill, to which Mr. Letcher's Tariff bill was hitched and adopted, 126 to 82. This bill provides that articles now bearing duties of 100, 40 and 30 per cent., shall, after the 1st of July, pay 80, 32 and 24 per cent., or reducing the present rates 20 per cent., the number af articles paying 25 per cent. to be reduced to about 20. The Diplomatic bill was finally adopted, with this tariff rider, 126 to 30. The Naval Appropriation btll was taken up, pending a discussion of which the quorum ran out, and the House adjourned.

European News.

One week later news from Europe, being to Feb. 10th, was received in New York on the 21st.

The important event of the week is the reconstruction of the British Ministry under the Premiership of Lord Palmerston.

Nothing of importance had occurred in the Crimea. A rencontre had taken place on the Danube between the Russians and Turks, in which the Turks were successful.

The Vienna Peace Conference had not yet opened. Diplomacy had made a pause until the result of the British Ministerial crisis should be known.

In the mean time, both the Allied Powers and Russia continued their preparations for carrying on the war, but there were still hopes that negotiations might lead to peace.

Lord Palmerston is now Prime Minister of England, and the hopes of many people are raised by that alone, though nothing else has happened to lessen the general gloom that hangs like leaden clouds over the whole nation.

The proceedings in Parliament have been of an interesting cast. A long series of explanations on the part of various members of the old and new Ministries has been necessary to set matters straight between themselves and the public. The explanations made to the country by the parties to whom was confided the task of forming an Administration, are also numerous.

The other business in Parliament had mostly relation to the war. The Commons voted the sum of £1,615,000 for excess of Navy expenditure, and £1,200,000 on account of Ordnance estimates.

Letters from the Crimea give sad accounts of the condition of the British army around Sevastopol. A letter from Scutari, dated Feb. 1st, says:—

The accounts which are received here as to the health of the army become more dismal day after day; and they are only too drearily confirmed by the rate at which the arrivals of sick take place, and by the condition of the men when admitted into hospital. Only two days ago I met an officer holding a high position in the service, who had just returned from the Crimea. He spoke without the slightest reserve of the state of matters there—said that as an organized efficient force the army no longer existed, that all discipline and order had disappeared, that the men had ceased to salute their officers as they passed, and it was quite common to see them selling indispensable articles of clothing in order to buy rum. It would take, he said, many months to bring back to a proper state of efficiency those who were still fit for duty, so thoroughly demoralized had they become. As for the sick, not only the regimental hospitals, but the tents, were full of them, and many of those who still stuck to work were quite unfit for it. It was impossible, he said, to believe the state of the army as to disease, unless one went up and examined into it closely for himself.

Accounts respecting the movements of the Russians are contradictory. On the one hand, it is said that they continue to ravage the Dobrodja, under the very eyes of the Austrians; on the other hand, that Gen. Coronini has received orders to prevent the incursions of the Russians. The Paris *Moniteur* copies from a Constantinople paper a letter giving an account of an action fought on the Danube, but the account requires confirmation. It states that (no date) a Russian corps, having attempted to cross the river into the Dobrodja, was repulsed with great loss, after a conflict of several hours, by the rear guard of Yaya Pasha, and that the latter had already crossed the Danube at Tultscha and Ismael.

A letter from Constantinople, dated Jan. 25, says the British land force before Sevastopol is only 12,000 men.

Lord Cowley, the British Minister at Paris, has made known to the French Government the munificent Canadian contribution of £20,000, in aid of widows and orphans of the war; and states that he is prepared to hand over to the French Government the sum of 250,000 francs, which belong to France.

A sharp shock of earthquake was experienced at Constantinople on the 23d ult., but no damage was occasioned.

A law having been enacted in Sardinia for the sale of the estates of convents and churches, it being arranged that the latter shall be supported by the State, the Pope has published an allocation, delivered before the Cardinals, against the measure. He denounces the Sardinian Government, and declares the enactment to be of no effect. We shall now see which is the superior power, the Government or the Bishop of Rome.

The English Missionaries to the Jews in Poland are ordered to leave the Russian territory. Their printing materials and bookbindery, library and chapel, have been taken possession of by the Russian authorities, and are offered for sale.

The Panama Railroad.—The London *Morning Chronicle* of the 2d has an extended notice of this Road, speaking in the highest terms of the enterprise. It says:

"Its effect upon the commerce of the world, when its advantages are fully developed, it is difficult to estimate; but, as it is the only easy transit for passengers and the only practicable one for merchandize, it is evident that it will open an important channel of communication between the two great oceans, and become a source of very large revenue to its projectors. It extends from Navy Bay, on the Atlantic, to the bay of Panama, on the Pacific, its entire length being less than 49 miles. Its gauge is five feet, its grades easy, the highest, for a short distance near the summit, being 60 feet to the mile on the Pacific, and 53 feet to the mile on the Atlantic slope, the summit being only 250 feet above the level of the sea. It is well built, and in the opinion of engineers who have reported upon it, is in every respect as good a road as any on the continent of America.

California News.

California news to Feb. 1st was received in New York on the 26th.

The accounts of the business prospects of the State are less encouraging than at our previous advices. Every branch of trade is greatly depressed. The January rains did not furnish a sufficient amount of water to enable the miners to pursue their operations to advantage. A fortnight's steady rain, at least, was deemed necessary to afford sufficient relief.

A terrible steamboat explosion took place on the 27th Jan., by which it is supposed at least sixty lives were lost. The accident occurred in the steamer Pearl, a small vessel plying between Marysville and Sacramento, just as the Pearl was coming in from Marysville. The cause is supposed to have been in the pumping of water into a red-hot empty boiler. There had been a good deal of racing previously between the Pearl and Enterprise, an opposition boat.

There had been more than the reasonable and regular amount of crime during the week. We give a few illustrations.

On the 26th there was a duel in Centra Costa, between two Frenchmen. One of the parties, Mr. Albert, of San Antonio, received a troublesome, but not dangerous pistol-shot in the side.

On the 19th, a man named Moran, who had killed a Mr. Craig, was hung by Lynch law, at Bestville, in Siskiyon County.

On the 22d, a Californian, Salvador Valdez, and José Stede, and Juan Gonzales, two Chilenos, were hung by Lynch law, in Stanislaus County, on a charge of horse-stealing. Valdez confessed the stealing, and confessed, besides, that he had murdered seven men. On one of the Chilenos, some notes were found of a plan for the union of a large number of cattle-thieves, to sweep off all the cattle from a certain district, at once.

Mr. Steingrant was shot in the jaw, and in the arm, by Mr. McGrier, on the 25th, in Diablo Valley, Contra Costa County. The wounds are not mortal. The cause of the attack was alledged slander.

The Indians killed four miners in Salmon River, in the extreme northern portion of the State about the 16th.

On the 20th, a Mexican, named Domicio, was stabbed to the heart by Vessalio Padillo, a countryman, at Santa Cruz, in Mariposa County.

On the 27th, a reservoir of water used for mining broke at Iowa Hill, and the great body of water rushing down a small valley, carried away a house, in which were four persons. John Bostwick, of Detroit, Michigan, John T. Colby, of Ireland, and his child, were killed. Mrs. Colby was dangerously wounded.

The Panama Railroad is in full operation, and was to be publicly inaugurated with civic and military ceremonies on the 20th Feb. The party of directors and other persons from New York, who went out in the George Law, were expected to share in the celebration. The passengers from San Francisco by the John L. Stephens, who arrived at Panama on the morning of the 15th, were safe on board the steamer on the Atlantic side in the evening of the same day, and left the next morning.

A Runaway Locomotive.—Yesterday afternoon, (says the Albany *Argus* of Feb. 22d,) about two o'clock, as the locomotive No. 16, on the New York Central Railroad, was helping a freight train up the grade, when near Spencerville, some of the reversing gear becoming disarranged, placed it out of the control of the engineer. The engine began moving toward the city, and on account of the heavy grade, the speed was greatly accelerated as it advanced. It crossed Broadway with fearful velocity, the engineer and fireman jumped off at this point, slightly injuring themselves. The switchman, observing the engine approaching, changed the track and run it into a freight train, causing a collision, smashing the engine, and making a wreck of six freight cars. Fortunately, no personal injury was sustained, though there was great scratching to get out of the way of the runaway locomotive. Those who saw the accident aver that it was frightful in the extreme; the freight cars were dovetailed together in a huge wreck.

SUMMARY.

The yearly expenses of the city of New York are six millions of dollars, which sum is levied upon a total valuation of real and personal estate, of about four hundred and seventy millions of dollars, and at the rate of about ten dollars for each man, woman and child in the city. Of this six millions, about one million and a half is paid in salaries varying from $200 to $3000, to between four and five thousand officials. A large portion of the remainder is expended by contract.

The hurricane which caused such havoc amongst life and property in the north of Germany on New Year's day appears to have had a diameter of about 600 miles. It took its rise in the Polar Seas, swept over the Orkneys and Shetland Islands, covered the whole of the North Sea, caused immense damage in Holland, Hanover, and Denmark, and went down to Prussia and Austria, where its fury broke.

In passing the office of the U. S. Assistant Treasurer, Saturday night, says the St. Louis *Republican* of Feb. 19th, we noticed an unusual stir about the door, several persons being engaged in chucking bags of gold into a furniture-car. A whole load—amounting to $500,000—was transferred to Page & Bacon's banking-house, being the cash for a draft bought by Mr. Bacon in New York.

The completion of the Mississippi River Wire Bridge, connecting St. Anthony and Minneapolis, in Minnesota Territory, was celebrated at St. Anthony, in a highly creditable manner, on the 23d ult.

The Prohibitory Liquor Law passed the Indiana Assembly Feb. 9th, and is now the law of the State. A Prohibitory bill also passed the Illinois Senate on the same day.

In making up the account of the large amount of gold at present in this country, we forget the vast sum brought hither by foreigners. The New York Board of Emigration estimate that $20,000,000 has been brought to this city during the past year, by the Germans alone. If this is true, at least one-half as much more, we doubt not, has been received from other emigrants. Here is a total of $30,000,000, or more than one-half as much as we receive from California.

The clipper ship Great Republic cleared last week for London. Although she has been razeed from her original size, her appearance attracts general attention. She has four masts—the last called a spanker-mast, being made necessary by her extreme length. The clipper ship Witchcraft, lying alongside, although a ship of 1,500 or 1,600 tuns, is comparatively diminutive beside the Great Republic.

We learn by the Salisbury (N. C.) *Banner*, of the 16th ult., that Mr. Maxwell Chambers, of that place, lately deceased, has willed to Davidson College the munificent sum of $300,000. Mr. C. has always been a warm friend of the above Institution, and has heretofore done much for it, having endowed a professorship to be designated by his name. He also left $30,000 to the Presbyterian Church at Salisbury.

William L. Crandal, Esq., of Syracuse, honorably known as an ardent and steadfast champion of Free Common Schools, and whose recent work in favor of restricting school-hours to three per day is destined to make a deep and wide impression, died recently at Albany, of consumption. He was a writer of decided force, an original observer and thinker, and an earnest laborer for the good of mankind. His age was some 33 years.

Out of the three hundred and thirteen sail of vessels belonging to New Bedford, and engaged in the whale fishery, there are only eight now in port, viz: ships Brighton, Emma C. Jones, Wm. Hamilton; barks America, Columbia, Globe, Kathleen and San Francisco. Of the forty-five sail of vessels belonging at Fairhaven, employed in the whale fishery, only one is in port, viz: ship Columbus.

The Milwaukee and Mississippi Railroad Company have declared a stock dividend of 15 per cent. It is stated that 20 per cent could have been declared, but it was deemed best to reserve a certain portion for a reserve fund. The cash earnings have been used for extending the road, and considered as so much capital invested.

It is said that the Crystal Palace at Sydenham, near London, is likely to prove a failure in a financial point of view. Magnificent as are its attractions, the number of visitors is limited. Though not yet finished, it has cost some seven millions of dollars.

A telegraphic dispatch received at the office of the Kansas Settlement Company, of this City, dated Feb. 17, states that the first boat had just started for Westport, the usual disembarking point for emigrants to Kansas, so that the spring navigation may be considered open on the Missouri.

Mr. Phillips, the American who was arrested and imprisoned in Switzerland, having been mistaken for Mazzini, claims an indemnity from that Government of $5,000 for arbitrary and inhuman treatment, and his claim has been recognized by the American Legation.

There is at the present time one new vessel building at the yards in New York City, and that is a propeller, in Mr. Webb's yard. Others are on the stocks, but were commenced some time ago. Such dull times are almost beyond the recollection of any but old builders.

The British admiralty chart of the Arctic Sea, lately issued, gives to the land discovered by the Grinnell expedition the name of "Grinnell's Land." In a former chart it had been called Prince Albert's Land. The correction is a handsome acknowledgement of Mr. Grinnell's benevolent enterprise.

The American Widows' Relief Association have received a donation of 10 barrels of flour from L. F. Olmstead, Lakeville, New York. This shows the good effect of good example. The gentleman who made the donation of 25 barrels from Buffalo, said that "it might induce others to do likewise." It has.

The amount of wool grown in the United States in 1854, was 70,000,000 pounds. The importations for the same period, mostly in a manufactured state, were 140,000,000 pounds, making over 209,000,000 pounds consumed in the United States in one year.

An English collier, called the Prince of Wales, lately wrecked at the Nore, mouth of the River Thames, was built on that river in 1762, and was consequently ninety-three years old when lost. She was of 181 tuns burden, and had been all those years engaged as a collier between the Tyne and London.

The De Vaux legacy for the establishment of a College at Niagara Falls, is much larger than was at first thought. The domain of the institution is 344 acres of land, and the amount of real and personal property for its support $175,000.

On Saturday afternoon, while a party were skating on the Schuylkill river, above Fairmount, the ice gave way, and Mr. Earle S. Shinn, a druggist of Philadelphia, and his wife's sister, Miss Russell, fell through and were drowned.

In 1680, a Baptist meeting-house was nailed up in Boston, and worship therein forbidden until permitted by the "General Court." Now a Baptist clergyman is Speaker of one of the branches of that "Court."

Maryland has the heaviest debt in proportion to population, of any State in the Union. It exceeds fifteen millions in a population of five hundred and eighty-two thousand, bond and free.

The report of the Treasurer of Harvard College, just issued, shows that the receipts exceed the expenses, and that nearly a million of dollars is accumulated in the treasury of this venerable University.

The Virginia Colonization Society has sent from that State to Liberia the past year 272 emigrants, and has taken up several thousand dollars of the State appropriation for the assistance of emigrants.

A dispatch dated Chicago, Feb. 19, says: George W. Green, the banker, who was convicted some time since for the murder of his wife, hung himself in his cell yesterday morning.

New York Markets—February 26, 1855.

Ashes—Pots $6 44; Pearls 6 50.

Flour and Meal—Flour 8 31 a 8 62 for common to good State, 8 87 a 9 25 for Michigan, Indiana, and Ohio, 11 00 a 12 00 for extra Genesee. Rye Flour 7 25. Corn Meal 4 37 for Jersey, 4 75 for Brandywine. Buckwheat 3 50 a 4 00 per 100 lbs.

Grain—Wheat is firm at previous quotations, being 2 25 a 2 30 for fair white Southern. Barley 1 06 a 1 20. Rye 1 28 a 1 30. Oats 54 a 58c for Jersey, 60 a 69c for State and Western. Corn 95 a 98c.

Provisions—Pork 13 37 for new prime, 14 75 for new mess. Beef, 5 50 a 7 00 for country prime, 8 62 a 11 00 for country mess. Dressed Hogs 7½c. Butter, 15 a 20c for Ohio, 23 a 28c for State, 29 a 31c for Orange County. Cheese, 11 a 12½.

Hay—90 a 95c per 100 lbs.

Seeds—Clover 11 a 12c Timothy 3 00 a 3 50 per bushel. Flaxseed 1 80 a 1 85 per bushel

MARRIED,

In Stonington, Ct., Jan. 27th, by Eld. S. S. Griswold, Mr. Henry Throop, of Lebanon, to Miss Matilda A. Williams, of the former place.

In Ledyard, Feb. 18th, by the same, Mr. H. Lester, of Lyme, Ct., to Miss Eliza Geer, of Ledyard, Ct.

At the residence of Mr. A. N. Sheppard, in Aurora, Ill., on the 7th of February, by the Rev. Charles Button, Mr. Alexander Runyon, of Chicago, Ill., to Miss Lizzie T. Reeves, of Bridgeton, N. J.

In Milton, Wis., Feb. 6th, 1855, by Eld. V. Hull, of Milton, Mr. Allen McCoy, of Magnolia, to Miss Jane Vergin, of Johnstown, all of Rock Co., Wis.

In Lima, Wis., Feb. 6th, 1855, by Eld. V. Hull, of Milton, Mr. William Gould, of Cyrstal Lake, Ill., to Miss Jane Hall, of Lima, Rock Co., Wis.

DIED,

In Clarence, Erie Co., N. Y., Feb. 15th, 1855, Lucinda Babcock, wife of Eld. Rowse Babcock, of consumption, in the 51st year of her age. Sister Babcock found a hope in Christ at the early age of twelve years, and united with the First-day Baptist Church in Scott, Cortland Co., N. Y., of which she remained a devoted member for about fourteen years. She with her husband becoming convinced that the seventh day was the Sabbath of the Lord, embraced it, and united with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., of which denomination she continued a faithful member until death. During her whole life she maintained that firm reliance on the promises of her Saviour that bespeaks the heart purified by the spirit of grace. In her intercourse with society, she ever exhibited that spirit of Christian meekness so beautiful in the character of a follower of the lowly Jesus. She suffered many years from that painful and lingering disease, consumption, but bore it all with Christian fortitude, patiently awaiting her appointed time. Most of the time she had been able to discharge her family duties, until about nine weeks previous to her death, when she was suddenly taken worse, and felt that the hour of her departure was at hand. During her last illness her suffering was intense. But her faith never wavered, and she longed to go and be with Christ. Her friends hoped that she might be spared to them, but she told them that God had called, and she must go. She calmly told her wishes in regard to her family, gave her last counsel to her weeping children, and then gently fell asleep, and was borne to the arms of that Saviour she so much loved. Her last words were, "Let me die in peace." God heard that prayer—

And, gently as the zephyr sighing,
Through spicy grove on India's shore,
Her spirit passed; and quickly flying
To Jesus' arms, she weeps no more.

And rest thou, gentle spirit, there;
We would not call thee back again,
From realms where falls no gushing tear,
And fevered brow ne'er throbs with pain.

Sister Babcock has left a husband and seven children, with a large circle of friends, to mourn her loss. A bright example of Christian piety has been taken from them, but another star has been added to the crown of our ever-blessed Redeemer. G. W. M.

In Hounsfield, Jefferson Co., N. Y., on the 16th of February, John Witter, in the 74th year of his age. His disease at last terminated in the dropsy. A large congregation was in attendance at his funeral. Sermon by E. Barnes.

In Plainfield, N. J., on the morning of the 24th of February, Thomas S. Titsworth, son of Dea. A. D. Titsworth, in the 13th year of his age. He had been a great sufferer for about three months, and died a most peaceful and triumphant death.

In Milton, Rock Co., Wis., Feb. 12, 1855, of a combination of diseases, Salome S., wife of Ezekiel P. Frink, in the 32d year of her age. Sister Frink embraced religion in Scott, Cortland Co., N. Y., where she united with the Seventh-day Baptist Church of Christ, from whence she removed to this place, and united with the church of God here, of which she remained a faithful member until death, for which she seemed fully prepared, and joyfully to meet. Sister Frink left a devoted husband, four children, with a number of other relatives, to mourn her loss. Their consolation is, that she sleeps in Jesus. V. H.

In Milton, Rock Co., Wis., Feb. 17th, 1855, of pleurisy, Deacon Nathan Maxson, in the 36th year of his age. He was confined only about three days. He embraced the cause of Christ when young, in Alfred, Allegany Co., N. Y., where he was chosen to the office of deacon. From thence he moved to the place of his death. He connected himself with the Milton Church, where he won, by his devotion to the cause of Christ, the confidence and respect of all who knew him. He will be very much missed in the church and community where he lived; but more deeply than all others, will his widow and four children feel the loss of an affectionate and devoted husband and father, and they are only consoled in the thought that he triumphantly "died in the Lord."

LETTERS.

C Card, J B Cottrell, Winter Green, M Wilcox, L R Babcock, B F Chester, F C Davis, I Tiffany, N V Hull (J A p'd Dec 14, '54,) James Pierce, Andrew Babcock, A C Babcock, E Barnes, J F Randolph (letter of Dec 6 not rec'd,) M S Green, O Snowberger, J Parmalee, J Langworthy, S F Randolph, Halsey Stillman, J P Dye, S S Griswold, V Hull (cr. in Rec. Nov. 30.)

RECEIPTS.

FOR THE SABBATH RECORDER:

Amos Stillman, Westerly, R I	$2 00	to vol. 11	No.52
Benj F Burdick "	2 00	11	52
Geo C Lanphear "	2 00	11	52
Benj P Bentley "	2 00	11	52
Samuel Merritt "	2 00	11	52
Ephraim Stillman "	2 00	11	52
Gideon H Noyes "	2 00	11	52
George W Wilcox "	2 00	11	52
Sanford Noyes "	2 00	11	52
Chas O Stillman "	2 00	11	52
J H Potter "	2 00	11	52
Geo P Barber "	2 00	11	52
Benj F Kenyon "	2 00	11	52
Silas Greenman "	2 00	11	52
Benj Burdick, Mystic Bridge, Ct	2 00	11	52
Charles Mallory "	2 00	11	52
Joseph Cottrell "	2 00	11	52
Charles Grinnell "	2 00	11	52
Asa Fish "	2 00	11	52
John Batty "	2 00	12	36
L Dudley, Portersville, Ct	2 00	11	52
Augustus Barnes, Southington, Ct	1 38	12	26
C H Breece, Metuchen, N J	2 00	11	52
James Pierce, Teotsa, Wis	1 00	11	52
Henry Estee, Albion, Wis	1 00	12	11
Aaron S Crandall, Watson	2 00	11	52
Royal H Brown "	2 00	11	33
Royal Burdick, Higginsville	1 50	12	13
Daniel Brown, Brookfield	2 00	11	52
Collins Miller "	2 00	11	52
Richard Stillman "	2 00	11	52
W Callen, Alfred Center	2 00	12	37
Maxson Stillman "	2 00	11	52
David Vincent, Almond	2 00	11	52
Thomas Champlin, Richburg	1 00	11	52
J B Cottrell	2 00	11	52
B J Cartwright, Bolivar	2 00	11	36
Henry C Maxson, New York	1 00	11	26

FOR THE SABBATH-SCHOOL VISITOR:

John C Smith, Plainfield, N J	$12 00
Nathan H Langworthy, Westerly, R I	7 50

FOR THE CAROL:

E R Crandall, Little Genesee	$14 00
H A Hull, South Brookfield	7 35
Avery Lanphear, Nile	4 20
George Greenman, Mystic Bridge, Ct	4 20
J P Dye, Richburg	4 00
Nathan Rogers, Williamsburg	2 10
John Congdon, Jamestown	84
P L Berry, Alex Dunham, W B Maxson, 70c each	2 10
E Lyon, W M Rogers, S Greenman, 35c each	1 05

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel

AND

TELEGRAPH DINING SALOON,

No. 14 Beekman Street, N. Y.

KEPT ON THE EUROPEAN PLAN.

MEALS AT ALL HOURS OF THE DAY.

LODGING-ROOMS,

From $2 to $3 per Week, or 50 Cts. per Night.

Bela Sawyer, Sup't. John S. Savery, Proprietor.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder.*

BENJ. BURDICK, Society Clerk.

South Brookfield, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale.

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

Mayor's Office, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Woodworth's Youth's Cabinet

IS the best illustrated dollar magazine in the Union. Send for a specimen of it, if you are not acquainted with it. The editor is giving a change to his subscribers to get 12 splendid volumes of books for nothing, as premiums. You can have a chance too, if you will subscribe; and now is the time, as a new volume has just commenced. Yearly subscription, $1; single number, 12 cents, or four postage stamps. Address the Publisher,

D. A. WOODWORTH,
118 Nassau-st., New York.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c.

Winter Arrangements, commencing Nov. 20, 1854: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M, connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 12 M. and 4 P. M.

For Somerville (way) by New Jersey Railroad from foot of Courtlandt-st. only at 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 5.15 and 9.20 A. M. and 3 P. M.; Somerville (way train) at 6.35 A. M.

New York and Elizabethport.

Leave New York at 8 and 10.40 A. M., 1 and 4 P. M.

Leave Elizabethport at 8 and 9.45 A. M., 1.5 and 3.30 P. M.

JOHN O. STERNS, Superintendent.

Alfred Academy,

At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. Hull, or W. C. Kenyon.

Feb. 24th, 1855.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

Miscellaneous.

Narrative of the Glover Rescue.

From the Milwaukee Sentinel, Feb. 6.

The decision of the Supreme Court of Wisconsin, pronounced on Saturday last, discharging S. M. Booth and John Rycraft, two citizens of this State, from the fine and imprisonment to which they had been sentenced by Judge Miller, after conviction in the U. S. District Court, of alledged violation of the Fugitive Slave Act, is a matter of too deep and serious import to be lightly passed over, or dismissed without further remark. Regarding that decision as fraught with important consequences to the great cause of Constitutional Rights and Human Liberty; as setting up a barrier against any further invasion of those rights by the grasping and domineering spirit of Slavery; and as conferring immortal honor upon the Court which pronounced and the State which sustains this righteous judgment, we have thought the present a proper occasion to lay before our readers a succinct narrative of the cause, the progress, and the issue of the Glover Rescue Trials in this city.

Early in March last, a negro, bruised, bleeding and manacled, was brought to this city, in custody of Deputy U. S. Marshal Cotton, and lodged in our County jail. In spite of the efforts of the United States officers to keep their secret, the fact speedily transpired. The circumstances, too, attending the capture, came out. As the story flew from mouth to mouth, the waves of popular excitement began to rise; and gathering groups on every corner attested the public interest in this novel case. It was soon known that brutal and unnecessary violence had been used to arrest the man, upon the charge of being a slave, and it began to be suspected that foul play would be employed to complete what force had begun. Counsel were procured for the imprisoned fugitive, and a writ of habeas corpus applied for and obtained from the Judge of the County Court. The Sheriff made return to the writ that the prisoner was not in his custody. A second writ was then sued out against the U. S. Marshal. Meantime the people assembled by thousands on the Court-House square; a meeting was organized, speeches made, resolutions adopted pledging all present to stand by the writ of habeas corpus and the right of trial by jury; and committees appointed to wait on the U. S. officers and learn whether they intended to obey the second writ and produce their prisoner. While the excitement was at its hight, a delegation, 100 strong, from Racine—whence the alledged slave had been forcibly abducted the previous night—arrived upon the ground, adding fuel to the fast-rising flame. At this critical juncture, too, came the report that the writ of habeas corpus would not be obeyed, and the suspicion was strengthened that the negro was to be carried back into Slavery, as he had been brought to the Milwaukee jail, by sheer force and without warrant of law. Then it was that, by an irresistible impulse, and without concert, or premeditation, a rush was made for the jail, the doors battered down, the prisoner released, placed in a wagon and hurried beyond the reach of pursuit, amid the applauding shouts of sympathizing thousands.

Such is the brief history of the rescue of the alledged fugitive slave Joshua Glover. The breaking of the jail, and the forcible release of Glover, were offenses in the eye of the law and in the estimation of the public. For these, as Mr. Tweedy well said, in his speech at Young's Hall, reparation was due to the State of Wisconsin, whose laws had been violated, and to the City of Milwaukee, whose peace had been broken; but it was not the province of the Federal Government to enforce that reparation. Our own Courts and authorities were competent to the task. The Officers of the Federal Government, however, assumed the initiative. Their first step was to procure the arrest of S. M. Booth, accused of being a ring-leader in the rescue, by a warrant from United States Commissioner Smith. An examination followed, and Mr. Booth was held to bail, to appear and answer the complaint at the next term of the United States Court. He gave bail, but shortly afterward was surrendered by his sureties, in order that a writ of habeas corpus might be sued out, in his behalf, before Judge Smith, of our State Supreme Court. The writ was granted, argument had upon it, and Mr. Booth discharged; the Judge holding that the commitment was insufficient, and the Fugitive Slave Act itself, under which the proceeding was had, unconstitutional. These points were enforced in an able and elaborate opinion, which was extensively circulated through the public press. From this decision the U. S. Officers took an appeal to the full bench of the Supreme Court. That Court affirmed the decision; all three Judges concurring in the order of discharge, though one of them, Judge Crawford, dissented as to that part of Judge Smith's opinion, which held the Fugitive Slave Act to be unconstitutional.

Meantime the U. S. District Court, Judge Miller presiding, commenced its summer term at Madison, and the Grand Jury found indictments against Messrs. Booth, Rycraft and others, for their participation in the rescue of Glover. Upon those indictments, and by order of the Judge, Mr. Booth was again arrested. He went to jail, and his counsel once more invoked the interposition of our State Supreme Court. It was denied, mainly upon the ground that the jurisdiction of the U. S. Court had attached, and that comity required that the State Court should not interfere until the Federal Court had heard the case and pronounced its judgment. Thereupon Mr. Booth gave bail to appear and stand his trial. The fall term of the U. S. District Court came on. Mr. Booth was confined to his bed by severe illness and his case went over. John Rycraft, however, was tried under the indictment found against him in July, convicted and sentence deferred. In January, the month just past, the U. S. Court again convened. The Grand Jury, carefully selected, found new bills of indictment against Mr. Booth, (the old one having been abandoned) and several others. An attempt was made to quash the indictment, on the ground that the Grand Jury was improperly and unfairly drawn. The motion for that purpose was overruled and the prisoner put upon his trial. The feeble hands of the U. S. District Attorney were strengthened for the occasion by the employment of able counsel, whose zeal was stimulated by a liberal fee, as well as by personal and political antipathy toward the accused. Unusual pains were taken to get a Jury whose opinions of the Fugitive Slave Act would not stand in the way of a conviction. The presiding Judge threw his official weight into the scales against the prisoner.

The evidence showed that Mr. Booth had been among the most active in getting up the meeting at the Court House Square, had been prominent in all the proceedings then and thereabout, and had been in close proximity to the wagon in which Glover was hurried out of the city. There was, however, not a particle of proof to connect him with the actual jail-breaking and jail delivery, or to show that he was one whit more guilty than any other of the two or three thousand citizens who "countenanced" and applauded the escape. But the Judge held that enough and more than enough had been proved to convict the defendant under the law, and of that law it was for him, and not the Jury to judge. The Jury, fettered by the positive directions of the court, and the majority of them, as we believe, in the conscientious discharge of their supposed duty, found a verdict against the prisoner. Motions were made in arrest of judgment, and for a new trial. The form of the indictment was challenged, the sufficiency of the proof disputed, and strong evidence offered that one, at least, of the jurors had prejudged the case. But all in vain. The Judge overruled the motions, and hastened to pronounce sentence. Mr. Booth was condemned to one month's imprisonment, $1,000 fine, and costs of prosecution—$451 01. Mr. Rycraft to $200 fine and ten days' imprisonment. Immediately after sentence, both prisoners were conducted to our County jail, and there confined.

The news created a great sensation in this city, and as it flew along the telegraph wires and sped through the mails, produced intense excitement throughout the State. A public meeting, hastily called, but most numerously and respectably attended, gave utterance to the outraged feeling of our city. The country responded promptly and universally. Meantime, the counsel of the prisoners once more appealed for help to the Supreme Court of the State, and this time not in vain. A writ of habeas corpus was granted, and in obedience to the summons, escorted by 2,000 of their fellow citizens, the prisoners, in charge of the Sheriff, proceeded on Monday week to the Railroad Depot, to take the cars for Madison. On Saturday last they returned FREE MEN!—the Supreme Court having discharged them from confinement. Two of the Judges, Whiton and Smith, reiterated the opinions expressed by them in July last, as to the unconstitutionality of the Fugitive Slave Act. The third, Crawford, adhering to his previous view of that question, concurred in the order of discharge, on the ground that no offense, under that act, was charged in the indictment. The decision of the Court, therefore, was UNANIMOUS.

So stands the case to-day—Messrs. Booth and Rycraft, by the fiat of our State Court, have been released from the fine and imprisonment to which the sentence of the Federal Court had subjected them. The Fugitive Slave Act has again been pronounced unconstitutional and void by the Supreme tribunal of the State. The great writ of Liberty has been sustained. The threatening surge of Slavery aggression has been stayed in its course. The birth right of Wisconsin—youngest and fairest offspring of the immortal Ordinance of 1787, has been nobly vindicated. Slavery, or involuntary servitude, except for crime, cannot and will not be tolerated within her borders. Kidnapping finds no favor with her Courts, no protection in her jails, no countenance among her people. Wisconsin is and will remain a free State, and while she claims no right and cherishes no desire to intermeddle in the domestic affairs of her sister sovereignties, she will at least assert and exercise at all times and at every hazard, the power to protect her own citizens, and to maintain and defend, in all their integrity, the writ of Habeas Corpus, and the right of trial by jury.

From the Churchman.

Hard Times.

The Commercial Center of the World.

One of the causes of hard times in our country is the war in Europe, which disturbs the industrial, commercial, and financial relations of that quarter of the globe. England is the great centre of the commercial and financial world. This comes from her great accumulations of wealth, from her having attained to a supremacy and superiority in manufacturing skill, and, as a consequence, a monopoly to a very great extent of the manufactures of the world. She has kept in advance of the rest of the world in science and labor-saving machinery, as applied to the production of wealth. Her improvements in agricultural science about the time of the commencement of the wars of the French revolution, and of those with Napoleon, doubled the products of her soil. This, together with the great productions of her factories, enabled her to pay not only her own vast expenses of those wars, but those enormous subsidies to nearly all the other nations of Europe beside, and carried her safely through them all. Other nations have since that time made great progress in manufactures and in labor-saving machinery, but England has still kept in advance of them all. The effective productive machinery of England is at this time equal to, if not superior to that of all the world beside. (?) The advantage which she holds from the great accumulations of wealth is that it makes her the great center of the commercial world, enabling her to govern in a great measure the movements of trade and commerce, to control the markets, and regulate them according to her wants and necessities. Hence, when in consequence of the present war, she wants more of our money, she can command it by sending more of her manufactured goods here and selling them, even at a sacrifice. This would bankrupt a poor country and close up its factories, but England is able to stand it, and is willing to make the present sacrifice, in the expectation of making up the loss at a future time when our factories are closed. An agricultural country cannot compete successfully with one that is both agricultural and manufacturing, and that has the advantage of labor-saving machinery and accumulated capital. The one will be impoverished, and the other enriched. The profits of manufacturing are so much greater to the man *pro rata* than those of agriculture, that the one will grow rich while the other will grow poor. Each country, in order to maintain a position of equality and national independence, should do a share of the manufacturing industry of the world, otherwise they will always remain in a condition of dependence and semi-vassalage to the country that has this advantage over them.

We would wish to inquire into this question in a candid and liberal spirit, and not as a partisan. It has too often been the hobby of the political adventurer, or the scheming speculator—party spirit has run high, and one section of the country has been arrayed against another in the struggle, until the true interests of the country have been lost sight of, or merged in party feeling. It is the true interest of this country morally and politically to be, as far as may be, independent of the painful vicissitudes of other countries. It should not be depressed by their depressions, or seriously injured by their calamities, but that we should have a foundation of our own, broad and solid, to stand upon. We do not mean this in a selfish and exclusive sense, but in that of self-sustaining, self-supporting, and self-reliance. Mankind are all of a family, and as members of one family we should remember and care for the general good of all, as well as for our special interests. The general good is promoted by securing that of each nationality and individual. If each secures its own welfare, all are secure.

If we would bring our own currency and credit systems under a safe and rational restriction and keep them there, it would be an effective means of securing the prosperity and safety of home industry and home manufactures. Our infant manufactures have been repeatedly paralyzed by the ruinous fluctuations of the currency. As soon as the country begins to prosper, the currency is expanded, and prices are raised to such a point that but few things can be exported at a profit, and almost every thing is brought here to sell; our specie is carried away, and then comes a stagnation and collapse, when the community must go through another period of suffering. What is called a protective tariff is rendered a nullity, by the currency expansion overriding it and overflowing the country and drowning out the infant manufacturing establishments. Besides, a high protective tariff is objected to by a great many in this country. It is regarded by some as savoring of an anti-social and exclusive and selfish policy—that it is an arbitrary interference with the natural and healthy channels of industry—of building up one section of the country to the detriment of another—thus disturbing the safety and harmony of our institutions. Establish a sound, rational, solid currency system, and manufactures will spring up and prosper as the country gets ripe for them. The woolen manufacturers of Massachusetts are at this time, we believe, applicants to Congress for a reduction of the tariff, believing that such reduction will conduce as well to their own interests as to the general good of the country. This could scarcely fail to be the case if our currency was properly governed.

Randolph as a Satirist.

Randolph was unequalled in one thing—in blending his sarcasm with his argument, so that he did not have to wander from the text to say bitter things. He rounded off the argument by some allusion or comparison, which was good as an illustration, and biting as a sarcasm. Randolph looked the embodiment of satire. Tall, emaciated, bloodless, the flashing eyes, blazing over the livid cheek, the skeleton finger, the proud and classic features, cold and unsympathizing, or flush with indignant scorn, the haughty air, the sneering lips, the sharp, bony face, and the keen, shrill, piping voice, slow, distinct, deliberate in its varied and most artistic enunciation, made up a manner which gave the fullest effect to intellectual qualities, so well answering to these organs of communication. There was nothing theatrical in all this, though Randolph was the most eccentric of men. His eccentricities, unlike most men's, so far from proceeding from vanity, came from a self-dependence and self-will, consulting his own taste and feelings, and almost wholly regardless of the taste and opinions of the world, if not actually scorning them. Probably no other man of his time could express scorn with such withering effect. He felt more scorn than he uttered, even when his utterance was most extravagant. His pride was morbid—Lucifer-like. His dislike transformed the object into a thing of utter meanness and boundless contempt. It is galling enough for a man to feel that another man looks upon him with contempt; but to be under the basalisk eye of one who, in a tone of measureless superiority, looking the lord and master, barely condescends to treat the gentleman with the contemptuous recognition of a trembling culprit, and to administer to him judicial chastisement for his crimes or impale him for his follies—to mark him out by his wit for the general derision, and coolly dismiss him to contempt, as an object worthy of no further notice—this is a burden which few men have the philosophy to bear with composure. [Baldwin's Party Leaders.

How to Raise and Feed Fowls.

To the Editor of the New York Tribune:

SIR: Being often importuned, by letters, for my opinion in regard to the manner of raising and feeding fowls, I am induced to give my views through the columns of your journal.

In the first place, I would recommend to all who intend breeding fowls, whether for pleasure, convenience, or profit, to procure some pure breed, of whatever variety they fancy, and then breed them pure, and improve upon them, year after year, by selecting their finest, best-modeled pullets for breeding purposes, and by changing the cock yearly, so as to avoid breeding "in and in." By pursuing this course, fowls may be increased in size and beauty to an extent perfectly astonishing. By the opposite course, the largest varieties may be reduced to the size of the smallest bantam. Follow the same rule in breeding to the feathers. Take a pair of black bantams, with only one white feather, and select from their offspring, for breeding purposes, those which have the most white feathers, and the stock will, in a few years, be changed from black to white.

In order to breed fowls successfully, it is of the first importance that they have a suitable building, for so long as the old plan of keeping them in damp underground hovels, or in close, unventilated buildings, with perhaps one whole side of glass, by which means they are heated as hot as an oven through the day, just so long shall we hear of their having all manner of distempers, and that breeding poultry is unprofitable.

I here give you a plan of a building sufficiently large to accommodate from 75 to 100 fowls, which building may be varied according to circumstances. It should in all cases be entirely above ground, facing the south, if convenient, leaving an aperture through which the fowls may pass in and out at their pleasure. Insert no more glass than is necessary for the admission of light. Dimensions as follows: 15 feet long, 10 feet wide; ports in front 10 feet, in back side 7 feet long; roof perfectly tight, floor also tight and smooth. The sides should be of common straight-edged boards, battened over the cracks, if necessary. Roost poles of 3 by 4 joist, running the whole length of the back side of the building, with a poop in the center of each.

For convenience in cleaning the building, I would recommend that the poles be placed on a level, three feet from the floor, and eighteen inches apart, with an inclined plane in the center for the fowls to walk to the poles upon. Saturate the poles occasionally with whale oil, and whitewash the whole interior at least twice a year; keep the floor covered with wood or coal ashes, and when the building is cleaned, (which should be often,) sprinkle a little air-slacked lime over the floor, by which means vermin of every kind will usually be kept out. Ventilate well, as fowls need pure air as well as man.

In order to make them grow rapidly, feed them regularly three times a day when young, never placing before them more than they will eat; change their food often, as whatever they like is good for them—wheat, oats, barley, corn. Indian meal scalded, or cooked and seasoned with a little salt, is good for chickens; also, sour or curdled milk. Raw potatoes and onions chopped fine are almost indispensable. Chandlers' scraps are also good.

To make hens lay in the winter, feed them three times in a day on Indian meal dough, mixed slightly with Cayenne pepper; scraps of meat three times a week; raw onions chopped once a week; the balance of the time give them corn, oats, barley, buckwheat, or anything of the kind. Always have oyster-shells pounded fine within their reach—also, gravel and pure water. H. S. BALLOU.

BLACKSTONE, Mass., Feb. 5, 1855.

Interesting Facts.

The organ of vision is considered the most delicate organization in the human frame; yet many who have been born blind have been enabled to see by surgical operations, and the following is an interesting fact concerning one of that class: A youth had become thirteen years of age when his eyes were couched by the surgeon. He thought scarlet the most beautiful color; black was painful. He fancied every object touched him; and he could not distinguish by sight what he perfectly well knew by feeling, for instance, the cat and dog. When his second eye was couched he remarked that the objects were not so large in appearance to this, as to the one opened at first. Pictures he considered only parti-colored surfaces, and a miniature absolutely astonished him, seeming to him like putting a bushel into a pint.

Stanley, the organist, and many blind musicians, have been the best performers of their time; and a schoolmistress in England could discover that two boys were playing in a distant corner of the room instead of studying, although a person using his eyes could not detect the slightest sound. Professor Sanderson, who was blind, could, in a few moments, tell how many persons were in a mixed company, and of each sex. A blind French lady could dance in figure dances, sew, and thread her own needle. A blind man in Derbyshire, England, has actually been a surveyor and planner of roads, his ear guiding him as to distance as accurately as the eye to others; and the late Justice Fielding, who was blind, on walking into a room for the first time, after speaking a few words, said, "This room is about twenty-two feet long, eighteen wide, and twelve high," all of which was revealed to him with accuracy through the medium of his ear. Verily, "we are fearfully and wonderfully made."

Hereditary Diseases of Cattle.

Mr. Findlay Dun, in a recent prize essay on this subject, in the Journal of the Royal Agricultural Society of England, mentions as the most important hereditary diseases of cattle, diarrhœa, rheumatism, scrofula, consumption, dysentery, malignant tumors, and the affections depending on a plethoric state of the body. The characters which cattle should possess, in order to perpetuate in their offspring a healthy and vigorous constitution, he, among others, gives the following:—

"The head small, muzzle fine and tapering, nostrils large and open, the eyes full and lustrous, ears small, and not too thick, the head well set on the neck, the distance between the ears and the angle of the jaw short, but the width behind the ears considerable (no dairy cow should have a short, thick neck,) the chest wide and deep; the girth taken immediately behind the shoulder, should correspond closely with the length from behind the ear to the rise of the tail; the carcase of a barrel shape, for a thin flat-ribbed animal eats largely, thrives badly, and is unusually liable to diarrhœa; there should be little space between the prominence of the hip and the last rib, the quarter large, the measurement from the prominence of the haunch backwards to the rise of the tail, and downwards to the hock, as great as possible; the lower part of the haunch thick and broad, the hide thick and pliant; smallness of bone is a sure indication of early maturity and aptitude for fattening. These, amongst other characters and qualities enumerated by Mr. Dun indicate the possession of a vigorous and healthy constitution, and freedom from all inherent disease."

THE "CURL" IN PEACH TREES.—The "curled leaf" is the most fatal obstacle to peach culture in Central New York. Quite commonly the cold of winter spares buds enough for a fair crop of fruit, and the month of April opens with fair prospects, which are perfectly blighted before its conclusion. Prematurely warm weather late in March, or during the month of April, swells the buds almost to bursting. Then succeeds cold weather, holding them in check sometimes, as in 1851, for thirty-six days. When vegetation finally recommences, the juices of the tree are in a morbid state; most of the buds that had been previously so excited never open at all; and those that do, exhibit a sickly, stinted foliage, which speedily falls, presenting the phenomenon of the "curled leaf." Some writers refer it to insects; but these are seen in the final catastrophe, and are the plunderers merely of the morbid vegetation. It is especially worthy of remark, that sudden and severe chills, occurring in midsummer, often cause a slight show of this disease. So well are the causes of "curled leaf" ascertained, that little is risked in predicting its speedy appearance, while, as yet, not a trace of it is seen. [C. E. Goodrich, Oneida Co.

TURNIPS IN FRANCE.—A correspondent of the Mark Lane Express, writing from Normandy, says: There are turnips growing in the district through which I had passed. They appear to rely chiefly on their pastures—on their rape, and on their mangel wurzel, for the winter food of their cattle. The sugar beet is also largely cultivated for the sugar manufactories, which are here extensively carried on; the chief supply of French sugar, indeed, is obtained from this source. The quality of the refined sugar made from beet is excellent in color and strength. The sugar manufactories which I have seen are handsome erections, with their machinery and other apparatus kept in the nicest order. The same remark applies to the courts and other little enclosures which surround them, these being remarkably well kept, and covered with beds of flowers and evergreens. A similar observation applies even to the extensive cotton manufactories which abound around Rouen—every thing looks neat and clean; flowers in profusion were in September surrounding these buildings—flowers which, however publicly displayed in France no one appears to injure.

A GOOD JOKE.—On Monday morning last (says the Reading, Pa. *Gazette*, of Feb. 10th,) an affair occurred in the railroad cars, while stopping at Pottstown, which is entirely too good to be lost. It appears that a short time since, a person who lodged there over night had carried away with him a valuable gold watch, the property of another. On the morning above named, as the passenger train was passing through the town, a person answering the description of the culprit was discovered sitting in one of the cars by that indefatigable officer, M. B. Missimer. He thereupon immediately arrested him. The gentleman remonstrated, but in vain. He was taken to one of the hotels, where a search was about being instituted, when some one happening to drop in, recognized in the supposed thief, our *new chosen State Treasurer*, Mr. Slifer! It is needless to say, that the officer was profuse in explanations and apologies, which Mr. S. took in good part, and consented to consider the arrest a "good joke," although too practical and personal to bear repetition.

SOLIDIFIED MILK.—The following is said to be Mr. Blatchford's process for solidifying milk. It appears so simple that any one could try it: The process of manufacture is simply that of concentration by boiling. The milk is placed in shallow pans, and after a mere trifle of carbonate of soda is added, (a drachm to ten gallons,) to neutralize any acid that may be formed by the first application of heat, it is then boiled down to half its quantity, then some pure white sugar is added, and the evaporation is continued till it is left in solid cakes like soap. In this state the chemical and microscopical characteristics are left unchanged, the butter globules remaining intact. One pound of this is worth twenty-five cents, and is equivalent to five pints of milk. To effect this change it is to be dissolved in water, when it is fresh country milk, scarcely distinguishable from the best fresh milk, save that it is somewhat sweeter, and capable of being used for all culinary purpose, the same as milk fresh from the cow.

PREPARING WOOD.—Some farmers have not yet learned, that in piling wood for seasoning, they should not expose the heart to the weather. Nature designed the bark of the trees as a protection, and it serves as well when a tree is cut and split, if properly piled, as when on the stump. The bark should always be uppermost. In this way, the water runs off readily, and the wood is not colored by exposure to rains.

When there is a large amount of it piled in one place, the different tiers should be somewhat removed from each other, that there may be a free circulation of the air among the wood. If this precaution is not taken, the interior courses will become mouldy, and will be seriously injured.

Now is the time to cut wood for the year, if it is not already completed. Wood cut now, will season better, and be of more value than when cut in the spring or summer.

[Granite Farmer.

New York is a queer State in respect to originating party names. Loco Foco, Barnburner, Silver Grey, Hunker, and a host of other party appellations, had their origin there, and now the New York politicians have found a nickname for the Know Nothings, whom they call "Hindoos." The name originated in the fact that their late candidate for Governor, once upon a time, when foreigners were more fashionable than now, claimed to be of Hindoo birth.

Lessing, the celebrated German poet, was remarkable for a frequent absence of mind. Having missed money at different times without being able to discover who took it, he determined to put the honesty of his servant to the test, and left a handful of gold on the table. "Of course you counted it," said one of his friends. "Counted it?" said Lessing, rather embarrassed, "no, I forgot that."

The celebrated author of Lacon, tells the following:—I once heard a gentleman make a very witty reply to one who asserted that he did not believe there was a truly honest man in the world. "Sir," said he, "it is quite impossible that any one man should know all the world; but it is very possible that some one man may know himself."

Lord Chesterfield says, Aim at perfection, in every thing, though in most things it is unattainable; however, they who aim at it and persevere, will come much nearer to it, than those whose laziness and despondency make them give it up as unattainable.

On Wednesday night, Feb. 14, the brig Rush, from Cardenas, while lying at anchor off the Battery, was cut through by the ice. She filled with water, and sunk almost immediately. The captain and three of the crew jumped into a boat and were saved, but two of the crew went down in the brig.

The resumption of Page, Bacon & Co., of St. Louis, took place Thursday, 15th inst. The protested drafts, &c., of that house were paid by the Bank of America, with interest and cost of protest. The Philadelphia Bank paid the drafts, &c., which had been protested in Philadelphia.

The Trustees of the United States Bank announce that no claims against that institution will be received after 16th April next, and that they will proceed to make a final dividend to the creditors.

A bill to incorporate Elizabethtown as a City has passed the Assembly of the New Jersey Legislature.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, *it is* the pleasantest and safest medicine that can be obtained. No family should be without it, and those who have used it never will.

Prepared by J. C. AYER, Chemist, Lowell, Mass. Sold at wholesale in New York by A. B. & D. SANDS, retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Local Agents for the Recorder.

NEW YORK.

Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
Ceres..Geo. S. Crandall.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Petersburg..Hamilton Clarke.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Sackett's Harbor..Elias Frink.
Scio..L. R. Babcock
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Albert Babcock.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.

Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.

RHODE ISLAND.

1st Hopkinton..C. M. Lewis.
2d Hopkinton..Charles Spicer.
3d Hopkinton..P. S. Crandall.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
Phœnix..Thomas R. Green.

NEW JERSEY.

Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.

PENNSYLVANIA.

Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.

VIRGINIA.

Lost Creek..Wm. Kennedy.
G. B. Run..Wm. F. Randolph.
Janelew..S. D. Davis.
N. Milton..Jeptha F. Randolph
White Oak..Zebulon Bee.

OHIO.

Montra..Eli Forsythe.

WISCONSIN.

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Milton..Joseph Goodrich.
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Walworth..H. W. Randolph.

ILLINOIS.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

MRS. SARAH ANN GILLETTE.

SARAH ANN FRAZEUR, wife of Rev. W. B. GILLETE, was the daughter of David O. and Sarah Frazeur, of Hopewell, Cumberland County, N. J. Her father was a native of Rahway, Middlesex County, and emigrated to Cumberland County when young. Her mother was the daughter of Elder Samuel Davis, and was born near the place where she lived and died. Sarah Ann was born July 20, 1808. When she was ten years old her father died, leaving his wife with five small children, two sons and three daughters. When Sarah was in her fifteenth year, her mother died, and the children were left orphans, but they were not without friends who cared for them like kind and loving parents. Their grandfather, Elder Davis, took charge of the children, and they were soon comfortably provided with homes among their relatives and friends. Sarah Ann took up her abode with her uncle, her mother's brother, where she remained about one year, spending a part of that time in school. She then went to live with her mother's sister, Eliza, the wife of Jeremy B. Davis. As her uncle was mostly from home, she and her aunt, with two small children, constituted the family. She was much attached to her aunt, and lived happily with her and her little family.

In her nineteenth year, March 27, 1827, she was married to Walter B. Gillette, then a resident of Friendship, Allegany County, New York, to which place they traveled in company with others in a wagon, the usual way of moving westward in those days, before the age of railroads. Her husband had been living in Salem County, N. J., some years, and thus formed an acquaintance, but had gone to Western New York, and had taken up his abode there. They were twelve days going through the country and over the mountains to that place. Having made a purchase of wild land upon which they intended to live and labor, they soon began to clear away the forest, and to build a house, into which they moved in January, 1828. In her new habitation, with her husband, she was very happy, feeling that her home was her own. "She was monarch of all she surveyed." The roads were new and rough, and carriages were few; hence the usual way of traveling was on horse-back, with which she was much pleased; and she enjoyed life much in riding through the wilderness from place to place, to see her acquaintances, and for other purposes, as circumstances might demand. Those were days of domestic enjoyment to herself and husband in their far off rural retreat.

When in her twenty-first year, she made a profession of religion, was baptized, and became a member of the Seventh-day Baptist Church in Friendship, under the pastoral care of Elder John Green, where her husband was a deacon. The meeting house was four miles from their residence, yet it was seldom that she was not at meeting, not only on the Sabbath, but she always filled her place faithfully in all the meetings of the church, and her memory is held dear by those who were in covenant relation with her at that time. In the fall of 1830, the little church was blessed with a remarkable revival; the whole community was awakened; and religion was the general theme. She and her husband were called from neighborhood to neighborhood, to visit the penitent, and assist in the social meetings, and were made the instruments of much good. The following spring her husband was called by the church to the work of the ministry. That was a great trial to her. She was much attached to her little farm, and lived in prospect, that it would be cleared of timber, and they be placed in independent circumstances. How vain are the hopes of man! Ministers in the country at that time suffered many privations and hardships, and received from the people a very limited support. She expected the same would be their lot, but counting the cost, she submitted to the will of God, and the judgment of her brethren, without a murmuring word, saying, "I hope, if my husband becomes a preacher, he will give himself wholly to the work, even if we must be poor and destitute."

In the fall of 1831, her husband parted with his little farm, settled his temporal affairs, and made arrangements to go on a preaching excursion through Western New York, Pennsylvania, and some parts of Virginia, intending to be absent the whole winter. Mrs. G. went to New Jersey, and spent the winter with her relatives, acquaintances, and friends. Her husband arriving the following spring, she went with him to Piscataway and Plainfield, where they spent a few weeks; then to Cambridge, New York, where his mother lived; and to Schenectady, his brother A. D. being then in that place; and thence to Friendship, their former home; having been absent six months. A few days after their return, her husband was ordained, and supplied the pulpit in Friendship until September, when he was appointed on a preaching circuit in Central New York, making De Ruyter their home. Mrs. G. took up her abode in the family of Deacon Pardon Coon. When the weather and roads were suitable she traveled the circuit with her husband, and there are those in the church, who still remember her with warm affection. In the month of May, they returned to Friendship, made arrangements to continue with that church, preach for them one half the time, and the rest of the time to be spent in other destitute churches in the vicinity.

Mr. G. built a house near the church in the village of Nile, and in October they moved into it, Mrs. G., feeling that she was again settled in a home that she could call her own. In 1833, her son, F. B., was born. Having the additional care of a child, increased her attachment to home and to her friends. During the winter the Lord visited his people in that place in great mercy; many were led to embrace the Saviour; some who were at the time members of her own family.

The following summer she went with her husband to Hayfield, Crawford County, Pennsylvania. On arriving there, she was taken sick, with a severe attack of billious fever. She was kindly cared for at the house of Maxson Greenley, and received the attendance of Dr. Boyd. The kindness she met with while sick among strangers, she often spoke of with gratefulness in after life. She soon recovered, and returned home again. When circumstances would admit, it was her delight to accompany her husband on his preaching excursions. It was almost her constant practice to attend the public meetings of the denomination, as in the business movements she took much interest. During their residence in Friendship, there was not a settlement within less than a day's ride, in which she had not formed some acquaintance. Cold and storm, wind and sunshine, did not deter her from going among both the rich and the poor, to rejoice or to sympathize with them. In the fall of 1836, her daughter Cornelia was born. Having two little ones to care for, confined her more at home, and she cheerfully submitted to her lot, evidently cultivating a growing interest in the happiness and prosperity of her family.

In the fall of 1837, they took a journey East, and while staying a short time in Schenectady, her husband's oldest brother, Rev. P. D. Gillette, living there, she was taken very ill. Dr. Dunlap kindly attended her until she was able to resume her journey; they went to Berlin, and attended the meeting of the General Conference; then to Mr. G.'s mother's in Washington County. Her husband having been invited to settle with the first church in Brookfield, they visited that place, and staid some time. On the way home from there she was taken with inflammation of the lungs. She was enabled to reach home, but remained dangerously sick for some time, not expecting to live. But God, who is rich in mercy, heard prayer, and restored her.

In the fall of 1839, her husband having accepted a call from the church at Piscataway, New Jersey, they moved to that place. This was a new trial to her. At Friendship were her acquaintances and friends, to whom she was strongly attached; there was the little church where she was wont to go, near by her own dwelling; and there was her pleasant home, with the shrubbery and vines that her own hands had planted, and whose growth she had watched for six long summers, which were to be left in the care of strangers, or by them destroyed and be trodden under foot. These thoughts affected her seriously. She counted the cost, and willingly made the sacrifice, believing that God required it at her hands. She formed acquaintance and gained friends with a great deal of care; hence people must prove themselves worthy of her attachment before they could gain it. But when she fixed her mind, and placed her affections, they were very strong indeed, as all know who have been intimately acquainted with her. Months passed away before they became settled in Piscataway, so as to feel as they had been accustomed to "at home." It was many months before she could form acquaintances to make amends for those she had left behind; often saying, "I fear I shall never love the people here as I did those at Friendship." As her husband began to labor among the people, their intercourse with the community increased and widened, and the fears she had been troubled with gradually wore away, and she became more and more attached to the people and to the place. She was wont to entertain a low opinion of herself, thinking she was in ability, and in attainments, inferior to others; and any disrespect, or designed neglect towards her on the part of others grieved her much. Being naturally very conscientious, doing every thing from a principle of right, she could not willingly submit to unnecessary reproof; and while some good sisters thought it necessary to reprove and instruct their minister's young wife, especially in the business of housewifery, they little knew the bitter pangs they gendered, while she thought it would be more becoming for them to attend to their own families and let her manage hers. With her acquaintance her attachment increased, to the people and the place, until she felt at times as though she could never leave them. We need not say, an acquaintance with her, on the part of the people, developed those very qualities they most feared she was deficient in. That is known by the people in that place, to their joy and satisfaction. Few occupy the position she did, who become more endeared to the people, or the people more attached to them. It was not confined to their own congregation, but general in the community around. Her life and labors there are of too recent date, and too well known, to need further comment. They are written in living characters on the memory and affections of the people, and they will not be soon forgotten. "She being dead yet speaketh."

In July, 1844, her daughter Mary Ann was born. About two weeks after, she was taken dangerously sick with the inflammatory fever. Her recovery for a long time was doubtful. She thought she should not recover, but through the kindness of Providence, she began gradually to amend, though it was nearly a year before she was able to take the charge of her family; and the effects of that sickness were visible in her constitution as long as she lived, being afflicted more or less with a lameness, from the disease having settled in her left limb. But she was spared to be a blessing to her family ten years longer.

Having lived in Piscataway thirteen years and six months, they came to the conclusion that it was their privilege and duty to accept of a call from Shiloh, Cumberland County, New Jersey, to which place they removed in April, 1853. During the winter she had not been as well as usual; her health had not been restored to that perfection and vigor that she enjoyed previous to her sickness in 1844. On one occasion, not many months before they moved, she had an attack that they feared would prove fatal. Doctor Runyon was with her the most of the night.

When moving to Shiloh, her husband staid in Philadelphia to ship the goods, while Mrs. Gillette with the family took the steamboat and pursued their journey. The day was boisterous; the wind blew almost a gale; so that most of the craft on the water were obliged to seek for harbors. The consequence was, that she became very seasick. She partially recovered from it, but still it affected her more or less through life. After being settled at Shiloh, her health became more and more delicate. She was not confined to her bed, but could walk around the house, and occasionally take a carriage ride. She had the faithful attendance of Dr. George Tomlinson, and the counsel of Dr. E. Fithian, who considered her case very critical, and of that she was perfectly aware. Some of her friends sympathized with her; others, as is always the case, were ready to deal in sarcastic reproofs, which things, in her delicate state, were more than she could bear. She finally declared herself home-sick, and thought she never could be contented at Shiloh; every-thing appeared wrong to her. Her physician recommended a journey, as soon as she could gain strength sufficient to warrant the undertaking. She started in company with her oldest daughter, her husband accompanying them to Bordentown, to the house of Doctor Fahnestock. He and his lady were absent, but they were kindly entertained by his amiable daughters. Mr. Gillette returned home, and she and her daughter went on to New Brunswick, Piscataway, Plainfield, and New Market, visiting their friends and acquaintances in those places. Her health was somewhat improved, and in a few weeks she wrote her husband to meet her in Bordentown, as she wished to return home again. When arriving there, they found the Doctor and his lady at home. Having much confidence in his medical skill, she consulted him in reference to herself. He told her the same that others had, especially Dr. Tomlinson—that proper exercise, dieting, care, and time, were the best if not the only remedies. Following their directions, she gradually improved, both in body and mind, so as to attend to some of her domestic duties, and occasionally to mingle with the surrounding community. When the following spring opened, she showed signs of returning health, and the activity, cheerfulness, and vigor that she had been accustomed to exercise. Still there were indications of remaining disease. She was not well, and when asked how she was, would say, "I am quite comfortable, but not well."

In September she accompanied her husband to Western New York, to attend the meeting of the denominational institutions. On their way they visited New York, New Market, Elmira, Alfred, Friendship, and other places, where old associations were again renewed. The journey was evidently an advantage to her; she felt and looked better than she had done in two years. In December her son came home from college in Philadelphia, bringing the intelligence of the death of Dr. Fahnestock, to whom she was much attached. Immediately her son was taken very sick with ulcerated throat. She was unremitting in her attentions to him, for that woman is not known who had more interest in and was more attached to her family than was Mrs. G. In about a week her eldest daughter was taken ill. These things had a tendency to increase her anxiety and her cares. She took cold, which resulted in an increased soreness of the stomach, and a troublesome cough. December 24th she attended the yearly meeting at Marlborough; the house was much crowded, and she said, when getting into the carriage, that she was in a perspiration, and was fearful she should add to her cold. What she then feared came upon her. Her uneasiness in her lungs increased, with an uncomfortable and alarming cough, until Fifth-day evening, when her breathing was intercepted with asthmatic symptoms. In the night she awoke her husband and son; they found her in a very critical state. Medicine was administered; relief was but partial; and soon it was pronounced a high state of inflammation of the lungs, accompanied with typhoid fever. She was pronounced dangerously ill, and the counsel of Dr. Fithian was called, who, in company with Dr. Tomlinson, the family physician, were unremitting in their attendence while she lived. She expressed a belief from the first that she should not recover; saying no one knew how she felt as well as she did herself; and why (she asked,) should we wish to live and suffer? She said little about her state of mind the first days of her sickness, but often expressed great thankfulness for the kindness of the people in taking care of her.

She being distressed in the night of the 3d of January, her husband was called and found her in extreme agony, and said to her, "How you do suffer; can we not do something for you?" "No, nothing, nothing; if I have to suffer so in this world, and then like that old man* die hard, and suffer in the world to come, won't it be dreadful." He replied, "You have no fears of that?" "Yes, I have," was her reply; "I always had fears; I have always been behind." She was told that the Lord Jesus had assured us that they who trust in Him were safe, they need fear no evil. "But I have not trusted in Him. I have been so wicked." Her husband says, "You never made the sacrifices you have for the cause of religion without having an interest in it." She then replied, "That is so; yes, that is so." He says to her, "You must put your trust in the Lord." She replied, "I will try; yes, I will try." After a pause, when she appeared to be quietly sleeping, she looked up and said, "Do you, dear husband, think I can be forgiven?" "Surely I do, for the Lord delighteth in mercy; the Christian's hope will not fail in the hour of need; you have a hope." "O, yes, I have; yes, I have; I will trust Him." He remarked, "You know that Job says, 'Though he slay me, yet will I trust in Him.'" She said, "Yes, I wish I felt as Job did; I do not think I do." Looking up she said, "What can you do without me? I know you can take care of yourself, but my poor girls; they are good girls; aunt, you must be kind to them; but they have a father, a good father, who will take care of them. I was left without father or mother." She then gave directions to her husband and daughter about her clothing, bedding, and other things about house, disposing and arranging them according to her own wishes. She left a message to be sent to Mrs. Jones, in Palestine; her respects and best affection to her mother-in-law, and brother-in-law, A. D. G. and wife; J. C. Ayers and wife; Martin Dunn and wife; those in particular, and others in general.

The next day she said to her husband, "I suppose I can live in heaven without you, but I never thought I could here. I always expected to go first, and now I am going before you. I have only a little inch of ground on which to stand, and I shall soon slip off from that. O, how will cousin M. feel when she hears that I am dead. I do not want to see her; I could not endure it; I am too weak; tell her that I love her. Do I suffer so because I am and have been so wicked?" Her husband replied to her, "We read of some who are to be made perfect through suffering; possibly you are one of that number." She said, "If that is it, I will try to bear it patiently." She said, "Why don't you come up here in my room to attend family worship? A minister does not know how much his family depends on him; their responsibility is great." She was told that she was too weak to have family worship in her room, but asked if she wanted us to pray with her. The 86th Psalm was read, to which she often responded, "Yes, yes," and likewise during prayer.

Near evening she said, "O that God would have mercy upon me." She was told by her husband, "that He would have mercy upon her; He is a God of mercy." She said, "O that he would blot out my transgressions, and take me to Himself; but that would be too much for me."

On the Sabbath, she often expressed anxiety to depart, saying, "How many more times must I breathe through these sore lungs." During the day she said, "If the choir want to sing at my funeral, let them, but I never was in favor of singing at funerals. It is a solemn thing to die, and I never thought it was a place for singing." Her son says to her, "Mother, there shall be no singing." She then looked at her husband and said, "Who will preach? Can you?" He shook his head. "Well, arrange it," she said, "just as you think best." He said to her, "You like brethren Clawson and West." "Yes," she said, "I like brother Clawson, I presume, as well as any one likes him; will you get him to preach, and have brother West make some remarks; have him talk some; that is all I have to say about it; you can arrange all to your own liking."

In the morning of the 7th, she appeared to be failing fast. She said, "O why am I so hard to die? Dr. Fahnestock died, and why cannot I die?" Her husband said to her, "Your sufferings will soon be over." She looked up with a smile and said, "Do you think so? Well, I am glad of it; that is what I want." At 3 o'clock she looked at her hands and said, "My flesh don't give way fast enough." Her husband said, "Though your strength and [illegible] tion." She replied, "O yes, I think he will."

On the 6th, she appeared depressed, and said little in the forenoon. In the afternoon, she was in extreme suffering, often saying, "O that I might go away, and be at rest." She looked at her husband and said, "I can patiently wait until evening; and then I can bid you all good night, and go; how glad I would be." When her family were with her alone, she gave to her three children each a small present, and directions about the future, with an assurance that they would comply with her wishes. She said to her sister, Mrs. Swinney, "Now I feel as though I was on the track; I am happy; it was a great trial to leave my family; there is nothing else; how much comfort I have taken with my family; I have been blest with a nice family." Her husband replied, "You will be taken from trouble, and we left to meet it without you." She said, "Yes, you will; but it will soon be over. O, that I could go; will not this be the last day of my suffering? Why can't I go to that bright city, that happy place? I am afraid I am impatient." Her husband said, "We want you to stay with us." She replied, "I have been willing to stay and suffer; I would like you to be gratified; but I am all diseased; I could do no good to live; I want to go; I want you to let me go."

At evening, she said to Dr. T., "I hope you will pray that I may be taken away this very night." He replied, "We cannot do that; we wan't you to live and enjoy life." She said, "O, that I cannot do, and if I live I fear I shall lose that bright hope I now have. I do not want to live; O, how impatient I am. What a night of suffering last night was; but it was a blessed night. What a happy time this little family had here last night all together. O how happy we have been together twenty-seven years. Last summer I was homesick; but I could not help it; it was a natural propensity—a strong attachment to a nice home, and good friends; how Mrs. Jones comforted me. When I went to East Jersey, all things were right again."

Sixth-day morning she said, "Aunt, what a happy time this little family had, night before last." After some moments she said to her husband, "You will be glad when you see me laid straight; you will then know that I am done suffering." Her husband replied, "The doctors say your symptoms are better." She replied, "O, I hope not; I hope not; I do not want them to be." He said to her, "Would you not be willing to stay with us if you could be well." She said, "Please, if you won't be hurt with me for not wanting to stay with you, let me go. I know that this body is so much diseased, it would only be to suffer; please let me go." When speaking of her children she said, "I have tried to do good to them; I think my work is done; I wish it was well done." Her son said, "Mother, as far as it relates to us children, it is well done." "Well, I hope my children will have no cause to rise up and call me cursed; I hope they won't call their father cursed." At 5 o'clock she was covered with a cold sweat, and said she was done talking; she wished to see her daughter Cornelia. She said to her, "I think I am going now." She then gave her some further directions about her domestic affairs, and to all present she showed evident signs of approaching death. She said, "This poor body will soon be left, and I am glad of it." While holding her up in the bed, her husband said, "I think you will soon go home." She said with emphasis, "Do you think so? I am glad of it. O, what good news. May the Lord have mercy on me, and take me soon—this very minute; yes, yes, that is good news." Soon the severe turn of suffering passed, and she continued about as she had been through the previous night.

Next morning she said to her husband, "Do you see any signs of my going home soon?" He says, "No more than heretofore." She said, "When you do, will you tell me?" He answered her he would. She said, "O, this is hard living, and hard dying." About noon she was much distressed, and said she was so long dying she was afraid she should become discouraged and complain.

On the 12th, 13th and 14th, her physicians thought her symptoms more favorable, and her sufferings were not so severe. She told them they were greatly mistaken. Mrs. Margaret A. Dunn, from New Market, a cousin of her husband, talked much with her on the subject, and told her that the church were praying for her recovery, and she thought she would certainly get well. She said, if she recovered she would try to be reconciled, but she thought they were mistaken; she should not get well.

In the afternoon and next day she was worse, and continued gradually to sink, often praying earnestly that the Lord would come and take this poor, suffering, sinful dust to Himself. She said that she hoped that every body would forgive her all her wrongs, trusting that God had forgiven her for Jesus Christ's sake; saying, I have nothing before me but a bright prospect of eternal peace with God. Thus she continned until eleven o'clock on the 16th, patiently waiting the summons. When she was evidently dying, her husband asked her if she knew that she was going. She nodded her head by way of assent, but could not speak, and looked around upon her husband and children, then closed her eyes, and in a few minutes she ceased to breathe; her spirit took its departure; it went to its eternal rest.

Her funeral was attended on the 18th. There were more people than could be comfortably accommodated in the capacious church. Five of the neighboring clergymen were present, four of them participating in the exercises. The sermon was preached by Rev. David Clawson, of Marlborough, from 2 Corinthians, 5: 8—"We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." Her remains were deposited in the coffin, and put in a brick vault, purposely prepared for them, where they will quietly rest until the resurrection day.

Thus lived and died [illegible] who, being now gone from us, will be missed by us as long as we survive her. In the narrative which affection has penned, there has been no effort at eulogy—it would have pained her while living to have feared such a thing. She was eminently retiring, self-sacrificing—living for others, more than for herself. Her deceased brother-in-law, Rev. D. H. Gillette, of sainted memory, was long an invalid at her house, and he often referred with admiring gratitude to her patient waiting and affectionate tenderness, never wearying in well-doing whatever she could do to promote the comfort of others. Her aged mother-in-law spent many months with her in Piscataway, always receiving that kind deference and affectionate attention due to one so venerable and peculiarly related to her and hers. Her husband's brothers and other relatives loved to visit her, for they loved her as a sister, and if ever they regretted any thing while there, it was that she took such unwearied pains to make their visits agreeable and delightful. Many clergymen of her own and other sections of the church can testify how pleasant they always found a temporary residence at her husband's fireside, and her prophet's chamber. The memory of the just is blessed. May we meet her in glory.

A. D. G.

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* Referring to the last sermon her husband preached.

DEATHS OF THE APOSTLES.—St Matthew is supposed to have suffered martyrdom, or was slain with the sword, at a city of Ethiopia. St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. St. Luke was hanged upon an olive tree in Greece. St. John was put into a cauldron of boiling oil at Rome, and escaped death! He afterwards died a natural death at Ephesus, in Asia. St. James the great was beheaded at Jerusalem. St. James the less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club. St. Philip was hanged up against a pillar, at Hieropolis, a city of Pophrygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross, where he preached to the people till he expired. St. Thomas was run through the body with a lance, at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Simon Zelotes was crucified in Persia. St. Matthias was first stoned, and then beheaded. St. Barnabas was stoned to death by the Jews at Salamia. St. Paul was beheaded at Rome by Nero.

MAN BY NATURE, BY GRACE, AND IN GLORY.

BY NATURE.

'Dead in trespasses and sin,'
'Vile,' 'polluted,' and 'unclean;'
'Naked,' 'miserable,' 'blind,'
'Darkened' in his 'heart' and 'mind,'
'Satan's slave,' a 'child of wrath,'
Wandering 'helpless' from the path,
'Without hope,' and 'without God,'
'Without strength,' to seek the road;
'Knowing nothing,' 'hating life,'
'Speaking evil,' 'sowing strife;'
'In the way that leads to death,'
His best hope 'a puff of breath;'
'Of the world,' he hath no rest,
Peace a stranger to his breast;
'Hating God,' who 'knows him not,'
'God is not in all his thought;'
A 'despiser' of the word;
One who 'will not' seek the Lord;
But 'stout-hearted,' void of faith,
And 'condemned' to endless death.

BY GRACE.

'Quickened' by the voice of God;
'Cleansed' by his atoning blood,
'Clothed,' and 'blessed;' light is given;
Darkness from his spirit driven;
See, 'the Son has made him free,'
And he 'walks at liberty.'
He is an 'adopted son,'
Dwelt in by the Holy One!
He has found the pathway 'strait,'
'Leading to the heavenly gate.'
He is 'strong in Christ the Lord,'
And he loves his holy word.
Now he knows the 'better part;'
God has given a fleshly heart.
He will 'follow after peace,'
Own the 'Lord his righteousness,'
He is 'holy,' 'true,' and 'just;'
'In the Lord he puts his trust;'
Living, lives a life of faith;
Dying, triumphs over death!

IN GLORY.

'Life eternal' shall be his;
He shall 'see Him as he is;'
He shall 'know as he is known;'
He shall love the Lord alone;
All his sorrows shall be o'er;
Sin shall never grieve him more.
'Faith shall then be lost in sight;'
God shall be his glorious light;
He shall see him 'face to face,'
Who has saved him by his grace.
'Like' his Saviour he shall be,
Sharer in his majesty.
He shall 'enter into rest;'
He shall mingle with the blest;
He shall cast his purchased crown
At the Saviour's footstool down.
"Filled and satisfied' with joy,
Naught shall burden, fade, or cloy;
Death shall ne'er his bliss dissever;
He shall be 'with Christ' forever.

THE LIFE TIME OF MAN.

When the world was created, and all creatures assembled to have their life-time appointed, the ass first advanced, and asked how long he would have to live.

'Thirty years,' replied Nature; 'will that be agreeable to thee?'

'Alas!' answered the ass, 'it is a long while. Remember what a wearisome existence will be mine; from morning until night I shall have to bear heavy burthens, dragging corn sacks to the mill that others may eat bread; and that while I shall have no encouragement, nor be refreshed by anything but blows and kicks. Give but a portion of that, I pray!'

Nature was moved with compassion, and presented but eighteen years. The ass went away comforted, and the dog came forward.

'How long dost thou require to live?' asked Nature. 'Thirty years were too many for the ass, but wilt thou be contented with them?'

'Is it thy will that I should?' replied the dog. 'Think how much I shall have to run about; my feet will not last for so long a time, and when I shall have lost my voice for barking, [illegible] growl?'

Nature thought he was right, and gave twelve years.

The ape then appeared.

'Thou wilt doubtless willingly live the thirty years,' said Nature; 'thou wilt not have to labor as the ass and the dog. Life will be pleasant to thee.'

'Ah, no,' cried he, 'so it may seem to others, but it will not be! Should puddings ever rain down, I shall excite laughter by my grimaces, and then be rewarded with a sour apple. How often sorrow lies concealed behind a jest! I shall not be able to endure for thirty years.'

Nature was gracious, and he received but ten.

At last came man, healthy and strong, and asked the measure of his days.

'Will thirty content thee?'

'How short a time!' exclaimed man; 'when I shall have built my house, and kindled a fire on my own hearth—when the trees I shall have planted are about to bloom and bear fruit—when life shall seem to me most desirable, I shall die. O, Nature, grant me a longer period!'

'Thou shalt have then the eighteen years of the ass besides.'

'That is not enough,' replied man.

'Take likewise the twelve years of the dog.'

'It is not yet sufficient,' reiterated man; 'give me more.'

'I give thee the ten years of the ape; in vain wilt thou claim more.'

Man departed unsatisfied.

Thus man lives seventy years. The first thirty are his human years, and pass swiftly by. He is then healthy and happy. He labors cheerfully and rejoices in his existence. The eighteen of the ass come next; burden upon burden is heaped upon him; he carries the corn that is to feed others; blows and kicks are the rewards of his faithful service. The twelve of the dog follow, and then he loses his teeth, and lies down in a corner and growls. When these are gone, the ape's ten years form the conclusion. The man, weak and silly, becomes the sport of children.

[Translated from the German.

The Sabbath Recorder.

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INFIDELITY OF DESTRUCTIONISM.

When we expressed our conviction, as we did week before last, that *materialism* was at the bottom of the doctrine of the soul's unconsciousness between death and the resurrection, and that the legitimate tendency of the doctrine was to infidelity, we thought it not improbable that some of our readers would consider us very illiberal. But we have no disposition to recede from what we said. It is our solemn belief, that the doctrine we have oppugned is a most dangerous one.

It is so difficult for the mass of people to conceive, that any thing can have a real and living existence, which has not also some kind of *form*—something like *dimension* and *solidity*—a figure whose *outlines* and *contour* are capable of being marked—that the strict immateriality and spiritual nature of the soul are held by them with a very feeble faith. Even those who theoretically admit its spirituality, do, nevertheless, in imagination, assign to it some *shape* or *form*, and find it extremely difficult, if not possible, to conceive of its living existence wholly disconnected with any bodily organization. It is not wonderful, therefore, that when a specious philosopher affirms, that what is called the soul is nothing but a modification of matter, or that the mere organization of the brain is all that gives rise to thought and intelligence, many are ready to fall in with his views.

The Scriptures assure us, however, that besides the flesh upon man, which is sensitive to pain, there is a soul within him that mourns, (Job. 14: 22)—that besides the body, which returns to the earth as it was, there is a spirit which returns to God who gave it. (Eccles. 12: 7.) If there is any philosophical absurdity in supposing this spirit to have a living, substantial existence, independent of the body, and of any bodily organization or form whatever—if such a thing cannot be without some bodily form in which its existence inheres, then how do we know that God himself can exist without some bodily form? Man was created in the image of God; and if God can and does exist as a pure spirit, without form or similitude, why may not man, his image, so exist?

Certainly, God exists as a pure spirit, without bodily form or parts. He is invisible, in the strictest sense of the word. (1 Tim. 6: 16) The prohibition of the second commandment is founded on the fact that the Divine Being is a pure, spiritual, uncompounded essence, and therefore incapable of being represented by any thing that has figure, form or dimension. But if we assume that man cannot exist as a mere spirit, abstracted from bodily organization of any kind, we might as consistently say that God cannot; which is the stand-point of the atheist. For this reason we say, that the doctrine we oppugn does legitimately tend to infidelity.

It has always been a favorite point with infidels, that what is called the soul, or thinking principle of man, is simply the result of the structure of his brain. They well understand, that on the contrary doctrine, namely, the immateriality and spirituality of the soul, is based the whole system of human accountability. They well understand, that if death is the end of our existence, then all our responsibility ends with this life. That which goes absolutely out of existence, never exists again. The same thing cannot have two existences. There may be two, or even more, different *modes* or condi [illegible] solutely different and distinct existences of one and the same thing, is an impossibility, nay, an absurdity. If one existence of a man, therefore, is destroyed, he can never exist again, no, not by Almighty Power. Almighty Power may bring about a new existence, which shall *resemble* the old in every particular; still, it will not be the *same* existence.

Infidels, therefore, and all who hate the doctrine of human accountability, convert man into a brute by giving him a material soul, that dies with his body. And when we see such a sentiment assuming the garb of Christianity, and imposing itself upon God's people under the pretense that the resurrection makes it all straight, we feel that we should be wanting in faithfulness, if we did not warn them against the cheat. "That which is crooked cannot be made straight," by the resurrection, nor by any thing else. The resurrection is not the accomplishment of an absurdity; it is not the giving of a second existence to a race of beings, who had been absolutely destroyed out of being. It is the investiture of the same race of beings, who dwelt here on earth, with a new *mode* of existence.

Those of our brethren who have been deceived into the adoption of this error, will do well to examine the ground they are treading upon. We give it as our opinion, that Universalism, Restorationism, Romanism, indeed, almost any theory of the future life, is better than this. The isthmus which divides between it and absolute scepticism is a very narrow one; and though many excellent people have incautiously adopted the sentiment, we trust they will take the sober second thought, and not persist in a thing of such destructive tendency. T. B. B.

Kanzas Emigration.—A meeting of persons connected with the Kanzas Emigration Companies of New York was held at Hope Chapel a few evenings since, at which Theodore Dwight, President of the American Settlement Company, and Secretary of the Kanzas League, made a statement of the labors and plans of those organizations. From his statement, it appears that there is a prospect of large emigration to Kanzas this season, and that it will consist mostly of Americans of substantial character, regular habits, industry and intelligence. The League will soon commence sending out parties with through tickets. The Settlement Company have now made arrangements to locate on their fine site for Council City, about 90 miles in the interior, on the great Santa Fé road. One of their directors has gone there with a steam saw-mill. A Rev. Mr. Lowry is about to set off for that place from the interior of New York, accompanied by a portion of his Wesleyan congregation.

TRACT ON THE SABBATH.

(The following is a rough translation of a Tract on the Sabbath, of which Bro. Wardner has lately had ten thousand copies printed for circulation in China.)

The God who created heaven, earth, and all that in them is, has said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it." This commandment enjoins upon us to remember the day of the Sabbath; and also that it must be kept holy—that no common business should be performed upon it; but that we follow the example of God himself when he created the heavens and the earth. He regarded this with the other nine precepts as so important that he came down upon Mount Sinai and proclaimed them in the hearing of more than six hundred thousand people. If He, the Author of the universe, regarded the Sabbath of so much importance that he came down from heaven to proclaim and enforce it, how disrespectful it must be for man to treat it with indifference!

God will not allow us to select any day we choose, and call it the Sabbath, but commands us to keep the seventh day, and that only; and enjoins it upon us to labor on the first with the five following days of the week. Whoever, therefore, labors, trades, or seeks pleasure on the seventh day, insults Jehovah. Man must not exalt himself above his Maker, and presume to change his laws. See what He has said in Rev. 22: 18, 19.

God has set up the seventh day as a monument for all time, that all men may know that he alone created all things in six days, and rested the seventh, and therefore he alone is the true God. Hence, whoever worships any other deity provokes his wrath, and brings misery upon himself.

No day but the seventh will commemorate the finishing of creation; for it was not finished till the commencement of that day. No other day will commemorate Jehovah's rest; for He only rested on the seventh. No other day is holy; for he never blessed any other day, neither has he ever promised the blessings of the Sabbath to any except such as keep the seventh day; but, on the contrary, has pronounced curses upon all who do not keep it holy. See Lev. 26: 2, 34, 43—46; Isa. 56: 2, 6; 58: 13; Jer. 17: 21—25, 27; Ezek. 20: 12, 13, 24; 22: 8; 23: 38; 44: 23, 24.

The Sabbath commences at sunset, and ends at sunset. Such was the manner in which God kept it at first, (see Gen. 1st,) and thus he commanded the Israelites to keep it, (see Lev. 23: 32,) where he says, "From evening to evening shall ye celebrate your Sabbaths." All the [illegible]gether with Jesus and his Apostles, observed the Sabbath according to this rule. Those who begin and end their Sabbath at midnight, or in the morning, do not keep the whole of any one day, but part of two days, and thus become transgressors of the law.

The true Sabbath is always pointed out by the four constellations "tee-nyu-way-leur," not "mong-shen-sing-maw." These last point out the first day, on which God has commanded us to labor.

There are those who say that since the resurrection of Jesus his disciples have always kept the first day in commemoration of that event, and give it the name God gave to the seventh day, calling it "Sabbath," "Lord's day," &c., and teach also that God enjoins the observance of this day in the fourth commandment. But all readers of the Bible know, that the resurrection day is not the Sabbath spoken of in the fourth commandment. All know, that Jesus never enjoined upon his disciples to observe his resusrection day as a Sabbath; but, on the contrary, taught them to keep the seventh day according to God's law, saying, "Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled." Matt. 5: 18. James, one of his apostles, speaking of the ten commandments, said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Who does not know, that the resurrection day is the first day, and not the seventh day? If the fourth commandment requires us to rest on the seventh day, and work on the first, then it will not allow us to work on the seventh day, and *rest* on the first. If God requires us to rest on the seventh day, because he rested on it when he finished the creation, how can he be pleased to have men cast away his rest-day, and keep another, which he has forbidden to be kept? He has distinctly enjoined upon us to labor on the first six days of the week, and has strictly forbidden us to labor on the seventh. Would a king be pleased to have his officers forge his name and make laws subversive of his own? But God is King of kings and Lord of lords, and how much more offensive to him would be such conduct in his subjects? The resurrection day is never in Scripture called "Sabbath" or "ceremony-worship-day" or "Lord's day." Jesus said he was Lord of the Sabbath day, (Mark 2: 28,) but he never claimed to be Lord of the first day, nor did any of his apostles teach that it was his day. Those who honor Jesus should obey him and imitate his example; whoever does not, He has pledged to disown. Is a child filial who will neither obey his father nor imitate his example? Or, is a scholar dutiful who will not heed his teacher's instructions?

On the day of his resurrection, Jesus with two of his disciples walked to Emmaus and back again to Jerusalem, making in all about sixty lee, according to Luke 24: 13, 33—37. But in Dr. Robertson's recent work he very clearly demonstrates, that it was about 148 lee, and that the early copies of Luke's gospel made it the same even down to the beginning of the fourteenth century, when, through carelessness in copying, one of the figures was omitted. Was this resting? Jesus never traveled thus on the seventh day. But here, on the very day on which he arose, he gave his disciples an example, showing that it was proper to travel and do secular business on that day; which example his apostles afterwards imitated. See Acts, 20th chapter. It appears by this chapter, that as Paul was to leave Troas in the morning, and the disciples of that place never expected to see him again, therefore they assembled at night, after the Sabbath was passed, being the commencement of the first day, to break bread and hear him preach. And while he was there preaching, Luke and the other disciples who accompanied him, took ship and sailed round to Assos, and there waited for him. When it was light Paul left Troas and walked across to Assos, about seventy lee, and there taking ship went on. Thus it is evident that they spent the whole of the first day in traveling. This was seventeen years after Jesus' resurrection, and proves that they did not keep the resurrection day as a Sabbath or a holy day. They never traveled thus on the seventh day, but always spent it in preaching and acts of worship. See Acts 13: 14, 15, 42, 44; 15: 21; 16: 13; 17: 2; 18: 2, 3, 4; 19: 8. The disciples of Christ uniformly kept the seventh day for several hundred years after his resurrection, and some have kept it faithfully down to the present time.

But it may be asked, how came the day to be changed, if neither Christ nor his apostles did it? *Answer*—It was changed by the Roman Catholics. But Jesus says, "In vain do they worship me, teaching for doctrine the commandments of men."

CONVERSATION.

There is nothing that more engages the attention and affections of others, than a pleasant address, and an easy and agreeable conversation; for truly our conversation should be such as not only to command civility and respect, but to afford improvement to all. In conversation, persons of good sense will not endeavor to show their superior knowledge, although they may possess it, but will choose to appear on a level with others, for "a well bred man," says Montaigne, "is always social and complaisant." Freedom of thought and speech, which is always the life of conversation, must be reciprocal, or it can never be agreeable; therefore we should always accommodate our thoughts and conversation to the capacity of those with whom we converse. [illegible] speak and act well in company, in spite of those who do differently, speaking always according to our conscience, but let it be in terms of good nature, civility, and good manners." If we understand the true genius of conversation, we shall enjoy ourselves far more in conversing upon each other's excellencies, than in triumphing over our imperfections; for he who converses kindly and tenderly, makes many lasting impressions, while he who only proclaims a triumph, has obliterated much that was good. "Words," according to one of *our* divines, "are the daguereotypes of our thoughts outside of ourselves;" and this accounts for the fact that so many miserably deformed and half developed sentences come forth in conversation, even among our learned men. How important, then, if our conversation is the true picture of our hearts, that our thoughts should be well formed, having every part well developed, and that they should only be taken when the sky is clear, and the light of such brilliancy as to insure a chaste and beautiful conversation.

Some men possess a talent of turning every thing into ridicule, whenever the conversation does not harmonize with their views or please their fancy; and rather than adopt that excellent rule which ought to be observed in all disputes, "that men should give *soft* words and *hard* arguments," they think to conquer by introducing such hard words and sentences as will at once put to silence every kind of argument, and destroy every tender feeling. It is true, that when the speech is corrupted, it almost invariably shadows forth the impure state of the mind. It should be remembered, that a jest is never an argument, and that it is impossible in any other way to inflict so deep an injury in one's memory, as to give them a severe and cutting jest, which allows of its being construed as resulting from unkind feelings, or malice; a jest of this kind should never be responded to, but treated with silent scorn.

In our communications, we should avoid all "foolish talking," and have our conversation entirely free from oaths, or imprecations of any and every kind, although they enter largely into, and are considered almost indispensable to, the fashionable language of the present day. As no one was ever born with a swearing, swaggering constitution, therefore we should regard all loud and boisterous conversation, especially where it is interspersed with oaths and imprecations, as a fashionable way of braying, there being braying men as well as braying animals.

A chaste and pure conversation is demanded of every Christian, for, "as he which hath called you is holy, so be ye holy, in all manner of conversation," "for God hath not called us unto uncleanness, but unto holiness," is instruction given in the Holy Scriptures. "Keep thy tongue from evil, and thy lips from speaking guile," "to him that ordereth his conversation aright, will I show the salvation of God," is the language of one who well understood the necessity of a "clean heart," and a pure conversation. Yet how frequently do we hear professors of religion use a loose and vulgar language, frequently using, as they perhaps may think, a modest set of oaths, such as "by George," "by gracious," "by golly," "Jiminetta," &c., &c., copying so near the language of the world, that no one would even suppose they had ever read the saying of the Saviour, that their communications should be "yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

If by our words we are to be justified or condemned, how necessary that they should be words of truth, spoken with sobriety, and that in all our conversation we should strive to edify and instruct, rather than amuse, "those that oppose themselves," and comprehend if possible the value of that "*word*" which, if "fitly spoken, is like apples of gold in pictures of silver. H. H. B.

February 25, 1855.

THE EARLY DEAD.

The righteous dead need no eulogy, for they are beyond the reach of our benediction or criticism. Yet it is our duty to perpetuate their memories, by holding up their good example for the benefit of others. Our hearts are made better, while we dwell upon their devotion to truth, their meek and amiable spirit, their love and labor for their fellow men. The examples of such Christians are a public benefit, and their death is a public calamity. As the drying up of the spring upon the hill-side cuts off a needful supply of water from the valley below, so the death of a pious young man deprives society of a stream of moral and religious influence. We naturally anticipate much from a young man of industrious habits, whose head and heart are consecrated to God. His influence may for many years swell the stream that carries happiness to the heart of society, and to the church of God.

Among the "early dead" who will be remembered with pleasure, is George Alberti Maxson. He made a public profession of religion at the age of nine years. Even before this, his heart was drawn out for the salvation of his young associates. He not only asked them to love the Saviour, but he invited them to his retreat for prayer, where he poured out his heart to God for them. In the simplicity of childhood, he gathered his playmates together for prayer meetings. In these juvenile prayer meetings, several were converted, some of whom are now examples of piety. How simple, and yet how beautiful, is this principle of evangelization, as exhibited by a child, yearning over his associates. Such efforts are but the natural impulses of Christianity. After our brother united with the church, he demonstrated to all, that his interests were identified with the interests of the church. He wished to be useful, and to this end he applied himself to study with untiring application. While devoting himself to his task, disease fastened upon his system, and with slow but steady pace, it accomplished its work. Though his body is laid in the tomb, and his spirit has gone to God, he yet speaks to us, by an exemplary life, and a triumphant death.

L. M. Cottrell.

EMIGRANT CHURCHES FOR KANSAS.

"*A Journey through Kansas, with Sketches of Nebraska,*" by Rev. C. B. Boynton and T. B. Mason, of Cincinnati, is a very important contribution to the literature of this subject. The writer sketches the general features of the country, introducing just such information in regard to the fertility of the soil, the cost of improvements, the method of securing preëmption rights, and kindred topics, as an emigrant needs; and gives many amusing and interesting notes of personal adventure.

Among the many important suggestions contained in the book, are the following. After referring to the emigrant aid societies, the writer proceeds to say:—

But the highest possible exhibition of this scheme, and by far the most effectual for the salvation of Kansas, would be colonization by bands of Christians—"Christian colonization." Such a movement need not be isolated or exclusive in its character or aims. Certainly, there would be nothing objectionable, if Christians should agree to act as such, and in organized capacity, in connection with the efforts of others, for the purpose of establishing the Gospel and freedom on the soil of Kansas. Nothing is more obvious than that if emigrant churches could be organized in sufficient numbers, and planted in that territory, so that they should become the nuclei around which society there would form itself, that Kansas, with God's blessing, would not only be a free State, but a model State. If the Christians who may make Kansas their home, instead of being scattered abroad, could be settled in communities, from the first, and bound to each other by Christian sympathies, neighborhood attachments, and the ties of church relationship, what a waste of influence would be prevented! what a power would be created at these Christian centres, whose silent influence would flow forth, shaping and blessing all things! This presents itself in the light of a missionary effort on a large scale, and in the most effective form. If churches could thus be formed at different points in our land, either connected with colonies or forming a colony by themselves, to become in Kansas the germs of towns and cities, and to plant the seeds of all right things around them, how incalculable a benefit would thus be conferred upon Kansas, and how far into the future the movement would reach, in its influence upon slavery and the destinies of that remote west, even to the Pacific! How cheaply this operation might be performed! Every godly man or woman thus settling there, would be a missionary of the most effective kind, and once there, a man would not only sustain himself, but would be adding to the general wealth of the country, while laying the foundations of the kingdom of Christ. Why might not such churches be organized in different parts of the country, and the missionary societies aid them in sustaining their pastors? and why should not the same large-hearted benevolence, which sends yearly hundreds of thousands of dollars into foreign lands, contribute with more zeal and liberality still, to such a cause, so intimately connected with the progress of Christ's cause at home, and the interests of the country at large? It presents, too, a noble opportunity to lay aside denominational feelings, and unite in a common work for God. If at any locality there are Christians of different sects, who wish to emigrate to Kansas, why should they not unite in an organization liberal enough to embrace all evangelical Christians, and then go forth together, not to establish a sectarian religion, but to save, by their joint efforts, Kansas from slavery, and lay the broad foundations of the Gospel under the society forming there? Such an experiment might afford the opportunity for the exhibition of a higher and nobler form of Christianity than now exists in the country. Separated from old associations—old barriers thrown down—theological differences laid aside and forgotten, and drawn together by the power of new and interesting relations, and in circumstances more favorable for the cultivation of the affections—the idea of Christian brotherhood might thus, perhaps, be more nearly realized than it can be under the more rigid forms of older communities, and churches more nearly conformed to primitive models and primitive character, might manifest the power of a fresher and more spiritual life.

If Kansas and Nebraska could be occupied by such churches, composed of men who, while laboring to shut out slavery from the Territory, would not forget to exclude it also from church fellowship and communion, and would, moreover, see that a sound Christian literature were circulated in the families and communities about them—a literature not in alliance with popular and powerful sins—a work would thereby be done, by which the whole country might ultimately be saved from slavery, and over which men and angels might rejoice together!

To the Editors of the Sabbath Recorder:—

I have seen in many papers the following statement, which I would like to see corrected as written below:—

"The year 1854 began on Sunday, and will end on Sunday, thus having fifty-three Sundays in the year. January, April, July, October, and December, have each five Sundays. This will not occur again until 1882."

Correction.—The years 1865 and 1871 will each begin and end on Sunday, and will have fifty-three Sundays, and the same months will have five Sundays as in 1854. The year 1876, the hundredth anniversary of American Independence, is still more remarkble. It will not begin on Sunday, but will end on Sunday, and the same months will have five Sundays as in 1854, with this peculiarity—in addition to fifty-three Sundays, it will have fifty-three Bible Sabbaths. Another such year will not occur until 1916. H. B. C.

Missionary Circulars.—A few only of the many to whom were sent the Circulars calling for funds to purchase lands in Palestine, have responded thereto. The Committee wish to be able to make a full report at the Board meeting about the first of April. Those who have done any thing, and have not reported, and all who will do anything, are requested to report, as directed by the circulars, the amount pledged, within the course of the present month. J. Bailey.

The Society at Dakota, Wis.—A letter from Eld. Julius M. Todd, dated Berlin, Wis., Feb. 19th, says: "I will add, that I have just returned from Dakota, where I have been to administer the word and ordinances; and I have never been in any place where there seems to be so much union and brotherly love as manifests itself in this little church. The covenant meeting on Sixth-day, and the communion on the Sabbath, were deeply interesting seasons, and many souls were cheered and comforted on those occasions. The Second Adventists have given a series of ten lectures in that place, raising the usual cry of "Babylon," and that it means the churches, but as yet they have had no success. Join with me in praying God to bless and keep this 'little flock' in the wilderness."

3d Brookfield Church.—In a business letter from Bro. E. Maxson, he says: "Bro. L. M. Cottrell commenced his pastoral labors with us about the 1st of December last. We have had meetings most of the time three evenings in a week. There is a very pleasant state of religious feeling among us. There have been ten added to the church by baptism, and three others reünited with the church. I believe others still are deeply impressed with the duty of following the Saviour in the ordinances of the Gospel."

The Samaritans of Nablous.—A deputy from this ancient and suffering community is in London, under the following circumstances, as stated in an English paper:—

"Of late years the Samaritan community residing in Nablous, the ancient Sychar, Palestine, have been reduced to a state of great poverty, from, among other causes, the persecution and death in 1851 of El Abd es Samerez, a man of considerable importance, who was formerly well-known to many English travelers, most of whose property was seized by the factious governors of the district, who seem to have signaled out this little band, and by force levied fines which they were not in a position to pay; the famine of 1853 also added to their distress. The Samaritans have appealed to our government for help, and sent their trustee, Jacob esh. Shelaby, the only member of the community who has ever trod on British soil, for pecuniary and protective assistance in their trouble. He has received a favorable reply from the Secretary of State, and we are glad to see that E. T. Rogers, Esq., Vice-consul for Caiffa, who is now in London, 10 Carlisle street, Soho square, on leave of absence, has kindly taken this case into consideration, and the Bishop of London and many of the clergy and others have come forward to succor the remnant of this once-favored people."

Emancipation in South America.—In 1852, New Granada freed all her slaves, thus setting a glorious example for other and more enlightened States. Peru has followed the example of New Granada, and abolished the the system of slavery entirely. It seems that Castilla, having succeeded in revolutionizing the country, by defeating in battle the President Echinique, introduced his administration with this noble act. He decreed "that the men and women held until the present time, in Peru, as slaves, or serving-freedmen, whether in that condition by sale or birth, and in whichever mode held in servitude, perpetual or temporary, all, *without* distinction of age, are from this day wholly and forever free." He also decreed, that the whole people shall assume and pay to the owners of the slaves a fair price for them.

Christian Church.—This church, which seceded at one time from the Campbellites, has done as the Methodists and Baptists, divided on the much agitated question of slavery. The strength of this denomination is principally in the East and West, but in Virginia, North Carolina, Georgia, and Missouri, they have been on the increase, and now have quite a number of churches. A convention is held annually, in which the whole body is represented. At such a convention, a short time since, held in the North, strong resolutions were introduced, denouncing slavery and its abettors, which after a lengthy discussion and despite strenuous opposition, were passed; whereupon Elder Wellons, the Virginia delegate, and his brethren from the South, deeming themselves virtually excluded by their adoption, left the convention and returned home, determined that the South could not fellowship with the North hereafter.

Slavery in Egypt.—The Viceroy of Egypt has solemnly interdicted, for the future, the introduction of slaves into his provinces; but as to those already in Egypt, they are to remain in *statu quo*. A change, says the decree, would subvert the economy or prescriptive constitution of the Mussulman family; the anti-slavery principle, however, is inaugurated. The Viceroy was educated chiefly in Paris, and has acted wisely from the ideas which he imbibed there, and under the influence of his British and French councils. It appears from the testimony of travelers, that the number of bondsmen throughout Egypt is considerable, and the lot of the majority wretched enough.

Important Bill.—Under the *specious* title of "an act to protect officers and other persons acting under the authority of the United States," the Senate of the United States has just passed a bill the design of which is to give increased facilities for the execution of the Fugitive Slave Law. It is hoped that the House will arrest the infamous measure. If it does not, the State Courts will be effectually prevented from protecting the liberty of citizens, as the Supreme Court of Wisconsin, protected the liberty of Messrs. Booth and Ryecraft. The bill provides as follows:—

"If a civil suit be commenced or pending in any State Court, against any officer of the United States, or other person, for or on account of any act done under any law of the United States, or under color thereof, or for or on account of any right, authority, claim or title, set up by such officer or other person acting in aid of such officer, under any law of the United States, and the defendent shall, at the first Term of such State Court after the passage of this act, or at the first Term of such State Court after such suit shall be commenced, file a petition for the removal of the cause for trial into the next Circuit Court to be held in the district where the suit is pending; or if there be no Circuit Court in such district, then to the District Court invested with the powers of a Circuit Court next to be held in that district, and offer good and sufficient surety for his entering in such Court, on the first day of its session, copies of the process against him, and also for his there appearing and entering special bail in the cause, if special bail was originally requisite therein, it shall be the duty of the State Court to accept the surety and proceed no further in the cause, and any bail that may have been taken is to be discharged, and the cause is to proceed in the United States Court as if it had been brought there by original process."

Rev. Alexander Grozart, of Edinburg, has been some time in this country collecting materials for a life of Jonathan Edwards. The manuscripts in the possession of his descendants, of which Rev. Dr. Edwards, of New London, has custody, have been generously placed at his disposal.

The Central Congregational Church at Hartford, Conn., never dismissed a pastor, and never settled one who had a previous settlement. All its pastors have begun and ended their ministerial work in its service.

RELIGIOUS INTELLIGENCE.

Recently, J. W. Markersohn was ordained a missionary of the American Board at Hartford, Ct. Mr. M., says the *Puritan Recorder*, is a Jew, was born at Odessa, in Russia. He became a convert to Christianity, while at the Mission Station at Constantinople. On coming to this country, he was kindly taken into the family of Professor Thompson, of East Windsor Theological Institute, where, through all his course of study, he has found a welcome home. His theological course was completed at East Windsor last year. He expects to spend his days in laboring among his own people, the Jews.

Thank God, (says Rev. W. C. Milne,) that, amid the confusion and anarchy in certain parts of China, our Protestant missionaries are carrying on their labors without interruption, and the Spirit appears to be blessing them in their work. Letters from Shanghai and Hong Kong give us accounts of conversions from darkness unto light. In letters from Rev. John Stronach, of Amoy, (date Oct. 3d,) he observes: "In seven months we have baptized 20 women and 32 men; and there are 10 more applicants on our list."

The Kansas Free State records the death of Rev. M. Meeker, of the Baptist Mission among the Ottawas. He departed this life on Thursday, the 11th of January. He commenced his missionary labors at the age of 21 years, among the same tribe of Indians in Michigan, and has been a missionary ever since, except some four years spent in visiting his friends. He has spent twenty-one years in missionary operations in Kansas, five of which were among the Shawnees, and sixteen among the Ottawas.

Rev. R. C. Putray, of the M. E. Church, writes to the *Christian Advocate and Journal*, dated Hudson, N. Y., Feb. 12: "The Lord is graciously visiting us in this city. Sixty-five within three weeks have professed to find peace through believing in Christ. Yesterday fifty united with the church on probation. Last evening the altar was full of penitents, and five were converted. The good work seems just fairly commenced."

Dr. Warneford, who died recently at Burton-on-the-Hill, England, was well known to the public by his munificent benefactions to the Queen's Hospital, Birmingham, and by his *works of piety and charity*. His benefactions during his lifetime are estimated to have amounted to £200,000. To the Society for Promoting Christian Knowledge (in addition to former gifts) he has left £2,000, and the same to the Society for the Propagation of the Gospel.

Rev. Mr. Tuttle, pastor of the Presbyterian Church in Rockaway, N. J., states that that church has lost within a year, *seven members, whose average age is eighty and five-sevenths years*. Five of them were over eighty years of age. Within seven years the pastors of that church have attended the funerals of thirty persons over seventy years old, of whom seventeen were over eighty years, and six were over ninety years.

The new Senator from the twenty-ninth district of New York is a clergyman of the Methodist denomination, who has been actively devoted, up to the present time, to the duties of his profession. He is the first clergyman who has ever occupied a seat in the Legislature, and his advent commences a new era, so far as relates to the class of men who are likely hereafter to be our law-makers.

A division of the Methodist Protestant Church is apprehended in Illinois. The Illinois Conference of that connection has distinguished itself for its bold and earnest anti-slavery position; and for some years has been uneasy on account of the very unhappy relation it sustains, ecclesiastically, to slavery. It is well known, that the General Conference of the Methodist Protestant Church, at its late session, refused to take any action respecting slavery.

Rev. Mr. Van Lennep, missionary to Asia Minor, gives an account of the formation of a church in Tocat, where Henry Martyn lies buried. Mr. Van Lennep states that his gravestone lies buried in the earth. The grave is an exposed place, and he proposes to remove the body to the Protestant cemetery.

Mr. Ansel Pratt, of North Weymouth, Mass., recently deceased, bequeathed the American Tract Society $2,000, the American Bible Society $5,000, the Massachusetts Bible Society $3,000, the Massachusetts Home Missionary Society $5,000, and the residue of his property, after personal legacies, amounting probably to $8,000, to the American Board.

Dr. Scudder, now on a visit to South Africa, for his health, writes to a friend in New York, that the Dutch have forty-six churches in the colony, and seven over the Orange River, and three over the Vaal River; in all forty-six churches. They have six Classes. Their General Synod meets once in seven years.

On the first Sunday in February, thirty-two converts were baptized by Rev. L. Parmly, pastor of the church at Merion, Pa. The papers also speak of revivals at Frankfort, Bristol, Molmesburg, Bridgeport, Radnor, Wilkesbarre, Monroetown and New Castle, Pa., and Camden, N. J.

The Amoy Mission, of the American Board, has enjoyed an unusual blessing of late. According to the last number of the *Missionary Herald*, twenty-two converts had united with the church there, and many more were inquiring.

A correspondent of the *Christian Chronicle* says that several churches in the neighborhood of Lewisburg, Pa., are now more than commonly engaged in the Lord's work, and the fruit of increased zeal is beginning to be manifest.

Six Lutheran missionaries from Germany arrived in Texas on Dec. 28th, to labor among the German Lutheran population. Several congregations are still without pastors, and desire aid from their friends in the North, or in the fatherland.

It has been estimated that one revival of religion which took place in Yale College, under the Presidency of Dr. Dwight, raised up ministers who were instrumental in the conversion of fifty thousand souls in one generation.

The *Morning Star* has a letter from Milo, Me., which says "sinners are being converted, and wanderers are coming home." The same paper has intelligence of a revival in Saco.

A French correspondent of the London *Watchman* represents the cause of Methodism as prosperous in France, particularly in the South, where a revival has been enjoyed.

Abstract of Proceedings in Congress.

SECOND-DAY, FEB. 26.

In the SENATE, the Naval Reform bill was taken up, but immediately laid aside, to make room for Gen. Jackson's sword. This sword, which is presented to Congress by the family of the late Gen. Armstrong, was the one which Gen. Jackson used at New Orleans. Mr. Cass made the speech accepting it, which was eulogistic of Washington, Jackson, and Franklin. Mr. Bell also spoke admiringly of Gen. Jackson, and offered a resolution returning thanks to the family of Gen. Armstrong, which was unanimously adopted. The Naval Reform Bill was then resumed and passed, the Senate concurring in the amendments of the House. The Post-Office Appropriation Bill was also discussed and passed by a large majority.

In the HOUSE OF REPRESENTATIVES, a bill granting right of way to all Plank and Railroads through public lands in the Territories was passed. The bill granting public lands to Michigan for Railroads was laid on the table. The same fate met the bill giving lands to Florida for Railroads. The Secretary of the Senate, at this juncture, appeared, with Jackson's sword in one hand, and the Senate's resolution in the other, when the rules were suspended, and Mr. Smith, of Tennessee, welcomed the relic in an appropriate speech. Mr. Zollicoffer and Mr. Benton also spoke upon the subject, when the Senate's resolution was adopted. The Naval Appropriation bill was then taken up, when Mr. Peckham made some pungent allusions to the Greytown affair. The Naval bill was finally laid aside, and the Indian Appropriation bill taken up, but neither was finally acted upon.

THIRD-DAY, FEB. 27.

In the SENATE, the House bill to modify the rates of Postage was taken up. One provision requires prepayment of letters, always by stamps, after the first of January, 1856. Another provides for the registration of letters. After some consideration, the bill was passed. The Collins Steamer bill was discussed all the afternoon and evening. The Committee on Finance offered an amendment reserving to the Government power to terminate the contract after six months notice, but that was defeated, and without coming to any definite question, the Senate adjourned.

In the HOUSE, the Navy and Fortification Appropriation bills were passed. The House then took up the bill called the "Old Soldier's Bounty-Land bill," and indicated a disposition to pass it, but finally let it go over. The Indian Appropriation bill was taken up, and a discussion on Know Nothingism and Slavery ensued. At 11 o'clock the House adjourned.

FOURTH-DAY, FEB. 28.

In the SENATE, the bill to provide for more efficient discipline in the Navy was passed. The Mail Steamer Appropriation bill was taken up. An amendment to let the contract stand as it is for two years was rejected. Two or three other amendments were rejected, and finally the bill passed, Yeas 26, Nays 22. The bill continues the transatlantic mails to the Collins line until 1860, at $33,000 the round trip. The House Civil and Diplomatic Appropriation bill, with the tariff modification attached, was reported, but nothing was done with it. An Executive Session was held, at which the Senate unanimously confirmed Winfield Scott as Lieutenant General of the Armies of the United States.

In the HOUSE, after the passage of some unimportant bills, the Old Soldier's Bounty Land bill was taken up. Mr. Benton protested against crowding through under a gag a measure involving more than 200,000,000 of acres of land. It was finally passed, 135 to 39. The bill, as amended, provides lands for persons of all grades, by land and sea, including Indians, wagoners and flotilla men, who have served in the wars since 1790—160 acres in all, to each person who has served not less than fourteen days, except actually in battle for a shorter period. The widows or minor children to receive the benefit in case of the death of the persons so entitled. The widows of officers and the soldiers of the Revolutionary War to be entitled to the benefit of this Act, as likewise the volunteers at the invasion of Plattsburgh in September, 1814; the volunteers at the attack of Lewistown and Delaware, in the years 1812 and 1815, and the Chaplains who served in the several wars.

FIFTH-DAY, MARCH 1.

In the SENATE, Mr. Underwood's resolutions from the Committee on Foreign Relations, recommending, that in our treaties with other nations hereafter, we should secure to our citizens in foreign lands the right to worship and bury their dead according to the dictates of their own conscience, and in accordance with their peculiar predilections, were passed. The Civil and Diplomatic bill was then taken up, when a sharp tariff discussion ensued, lasting until recess. In the evening, the resolution to pay the regular salary to Members of Congress who have been kept away by sickness was adopted. The tariff discussion was then resumed, and Slavery, Know Nothingism, and other extraneous subjects were dragged in.

In the HOUSE, several private bills were passed; also an Act to carry into effect the Reciprocity Treaty between the United States and Great Britain. The House then took up the Senate's amendment to the Army bill, and began to discuss the propriety of an increase of the force.

SIXTH-DAY, MARCH 2.

In the SENATE, a number of bills of minor importance were disposed of, when the Civil and Diplomatic Appropriation bill was taken up. The vote on the Clayton amendment was reconsidered, and, after a brief debate, the amendment, which was to strike off all that related to the tariff, was adopted. Yeas, 24; Nays, 21. This kills the entire tariff modification business. The Senate then went on to amend and alter the Civil bill, adding extra allowances and gratuities to public employés. The report of the Committee of Conference on the Indian Appropriation bill was concurred in. The bill to carry into effect the Convention to settle claims between the United States and England, was passed. The General Appropriation bill was resumed, and a number of extensive amendments voted in.

The HOUSE took up the Army Appropriation bill, and non-concurred in the Senate's appropriation of $30,000 to purchase Camels for use in the army. The Four Regiments amendment was agreed to. The House concurred in the Senate's amendment to the Post Office Appropriation bill, authorizing the Postmaster General to contract for a single monthly mail along the Pacific coast. The House also agreed to all the Senate's amendments to the Emigrant Passenger bill.

SABBATH-DAY AND SUNDAY.

Of the doings on these two days the N. Y *Tribune* of Monday furnishes the following abstract:—

In the SENATE, the General Appropriation bill was the first business under consideration. There was a great deal of noise and confusion, so much that not one in a dozen of the members knew any thing of what was going forward. All manner of appropriations were crowded in, in the shape of amendments, and millions of money was voted away in the most blind and reckless fashion. Among the amendments were provisions adding five Inspectors and twenty Weighers and Guagers to the New York Custom-House force, and increasing the salaries of Weighers, Measurers and Inspectors; another directing that only refined bars should be transferred from New York to the Philadelphia Mint for coinage. The amendment appropriating large sums of money for Custom-Houses and Post Offices in New York, Philadelphia and Boston was defeated. The Post Route bill was passed, an attempt to establish a weekly mail between the Mississippi River and the Pacific being voted down. An appropriation of $25,000 to Hiram Powers for statuary to be executed was agreed to. The Florida Claims Appropriation bill was rejected. Early on Sunday morning the Civil and Diplomatic Appropriation bill was passed. The Naval Appropriation bill was then taken up, and the Seven Sloops amendment rejected. The Collins' amendment to the Ocean Mail Steamer bill, which had just been vetoed, was brought up and altered by striking out the clause repealing the power to give notice of discontinuance of the extra allowance, and was then attached as an amendment to the Naval Appropriation bill, and unanimously passed. In the evening the Fortification bill came back from the House; the Senate receded from its amendment and passed it. The House bill denying the right of the Legislature of Minnesota to incorporate a Railroad Company in that territory, was brought up with the report of the Senate Territorial Committee opposing the action of the House. An attempt was made to get that through by attaching it to some private bill, whereupon a sharp discussion upon the rules of order ensued, and finally the Senate refused to concur with the House. The Second Committee of Conference of both Houses on the Army Appropriation Bill, then made a report, which the Senate concurred in. The Conference Committee on the Post Office Appropriation bill, reported an agreement of the two Houses, and the bill passed. The bill for the erection of public buildings in Kansas and Nebraska was adopted. It was now Sunday, and objection was made to further legislation, on the ground that Congress had legally expired. The Chair decided that the Senate could sit until noon of the 4th of March. The extra compensation of pages and other employés about the capital, was taken up, and passed. About 2 1-2 o'clock the quorum ran out, and the Senate sat in informal session for a while—then held an Executive session, after which the Civil and Diplomatic bill was taken up and ordered to be engrossed. Mr. Douglas reported a bill authorizing the people of Oregon to form a State Constitution, and apply for admission at the next session. The Southern Senators generally opposed it; Mr. Wilson, of Mass., also objected; and finally Mr. Douglas moved to lay the bill on the table, which was done—27 to 11. During the debate on this bill the Civil and Diplomatic Appropriation bill came into the Senate with 148 amendments from the House. The Senate agreed to 104; the House receded from the remaining 44, and the bill passed. The bills signed by the officers of the respective Houses were then received, detaining the Senate until 11 1-2 o'clock on Sunday morning, when word came from the President that he had no further business to suggest, and, at ten minutes before noon, the Senate adjourned *sine die*.

HOUSE.—The Senate bill to give $161,000 to improve Savannah River was passed. A discussion sprung up on the Army Appropriation bill, when Col. Benton fancied that he heard Mr. Faulkner say something disrespectful of Col. Frémont, and a small row ensued, in which the great Missourian got into a violent passion. He was assured that he had mistaken the facts, and the storm passed over. The St. Clair Flats and St. Mary's River Improvement bills went through, but were, with others, vetoed by the President. The President's veto of the Collins Appropriation now came up, and caused intense excitement, some of the members crying for impeachment, others denouncing the veto power, and others still moving for adjournment. An attempt to pass the measure over the Veto was a failure, the vote being Yeas 98, Nays 79. The next move was the tumbling upon the table of an immense heap of manuscripts, said to be copies of letters and documents connected with the Ostend Congress of American Diplomats. Nobody looked at the stuff. The Civil and Diplomatic Appropriation bill came back from the Senate, that body having agreed to a great portion of the House amendments. The House disposed of the bill in Committee, and then took a recess. At 7, P. M., business was resumed, and an amendment granting $250,000 to furnish the city of Washington with pure water, was voted in. This caused great rejoicing in the galleries. At half-past one o'clock on Sunday morning, the House agreed with the Senate in striking out the Tariff modification, the vote being 86 to 80. The usual vote of thanks to the Speaker was proposed and almost unanimously agreed to. The bill requiring pre-payment of postage after the 1st of January next, was adopted by concurring in the Senate's amendments. The bill to prevent the landing of foreign paupers and criminals, was taken up, and, after a wrangle about Know-Nothingism, was tabled, or killed—67 to 53. Then came the annual swindle in the form of extra pay to pages and other persons employed in and around the Capitol, which, of course, went through. At 8½ o'clock Sunday morning, there was not a quorum, and the Sergeant went off to drum up recruits, some of the members requesting that breakfast be brought in, and Mike Walsh vociferating for a whisky-punch. At 9 o'clock, the required number of members was present, when the report of the Committee of Conference on the Naval Appropriation bill was taken up. The Senate had hitched the Collins Appropriation to this bill, leaving the Government the right to give six months' notice of the suspension of extra pay, and in this form it went through as a part of the bill. The House then agreed to the Civil and Diplomatic bill, and the bill to increase the compensation of Registers and Receivers under the Land Graduation act of last year. The rules were now suspended, and bills were rushed through with railroad speed. During the calling of Yeas and Nays, Mr. Benton objected to voting on the ground that the Thirty-third Congress had legally expired, and he was no longer a Member. It was now half-past eleven Sunday morning. Some personal explanations followed; the minutes were approved; the President sent word that he had nothing to communicate; Speaker Boyd gave a brief valedictory, and at noon on Sunday the House adjourned without day—the members cordially shaking hands, and turning their faces homeward in the best of humor.

European News.

By the steamers St. Louis and Canada, seven days later news has been received from Europe; but there is little of general interest to record.

Around Sevastopol skirmishes take place almost daily, but without any results worth mentioning. Meanwhile all eyes are turned towards Vienna, where conferences and negotiations are soon to open.

There is no change in regard to the siege of Sevastopol. The latest authentic advices are Feb. 1. The Russian Grand Dukes made a reconnoisance of the allied front. Two French divisions made a demonstration and marched toward Inkermann. The Allies are daily expecting an attack. The pickets have been ordered to be on the alert. The weather is warm. In a sortie that night three hundred of the French were put hors de combat; in the obscurity one French regiment firing upon another.

The Emperor Nicholas has issued a ukase calling the whole population of Russia to arms. This is remarked as a menace in reply to the appointment of Lord Palmerston as head of the English Government.

Gen. Neil, who arrived at the French camp on the 27th of January, has reported to the Emperor that the situation of the French army is on the whole good, and that of the British not quite so bad as reported.

Rumor is that Lord Raglan and the Earl of Lucan will shortly return from the Crimea.

Parliament, having been prorogued till the 16th, there is no news from either the House of Lords or Commons.

Lord John Russell has accepted the duties of British Plenipotentiary in the conferences and negotiations about to open at Vienna.

The reports of a mutiny among the Zouaves, in the Crimea, created a painful sensation in Paris. The story, there is little doubt, was greatly exaggerated, but it is not thought altogether without foundation.

A telegraphic dispatch dated Bombay, Jan. 16, states that an insurrection had broken out at Cabool. At Candahar, the rebels have acknowledged the suzeraineté of Persia. 12,000 Persians were besieging Bendu Cebasi. A murderous conflict had taken place, but the besiegers continued their resistance.

The affair of Mr. Phillips, an American citizen, arrested for Mazzini, is settled by the payment of $2,000, and the Chief of Police, at the Bastile, has been reprimanded.

Very severe winter weather prevailed throughout Europe. Much distress existed at Liverpool from lack of employment—about fifteen thousand persons being thrown out of work from the dullness of trade and the severity of the weather. Some 5,000 of these are unemployed from the non-arrival of American shipping.

CALIFORNIA NEWS.—California papers to Feb. 9th have been received, but they contain no news of special importance. The Legislature has not succeeded in electing a Senator. Both branches have passed the bill giving $1,000 to each member, despite the Governor's veto. The whole number of lives lost by the steamboat explosion was sixty-seven. Lynch murders seem to increase with fearful rapidity, some twenty men having been hung by mobs since the commencment of the year.

SUMMARY.

The Collins Steamers receive from the U. S. per annum $858,000. He has received extra on his original contract from January, 1852, to 30th June, 1855, $1,750,000—whole amount paid him under his originel contract up to 30th June, 1855, $2,502,500, so that the whole amount received by him is $4,252,500, which sum is independent of amounts paid for freight and passengers. Sixty cents is paid to Collins for every letter carried by his line to Liverpool.

Gen. Robert Halsey, of Ithaca, has recently been doing a very handsome thing. He requests the tax-gatherer of the town in which he resides, to pass over all cases where taxes have been levied upon individuals who cannot pay them without depriving themselves, or their dependent families, of the necessaries of life, or means of comfortable subsistence, and *present the same to him for payment.*

The Charter of the Ontario Bank will expire in January next, and that institution will not be re-organized under the Free Law. The capital and surplus will all be returned to the stockholders. The surplus, it is supposed, is about 15 per cent. The Ontario Branch Bank will be re-organized under the same management as at present.

Delaware has enrolled herself in the glorious company of Maine Law States. The struggle in her Legislature has been severe, but the triumph is complete. Delaware has well deserved the honor of being first among the Slave States to prohibit entirely the traffic in Intoxicating Beverages.

A dispatch dated New Orleans, Tuesday, Feb. 27, 1855, says: The steam-tug Thomas McDaniel exploded her whole six boilers yesterday, below this city, killing seven persons and injuring others. Two vessels in tow of the McDaniel were somewhat damaged. The boat is a complete wreck.

The Boston *Herald* says: "Under the laws relating to imprisonment for debt, as they now exist, upwards of eight hundred were incarcerated in Cambridge street jail during the year 1854, and in a previous year the number of cases amounted to 1,300!"

Since the introduction of labels for the prepayment of postage, not less than 350,000,000 have been manufactured, sold, and obliterated.

A dispatch dated Boston, Monday, Feb. 26, 1855, says: The farm of eight hundred acres, with the buildings thereon, known as Daniel Webster's Homestead, in Franklin, N. H., was sold at auction on Thursday for $15,000, and Rufus L. Tay, of this city, was the purchaser.

A dispatch dated Boston, Monday, Feb. 26, 1855, says: The 4 o'clock afternoon train from Lawrence, when near Lowell, ran into a carriage containing four Irishmen, returning from a funeral. The carriage was demolished, and the four occupants instantly killed.

Oranges and lemons are very cheap in N. Y; the latter being far cheaper than apples. At the late regular sale, oranges went for about $2 50 per box, and lemons for $2. In the streets lemons of excellent quality are retailed at ten cents per dozen.

A dispatch dated Philadelphia, Wednesday, Feb. 28, 1855, says: Mr. Anthony Burns, the late fugitive arrested in Boston, is now free and in this city, having arrived here last evening from Baltimore.

Mr. Benton lost, by a fire at his house in Washington, Feb. 27th, the data and notes for the second volume of his Thirty Years in the Senate, together with other important documents, manuscripts, books, &c.

The Scottish *Guardian* states that the Senatus of the University of Edinburgh has conferred the degree of Doctor of Divinity on the Rev. John Lillie, of New York.

New York Markets—March 5, 1855.

Ashes—Pots $6 25; Pearls 6 50.

Flour and Meal—Flour, 8 50 a 8 75 for common to good State, 9 12 a 9 50 for Michigan and Ohio, 11 00 a 12 00 for extra Genesee. Rye Flour 6 25 a 7 25. Corn Meal 4 25 for Jersey.

Grain—Wheat, 2 10 a 2 28 for mixed Western, 2 25 a 2 40 for white Ohio, 2 56 a 2 60 for white Genesee. Corn, 95 a 98c. Rye, 1 33 a 1 35. Barley, 1 10 a 1 22. Oats, 53 a 58c for Jersey, 67 a 69c for Western. White Beans 1 62 a 2 12.

Provisions—Pork, 14 00 for new prime, 15 00 for new mess. Beef, 6 00 a 7 50 for country prime, 9 00 a 11 50 for mess. Lard, 9⅜c. Butter, 16 a 20c for Ohio, 23 a 28c for State. Cheese, 11 a 12½c.

MARRIED,

On the first day of January, 1855, in Christiana, Wis., by Eld. Z. Campbell, Mr. ABRAM L. COON to Miss ALVIRA COON, all of Utica.

In West Edmeston, N. Y., Feb. 22d, by Eld. L. M. Cottrell, Mr. WILLIAM WHITMORE to Miss SIBEL MILLARD, all of West Edmeston.

In this city, on Thursday evening, March 1st, at the Seventh-day Baptist Chapel, by Elder J. Croffut, Mr. GEORGE W. MASON to Miss FRANCES S. CROFFUT.

At Alfred Center, N. Y., March 1st, by Eld. D. E. Maxson, Mr. CHARLES E. WOOLWORTH to Miss LYDIA L. SMITH, all of Alfred.

DIED,

Near Plainfield, N. J., March 1st, of consumption, Miss AMANDA M. RANDOLPH, daughter of Mrs. Rachel Randolph, aged 19 years. She died calmly, almost without a struggle. She requested her mother to "keep her grave up neatly;" and after bidding her weeping friends "good-bye," she exclaimed to her mother, "Let me go! I see them waiting"—and then sweetly fell asleep in Jesus.

"Let me go!" but kiss me, mother;
Bid me now a last "good-bye;"
All your grief and anguish smother;
We shall meet again on high.
Tears around me fast are streaming;
Ties of earth are breaking now;
Death, with icy fetters gleaming,
Chains my heart, and chills my brow.
"Let me go!" Oh, banish weeping;
Lay me in my narrow bed;
Let the church-yard breezes, leaping,
Toss the myrtle o'er my head.
Gems of Flora plant above me;
In their brightness let them wave;
Let the hands of those who love me,
Gather garlands from my grave.

"Let me go!" I would not linger,
'Mid the fairest scenes of earth;
Death's impartial, ruthless finger,
Withers all of finite birth.
Let me drink of life immortal;
Let me fly earth's prison walls;
Let me enter Heaven's portal—
Tread the glorious golden halls.

"Let me go!" The King of Terrors
Cannot now my soul appal;
Soft and slow the fatal Archer
Lets his poisoned arrow fall.
Icy coldness o'er me creeping,
Stifles now my feeble breath;
Soon shall I be calmly sleeping
The long silent sleep of death.

"Let me go!" The waning number
Of my earthly sands is run;
Let me sleep the breathless slumber,
Now my task of life is done.
"Let me go—I see them waiting!"
Angels fair would waft me home;
Through my earthly prison-grating,
Floods of radiant glory come.

"Let me go!" The fitful shadows
Of the mystic "border land,"
Fall but faintly on my spirit,
As they flit on either hand;
Treading now, with fearless footstep,
Through the "valley and the gloom,"
Yonder light, so brightly breaking,
Gilds the darkness of the tomb.

"Let me go!" Beyond the river
Dawns a scene divinely fair;
Angel pinions gleam and quiver,
In the light of glory there.
All the bliss of joy supernal,
Waits me now beyond the flood;
Let me live the life eternal,
In the bosom of my God.

"Let me go!" The vision brightens,
As I near the heavenly shore
Where immortal glory lightens,
"See the loved ones, gone before."
"Let me go!" Sweet seraphs waiting
Beckon from the blissful shore;
I shall join the throng triumphant—
Dwell with God forever more. ELLIS.

PLAINFIELD, March 4, 1855.

In Hopkinton, R. I, January 4th, Mrs. MARTHA BURDICK, wife of the late Jonathan Burdick, aged 77 years.

LETTERS.

C Saunders, Abel Stillman, O D Green, M L Potter, Welcome Clarke, Elias Frink, Russell Babcock, S Davison, V Hull, S P Stillman (right,) Charles Potter, S S Griswold, J M Allen (fifteen,) J R Butts, J M Todd, A W Coon, Z Campbell, H B Clarke, E Maxson, L M Cottrell, J B Wells, E R Clarke, John Cottrell.

RECEIPTS.

FOR THE SABBATH RECORDER:

Rachel Randolph, Plainfield, N J	$2 00	to vol. 11	No. 52
Francis M Mills, Utica, Wis	2 00	12	7
Oliver M Crandall, Milton, Wis	2 00	11	52
Josiah Witter, Wautoma, Wis	5 00	9	33
J R Butts, Southampton, Ill	2 00	11	52
J M Todd, Berlin, Wis	1 00	11	26
P S Cottrell, Mountain Cove, Va	2 00	12	26
Elizabeth Dennison, W Edmeston	2 00	11	52
Elihu Cleveland, Adams	2 00	12	26
Paul Greene Jr, Adams Center	2 00	11	52
E R Green "	2 00	11	52
Sela Burdick "	4 00	11	52
Jesse Burdick, Scott	2 00	11	52
Hosea B Clarke, Brookfield	2 00	11	52
Joel Kenyon, Wirt	2 00	11	52
S P Witter, Nile	2 00	11	52
Elisha Hyde "	2 00	11	39
Russell Babcock, Scio	2 00	11	52
G P Burdick, Stowell's Corners	2 00	11	52
Welcome Clarke, Watertown	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

A W Coon, Scott	7 00
Truman Saunders, Southampton, Ill.	2 00
L M Potter, Potter Hill, R I	27

FOR SEVENTH-DAY BAPTIST MEMORIAL

T M Clarke, Pequonac, Ct	1 00
B F Langworthy, Stonington, Ct	1 00
Truman Saunders, Southampton, Ill	1 00
J H Mosher, New York	50

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel
AND
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No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next session at Alfred Center the first Fourth-day in April next.

E. R. CLARKE, Secretary.

Eastern Association.

AT a meeting of the Executive Committee of the Eastern Association, held at Westerly, R. I., Feb. 25th, the following resolutions were passed, and their publication in the *Recorder* was voted:—

1. That the ministers of the several churches be requested to visit the church in Newport, if practicable, and perform such missionary labors there as they may judge best; and that the Association defray their traveling expenses.

2. That the churches be requested to raise the sum of one hundred dollars to meet the expenses of the current year, and forward the same to the Treasurer, A. M. Babcock, Westerly, R. I., on or before the first of April.

S. S. GRISWOLD, Sec. P. L. BERRY, Pres.

In addition to the above, I would say, that it is very desirable that all demands be canceled prior to the ensuing session of the Association. Eld. H. Clarke's salary is already due for his labors at Green Hill. Will the pastors see that the several contributions are attended to. 39—3t. S. S. G.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder*.

BENJ. BURDICK, Society Clerk.

SOUTH BROOKFIELD, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale.

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Alfred Academy,

At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. HULL, or W. C. KENYON.

Feb. 24th, 1855.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

As more than two parts cannot generally be sung, and sustained, by Sabbath Schools, we have, in a large proportion of cases, given only two parts—the Air and the Bass.

Miscellaneous.

The Way to get on in the World.

A working man, some time age, published his own biography, one of the most interesting little volumes that has appeared during the present century. It is as follows:—"It may, to some, appear like vanity in me to write what I do, but I should not give my life truly, if I omitted it. When filling a cart with earth on the farm, I never stopped work, because my side of the cart might be heaped up before the other side, at which was another workman. I pushed over what I had heaped up, to help him; so doubtless he did to me, when I was last and he first. When I have filled my column or columns of newspaper with matter for which I was to be paid, I have never stopped, if I thought the subject required more explanation, because there was no contract for more payment, or no possibility for obtaining more. When I have lived in a barrack room, I have stopped my work, and taken a baby from a soldier's wife, when she had to work, and nursed it for her, or cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature and traveling for a newspaper, I have gone many miles out of my road to ascertain a local fact, or to pursue a subject to its minutest details, if it appeared that the public were unacquainted with the facts of the case; and this, when I had the work, was most pleasant and profitable. When I have wanted work, I have accepted it at any wages I could get, at a plough, in farm-draining, stone-quarrying, breaking stones, at wood-cutting, in a saw-pit, as a civilian, or as a soldier. In London I have cleaned out a stable and groomed a cabman's horse for sixpence. I have since tried literature, and have done as much writing for ten shillings as I have readily obtained—both sought and offered—ten guineas for. But if I had not been content to begin at the beginning, and accepted shillings, I should not have arisen to guineas. I have lost nothing by working; whatever I have been doing, by spade or pen, I have been my own helper. Are you prepared to imitate? Humility is always the attendant of sense; folly alone is proud. A wise divine, when preaching to the youths of his congregation, was wont to say, 'Beware of being golden apprentices, silver journeymen, and copper masters.' The only cure for pride is sense; and the only path to promotion is condescension. What multitudes have been ruined in their prospects by the pride of their hearts! Away, then, young men, and away forever, with self-foppery, and empty pride, idle habits, and expensive associates—'stoop and conquer.' Sink in spirit and rise in opulence. Be faithful over a few things, and be made ruler over many." [London Christian Penny Magazine.

A Ride behind the Snow-plow.

Rev. Henry Ward Beecher gives in a recent number of the *Independent* the following graphic description of a ride behind the snow-plow:—

Among the things which I have always longed to see, is the work of the snow-plow, driven along the covered track, and through heaped snow drifted into deep cuts. This I have at length seen. The train came to Watertown from Cape Vincent, N. Y., with two engines and a snow plow. When we reached Pierpont Manor, the conductor kindly acceded to my wish to go forward and take a berth with the engineer. I was soon in position. For two days it had been storming. The air was murky and cross. The snow was descending, not peacefully and dreamily, but whirled and made wild by fierce winds. The forests were laden with snow, and their interior looked murky and dreadful as a witch's den. Through such scenes I began my ride upon the plow-shoving engine. The engineers and firemen were coated with snow from head to foot, and looked like millers who have never brushed their coats for a generation. The floor on which we stood was ice and snow half melted. The wood was coated with snow. The locomotive was frosted all over with snow—wheels, connecting rods, axles, and every thing but the boiler and smoke-stack. The side and front windows were glazed with crusts of ice, and only through one little spot in the window over the boiler could I peer out to get a sight of the plow. The track was indistinguishable. There was nothing to the eye to guide the engine in one way more than another. It seemed as if we were going across fields and plunging through forests at random. And this gave no mean excitement to the scene, when two ponderous engines were apparently driving us in such an outlandish excursion? But their feet were sure, and unerringly felt their way along the iron road, so that we were held in our courses.

Nothing can exceed the beauty of snow in its own organization, in the gracefulness with which it falls, in the curvature of its drift-lines, and in the curves which it makes when streaming off on either side from the plow. It was never long the same. If the snow was thin and light, the plow seemed to play tenderly with it, like an artist doing curious things for sport, throwing it in exquisite curves, that rose and fell, quivered and trembled, as they ran. Then suddenly striking a rift that had piled across the track, the snow sprung out, as if driven by an explosion, twenty and thirty feet, in jets and bolts; or like long-stemmed sheaves of snow-wheat spread out fan-like. Instantly, the drift past, the snow seemed by an instinct of its own to retract, and played again in exquisite curves, that rose and fell about our prow. "Now you'll get it," says the engineer, "in that deep cut." We only saw the first dash, as if the plow had struck the banks of snow before it could put on its graces, and shot it distracted and headlong up and down on either side, like spray or flying ashes.

It was but a second. For the fine snow rose up round the engine, and covered it like a mist, and sucking round, poured in upon us in sheets and clouds, mingled with the vapor of steam, and the smoke which, from impeded draft, poured out, filled the engine room and darkened it so that we could not see each other a foot distant except as very filmy specters glowering at each other. Our engineers had on buffalo coats, whose natural hirsuteness was made more shaggy by tags of snow melted into icicles. To see such substantial forms changing back and forth every few moments from a clearly earthly form into a spectral lightness, as if they went back and forth between body and spirit, was not a little exciting to the imagination.

When we struck deep bodies of snow, the engine plowed through them laboriously, quivering and groaning with the load, but shot forth again nimble as a bird, the moment the snow grew light.

Nothing seemed wilder than to be in one of those whirling storms of smoke, vapor and snow; you on one ponderous monster, and another roaring close behind, fastened together, and looming up, when the snow mists opened a little, black and terrible. It seemed as if you were in a battle. There was such energetic action, such irresistible power, such darkness and light alternating, and such fitful half-lights, which are more exciting to the imagination than light or darkness. Thus whirled on in the bosom of a storm, you sped across the open fields, full of wild, driving snow, you ran up to the opening of the black pine and hemlock woods, and plunged into their somber mouth as if into a cave of darkness, and wrestled your way along through their dreary recesses, emerging to the cleared field again, with whistles screaming and answering each other back and forth from engine to engine. For, in the bewildering obscurity, we have run past the station, and must choke down the excited steeds and rein them back to the depot.

We think Mazeppa's ride, lashed to a wild horse and rushing through the forests wolf-driven, to have been rather exciting. If a man in a buffalo hunt, by some strange mishap, should find himself thrown from his horse and mounted on the shaggy back of an old fierce buffalo bull, and go off with a rush, in cloud and dust, among ten thousand tramping fellows, pursued by yelling Indians, that, too, would be an exciting ride. But neither of these would know the highest exhilaration of the chase, until in a wild storm, upon a scowling day in January, he rides upon a double engine team behind a snow-plow, to clear the track of banks and burdens of snow.

A New Broth for the Sick.

RECIPE BY PROFESSOR LIEBIG.

Translated for the N. Y. Tribune.

For one portion of broth take half a pound of freshly killed meat, (beef or chicken,) cut it in small pieces, add to it 1⅛ pound of distilled water, to which has been added four drops of pure chlohydric (muriatic) acid, and half to one drachm of common salt; mix them well together. After standing an hour, the whole is strained through a conical hair-seive, such as is ordinarily used in the kitchen, allowing it to pass through without pressing or squeezing. The portion passing through first being cloudy, it is again poured through the sieve, and this process repeated until it becomes perfectly clear. Upon the residue of meat remaining in the seive, half a pound of distilled water is poured, in small portions. In this manner about one pound of liquid (cold extract of meat) is obtained, of a red color, and pleasant meat-broth taste. It is administered to the sick, cold, by the cup-full, according to their inclination. It must not be heated, as it becomes cloudy thereby, and a thick coagulum of meat albumen and hematin is deposited.

A young lady of 18 years, in my family, being ill with typhus fever, first induced this preparation. It was called forth by the remark of my family physician, (Dr. Pfeufer,) that, in a certain stage of this disease, the greatest difficulty met with by the physician lay in incomplete digestion, a consequence of the condition of the intestines, and, besides, in the want of a nutriment proper for digestion and for the formation of blood. The common broths prepared by boiling are deficient—in fact, in all those constituents necessary for the formation of the albumen of the blood—and the yolk of eggs, often added thereto, contains very little of this material, for it has 82½ per cent. water and fat, and only 17½ per cent. of a substance very similar to, if not the same as the albumen of eggs; and whether this is equal in nutritious qualities to the albumen of meat is, according to the investigations of Magendie, at least doubtful. The new broth contains, besides meat albumen, a certain quantity of hematin, and, therein, a far greater quantity of iron necessary for the formation of the blood corpuscles, and, finally, the digesting chlohydric acid.

A great hinderance to the employment of this broth in summer is its liability to change in warm weather; it commences regularly to ferment, like sugar-water with yeast, without the usual odor. (What substance is here formed is well worthy investigation.) On account of this the meat must be extracted with perfectly cold water, and in a cool place. Ice-water, and refrigeration with ice, completely removes this difficulty. Most important of all is it that the meat be perfectly fresh, and not several days old.

This broth is now in use in the hospital and in the private practice of several of the most distinguished physicians of Munich.

I should, perhaps, have hesitated to give greater publicity to so simple a thing, if a new—and to my family an especially important—case had not convinced me of the great nutritious properties of this soup, and hence arises the natural wish that its benefits may be experienced by a wider circle, and other sufferers be restored by its beneficent effects. A young married lady, who, in consequence of an ovarian inflammation, could take no solid food, lived for two months entirely upon this broth, at the end of which period her health was perfectly restored. During this time she gained in flesh and strength. Generally patients take this food without opposition only so long as they are ill; as soon as they can take other food they reject this, perhaps owing to the color and the faint meat-odor. It might in many cases be of use to color the broth brown by adding burnt sugar.

Ploughing.

Ploughing is a trade of itself. It has never been my good fortune to hire a man who knew how to plough. Although I employ from forty to fifty hands every year, I never hired a man who had worked on a farm, from whom I could not learn something. I have had a man who understood the mechanical art of ploughing, who could take a pair of horses, stick his stakes, and stake out his land so straight and with such exactness, that when he had finished the dead furrow, it would not vary one inch from an exact line, and yet this man did not know where to begin or which way the field should be ploughed; only that he had seen men plough parallel with the road, or at right angles. The first thing for a farmer to note when he commences ploughing a field is to see if there are any wet or springy places, and if so, to commence ploughing so as to make his back furrows at the lowest places in the field, and his dead furrows on the dryest and highest land, by which he can draw the water to some convenient ditch on the farm or the road side. He should plough his land, whether it is diagonal or square, exactly the way by which he can draw the falling water at the lowest possible rate, and have it run. For those who plough in the fall this is more essential, as the rains are much heavier late in the fall and early in the spring, and ruinous waste is made of farms by washing any portion of the soil away.

Foul in the Foot.

Small herds of cattle, or sheep, are scarcely ever affected with this disease, but like the cholera and yellow fever with the human family, it feasts upon the crowd. I have seen hundreds and hundreds of lambs less than three weeks old, as I have no doubt many of you have, walking on their knees, and the only symptom of foul or rot which could be found, would be a small break in the skin, between the hoofs, and could be cured at this stage in twenty minutes; and this, too, on land where slate or stone could scarcely be found. I have had some experience, for twenty-five years, with what I once regarded as one of the most injurious of diseases to cattle, and more especially to sheep. I now regard it as of little or no consequence, and I will only trouble you with one of twenty-five years' operations. And to that end, I will take the year in which the disease was most malignant, and which was 1850. I purchased in that year more than thirty thousand sheep, and had not less than one thousand head of cattle on my farm. During the pasturing season, more than one-half of all my sheep were afflicted with the rot, and because they were thus diseased, was the reason why I purchased so largely. Men came all the way from Ohio, to sell me their sheep, expressly on this account. My remedy is simple and plain, and my cure equally sure. I make a three-cornered field, and at the pointed corner I make a lane. In this lane or neck of the field I set a trough, twelve feet long, twelve inches deep, of the same width, on which I fasten some scantling substantially, flaring out. I then cover the scantling with boards so that only one sheep or steer can go through the trough at a time. In the trough I place fifty or one hundred pounds of blue vitriol, fill and keep it as full of water as it should be, covering the liquid over with straw, and set the cattle and sheep marching through. By leading a tame ox, the balance will follow. A good shepherd dog will start the sheep through, and one man, with a well-trained dog, can drive through ten thousand a day; and one man can clean and fill the trough with water, and one-half cent's worth of vitriol will cure the worst case I ever saw.

It will kill the disease. It will not make and replace hoofs, or parts that have rotted off. With cattle it is not so malignant as with sheep, but either may be cured without stopping their growth, if taken in time. If it has been of long standing, feed sulphur freely in your salt. In the first stages salt and water will do the work, and so will copperas, but blue vitriol is the sovereign remedy. It wants dry weather in the spring to breed the disease, and hot, wet weather in the summer to spread it broadcast, wherever the animal puts its foot.

Farm Work.

Every month in the year gives the farmer a chance to do something by way of improvement. Let him now, in stormy days, while his children are at school, look into the tool-house and see whether any are missing or out of joint. Now is a good time to grind, not the axes only for immediate use, but hoes and shovels and spades and all other edge tools that are to be used after the winter is past.

Iron bars and drills, and hay-cutters for farm use, may as well be sharpened now, as at the time when you want them for immediate use. And saws, chisels, augers, adzes, post-axes, and chains, may now be mended when you have not half a dozen men waiting and ready to use them.

Any farmer who has a vice in his shop to confine a handsaw, can file it, and make it sharp enough for all practical purposes, in less time than is required to go half a mile to a professional mechanic to have it filed in a scientific mode.

Now we know by actual trial, that a pair of good shoes may be put on to a sled in a single evening at this season of long nights. Maple joists are good for this purpose. Save a pair of them when you carry a maple log to the saw-mill. An axe, an auger and a handsaw, are the only tools required to put new shoes on a sled.

And while your hand is in, why not put the carts and plows in order? That wide hole in the cart-floor should be mended with a new board running the whole length of the body—for short strips nailed on to cover holes are much in the way when the contents are to slide out of the cart.

In regard to the different modes of tilting up loaded carts, farmers are not resolute enough to insist on having the best—and they leave the matter to the wheelwright to determine where the centre of gravity is, and where hinges or snipebills should be placed. We, of the Ploughman, still assert that the axle of an ox cart should always turn when the cart is tilted. The body, therefore, should be bolted on to the axle, and the tongue should be fastened to the body just forward of the axle. The cost of this is not more than the cost of snipebills on the back corner of the axle, and the cart is tilted with very little effort.

See to your cattle in this cold weather. Let no wind or rain come upon your young stock, and they will winter well in an open cow-yard. Racks are needed when cattle run loose, and racks are easily made by any farmer who can use an axe and auger.

[Ploughman.

SELF-POSSESSION—Self-possession is a valuable quality, but you are not likely to acquire it in great things if you do not practice it in common circumstances. "The mildness of Sir Isaac Newton's temper, through the course of his life, commanded admiration from all who knew him, but in no one instance more than the following: Sir Isaac had a favorite little dog which he called Diamond, and being one day called out of his study, Diamond was left behind. When Sir Isaac returned, having been absent for a few minutes, he had the mortification to find that Diamond, having thrown down a lighted candle among some papers, the nearly-finished labors of many years were in flames, and almost consumed to ashes. This loss, as Sir Isaac had no copy of the papers, was irretrievable; yet, without striking the dog, he only rebuked him with this exclamation, O Diamond! Diamond! thou little knowest the mischief thou hast done!"

A Balloon Ascension.

The following is Miss Bradley's account of her daring balloon ascension at Easton, Pa., a short time since. Miss Bradley belongs in New London, Conn., and this was her first adventure of the kind:—

"I rose with perfect calmness and great velocity to a height of over two miles, my whole feelings being those of indescribable tranquillity and gratified delight. There was no perceptible breeze until I reached the highest point of my voyage, directly over a bend in the Delaware, when four heavy currents struck my balloon on all sides with equal force. Finding the balloon full, I opened the valve three times in succession, and while letting off the gas as fast as I could, (the balloon at the same time rapidly emptying itself from the mouth,) a very strong under-current forcing up into the mouth of the balloon, caused a roaring like the ocean in a heavy storm, followed by a noise like the discharge of a cannon, and a sudden fall of about a hundred feet. I then looked up and saw my balloon all shattered, with the exception of two pieces—one, being about one-eighth the size of the balloon, formed a parachute in the top of the net-work, and the other a sail at the side, and bore me off eastward. The wind rocked the car violently at the time, and for ten minutes succeeding. Knowing my situation, I had no feeling of fright, or anxiety, whatever, but tranquilly trusting in that same Almighty Power I ever loved to trust, I prepared myself in the best possible manner I could for my descent, believing I should land safely. I threw out my sand and grappling iron, placed myself firmly in the car in an upright position, my hands extended, clasping the handles on each side; I deliberately looked on all sides, and admired the indescribable grandeur and beauty of the scene. I spent ten minutes in singing a song of praise to the Creator of such a scene of beauty and sublime grandeur. Rapidly descending, I landed safely, but with great force, in the center of a large clover field in Still Valley, New Jersey, four miles from Easton, at half past eleven o'clock, A. M., having been up just half an hour, twenty minutes of which was after the bursting of the balloon."

Has the Moon an Atmosphere?

The astronomical world has been a long time in doubt whether the Moon has an atmosphere or not, though the most credited opinion is, that it has not, at least, none of sufficient density to conform to our optical laws and the demands of any animal life known to us. The New York *Courier* announces, on the authority of one of the most eminent mathematicians and astronomers in the world, that the side of the Moon nearest to this world is sixteen miles higher than the other. If, therefore, we suppose that the Moon has an atmosphere such as ours, it would be of such extreme rarity on the only side exposed to our observation, that for our optical effect and animal life it might as well not exist. For mountains upon the earth, none of which are above five miles from the level of the sea, have been ascended to a height at which life could not be supported any length of time, and still mountains have stretched above the panting traveler. What then must be the atmosphere at four times such an elevation? The conclusion seems inevitable that, although the hither side of the Moon is uninhabitable for want of an atmosphere, the remote side may be perfectly adapted to animal life. It is at least certain, that the mere want of an atmosphere perceptible to us is no longer conclusive as to the uninhabitableness of the planet that rules the night. [Phil. Ledger.

To Young Mechanics.

'It is the first step that costs.' The main obstacle to saving is the lack of the habit. He who at twenty-two has saved one hundred dollars, earned by honest useful effort, during the first year of his self-control, will be very unlikely ever to be destitute thereafter. On the other hand, he who saved nothing at the end of his first year of independence will be pretty certain to carry a poor man's head on his shoulders while he lives. Our young mechanics are not thrifty because of the evil habits they have formed during their minority. By and by he marries, and retrenches some of his worst expenses; but too late; the increased demands of a growing family absorb every cent he can earn, and at fifty or sixty years of age, you will see him emerging, seedy, and sickly, from the groggery, whither he has repaired for his bitters, enfeebled in body, and discouraged in spirit, out of humor with everything and everybody, and cursing the banks or the landlords, the speculators and the capitalists, as plunderers and enslavers of the poor." GREELEY.

To Aspiring Young Men.

'I want to go into business,' is the aspiration of our young men. 'Can't you find me a place in the city?' is their constant inquiry. 'Friend,' we answer to many, 'the best business you can go into, you will find on your father's farm, or in his work shop. If you have no family or friends to aid you, and no prospect opened to you there, turn your face to the Great West, and there build up a home and a fortune. But dream not of getting suddenly rich, by speculation, rapidly by trade, or any how by a profession. All these avenues are choked by eager struggling aspirants, and ten must be trodden down in the press, where one can vault upon his neighbor's shoulders to honor or wealth. After all, be neither afraid nor ashamed of honest industry; and if you catch yourself fancying any thing more respectable than this, be ashamed of it to the last day of your life. Or, if you find yourself shaking more cordially the hand of your cousin the Congressman, than of your uncle the Blacksmith, as such, write yourself down an enemy to the principles of our institutions, and a traitor to the dignity of humanity. GREELEY.

UNDER DRAINING.—A tract of land which the writer determined to under-drain, was situated in the center of several other lots, walled into portions of various size and shape, consisting of plow land, permanent or wet meadow, and pasture. By survey it was found that the tract contained twenty-four acres, and that two and a half acres of it were covered, and thus entirely lost to use, by stone walls. These were all removed, the small stones filled in the drains; the rocks or large boulders undermined and sunk out of sight.

Thus he obtained a smooth lot, all dry enough to plow, with no wall in the way, and nothing lost to cultivation by useless division fences. The water from the drains was conducted eighty rods in a ditch to a dry field, and then used for irrigation, thus drying a wet spot and watering a dry one.

It was upon this drained land that he grew turnips, from English seed, at the rate of 500 bushels per acre, while it was in the rough process of reformation.

From experience it is recommended that turnips should not be sown before the 20th of July, on account of our dry summers. One pound of seed per acre is sufficient for broadcast sowing; if done in August, sow one bushel of red top and one bushel of herd's grass per acre, and the turnips will shade and protect the young grass plants. To this our friend adds a few pounds of cloverseed after the turnips are harvested, and the next season he has a crop of hay. [N. Y. Tribune.

The Spider's Bite.

There is a popular impression, very prevalent in the community, that the bite of the spider is poisonous, and that the insect is capable of inflicting a venemous and dangerous wound. This is shown to be unfounded. I must remark, that the vulgar notion, however widely diffused, that spiders inflict venomous wounds, is altogether a mistake. In what manner, indeed, the error has arisen, and been propagated, I cannot stop to inquire; but that the impression has no just foundation is certain, since no comparative anatomist has ever been able to detect in these animals any apparatus capable of secreting and retaining poison. And furthermore, to set the matter experimentally at rest, a French naturalist caused himself to be repeatedly bitten by these calumniated creatures, and with perfect impunity, beyond the slight scrathes which their tiny teeth were competent to produce. The fears, therefore, so generally entertained of the venom of spiders, are perfectly groundless; and how often has one of these persecuted insects been seen in the act of biting its supposed human victim?

THE WIRE WORM.—Ploughing in the fall is to become more fashionable than formerly, as I regard it as the best and only sure remedy to destroy the wire worm, which has made and is making sad havoc of almost every kind of crops, wholly destroying some. Ploughing late in the fall will not kill all, but most of them. In three years, I think they may be nearly or quite all destroyed, and it is the only remedy I know of to destroy the most mischievous and ruinous of insects the farmer has to contend with. I have heard it said that five bushels of salt to the acre would destroy them, or 100 bushels of lime. I have tried both, and have sowed 10 bushels of salt to the acre, and they only laughed at my folly. I tried one hundred bushels of lime as recommended, and they fattened on my bounty. I have only proved one remedy for the rascal, and that is to break the soil and sow it to buckwheat; plough late, and as often as possible in the fall, and then sow it to peas in the spring; with the like ploughing next fall, they will not disturb any crop the next season.

THE FLAG OF TRUCE.—The flag of truce is accompanied with a trumpeter, who sounds along the path on their way to the enemy. This is to attract the enemy's attention. At the first sound of the trumpet all hands are on the move—cease firing is sounded. You then see men come out of holes where you would never think of looking for them, and the sentries of both armies pass the compliments of the day by the Russians shouting "English," followed by a nod of the head. The English return the compliment by saying, "Rush," accompanied with friendly gestures; and in five minutes after, these sentries are firing at each other as if they had never seen each other, and I have no doubt cursing each other, (the latter I often hear as I pass along the works.) I am sure there were two hundred men of both armies standing and running about within a hundred yards, and the moment the flag fell, the whole rushed to their dens like mice from a cat, and tried who should fire first. There is only a turn of the trumpet to make them friends, and another to make them bitter enemies.

ICEBERGS.—The origin of these ice-mountains was long a subject of controversy. By some persons the berg was thought to be the result of months of freezing in the open sea. By others, it was more correctly attributed to a land origin. Dr. Kane, the historian of the late American Expedition, has proved conclusively, by observations on the spot, that the iceberg has a similar origin with the glacier, being deposited on the sides and in the valleys of Arctic mountains, and afterwards pushed forward, (exactly as glaciers are,) down the slope and along the gorge. As these valleys eventually open to the sea, the field of ice is finally protruded into the water, where a part of it breaks off, at last, by its own weight, and is floated away. The early navigators, seeing these enormous masses, called them, in their native tongue, "bergs," or mountains, and by that name they have been known ever since.

THE GREENING ON A SWEET STOCK.—Some varieties of apples are considerably influenced by the stocks upon which they are grafted. Mr. Eaton, of Buffalo, in the late Proceedings of the Am. Pomological Society, says: "I have observed the Rhode Island Greening to change its character much when worked on a sweet stock. It becomes more highly colored, being often a beautiful yellow, with a red cheek, and loses much of its acidity, becoming, however, more tasteless when kept late than is usual. The difference is so marked that it has been considered a distinct variety. It is, however, beyond a doubt, occasioned by the influence of the stock, as has been proved by experiment."

GUANO FOR MELONS.—We had a very fine melon patch which was well nigh destroyed by the striped bug. The vines had just commenced running, and in two or three days the bugs had stripped nearly every leaf. As a desperate remedy, we applied a handful of guano on top of the hill as far as the vines had run, taking care that it did not fall on the leaf. In twenty-four hours not a bug was to be seen; the vines assumed a healthy and vigorous appearance, and were loaded with fruit. This experiment was not on one vine only, but hundreds.

It is stated that there is a merchant in Boston, who, during fourteen years, has always had his name on the docket of some court, either as plaintiff or defendant. The lawyers "tip their beavers" to this gentleman almost instinctively.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8¼ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A. M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

SUNDAY MAIL TRAIN at 9 A M, from Canal-st. for Albany, stopping at all Way Stations.

OLIVER H. LEE, Vice-President.

Ayer's Cherry Pectoral.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY, take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night.

For a Cold and Cough, take it morning, noon, and evening, according to directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them of their rest at night, will find by taking the Cherry Pectoral on going to bed, they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is afforded to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effect in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

To Singers and Public Speakers this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

Asthma is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them, if they can be cured.

Bronchitis, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.

For Croup, give an emetic of antimony, to be followed by large and frequent doses of the Cherry Pectoral, until it subdues the disease. If taken in season, it will not fail to cure.

Whooping Cough may be broken up and soon cured by the use of Cherry Pectoral.

The Influenza is speedily removed by this remedy. Numerous instances have been noticed where whole families were protected from any serious consequences, while their neighbors without the Cherry Pectoral, were suffering from the disease.

Repeated instances are reported here of patients who have been cured from

Liver Complaints by this remedy, so many that there can be no question of its healing power on these diseases. It should be perseveringly taken until the pain in the side and other unpleasant symptoms cease.

For Consumption in its earliest stages, it should be taken under the advice of a good physician if possible, and in every case with a careful regard to the printed *directions* on the bottle. If judiciously used, and the patient is carefully nursed meantime, it will seldom fail to subdue the disease.

For settled *Consumption* in its worst form, the Cherry Pectoral should be given in doses adapted to what the patient requires and can bear. It always affords some relief, and not unfrequently cures those who are considered past all cure. There are many thousands scattered all over the country, who feel and say that they owe their lives and present health to the Cherry Pectoral.

This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of its kind, is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, etc., and for children, it is the pleasantest and safest medicine that can be obtained. No family should be without it, and *those who* have used it never will.

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The Sabbath Recorder.

TRACT OPERATIONS.

Continued from the Recorder of March 1st.

The Snowhill Society is larger, and more efficient in its operations generally, than that at Ephrata; yet the same causes are operating there as at Ephrata, and with like discouraging results. While at Ephrata but few understand English, most of those at Snowhill are sufficiently acquainted with it to understand preaching in it, and I think they usually have their preaching in English. At Ephrata the preaching, and all the other exercises of social and public worship, are commonly in German.

At Snowhill I found that considerable feeling existed in reference to the monastic element in their Society. Indeed, I ascertained that the propriety or impropriety of fostering and perpetuating that feature of the German Seventh-day Baptist denomination, had become a question of sufficient importance among them to agitate powerfully the whole body. I should think the impression was pretty prevalent among them, that the monastic element can not long exist in the body—that the causes which once gave it strength, and the circumstances which once justified it, perhaps, or rendered it politic, have nearly ceased to operate. There are, as a matter of course, those who are desirous that the monastic feature should be perpetuated. If, in some instances, then, individuals especially interested in its continuance should exhibit some *indiscretion*, and too much *feeling* in its favor, it need not surprise any one. I thought I met with a case or two of the kind. If I misjudged the matter, it may have been because I did not understand the particular circumstances of the case minutely enough to appreciate properly the manifestations of feeling alluded to.

The Society at Snowhill treated me with much kindness and Christian hospitality, as those Ephrata had done. They made appointments for me to preach, and came out in good numbers to hear me. They made, too, some donations in money to the Tract Cause, which will be reported in the proper place. Also they presented me, at Snowhill, two larger and more ancient volumes of music than that received at Ephrata from Paul Ritter. I mention the name of the donor of that book here, because I see that I omitted to do so in my previous article. The donors of the music books received at Snowhill, were Catharine Slack and Abram Burger. That presented by the latter was written in 1747. These books are rare and interesting specimens in the line of penmanship and musical composition.

While I was visiting these Societies, I was constantly in company with the relatives and early acquaintances of Dr. Wm. M. Fahnestock. They made many inquiries about him and his family. Having lately visited him, I was happy to tell them of his welfare, and the interest he took in their affairs. I made up my mind to call on Dr. F. on my return, and communicate the many kind remembrances intrusted to me for him and his family. But I will not attempt to describe my deep sorrow, when, on my return to Philadelphia, I was informed by Mr. Potter that Dr. Fahnestock was *dead*. Mr. P. said that Dr. F. was in his office a few mornings before, and left to attend to some business, and be ready to leave for home in the next train of cars for New York—that he went to a printing office in the second story of a building in South-second street, and that on coming out, and when at the top of the second flight of stairs, (to which there was no stair rail,) his foot slipped, and he fell to the bottom of the first flight, having nothing to check the dreadful force of his fall with but his cane and umbrella, neither of which availed any thing for that purpose, as they were found with him at the foot of the stairs, broken, fit emblems of his own shivered frame and useful life, broken off in the midst. It appeared that Dr. F. lay at the foot of the stairs where he fell, about half an hour, before he was observed by any one who rendered him any aid, or attempted to relieve him. He was quite insensible when taken up, and was removed to the hospital, where he died. But his case having been already laid before the readers of the *Recorder*, I will not enlarge upon it. Under circumstances so afflictive to his family, I thought it my duty to call and let them know that I thought of them in their hour of distress. But as I had ordered an ample supply of publications for distribution in the city, (in addition to what I had distributed when there on my way out,) I remained several days to dispose of them. With a design to economise, I took board in a private boarding house, kept by a Catholic family, by the name of Gutgesell, at No. 19 South-tenth street. I found Mr. and Mrs. G. very agreeable people, and presented them a volume of Sabbath Tracts, which they politely received and read with some apparent interest.

Seeing a notice in the papers, that there was to be a debate in Franklin Hall, on First-day afternoon, upon the question, "Has the Reformation in England been of any benefit to mankind?" I went to the Hall to see how the thing was managed. Becoming interested in the subject, and there seeming to be a lack of speakers, I took a part with the affirmative in favor of the Reformation. When the debate closed, I distributed tracts to those present. I had previously arranged to give a lecture in another part of the same building the same evening; but the weather being very unfavorable, and becoming still worse till the hour for my lecture came, there was no audience to speak to. In distributing tracts one day, I came in contact with one of the leading disputants on the negative at the debate mentioned above. We had a long and interesting conversation on religious subjects, in the course of which he presented a variety of complaints against the churches, and especially the ministry. I made the best defense I honestly could for them, but was obliged to confess myself unable to clear them of some serious wrongs, with which he charged them; such as making money the basis of church privileges, to the exclusion of the poor, and connivance at popular corruptions, the road to high titles and large salaries. I gave this man some tracts and left him, impressed myself with this thought, How little do the secluded and exclusive herd of religionists know *of* or *appreciate* their errors, and the untold evils which flow from them; for the *reason*, that they have mistaken for *virtue* and *piety*, that *stupid* course of refusing to hear any views or representations of their principles or practices except such as are held up by those of *their* sect.

While in the city, I made the acquaintance of the Rev. Dr. Belcher, author of a work on the various religions extant, lately published by J. E. Potter, Philadelphia. The Doctor is an Englishman, and pretty familiar with the history of the Seventh-day Baptists in England. He had not seen our tracts on the Sabbath. I took tea at his house, and spent the evening with him in his study. On parting, I presented him with a volume of tracts which he seemed pleased to obtain, and invited me to call upon him when I came to the city.

Having closed up my operations in Philadelphia, I left, December 28th, and called at Bordentown to see Dr. Fahnestock's family. How great the change! How sad the contrast! Where, a few weeks before, I had spent an evening in the society of a cheerful family, with all that was necessary to complete the bright circle, in the same apartments, now, sorrow, sighs, and sadness, strike the attention, and oppress the heart. Crushing bereavement had entirely prostrated the now widowed mother of those two weeping daughters, the two remaining strands of that triple cord which had bound her to life. Now, like the frost-stricken rush, borne down by the storm-blast, she lies prostrate, and trembling in every nerve, and sleepless, except by the use of opiates prescribed by a voice unfamiliar at the side of her sick bed. At the hour when the Doctor had been accustomed to attend family worship, Mrs. F. had the family called into her room, and invited me to lead their devotions. What instructive chapters do such passages in human life compose! How forcibly do they present the blessings of religion! The next day I left that house of mourning, not unbenefited, though saddened by reflection on what had recently transpired.

Though I preached on the subject of the Sabbath and other topics among the German Seventh-day Baptists, and supplied such with tracts as wished them, a large part of my labor was scattering tracts in the principal towns on the route, namely, Lancaster, Harrisburg, Chambersburg, and other places, as I had opportunity. I placed a volume of tracts on the reading-room table at the American Hotel, Philadelphia, presented one to the Athenæum Library, another to the *Sunday Mercury*, one to the United States Hotel at Harrisburg, one to the Lancaster City Exchange Hotel, one to the *Independent Whig*, and one to J. Michael's Hotel. These three last named were all at Lancaster. I gave one volume to a colored man I met in the cars between Lancaster and Philadelphia. He appeared to be quite intelligent, and a good deal interested in the subject, as I also did in him.

For the sake of order and connection, these things should have been introduced before, and yet I must mention the rite of washing feet, which I saw performed while at Snowhill. It took place at a private house, in the evening after the Sabbath, in connection with the administration of the Lord's Supper. The meeting being convened, the emblems of Christ's body and blood, with the communion service (of which the cups are wood, turned in the shape of large wine glasses) being duly arranged on the table, the exercises were commenced by singing, prayer, and reading the Scriptures. Next, the leading minister presented an argument in vindication of feet-washing. That being done, the ministers, (two in number,) took off their coats, and girded themselves with towels, in the form of a long apron tied round the waist with strings. A vessel of convenient size, that is, a tub, containing water, being brought, the male members took off their boots, or shoes, and stockings, and one after another either coming to the tub, or it being placed before them, put their feet into the water, when the leading minister gave each a thorough but short rinsing, and his colleague wiped them well with the towel with which he was girded. That done, the men dressed their feet again, and the ministers laid aside the towels, put on their coats, and resumed their seats. Then a new supply of water being furnished, a couple of the elderly sisters took clean towels and girded themselves in the same manner as the ministers had done, and proceeded to wash the feet of the female members, in the way they had done the males. While these exercises were going on, I observed that there were a few individuals present (young persons) who were disposed to treat them in a somewhat light manner, though no very decided demonstrations of that kind were made. Nor was there any thing in the ceremony to excite lenity in any mind unless that mind were predisposed to trifle with serious things. Indeed, though I am not convinced that feet-washing is, or ever was, a *church* ordinance, I am willing to admit that there was something deeply impressive in the rite as performed at Snowhill, for it was evident those engaged in it, acted under a firm conviction of duty.

L. CRANDALL.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 3.

The First Day.

The history of creation is essential to the foundation of a successful system of religion. An unknown God once had an altar and a sacrifice; but it was a limited, local observance of brief duration. The worship of we know not what, we know not whom, finds no sympathies in the human heart; it calls for no love; it awakens no fear. Worship, to be sincere and effective, must be associated with a knowledge of existing realities. Such is Jehovah, the God of Revelation; and such is the system of religion which revelation enjoins. The origin and order of all that exists in nature, is in revelation attributed to an infinite Intelligence—a Being who produced them by the volition of his own omnipotent, omniscient will! That Being is Jehovah of the Hebrew Scriptures. He who made all things, reveals so much of the process as he sees fit, and no more; and upon that revelation which he has made claims the homage of man as his Creator, and reproves all who affect to know the secrets he has not disclosed, either by his works or his words! "Hast thou not known—hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." Isaiah 40 : 28. To Job (Chap. 38th) he said, "Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." That sublime appeal of Jehovah to his servant Job contains questions no man can answer, and ought to put the blush of humility upon every man who has attempted to correct the cosmogony of revelation. The works of the Lord are great, and it is proper for those who take pleasure therein to search them out; but to assume that nature teaches more scientifically the very facts Jehovah has revealed, then does that revelation he has made appear to me arrogant and impious.

Moses' call to his work, as the divinely authorized instructor of Israel, may claim our attention at another time. I only assume here, that he is such, and through them the instructor of the world. If he be such, his statements are to be received in a corresponding manner. He does not write as an inductive philosopher; it was not his calling; he writes as a religious teacher, and proceeds in method just as we parents are obliged to do with an uninformed child; he states the facts as they existed, and events as they occurred. And they are such facts and events as the philosophy of nature never teaches, and cannot teach. They are no more the product of Moses' philosophy than of our own. They are such as man could never have imagined, unless they had first been communicated by a Being who existed prior to the existence of man. What can be more arrogant, than to assume to know what was, and how it was produced, before man existed—and that, too, in opposition to, or contravention of what He has said who made all things? Moses not only said what God did, but what God SAID on the occasion! This is not written upon rocks, nor in stars; and unless Moses received it from Jehovah, he must have been the most arrogant, hypocritical pretender the world ever saw, or he has out-philosophered all the other philosophers I ever read after.

But waving our assumption of his divine mission—if Moses has not given the true cosmogony of earth, who has? How many theories have geologists broached? If two independent, original geologists, have hit upon exactly the same theory, I have yet to learn who they are! But Moses, and near forty other sacred writers, stretching through thousands of years, have never varied in their statements, allusions, or inferences, from the cosmogony first given; and the reason is, that cosmogony contains the ineffaceable footprints of Jehovah, the author of that cosmogony, and of creation itself. Although nature could never have taught the history of its own origin and order, its present condition and order harmonizes with every proposition of Mosaic cosmogony; and every survey I take of it adds confidence and joy to my faith in that divine account.

At first, the earth was chaotic—a dark and deep profound, incapable of life. "*Without form*," it could have had no fixed shape! The necessary inference is, that it was in a soft, fluid, impregnable state. In this state, "the Spirit of God moved upon the face of the waters." For what purpose? Did the Spirit of God ever go forth upon an useless mission? Let the holy writers answer, (Psalm 104 : 30,) "Thou sendest forth thy Spirit; they are created; and thou renewest the face of the earth." Doubtless it was at this period that God impregnated it with those electric and magnetic forces requisite to solidity and order; and infused into it the salts, acids, and other chemical properties necessary to vitality.

> "O Spirit, . . .
>   Thou from the first
> Wast present, and with mighty wings outspread,
> Dove-like, sattest brooding on the vast abyss,
> And mad'st it pregnant!"

All the subsequent acts of creation appear to have been consequent upon this impregnating of the Spirit of God, for they all follow at the word of Jehovah. He spake and it was done; he commanded and it stood fast. No ages of transition were requisite to bring forth the forms that exist upon earth; no chance amalgams to produce life; no progress from the molusca to the crustaceous, or onward to the quadruped; all that God did was complete after its kind. This I believe is allowed to be the meaning of the sacred testimony, "And God saw that it was good."

"And God said let there be light, and there was light." One of the skeptical objections brought against the Mosaic history of creation, is the account of the creation of light before the creation of the sun; because the sun is now the great luminary of day. But every peasant in the world has the means at command to show that light can be made to exist without the aid of the sun. Let him take his flint and his steel, his friction wood, or his phosphorescent match, and he can make light in the darkest cavern; indeed, every magnetic and igneous substance possesses the property of making light independent of the solar beams, and electrical and mechanical force is sufficient to bring it forth. It is ill adapted to vegetable life, but the mosaic account speaks only of its existence before vegetation was called for, and it still subserves thousands of useful purposes for man, and doubtless it was in these respects that "God saw the light, that it was good."

"And God divided the light from the darkness." Doubtless it was hemispherical as now; and the aurora borealis shows that it were as easy to light one hemisphere of the earth without sun, as it is for a peasant to light his cabin in the darkest night.

"And God called the light day, and the darkness he called night." In this account of the first day we have facts related which no philosophy could have taught. Light without the sun! Divided from the darkness, to make the alternations of time, day and night, before the solar rays reach the earth, and before there was an atmosphere to receive them! And according with facts observable in nature, the rotation of the first day, subserves some of the highest and most useful purposes of life, which we shall notice hereafter.

Here, then, are the footprints of Jehovah, in the Records of Revelation, obvious to all the observers of the power and order of creation. The voice of nature perfectly harmonizes with the words of revelation, and all bespeak the omniscient and the omnipotent God. So far as light extends, and day succeeds to night, the power and truth of Jehovah are coetaneously seen by the reverent believer in revelation.

S. D.

WHAT IS MEANT BY FOLLOWING JESUS.

Following Jesus resembles *coming to Jesus*, just as a long journey resembles the first stage of it. The two are similar, for every act of following is a fresh coming. They also coexist, for all who truly come, follow. Yet they can be distinguished in our minds, just as following a guide can be thought of as something more than first applying to him. When the tract of country through which we travel is difficult, dangerous, and unknown, it is essential that we secure the services of a competent person to show us the road, and assist us in it. We put confidence in him, and act on his instructions. We keep our eye on him, watch his steps, and tread where he treads. We do not venture from the path he takes, nor lag behind so as to lose sight of him; but we do our best to keep near him, and willingly rid ourselves of any unnecessary luggage rather than be left behind.

We have lost our way in a world of sin. There is a road through it to a world of perfect holiness and joy. But we cannot find this road, nor keep it when found, without a guide. God himself undertakes to be our leader. In the Bible, loving and obeying him is spoken of as *following*. Caleb and Joshua are commended because they "wholly followed the Lord." We are told that David "followed God with all his heart;" and Elijah appealed to the Israelites, saying, "If the Lord be God, *follow* him!" When Jesus called his chosen disciples, he said, "Follow me;" and the sons of Zebedee left their nets, and Matthew rose up from the receipt of custom. They not only went to him, but remained with him. Their conduct while he was visibly on the earth was an emblem of what the disciple of Christ should do always after a spiritual manner. As the sinner earnestly seeking salvation is said to "come to Jesus," in like manner the after life of those who are truly converted is spoken of as "following Jesus." The disciples, grateful for the benefits they had received, delighting in his company, and conscious of their continued need of his help, followed him bodily—journeyed when he journeyed, rested when he rested, listened to his teachings, and rendered him any service he might require. Just so they who have come to him for salvation, continue to trust in him; and out of love to him, keep near him in their thoughts, study his word, imitate his example, and obey his commands. This is what is meant by the exhortation, "Follow Jesus." Numbers 32: 12; Matt. 4: 18-22.

LOOK ABOVE.

Wanderer o'er life's restless ocean,
Weary of its wild commotion,
                    Look above.
Though thy way is dark before thee,
And the clouds are gathering o'er thee—
                    God is love.

Watcher, thy lone vigils keeping
O'er the loved one, cease thy weeping,
                    Upword turn,
Where the stars in beauty gleaming,
Words of love and duty seeming,
                    Thee to learn.

Mourner, in the church-yard kneeling,
All thy new-born anguish feeling,
                    Look to God;
By his help thy loved one's risen
From his dark and lonely prison,
                    'Neath the sod.

Bondman, 'neath thy burden loitering,
Vainly to thy brother calling,
                    For release;
God has heard thy earnest prayer,
And will bring the weary where,
                    Tears shall cease.

Lone one, friendless and forsaken,
By the storms of life o'ertaken,
                    Doomed to die,
From thy soul the chains are falling,
Voices now to thee are calling,
                    From the sky.

Child of earth, in sickness pining,
See'st thou not the light that's shining
                    From above?
Though from earth thy soul is fading,
Fearful doubts thy spirit shading,
                    "God is love."

Hopkinton, R. I. JUNE CLIFTON

THE POWER OF A LITTLE BOOK.

In the Jubilee Memorial of the Religious Tract Society, the following striking fact is recorded, illustrative of the beneficial effects that follow the distribution of good books. This cheap and easy method of doing good we strongly recommend:—

An old vender of tracts, when visiting a depository at Stroud, related the following fact: "As I passed through a village in Yorkshire, I asked a poor woman to buy a religious tract. She refused. I turned round and threw one in at the door, and the wind carried it under the table. The man of the house came home, saw it, took it up, and read the title—'The Wonderful Advantages of Drunkenness;' he left his dinner, and put it in his pockets. After he got to his work he read it. In the evening his companions missed him at the ale-house, and when they saw him, they inquired where he was on the preceding evening. He said he had been reading a religious tract. On giving this account of himself, they all laughed, and said he was going to turn Methodist. His neighbors said, 'John P. was sober last night,' which quite surprised them, as this seldom occurred. But from this time he kept from the public house, and began to pay his debts. His wife told all who inquired about him, that the cause of this great change was reading a religious tract, entitled, 'The Wonderful Advantages of Drunkenness,' which a poor man had thrown in at their door. After being away two years, I returned to that neighborhood again. I stopped at a public house, about two miles distant from the village before named, and offered my tracts for sale. One of the persons in the room, with a dreadful oath, said I was one of those Methodists that had made their companion mad. The woman of the house said, 'Do you call him mad? then I wish you were like him, and would pay the five pounds you owe me; for he has paid me every farthing he owed me, and all in less than two years.' On entering a house about a mile further, I was informed that the tract I had thrown, two years before, into a poor man's house had made him another man. At length I arrived at the village. A woman looked very hard at me, and said, 'Are you not the man who sold me some tracts about two years ago?' I said I was. Then she said, 'You must go with me to the house where you threw the tract in, and I am quite sure the woman will not tell you to go to hell now.' As soon as I entered, the woman informed her I was the old man she so much wished to see. She cried out, 'What! that dear man who threw in the tract?' and running, she took hold of my hand, and said, 'I humbly beg your pardon for what I said; I was in a passion, and very vile and wicked.' She bade me sit down to dinner, and said her husband would be there in a few minutes. As soon as he came in, she told him who I was. He took me very kindly by the hand, and said, 'Blessed was that hour when you threw the tract into my house, and thrice blessed is that God who directed you to one so wicked. I was then poor and wretched; spent most of my time in the ale-house; but now, thank God! I have a house of my own, and it is my delight to talk of the goodness of that God which directed me to the reading of the tract.'"

MARKED BY DISEASE FOR DEATH.

The world, though pleasant in many of its aspects, is still sad in some of its events, and solemn in its remembrances. We frequently meet those in the streets and in their dwellings, who are marked by disease for death. The subtle enemy is preying upon their vitals, and though almost unconscious to friends beside them, is nevertheless certain in its progress towards the fearful accomplishment. To such, and some of them are dear to us as friends and acquaintances, we have a word to say. We have met them. We have mingled in pleasant conversation. But to us the conviction is too settled to be mistaken, that before the summer with its bloom and flowers shall bless us, they will sleep in the grave. The scenes and friendships of life will pass on, but by them will be unheeded. The mourners will go about the streets. The name of the departed will be mentioned. Sad memorials will be treasured of the once active and gay. But what of this? The regrets of friends and the love of kindred spirits avail nothing for the dead. The passing day while life lingers is the period of sympathy and concern. While the world is fading from the view and ambition dies out of the mind, and the soul is fluttering for its winged flight, let kindness smile and spiritual advice be given. Let the truth be told, that time is short, and that death is near. But one palliative can ease the troubled mind. This is the mercy of God and hope in Christ. With this secured, death is disarmed of its terror. Consolations like the shining of the heavens, may glisten around and through the pathway to the tomb, and when the event is mourned over by surviving friends, the track of the spirit may be traced to immortality and eternal life. So may it prove with some of our friends who will leave their dwellings again for the active duties of life; and some too, whose weakened and fragile tread betokens no future of health, and no smiling prospects for earthly friendships and associations.

[Christian Advocate.

CONTRAST.

Miss A. B., a native of Vermont, is a domestic in a wealthy family, with a compensation of two dollars per week. She is a member of the —— church, and is a regular, serious attendant of all its services. She dresses plainly but neatly. Such is the estimate in which she is held by the lady who employs her, as faithful, good-natured, and kind to the children, that she bestows upon her gratuities sufficient for her clothing and all minor expenses. Seventy-five dollars of her every year's wages she deposits in the Savings Bank. All of the remainder she gives to objects of benevolence, in sums varying from fifty cents to five dollars. Her knowledge of the comparative importance of those objects is derived from the annual reports of societies and religious newspapers. She never allows the contribution box to pass her without a gift from her hand. Her pastor rejoices in her growing spirituality, her godly walk, and her many prayers for his success.

Miss C. D. is the daughter of a respectable mechanic who supports his family well, and slowly adds to his property. She is a member of the same church, attends public worship one-half of the day on the Sabbath, and occasionally is present at other meetings. By no persuasion could she ever be induced to take a class in the Sabbath school, or, with her excellent voice, to join the choir. She reads an untold amount of books of the lighter kind, and works with her needle only upon articles of luxury. Fond of dress, her father is obliged to limit her allowance to ten dollars per month. This sum she expends wholly upon herself. When a collection is to be taken, she is generally absent from church, and when called upon by a collector, she has nothing to give. She has been a member nine years, and has never been known to contribute to all benevolent purposes the value of a dollar. Her general conduct is decorous; but she manifests no more interest in the prosperity of the church, or in the advancement of the Christian cause, than many who never professed religion. Here is one of the many cases with which her pastor knows not what to do. She seems to think that in joining the church she completed her duty for this life, and secured her salvation for the next.

[Watchman & Reflector.

THE MINISTRY AND THE PRESS.

That pastor errs egregiously who fails to give the due credit to the newspaper press, as an agent of the evils he would correct, or an instrument of the good he would accomplish. The time has come when newspapers are almost universally read. The family that takes no newspaper, is now the exception to the universal custom. And if companionship with a fellow infallibly leaves some impression on the mind, much more does the weekly visit of a friend in the shape of a newspaper, beget a regard and confidence which give him incalculable power in leading the opinions and forming the character of those who welcome his regular arrival. Probably every minister can trace various erroneous and foolish notions which he meets in some of the families of his parochial charge, directly to the newspaper they take. If so, how plain it is that the proper preventive or corrector of such evils, is a newspaper of a different character; and how can he act wisely—how can he act faithfully, if he do not do what he can to introduce such a needed antidote into such families?

A SLEEPING CHRISTIAN.—"The devil," says Luther, "held a great anniversary, at which his emmissaries were convened to report the results of their several missions." "I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands." "What of that," said the devil, "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians, and they were all drowned." "What of that," said the devil, "their souls were all saved." "For ten years I tried to get a single Christian asleep," said a third, "and I succeeded and left him so." "Then the devil shouted," continues Luther, "and the night stars of hell sang for joy."

FAITH VENTURES NOTHING!—There is no risk, nothing ventured—not even the possibility of losing anything permanently valuable, by living a life of faith in Jesus Christ. The late Rev. Dr. Simeon, long a tutor in Hoxton College, after many years spent in the service of Christ, as he drew near to death spoke with great disapprobation of the phrase used by good people, "*Venturing on Christ*." "When," said he, "I consider the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on him. O, had I ten thousand souls, I would at this moment cast them all into his hands *with the utmost confidence*."

MARK THAT TEXT.—"Mark that text," said Richard Adkins, to his grandson Abel, who was reading to him the 32d Psalm. "Mark that text, 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth and believed; and now I read it in my old age, thank God, I know it to be true. O, it is a blessed thing, in the midst of the sorrows of the world, Abel, to trust in the Lord!"

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AT HOME AND ABROAD.

The religion of some seems to be altogether for the place where they live. The country merchant, for example, is a very good man at home; attends church, helps to support the ministry, perhaps is even a communicant at the Lord's table. But when he goes to the city, he visits the theatre, takes a glass of brandy at the hotel, and keeps late hours with very equivocal company. The fisherman is very circumspect in his own neighborhood; attends prayer meetings, exhorts his brethren, and seems to love the ordinances of religion. But abroad, on the waters, he forgets to call upon God, has no time to read his Bible, and knows no difference between the Sabbath and other days. The lumberman is an industrious, hard-working, honest man, and good neighbor, at home; is willing to rest on the Sabbath day, fills his seat in the house of God, and relishes the minister's expositions of divine truth. Who can say aught against him? But the floods come to carry him and his lumber to market, and he seems to forget that God is on the river as well as at home where he lives. He leaves his religion behind, finds no time for prayer, forgets when Sabbath day comes, vociferates boisterously at his various landing places, perhaps quarrels a little, fights a little, swears a little, drinks a little.

We might go on to enumerate other classes of persons, who are equally guilty. Indeed, we have heard of ministers of the gospel, who did not behave as well as they ought, when they happened to be where they supposed themselves unknown. But we doubt whether they ever read, with any seriousness, that passage of Scripture where one asks, "*Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right-hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.*" Ps. 139: 7–12.

The religion of such persons is, evidently, founded in the fear of man. They are upright, moral, church-going people at home, because they fear their neighbors will call them to account if they are otherwise. Their moral sense is roused to activity just in proportion to the degree in which others bear testimony to the cause of truth. If the community in which they live is highly and rigidly virtuous, they govern themselves strictly; if it is a loose community, they are loose with it. They never take the lead in any good cause, stemming the torrent of opposition; they are the mere creatures of circumstances. In a heathen community they would be heathen themselves. In view of any temptation to do wrong, they do not ask what is God's judgment, but what is man's opinion.

Such persons ought not to be members of any Christian church. A body that is designed to be *the light of the world—the salt of the earth*—should not hold in its communion such rotten members. It is true, it cannot be expected that a church, composed of men in the flesh, will be so decidedly pure as to hold in fellowship none but those whose piety is of the highest order. In every Christian body, there will be some so weak in the faith as to be hardly able to maintain their integrity, without the most vigilant care and good nursing of those who are better established. In the primitive churches, there were some who, because of their imperfection, were denominated "*carnal*"—not as denoting that they were still unrenewed, but that they were so in comparison of the more advanced. (See 1 Cor. 3: 1, 3, 4.) And the *strong* were always expected to lend their aid in supporting the *weak*. (Rom. 15: 1, Gal. 6: 1.) It is so still, and ever will be. Nevertheless, a person whose moral influence is decidedly and positively bad, should be rejected. All the benefit that a church can possibly be to one of this character, will never counteract the evil that he does to others. "*Put away from yourselves that wicked person.*" 1 Cor. 5: 13.

We have specified a few classes of persons, whose religion seems to be limited to the time of their abiding at home; but it must not be supposed, that our remarks are intended for one more than another. It gives us pleasure to say, that many of all the above classes are Christians in deed, as well as in name. Their example is, at all times, and in all places, salutary. But we do aim directly at those persons, of whatever class, denomination or profession, who throw off all moral restraint as soon as they find themselves where they fancy that they are not known. The fact is, they are often better known than they think they are. It is difficult for a sinner to hide his wickedness. It has such an offensive smell, that it is like "dead flies in the ointment of the apothecary." (Eccles. 10: 1.) Somebody is always on hand to bring back the evil report. Providence is so surely retributive, that no one escapes. "Murder will out," and so will every other form of wickedness. And though only some men's sins are open beforehand, going before to judgment, yet other some they follow after with the most unerring certainty. (1 Tim. 5: 24. Compare Num. 32: 23.) T. B. B.

THE CHURCH AND THE SCHOOL.

Historic.—Continued.

The dawn of light upon the dark ages was earlier and brighter upon the British Isles than upon the Continent. Schools and learning prospered there more than on the Continent; consequently the intellectual state was superior. This was doubtless chiefly owing to the fact, that Christianity was very early introduced into these Islands by learned Greek and Latin missionaries, and monastic schools established, while the progress of religion and learning was not as much interrupted in its early stages by the irruption of barbarians as upon the Continent. The advantage gained then, the position taken, has never been entirely lost.

Among the first institutions established was the very flourishing one at Bangor. "It was at first a college of Christian philosophy, or an academy of liberal arts and learned men; but after a time was changed into a monastery." At its destruction in the seventh century, by war, it was "a building so extensive that there was a mile's distance from one gate of it to another, and it contained two thousand one hundred monks."

Another very celebrated institution was the convent of Iona. "It was situated on a small island of that name on the western coast of Scotland, established by Columba, who, with twelve other monks, removed in the year 563 to that place from Ireland. This convent was an extensive Theological Seminary and Missionary School, and notwithstanding its title, was hardly more monastic in its character than are the colleges and seminaries of the present day. From this institution, preachers were sent to England, Ireland, Scotland, and Wales, and they even crossed the channel and carried the light of the Gospel into Belgium and Germany. Not less than a hundred similar institutions, modeled upon that of Iona, were said to have arisen in different parts of Britain, in which missionaries and ministers were also trained." The most prominent among these was perhaps that of York, one of the teachers of which, and the instruction, is thus celebrated in a poem by Alcuin, as given by Guizot: "The learned Ælbert gave drink to thirsty minds at the sources of various studies and sciences. To some he was eager to communicate the art and rules of grammar. For others he made flow the waves of rhetoric. He exercised these in the combats of jurisprudence, and those in the songs of Adonia. Some learned from him to sound the pipes of Castalia, and to strike with a lyric foot the summits of Parnasus. To others he taught the harmony of heaven, the works of the sun and the moon, the five zones of the pole, the seven wandering stars, the laws of the course of the stars, their appearance and decline, the motions of the sea, the tremblings of the earth, the nature of men, of beasts, and birds, and the inhabitants of woods. He unveiled the various qualities and the combinations of numbers. He taught how to calculate with certainty the solemn return of Easter, and, above all, he explained the mysteries of the holy Scriptures." This poetic description, reduced to simple prose, signifies that grammar, rhetoric, jurisprudence, poetry, astronomy, natural history, mathematics, chronology, and the explanation of the Scriptures, was the course of study pursued in that institution—a course very extensive for the times.

These institutions produced such men as Bede and Alcuin, and preserved a knowledge of religion and a love for learning until the time of Wickliffe.

While these schools were thus flourishing, there arose a man great not only in his own age, but great for any age—for all time;—a man rough, generous, brave, with energy indomitable, and invincible in war, yet ardent for the extension of civilization, and zealous for the prosperity of the church. "Without early education, he had the sagacity, in his manhood, to see that wisdom is the handmaid of virtue, and that knowledge is power. For the benefit of his kingdom, and especially of the church, he invited learned men to his court, and established a school in his imperial palace." He employed Alcuin, a distinguished scholar, divine, an Englishman, who had been both student and head instructor in the school at York, to take charge of this school. Alcuin had for his earliest students most of the French court, including the royal family—even Charlemagne himself. Charlemagne, who in his more youthful days could not write his name, but "signed his treaties with the hilt of his sword, and enforced them with the point," now gave himself up with equal determination and energy to study. He carried his writing apparatus with him day and night, sleeping with it under his pillow, that he might occupy every spare moment in improving his penmanship; and although he never excelled in the art, he became a very good Greek and Latin scholar, and a very acceptable lecturer to the other students, whom he was in the habit of frequently addressing.

With such a man as Alcuin for instructor, and such a one as Charlemagne for pupil and patron, the spirit of learning soon revived throughout Western Europe. "For several years," remarks an English writer, "Alcuin may be regarded as the minister of public instruction throughout Christendom." He gave his attention first to the restoration of correct copies of the holy Scriptures, and also of the classics and the Christian fathers. The Roman characters, in which books are now printed, became from his time, instead of Saxon or other characters, the common form of writing adopted by all scholars. Many of the manuscripts of those times are preserved to the present.

Thus we see that the church in the early ages was the patron of schools and of learning, and that, as she emerged from the wreck of empire, she still, notwithstanding the corruptions she had suffered, showed herself the same patron and guardian, fostering with parental solicitude every means for the diffusion of Christian knowledge. *

EDUCATION AND SPHERE OF WOMAN.

When we consider the injunction of our blessed Saviour, "Go preach the gospel to every creature;" when we see the good resulting from the efforts of Christians to carry out this injunction; and when we still hear the "Macedonian cry" from the isles of the sea, and from the uttermost parts of the earth, for Christian aid and sympathy; what disciple of Christ will not ask himself the question, Who is to respond to those calls, and bear the the "good seed of the kingdom" to the destitute? And will not each Christian begin to ask, Is it I?—Lord, is it I?

All agree that we must have men, good men, for missionaries. So we must; and out of this necessity grows the duty of qualifying, sending forth and sustaining men endued with the Spirit of God, as laborers in the gospel harvest. And corresponding to the imperativeness of this duty, we have schools and colleges endowed for the encouragement of intelligent and pious young men to prepare for the work. I rejoice at it; and my prayer is, God speed the work. I look for similar inducements to the young ladies of our land to prepare themselves for the Master's work; but I see them not. I ask, Is it not the duty, and may it not be the privilege, of females to be missionaries? Why not educate intelligent and pious young ladies, who are to be the companions of missionaries, and who would be their co-workers if equal advantages were afforded them? Is it less important that they should be missionaries? I answer, No; for woman, like man, is an intelligent and worshipful being. She too has a zealous heart, and is apt to feel for the woes of others. It is universally acknowledged, that the influence of woman is great, whether for good or for evil. Then why not educate and qualify her to use her influence properly, and then bid her God-speed in the work of evangelizing the world. It is woman, with her naturally affectionate spirit, who, with truth and the Spirit of God, can find access to the human heart. Again, in many portions of the world, it is only the influence of woman that can avail any thing in dispelling darkness and heathenism from the minds of those of her own sex; where, by usage and sacred superstition, females are excluded from society, and would ever remain ignorant of the great principles and glorious truths of religion, unless taught them by females. Here, then, we find a sphere for woman, and one too which is well adapted to her nature—a sphere in which some have moved, it is true, but that number has been too small. Who would not drop a tear when reading the lives of missionary heroines, such as Ann H. Judson, Sarah D. Comstock, and many others, who sacrificed their all for Christ's sake? None, who realize the value of a soul. We look around us to see women of our day, who will go and do likewise. Where are they? The love of God, and the desire for the salvation of souls, constrain some, it is true, but it is likewise true, that lack of encouragement and of proper qualification hinders many.

THE IMMORTALITY OF THE SOUL.

I feel incompetent to do justice to this subject, but as the doctrine of non-immortality and annihilation of the wicked, is advocated to a considerable extent in this section of country, I thought I would lay before your readers a few thoughts on it, hoping it may have a tendency to engage the talent of some able writer on a subject of such great importance.

We read that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; hence I infer that he was endowed with a living principle superior to any of the animal creation; and, in connection with other scriptures, I conclude that this is nothing less than immortality. And again, in reference to man's dissolution, it is said by the wise man, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it;" and it seems to me that if that part which returned to God was mortal, it must have died in connection with the body.

We are taught that Enoch and Elijah were translated. Of the former it is said, that he should not see death, and was not found, because God had translated him; and of the latter, that he went up by a whirlwind into heaven. At the transfiguration there appeared unto them, (the disciples) Moses and Elias, talking with him (Jesus.) This proves clearly to my mind, that the soul of Moses was either immortal, or that he was raised from the dead; and the apostle tells us that now is Christ risen from the dead, and become the *first* fruit of them that slept.

Again, at the crucifixion, Jesus said to the penitent thief that was crucified with him, "To-day shalt thou be with me in paradise." The term paradise I think must mean (to say the least of it) a place of enjoyment; consequently he could not mean by it the grave; therefore I must conclude that he was endowed with an immortal soul, that ceased not to live when the body died.

Jesus has said in another place, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Now, if the soul and body are inseparably connected, and both die at the same time, I can see no propriety in the first clause of the foregoing expression.

In another place, Jesus gives us a description of two persons, or characters, after death, and that too prior to the judgment. They are the rich man and the beggar. The rich man died and was buried, and in hell he lifted up his eyes, being in torments. The beggar died, and was carried by the angels into Abraham's bosom. This short narrative shows conclusively to my mind, that when the body dies, the soul enters into happiness or misery, as the case may be. I am aware that many call the above case a parable to represent the Jewish and Gentile nations; and if we admit it to be so, we should bear in mind, also, that Jesus made use of matters of fact, and common occurrences, with which the people were familiar, for that purpose.

The question is asked, If the wicked go away into misery, and the righteous into happiness, when they die, what is the use of the judgment? To this I would say, for illustration, when a criminal is arrested, he is shut up in prison. However enormous his crime may be, he must wait and suffer the horrors of the prison and a guilty conscience until the time for the court to sit and investigate the matter and pass judgment accordingly. On the other hand, a father promises his son, if he will serve him faithfully thus and so, at a certain period he will reward him with his estate, or some other great reward. The son loves the father, and cheerfully obeys his requirements, and feels in the time that he enjoys the approbation of his father; and when his labor is ended, he waits in happy anticipation of the promised reward at the time appointed.

The Apostle Paul seemed to have the opinion, that when he departed this life he would be with Christ, when he says, "For me to live is Christ, and to die is gain." What does he gain to die? He says, "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." He says in another place, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

John, in his vision, saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. This must have been in the intermediate state, between death and the judgment; and from it we learn that soul and body do not lie dormant or unconscious in the grave; and further we learn, that white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, &c.

If the point is established, that the soul is immortal, then we see the propriety of the expressions used in the denunciations against the wicked, such as being "cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched;" and "shall go away into everlasting punishment;" "suffering the vengeance of eternal fire;" and many other like expressions, which would be useless, as far as I can see, if the wicked were annihilated.

I have thus briefly noticed some of the passages of holy writ in favor of the doctrine of the immortality of the soul and the conscious intermediate state of the dead; and if I have committed any errors, or presented any thing in an improper light, most gladly would I exchange error for truth, when convinced. H.

COLLEGIATE AND THEOLOGICAL STUDENTS.

At the Concert of Prayer for Colleges, held in one of the Boston Churches, on the last Fifth-day of February, an address was delivered by Rev. Mr. Tarbox, Secretary of the American Education Society, which embodied very important and solemn statistics in reference to the present condition of the Colleges and Theological Seminaries of the country. According to his statement, as reported in the *Puritan Recorder*, there has been a gradual but steady increase in the number of college students. The aggregate number in the New England colleges has increased, since 1840, from about 2,000 to 2,500. But things are quite different in the theological seminaries. In 1840, there were 322 theological students at the seminaries in New England. This year there are only 190. Andover, in 1840, had 150 students, and now, although the most prosperous of any, it has but 100. The same is true throughout the country. Auburn Theological Seminary is not in operation. The Theological Department of the Western Reserve College is suspended. Lane Seminary is educating a much less number than formerly. The decrease is not so marked in the Old School Presbyterian connection, but yet there is no increase. Mr. Tarbox went on to speak of this downward tendency as demanding the most serious inquiry and reflection. He said there was a smaller number of pious young men in the colleges now, than ten years ago; and that the proportion among them having the ministry in view, was at the same time diminished. He attributed this unpropitious change, in part, to an erroneous sentiment in the churches respecting the obligation resting upon pious students in the choice of a profession. Our colleges should be regarded more as religious institutions, established and sustained for the church, and should be made more frequently and generally the subject of prayer.

Movement toward Jerusalem.—A letter from Stuttgard (Wurtemberg,) of Nov. 18th, says: It may be remembered, that a very numerous Society was formed here some time since, of persons who, from purely religious motives, propose to emigrate to Palestine. This Society denominated itself, "The Society for the Gathering together of God's People in the Holy Land." It has just presented a petition to the Germanic Diet to the following effect: "The Society prays the Diet to ask the German States to address a demand to Sultan Abdul Medjid, requiring, 1st, a grant of land in Palestine, upon which the Society may found a colony; 2d, that the Society may have the right to administer the civil and religious affairs of this colony, according to their own ideas, that is, conformably to the word of God; 3d, that the person and property of the colonists may be protected against any arbitrary proceedings on the part of the Ottoman authorities, and against all oppressive taxes; 4th, that the colonists may be exempted from military service; and 5th, that all the colonists may have equal rights, whether they have been formerly Catholics, Protestants, Jews, Turks, or any other religion."

The Baptist Home Mission Society.—The next anniversary of the Baptist Home Missionary Society is to be held in Brooklyn, and not at Chicago as previously intimated. The question where it should be held has been much discussed of late in the Baptist papers, because at that meeting it is expected that the subject of having rooms in the new building of the American and Foreign Bible Society will be considered and finally acted upon. Just now some of the benevolent institutions of the Baptist denomination seem to be endangered by partizan feeling. The American and Foreign Bible Society and the Bible Union stand in an attitude of hostility; and the Home Mission Society is threatened with the organization of a rival institution if it occupies rooms in connection with the American and Foreign Bible Society. This makes the question to be determined at the forthcoming anniversary one of great importance. The Baptists of Chicago—at least, those who belong to the First Church—are inclined to keep out of the controversy; and to prevent the unsealing of this fountain of bitter waters at the West, they recently adopted the following resolution in relation to the meeting of the Home Mission Society with them:—

Resolved, That we are unwilling that the harmony which happily exists among us in this city and in the West generally, should be endangered, and that our denomination and our holy religion itself should be covered with reproach in the eyes of this community, by the re enacting here of those scenes of contention which have been witnessed on other anniversary occasions, and we accordingly withdraw our invitation to the Home Mission Society, as much as we love this Society, and should otherwise rejoice to entertain it, and decline to entertain or open our house to the other Societies named, until such time as the difficulties between their Boards shall have been definitely and amicably settled.

Glimpses of an Editor's Work.—The *New York Baptist Register*, after having been published more than thirty years at Utica, was recently removed to New York City, and united with the *New York Recorder*. Alexander M. Beebe, the veteran editor of the *Register*, in the last number issued from Utica, speaks as follows of his labors and anxiety during his thirty years connection with the paper:—

"For many, aye, for very many years, this humble journal has been a constant associate, by night and by day, in sickness and in health, at home and abroad, wherever we have roamed, in whatever company we may have fallen, on the land or on the water, it has never been separated from our companionship. Even in the silent watches of the night, it has lain in our bosom, and shared in our anxious regard. Had it only a tongue to tell all that has passed in our secret communings, what a tale it could unfold of deep solicitude, of elated hopes, of depressing fears, and mental labors that trenched upon repose! What distress on account of the propagation of error—what efforts to meet and expose it—what earnest labors to rectify misapprehensions and mistakes among true disciples, in regard to the nature of Christ's kingdom, to restore peace where unhappy dissensions have crept in, and to promote healthful activity in Zion, and a universal interest in behalf of a perishing world. Nor would this comprehensive summary furnish any adequate idea of the character and diversity of editorial labors."

Closing the Canal Locks on Sunday.—The subject of stopping business on the Canals by closing the locks on Sunday, is again before the Legislature of New York. A bill was offered by Senator Halsey for this purpose, and referred to the committee on Charitable Institutions. The Committee have reported back the bill for consideration by the Senate, accompanied by the following resolution:—

Resolved, (if the Assembly concur,) That hereafter all official duties of Canal Officers of this State shall cease on Sundays, between the hours of 12 o'clock on Saturday night and 12 o'clock on Sunday night.

Prejudice against Color.—The *Cincinnati Times* gives the genealogy of the mulatto boy who was recently turned out of school in Cincinnati, in consequence of his complexion. It is as follows:—

"The great-grandfather was a full blooded white man, and a Methodist clergyman in the State of Indiana, where he died. The father, David E. Graham, was a Baptist clergyman in Athens County, Ohio, where he preached to several white congregations. The wife of Allen E. Graham was half Indian and half white blood, making the grand-parents on the mother's side—the grandfather, one eighth African and the rest white. The grandmother had no African blood at all in her veins, but had a small portion of Indian blood. The mother of the boy is about one sixteenth African blood, and about the same amount of Indian blood, but is of fair complexion. The boy Graham has one thirty-second part of African blood in his veins, and about the same of Indian. The boy has fair skin, a high Roman nose, and light, straight hair, and has no African features about him."

Death of a Veteran Preacher.—English papers, recently received, report the death, on the 2d of February, of the venerable Rev. G. Fletcher, at the age of *one hundred and eight years.* He was born February 2d, 1747, at Clarbrouf, in Nottinghamshire. From six years of age he had been brought up in the tenets of Wesleyism, and remained a member of that body till his death. He spent 83 years of his life in active pursuits. He was at the battle of Bunker Hill, and followed Abercrombie into Egypt, where he gained the esteem and respect of his officers. He then entered the West India Dock Company's service, where he continued 36 years, when he retired on their bounty, still preserving, up to within six months of his decease, that astonishing activity of mind and body for which he was so remarkable, often traveling great distances by rail, and pursuing his holy calling, preaching two or three times a day, regardless of personal inconvenience, for the objects of charity and benevolence.

A Successful Missionary.—The London Missionary Society have had for twenty years a mission at Salem, (India,) in the Madras Presidency, in a district containing 1,200,000 inhabitants, superintended by a single European missionary. Notwithstanding this inadequate agency, more than five hundred persons have embraced Christianity. About three hundred are now receiving Christian instruction, in six or seven adjacent villages. Several of the young men have been instructed in various handicrafts. The mission-house, two school-houses, and several other buildings, were erected chiefly by the hands of these young converts; also a church, 70 feet long by 46 wide, the first ever raised in this part of India by Christian workmen, and at half the estimate of heathen builders.

Revivals.—We learn that a pleasant revival is progressing in the Seventh-day Baptist Church at Pawcatuck, R. I. Seven persons were baptized there on Sabbath, the 17th ult., ten on the 24th ult., and twelve on the 3d inst., *most of whom joined the church.* Three additions to the church had been made by letter—one from a Seventh-day Baptist Church, one from a First day Baptist Church, and one from a Methodist Episcopal Church.

In the Seventh-day Baptist Church at Scott, also, a revival is in progress, and some sixty or seventy persons have made a profession of religion.

Life of Dr. Judson.—There was an important case week before last in the Superior Court in New York, between Edward H. Fletcher and Charles P. Norton, the proprietor of "Norton's Literary Gazette," in regard to a life of Dr. Judson published by Mr. Fletcher. The facts are these: Dr. Judson died in 1850, leaving his wife, well known as "Fanny Forrester," and a large family of children, with no other provision for their support than an income of less than a thousand dollars a year. A life of Dr. Judson was commenced by Dr. Wayland, of Brown University, under the auspices of the American Baptist Missionary Union. The terms of various publishers were procured—among others those of Mr. Fletcher. Mrs. Judson decided upon Phillips, Sampson & Co., and looked to the sale of the book for an increase of income. The work was hardly finished before Mr. Fletcher, a New York publisher, employed some one to write another life, to be sold at a reduced price. Mr. Norton was involved in the affair by publishing a letter from Dr. Wayland to Mr. Fletcher, intimating that if he issued such a book he would be the means of depriving Mrs. Judson of subsistence, whereupon Mr. Fletcher brought a suit against Mr. Norton for libel. The case excited great interest, and terminated in favor of the defendant. [Independent.

Treasures that cannot be replaced.—The house of Col. Benton, in Washington, was recently destroyed by fire. To a friend who inquired if it was insured, he said:—

"No, it was not insured; but I care nothing about that; insurance could not have saved all that I considered valuable—the bed on which my wife died, on which I sleep; her clothes, which were in a trunk sitting at the head of it; the articles which she prized most, around it—the last things I saw at night, and the first in the morning—and the papers in the adjoining room, many of which cannot be supplied. But what I shall most feel; more than I now do; will be the loss of the memorials of my wife, whose body, still above ground, it will be my first care to remove to St. Louis when released from Congress, to be buried in the place in which I had collected the remains of my dead; my mother, children, grand-children, sister; to take the place by their side which she and I had marked out for ourselves."

Russian Cruelty.—Information has been received in England, (of the correctness of which, however, there is some doubt,) that, in consequence of the refusal by the *Moravians* in the Crimea to take up arms, 300 of them have been hanged by the Russian authorities. It seems the colony of the Moravians in the Crimea hold opinions with regard to the unlawfulness of war precisely analogous to the principles maintained by the members of the Society of Friends in this country. During the lifetime of the Emperor Alexander and his mother, Mary Feodorowna, when Elizabeth Fry, William Allen, and other influential Quakers, were upon terms of intimacy with the Russian Court, a special ukase was promulgated, exempting the Moravian colony in the Crimea from military service, with the exception of converts added to the colony. The military authorities have subjected the Moravians to every indignity and cruelty, such as flogging, imprisonment, etc.

The *London Morning Advertiser* says that Jenny Lind has entered into an engagement to revisit England in her professional capacity. From religious scruples she has determined never more to appear before the public under any circumstances which could be construed into giving her sanction to theatrical or operatic performances. She has further resolved that all her future exhibitions before the public shall partake, more or less, of the character of sacred music; and, with this view, she has, we are informed, stipulated that she shall sing only in Exeter Hall. Jenny Lind is now the mother of two children.

General Intelligence.

The New Post Office Bill.

The *Washington Globe* furnishes the following synopsis of the post-office bill passed just before the adjournment of Congress:—

Everything is to be prepared after July, and the postage to California is to be ten cents instead of six.

The bill provides that, in lieu of the rates now established by law, there shall, after the commencement of the next fiscal quarter, be charged for every single letter in manuscript, or paper of any kind in which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail for any distance between places in the United States not exceeding three thousand miles, three cents; and for any distance exceeding three thousand miles, ten cents. For a double letter the charge is to be double, for a treble letter, treble, and for a quadruple letter, quadruple these rates.

Every letter or parcel not exceeding half an ounce in weight is to be deemed a single letter, and every additional weight of half an ounce, or less than half an ounce, is to be charged with an additional single postage. Upon all letters passing through or in the mail of the United States, excepting such as are to or from a foreign country, the postage is to be prepaid, except upon letters and packages addressed to officers of the Government on official business, which shall be so marked on the envelop.

And from and after January 1, 1856, the Postmaster General may require postmasters to place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers. All drop-letters, or letters placed in any post-office not for transmission through the mail, but for delivery only, are to be charged with postage at the rate of one cent each, and all letters which are hereafter advertised as remaining over, or uncalled for, in any post-office, are to be charged with one cent each, in addition to the regular postage, both to be accounted for as other postages now are.

No postmaster or other person is to be allowed to sell any postage stamps or stamp envelops for any larger sum than that indicated upon their face, or for a larger sum than that *charged therefor by the Post-Office Department*; and any person who violates this provision is to be deemed guilty of a misdemeanor, and, on conviction, is to be fined in any sum not less than ten, nor more than five hundred dollars.

The following amendments were made to it, and accepted:

Provided, That nothing herein contained shall be so construed as to alter the laws in relation to the franking privilege.

And be it further enacted, That for the greater security of valuable letters posted for transmission in the mails of the United States, the Postmaster-General be, and hereby is authorized to establish a uniform plan for the registration of such letters on application of the parties posting the same, to require the prepayment of the postage as well as the registration fee of five cents on every such letter or packet, to be accounted for by the Postmasters receiving the same in such manner as the Postmaster-General shall direct: *Provided*, however, That such registration shall not be compulsory, and it shall not render the Post-Office Department, or its revenue, liable for the loss of such letters or packets, or the contents thereof.

Death from Ether.

The *Boston Traveler* of Feb. 28th furnishes the following:—

It appears that a woman named Farley, wife of a carpenter of that name, accompanied by a female friend, went into the office of Dr. Addison Davis, a well known dentist of Lynn, Mass., to have a tooth extracted. The dentist was about to extract it in the regular way, when the woman requested to have ether administered. To this objection was made by Dr. Davis, he stating that it would cost her 75 cents more. She pulled out some money, stating that she had enough to pay, and persisted that the ether should be given her. The doctor then inquired of her as to her state of health, if her lungs were in any way affected. She replied in the negative, when he proceeded to comply with her request. After she had inhaled from the sponge a while, he asked her if she could feel the pain in the tooth, and she replied that she did. He then held the sponge to her nostrils for a further brief period, noticing nothing unusual, and went to get his instruments. On his return he found that her mouth was set. He immediately proceeded to give her air, and took other means to restore her. Mr. James Buffum, a well known citizen, came in, and physicians were sent for, but nothing availed; she revived for a moment, breathed a little, and then died. A Coroner's inquest was held, and a post mortem examination of the body took place, when it appeared that the lungs of the deceased were considerably diseased, and the report of the examining physicians was, that she no doubt died of congestion of the lungs, brought on by the inhalation of ether. The female who accompanied the deceased having substantiated the statement of the dentist as to the persistent desire of the deceased to inhale ether, the Jury returned a verdict exculpating him from all blame in the matter.

Frozen to Death in the Prairies.

The *Chicago Daily Press* of Feb. 24th publishes the following extraordinary story, about which it is hoped there may be some mistake:—

On the Saturday preceding the memorable storm of the 21st of January, two families, numbering ten persons, moving from Southern Indiana to Northern Illinois, arrived at Oxford, the county seat of Benton County, Ind., about forty miles north-west of La Fayette, with two ox-teams, and well provided with necessaries for the road. They remained there through the storm, and on Monday morning resumed their journey. Last Tuesday morning a man passing over a prairie, only about five miles from Oxford, came upon a sight which filled him with horror. The carcases of two oxen, from which the viscera had been removed, lay upon the ground. Inside of one of them were the frozen bodies of four children, and in the other the frozen corpse of the mother, with a nursing infant at her breast. Under the snow was a heap of ashes, in which the iron of the wagons showed that the party had broken them up, and burned every thing they had in them, in the effort to save their lives. Not far from this spot was found the body of the other woman of the party, partly concealed in a snow-drift, and near her one of the men. The two other men had not been found. It is probable that the party became inextricably involved in the snow-drifts on the bleak prairies, and lost their presence of mind. After burning up their wagons, it would seem that the men had killed two of their oxen for a shelter to those found in them, and then, accompanied by one woman, vainly endeavored to reach the town they had left, and procure aid to rescue their companions. The two other oxen had wandered off. There was nothing about the persons to indicate who they were, and nothing more is known about them than was accidentally communicated by them during their brief stay at Oxford.

Murders in Missouri.

The St. Louis *Democrat* of Feb. 22, says: It has been communicated to the *Anzeiger* office in this city, by a gentleman living in Lexington, Mo., that two Irish peddlers, named John Kanehan and James Carrigan, left that city about two weeks ago, carrying with them two large and valuable packs, containing dry goods and jewelry. They traveled about forty-five miles to the town of Warrenburg, Johnson County, where they concluded to stop for the night. Feeling very much fatigued, one of them, Kanahan, immediately retired to rest. About an hour afterward, Carrigan went to the bedroom of his companion, and was surprised at not finding him. However, he finally concluded to lie down. As soon as he touched the bed he found it was wet. He lit a candle, and discovered that the bed was covered with blood, and upon looking under it, discovered the body of his companion. While looking at the body, he heard footsteps on the stairs. He extinguished the candle, drew his bowie knife, and stationed himself behind the door. In a few moments three men entered, one having a candle and a bloody axe in his hands, and the others clubs. He sprang upon them suddenly, and before they could recover from their surprise, succeeded in killing all three of them. He then went to a magistrate's office, made his statement, was tried, and acquitted.

THE QUESTION IN FRANCE.—The French correspondent of the *Independent* says: Who is to be Napoleon IV? For very many persons, this is the question. Plonpon has returned, but his Crimean campaign does not seem to have made him ascend one degree nearer the Imperial throne. For a few weeks the young Murat has been, in high circles, considered as the most likely to inherit the purple. Another candidate has just sprung up, and it is M. de Morny, the actual president of the legislative body. M. de Morny is, the fact is perfectly known, *the real brother* of Napoleon—both are the sons of Queen Hortense—only the one was born when she still lived with her husband, while the other, called De Morny, was born when, legally, he could claim no father! And now it is said, and with great pertinacity, that the Emperor is about to recognize publicly, by proper acts, De Morny as his brother, and Imperial prince. Troplong prepares a memoir to the Senate, wherein he establishes both the fact of Queen Hortense's licentious life and the Napoleonic origin of the said De Morny. It is added that when, next spring, the Emperor takes the command of an army on the Rhine, Morny, then prince, should be invested with the powers and title of Lieutenant of the Empire, and, in case of the Emperor's decease, should inherit the throne.

A FEARFUL ADVENTURE.—A thrilling incident occurred recently at Patterson's Falls, in Sparta. A little boy, only four years old, son of Mr. R. I. Patterson, left the house of his parents about 2 o'clock, and wandered to the head of the falls, half a mile distant. He not returning at 5 o'clock, a search was made in the direction of the falls, when at once the worst fears of his parents were realized. He had gone over the brink of the frightful precipice, as his track in the snow gave evidence, which covered the more abrupt juts of the falls. In the distance below a dark speck was all that could be seen, and nothing could be heard except the sepulchral roar of the water. After considerable difficulty, the summit of the falls was effected. The dark speck proved to be the hole produced by the fall, from which he was thrown into the snow, about three yards to the left. He had fallen 100 feet, and finding he could not retrace his steps, he ventured further—passing over three other falls, less dangerous, where he was found, nearly frozen. According to the boy's account, he then felt sick. He was immediately taken to the house, and soon revived. What is particularly providential is the fact that he received no other injury than a slight bruise upon his head, and the severe cold he suffered while in his dismal abode.

THREE HUNDRED AND SIXTY PERSONS FROZEN TO DEATH.—General report gives out that not far from Odessa, more than 360 foot soldiers and several Jewish carters perished in a snow storm. The causes of death were the want of adequate warm clothing, and the sudden set in of a frost; and it is also said that the wagons and teams had gone on before the men, who were thus left behind, and as the soldiers had on wet clothes from the previous rain, they froze into a crust of ice when the frost began. They looked about for a bridge, but could not find any. The day after groups of frozen dead bodies were found, and between twenty and thirty men lay in each heap.

One of the boxes of gold, containing about $20,000 lost from the shipment of Messrs. Page, Bacon & Co., recently, has been recovered. It was found in the coal bunk of the Sierra Nevada, the ship by which the gold was brought down from San Francisco. The thieves had evidently concealed it there, and had not been able to remove it ashore. When the ship was being coaled, preparatory to returning to San Francisco, some of the men employed for that purpose discovered the box. The other box is still missing.

A "Free State Society" has been organized in Lawrence, Kansas. The articles of association, say: "The object of this Society shall be union of effort for the purpose of securing this a Free State, by means of public and private effort, lectures, under the direction of the Executive Committee, the circulation of tracts and papers, as well as the encouragement of individual effort."

SUMMARY.

It is a singular fact, that while new and powerful efforts are being made for peace in Europe, most *extraordinary* efforts are also being made, by the Allied Powers, to increase their forces, and prepare themselves for a mighty conflict. At least 150,000 more soldiers will be on the field of battle within the next ninety days, from England and France alone. As may be supposed, the Emperor of Russia is not idle while his enemies are thus at work. It is reported that he has ordered into service every male inhabitant in the Empire. If this last effort for peace should therefore prove unsuccessful, we may expect soon to hear of bloodshed and death, such as the world never before witnessed.

The award of the great literary prizes—one of £1,800, and another of £600—to the authors of the two best treatises on "The Being and Attributes of God," was announced recently at Aberdeen, Scotland. The successful competitors were found to be—for the first prize, the Rev. Robert Anchor Thompson, A. M., Louth, Lincolnshire; and, for the second, the Rev. John Tulloch, manse of Kettins, Cupar Angus, Principal of St. Mary's College, St. Andrew's, Scotland. There were 208 treatises lodged.

At the recent term of the Circuit Court of Orange County, held at Goshen, Miss Charlotte Wright brought a suit against Langford R. Brown for breach of marriage-promise. The case was tried and the plaintiff recovered damages in the sum of $3,500. Thus Langford was done right brown; and as the circumstances are stated to have been of an aggravated character, we think the Jury but did their duty. This trifling with young ladies' affections is a non-paying business, and should be suspended.

In the chief city of Madagascar and its vicinity, a thousand persons are known openly as disciples of Christ, and they are regular in their attendance on Divine worship on the Sunday, and during the work; considerable numbers in other places also are professed and practical believers; many of them are judicious men, holding official stations. Though circumstances are unfavorable, converts continue to increase, and persons high in rank, and of noble birth, are among the gospel laborers.

The brig "Ethiopian Queen," a missionary vessel, built expressly for the conveyance of Christian teachers to the eastern coast of Africa, was launched opposite the city of Hamburg, in Germany, on the 27th of last September. She was built by a poor but charitable congregation in the German village of Hermansburg, and cost 13,000 thalers, of which one hundred and fifty came from some unknown persons in America. She was to leave for Africa on the 23d of October, with a company of missionaries.

The Chicago *Tribune* says that Gov. Matterson will not give Judge Trumbull a certificate of his election to the United States Senate. He bases his refusal on the ground that the Judge is not eligible under the clause of the Constitution which prohibits any Judge of the Supreme Court from accepting any other office during the term for which he was elected Judge, nor for one year after the expiration of such term. Judge Trumbull has resigned the office of Judge, but the term for which he was elected has not yet expired.

A dispatch dated Boston, Friday, March 9, 1855, says: At South Gardiner, Worcester County, on Wednesday night, two elderly ladies, sisters of the late Abner Kneeland, an infidel, were murdered in the house where they lived alone, as is supposed, by persons who were after money. From the appearance of their heads they had been beaten with clubs and stones until life was extinct. The house was then completely ransacked. A vagrant Frenchman has been arrested on suspicion of having committed the deed.

Hon. Horace Mann, the President of Antioch College, has become a communicant in the Church known in the West as "The Christian Denomination," and has recently officiated as a preacher in several of the Christian and Unitarian Churches in Ohio, with great acceptance. He conducts the entire exercises, and his services as a preacher are sought in the liberal churches of the West. The institution over which he presides is represented as being in a flourishing condition.

A novel mode of evading the Sunday law has just been discovered in New York. The *Courier* states that the keeper of a Lager Bier cellar in the Bowery, for the purpose of evading the law requiring him to close his place on Sunday, has been in the habit of holding pretended religious services therein, officiating himself as the leader of ceremonies. He takes the Bible, reads a chapter or two, serves each one of his hearers with a glass of bier, and *takes up a collection*.

The new Free Bank law which has just passed the Indiana Legislature over the Governor's veto, requires $110 of State Stocks to be deposited as security for $100 of circulation. The new State Bank law makes the branches mutually responsible for each other's liabilities, and also makes stockholders individually liable for an amount equal to their stock.

A letter from the Rev. Dr. Duff, written on the 1st of January, affords a pleasing prospect of his restoration to health. "Occasionally," he says, "I have still a return of some of the most distressing symptoms, but the interval between these returns is on the whole widening, while in the ordinary state there is a great abatement of the worst symptoms."

The amount of property of citizens of Massachusetts, insured in marine, fire and life risks, is not less than four hundred millions of dollars annually, and the amount paid for policies $8,000,000. Of the insurance-offices with which this business is transacted, one hundred and twenty are located in the State, and forty elsewhere.

A California paper states that a trip from there to Honolulu is getting quite the fashion—going down and stopping there a fortnight, amid the bananas, oranges, and pine-apples; paying a visit to the volcanoes, and other natural curiosities, and returning in from ten to fifteen days.

A young Italian boy—pious, and of great promise—is now being educated at the expense of a Sabbath-school in Chilicothe, O., with the purpose of sending him as a Methodist missionary to Rome.

Rev. Samuel Graves gives official notice that the subscription of $20,000, for the endowment of the Baptist Theological Seminary, Kalamazoo, is filled.

Some speculation exists as to which of the Major Generals will be entitled to the rank made vacant by Gen. Scott's elevation to the Lieutenant Generalcy. There will be a contest between the friends of Gen. Wool and Gen. Twiggs, who are both Major Generals by brevet. The brevet of Gen. Wool is older than that of Gen. Twiggs, but the latter has managed to procure the recognition, on various occasions, of his claims to precedency; and it is thought that the Secretary of War will sustain them on the present occasion.

The *Washington Star* states that a case is now on trial before the Supreme Court, in which the United States is plaintiff, and the Illinois Railroad and Bridge Company defendants. This case involves two questions; one is the right of the State of Illinois to run a railroad through Rock Island, which is a Government reservation; the other the right of the State to throw a bridge across the Mississippi.

It is stated in the news from Europe, that Mr. Peto, known to the public generally as a religious man, foremost in every good work, and known among his own denomination (Baptist) as the liberal founder of churches, and friend and treasurer of the English Baptist Missionary Society, is to be made a Baronet, in token of Her Majesty's appreciation of important and patriotic services.

The State Prison in Vermont is in a fair way to become a burden on the State treasury! When the number of criminals was ninety or one hundred, their labor paid the expenses of the establishment, but now, when reduced to about sixty, the necessary expenditures for support of officers, &c., continuing the same, some $2,500 will be necessary, in addition to the labor, to maintain them.

It is said that the new dogma of the immaculate conception of the Virgin Mary, recently promulgated by the Pope, is not received by the Roman Catholics of Germany. In Tuscany, also, the Domincan friars openly repudiate it, and the monks of St. Marino have been summoned before the archbishop of Florence on a charge of contempt of the Pope, in despising and rejecting the dogma.

The Puritan *Recorder* claims for the First church in Lynn, Mass., the honor of being the oldest Orthodox Congregational Church now existing in this country. All the churches which were planted before it have departed from the Puritan faith. With one exception—that of Southwark, London—it is the oldest Orthodox church in the world.

On the night of Feb. 24th, a fight occurred between a pack of New York rowdies, in the course of which the notorious Bill Poole was wounded by a pistol ball, from the effects of which he has since died. Six of the men implicated in the bloody affray have been arrested, but the principal, Louis Baker, is still at large. It is said that he has left the country.

Prof. Muller, of Basel, Switzerland, has just put forth an octavo volume on the Religion of the Native Tribes of North and South America. He presents a systematic view of the old Indian traditions and belief. He brought to the task a vast amount of learning and research upon a subject of no ordinary interest, especially in America.

On the first eight Sundays in 1854, the arrests in the City of New York were nearly 900; on the first eight Sundays in 1855 they were 338. Last year the Sunday arrests averaged over a hundred; this year, less than forty-five. Last year the Police were lax; this year they are strict, and arrests are more than twice as numerous in proportion to the amount of crime.

A dispatch dated Ogdensburg, Friday, March 9, 1855, says: Two persons in this city, formerly stage-drivers, have been committed by the United States Commissioners, in default of $2,000 bail in each case, on charge of robbing the mail.

A dispatch dated Syracuse, Friday, March 9, 1855, says: The Jury in the case of Alfred Fyler, on the charge of the murder of his wife, which has been on trial for the last seventeen days, after being out about five hours, returned with a verdict of guilty.

The total number of deaths in this city during the past week was 491, viz. Men, 98; women, 91; boys, 160; girls, 142, showing a decrease of 30 on the mortality of the previous week.

An extra meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Rev. Dr. Lathrop's Church, Second-ave., opposite Astor-place, commencing on Tuesday, the 13th inst. The session to continue four days.

A dispatch dated Norfolk, Monday, March 5, 1855, says: The U. S. brig Bainbridge put in here in distress to-day. On the 21st of February, during a gale of wind, she became much disabled, and was obliged to throw her guns overboard.

Rev. George H. Hulin, who, for eleven years, has published and edited the Syracuse *Recorder*, as the local religious paper of Central New York, has just sold out to the New York *Evangelist*. He says he has sustained it for some time at a ruinous sacrifice.

The *Christian Advocate and Journal* (Methodist) says that Rev. Otis Gibson and wife will sail from the port of New York, on or about the 20th inst., for Fuh-Chau, China, to join the mission of the M. E. Church.

Councilman Wendell proposes to metamorphize the Crystal Palace into a public market. At his suggestion the Committee on markets is instructed to inquire into the expediency of the step. Its location, in five years, will be in the very center of our wealthiest population.

It is now believed that in due time the Brigadier-Generalship will be given to Jefferson Davis, and that he expects it to be the stepping-stone to the post of Commander-in-Chief.

Several of the first mechanics of Bordentown, N. J., with their families, are about emigrating to Virginia to cultivate the soil. They have purchased a large tract of land near Petersburg.

Mr. Samuel Swale, a member of the Sophomore Class of Madison University, died during the last month, after an illness of four days. Mr. S. was a native of Markham, Canada West.

The Morning Star reports revivals among the Free Will Baptists at Smyrna, N. Y., Nottingham, N. H., Scituate, R. I., and at two or three places in Illinois and Wisconsin.

A defalcation of $23,000 was discovered last week in the Pacific Bank, New York. Another smaller defalcation was discovered, but in what bank is not yet made public.

A machine for peeling Willows, (Oziers) preliminary to making baskets or crates of them, has been invented at Zanesville, Ohio. It is said to be very effective.

Fourteen dwellings and stores were destroyed by fire, at St. Marys, Georgia, on the morning of the 3d inst. The most valuable portion of the town was burned.

Travelers to California will be glad to learn that a considerable reduction in the price of passage to San Francisco has been made on the Nicaragua line.

The Prohibitory Liquor Law passed the Assembly of Wisconsin, by a vote of 42 to 23. The Senate is expected to concur.

New York Markets—March 12, 1855.

Ashes—Pots and Pearls $6 25.

Flour and Meal—Flour 8 87 a 9 68 for State, 9 25 a 9 68 for Michigan, Indiana, and Ohio, 11 25 a 12 00 for extra Genesee. Rye Flour 6 25 a 7 25. Corn Meal 4 25 for Jersey.

Grain—Wheat 2 10 a 2 32 for Western mixed, 2 35 a 2 45 for Canadian, 2 65 a 2 70 for white Genesee. Rye 1 33 a 1 35. Barley 1 15 a 1 27. Oats 53 a 58c. for Jersey, 67 a 69c. for Western. White Beans 1 62 a 2 18.

Provisions—Pork, 14 00 for new prime, 15 25 for new mess. Beef 6 00 a 7 50 for country prime, 9 00 a 11 50 for country mess. Dressed Hogs 6 a 7c. Lard 10½c. Butter 16 a 20c. for Ohio, 24 a 30c. for State. Cheese 11 a 12½c.

Hay—87 a 90c. per 100 lbs.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl. for Western Reds and Pinkeyes, 3 12 a 3 75 for Mercers and Carters.

Seeds—Clover, 10½c. for Jersey, 12c. for Ohio; Timothy 3 25 for reaped. Flaxseed 1 97 a 2 00.

Tallow—12c. for Butchers' Association.

Wool—24 a 27c. for native, 40 a 42c. for American Saxony Fleece.

MARRIED.

On the 9th of January, by Eld. D. Clawson, Mr. WM. S. AYARS of Manington, to Miss SARAH ELIZABETH RANDOLPH, of Shiloh.

On the 17th, by the same. Mr. CHARLES G. EDMONDS to Miss HANNAH M. DUFFIELD, of Bridgeton, N. J.

In Rockville, R. I., March 3d, by Eld. P. S. Crandall, Mr. HENRY G. DALLY to Miss FRANCES A. GREEN, both of Richmond, R. I.

In Rodman, Jefferson Co., N. Y., by Eld. James Summerbell, Mr. GEORGE R. BURDICK, of Hounsfield, to Miss AMANDA WOOLCOT, of the former place.

By the same, in Adams, Feb. 25, Dea. ROSWELL SAUNDERS to Miss CATHARINE GARNER, both of Adams.

By the same, in Adams, March 1st, Mr. ANDREW J. GREEN to Miss MARY LOUISA HULL, daughter of Mr. Joseph Hull, all of Adams.

DIED.

At Marlboro, N. J., on the 14th of January, of typhoid fever, Dea. MARKE MOORE, in the 65th year of his age. The deceased was a member of the Church at Marlboro, and for nearly thirty years had been an acting deacon, prompt in attendance on the Sabbath and all the meetings of the Church. In his sickness he was patient and resigned, and died in hope of a blessed immortality. D. C.

At Potter Hill, R. I., Feb. 18, 1855, ELIZA ELDRIDGE, daughter of Daniel W. and Eliza Eldridge, an adopted child of Barton D. and Surviah Burdick, aged 14 years. The disease which proved fatal was pulmonary consumption. Though she lingered long and suffered much, yet she was patient under her afflictions. She manifested a good hope in Christ, and an entire willingness to part with life at so early an age, for the glorious privilege of being with Christ, as a condition far more to be desired than all the scenes connected with the bright morning of her youthful earthly existence. "Don't mourn for me when gone," was an expression with which she sought often to console the friends she was about to leave.

In Brookfield, March 2d, ARLOENE R., daughter of Charles R. and Elona Carr, aged one year and one month.

In Brookfield, March 4th, of protracted illness, Mrs. MARY AYARS, wife of Mr. Ephraim Ayars, in the 53d year of her age. Sister A. was formerly from Cumberland Co., N. J., where in early life she became a member of the Seventh-day Baptist Church in Shiloh. Some thirty years since, she removed with her family to Brookfield, N. Y., and united with the 1st Seventh-day Baptist Church in this town. Her life has demonstrated the genuineness of her piety towards God, and her firmness and stability in the Christian faith. She suffered much in her sickness, in which she exhibited the patience of the saints, and, according to God's promise to the righteous, she had hope in her death. She was loved and will be lamented by all who were favored with her acquaintance.

In Leonardsville, N. Y., March 8th, Mrs. POLLY M. BURDICK, wife of Mr. Sela Burdick, in the 57th year of her age. She was a professor of the religion of Jesus, and a member of His church; and she died hoping in the mercy of God through Jesus Christ.

At Hope Valley, (Hopkinton,) R. I., March 3d, in a fit, Dea. JOSIAH W. LANGWORTHY, in the 51st year of his age. He left a wife and three children, with a large number of relatives, to mourn the loss of an affectionate husband, an indulgent father, a beloved son and brother, while other relatives and the church of Christ mourn their irreparable loss. He professed religion about thirty years since, and united with the Seventh-day Baptist Church in Hopkinton. About the year 1841, he was called by the church to the office of deacon, accepted the call, and was appointed to that office, which he has honored, and obtained a good degree and great boldness in the faith which is in Christ Jesus. D. C.

In Alfred, of apoplexy, March 6th, in the 69th year of her age, EUNICE, wife of Robert West. She was the daughter of Waite and Wealthy Stillman, deceased, late of Berlin, Rensselaer County, N. Y. The subject of this notice, according to the best knowledge of the writer, was born in the State of Rhode Island, from which place she was early removed to Rensselaer County, this State, where she made a profession of faith in Christ. Afterwards she came to reside in Allegany County, where she united with the 1st Church of Alfred, but subsequently she became a member of the 2d Church, of which she was an acceptable member, in the judgment of charity, at the time of her death. N. V. H.

LETTERS.

T V Stillman, O Snowberger, Erastus Harris, Asa Bates, Elias I Maxson, H W Stillman, T A Stillman, E W Lawrence, W P Langworthy, S P Stillman, B S Burdick, Barton Hall, Abram Burger, G C Green, A S Clarke, P S[illegible]ummerbell, [illegible] Babcock, A G Co[illegible]r, D C[illegible]n, [illegible]wson, Jeremy Davis, H Sherman, C M Lewis, H B Steadman, Goodrich & Davis.

RECEIPTS.

FOR THE SABBATH RECORDER:

Harris Lanphear, Rockville, R I	$2 00	to vol. 11	No. 52
Hazard W Burdick "	2 00	11	52
Lodowick Sisson "	1 00	11	52
W R Wells, Ashaway, R I	2 00	11	52
H G Steadman, N Shoreham, R I	3 00	11	42
Mrs T H Spencer, Suffield, Ct	2 00	11	52
D F Randolph, N Market, N J	2 00	12	34
Samuel J Ayars, Marlboro, N J	3 75	11	52
Dorace A Davis "	2 00	11	52
Isaac Davis "	2 00	12	39
E A Crossley, Shiloh, N J	2 00	11	52
Asa Barrett, Bridgeton, N J	2 00	11	52
D D Bacon, Canton, N J	2 00	10	52
Abram Burger, Quincy, Pa	2 00	12	43
J Summerbell, Adams Center	2 00	11	52
Lois Clarke, Scott	2 00	11	52
Geo G Hamilton, Ceres	2 00	9	52
John Tanner, Little Genesee	4 00	11	52
Paul Ennis "	2 00	11	52
Joel B Crandall "	2 00	12	7
P B Burch, Leonardsville	2 00	11	52
David Clarke, Brookfield	2 00	12	52
Samuel D Clarke "	2 00	11	52
Wm M Simons "	2 00	12	26

FOR THE SABBATH-SCHOOL VISITOR:

Benj S Burdick, DeRuyter	$2 00
David Clawson, Marlboro, N J	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL

Samuel Dunham	$1 00	Wm R Wells	1 00
W B Maxson	1 00	J B Clarke, vol	1 62

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel

AND

TELEGRAPH DINING SALOON,

No. 14 Beekman Street, N. Y.

KEPT ON THE EUROPEAN PLAN.

MEALS AT ALL HOURS OF THE DAY.

LODGING ROOMS,

From $2 to $3 per Week, or 50 Cts. per Night.

BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on the second First day in April, 1855, commencing at 9 o'clock A. M.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next session at Alfred Center the first Fourth-day in April next.

E. R. CLARKE, Secretary.

Eastern Association.

AT a meeting of the Executive Committee of the Eastern Association, held at Westerly, R. I., Feb. 25th, the following resolutions were passed, and their publication in the *Recorder* was voted:—

1. That the ministers of the several churches be requested to visit the church in Newport, if practicable, and perform such missionary labors there as they may judge best; and that the Association defray their traveling expenses.

2. That the churches be requested to raise the sum of one hundred dollars to meet the expenses of the current year, and forward the same to the Treasurer, A. M. Babcock, Westerly, R. I., on or before the first of April.

P. L. BERRY, Pres.

S. S. GRISWOLD, Sec.

In addition to the above, I would say, that it is very desirable that all demands be canceled prior to the ensuing session of the Association. Eld. H. Clarke's salary is already due for his labors at Green Hill. Will the pastors see that the several contributions are attended to. 39—3t. S. S. G.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder*.

BENJ. BURDICK, Society Clerk.

SOUTH BROOKFIELD, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale.

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Alfred Academy,

At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes*. The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical and Agricultural Chemistry* will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women*. In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. HULL, or W. C. KENYON.

Feb. 24th, 1855.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music and training the voice. We shall be glad if this work is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

The New Bounty Land Bill.

The following is the Bounty Land Bill passed near the close of the session of Congress, and noticed last week in our abstract of proceedings in Congress. It is estimated that this Bill disposes of some two hundred millions of acres of the public land:—

It is enacted, &c., That each of the surviving commissioned and non-commissioned officers, musicians, and privates, whether of regulars, volunteers, rangers, or militia, who were regularly mustered into the service of the United States, and every officer, commissioned and non-commissioned, seaman, ordinary seaman, marine, clerk, and landsman, in the navy, in any of the wars in which this country has been engaged since 1790, and each of the survivors of the militia, or volunteers, or State troops of any State or Territory, called into military service, and regularly mustered therein, and whose services have been paid by the United States, shall be entitled to receive a certificate or warrant from the Department of the Interior for one hundred and sixty acres of land; and where any of those who have been so mustered into service and paid, shall have received a certificate or warrant, he shall be entitled to a certificate or warrant for such quantity of land as will make, in the whole, with what he has heretofore received, one hundred and sixty acres to each person having served as aforesaid: *Provided*, the person so having been in service shall not receive said land warrant if it shall appear by the muster rolls of his regiments or corps that he deserted or was dishonorably discharged from service.

Sec. 2. *And be it further enacted*, That in case of the death of any person who, if living would be entitled to a certificate or warrant as aforesaid under this act, leaving a widow, or, if no widow, a minor child or children, such widow, or, if no widow, such minor child or children shall be entitled to receive a certificate or warrant for the same quantity of land that such deceased person would be entitled to receive under the provisions of this act, if now living: *Provided*, That a subsequent marriage shall not impair the right of any such warrant, if she be a widow at the time of making her application: *And provided further*, That those shall be considered minors who are so at the time this act shall take effect.

Sec. 3. *And be it further enacted*, That in no case shall any such certificate or warrant be issued for any service less than fourteen days, except where the person shall actually have been engaged in battle, and unless the party claiming such certificate or warrant shall establish his or her right thereto by recorded evidence of said service.

Sec. 4. *And be it further enacted*, That said certificates or warrants may be assigned, transferred, and located by the warrantees, their assignees or their heirs-at-law according to the provisions of existing laws regulating the assignment, transfer and location of bounty land warrants.

From the New York Observer.

Nursing the Sick.

Who has not been sick? who has not needed nursing, or been called to give it to others? And what a blessing is good nursing in a world where disease abounds. There is reason to suppose that many die for the want of skillful attentions. The late Dr. Rush said that to be a good nurse was to be half of a physician. Few posts of domestic or private usefulness exceed that of a faithful nurse. In this light it should be habitually regarded.

The following suggestions are drawn from considerable experience. It is hoped they may not be without profit to some, especially the young and unskillful. They are not made in a vain and presumptuous spirit, but are prompted by the kindest feelings. Ignorance in a nurse cannot aid the recovery of the sick.

The first qualification of a good nurse is mental composure. In a disease there often occur sudden and violent changes, which require the calmest attention. If the invalid discovers trepidation in attendants, the effect will probably be injurious. Presence of mind is always desirable and often indispensable. The nurse is the helmsman of the craft that is now in dangerous waters, and must not yield to alarm. Much depends on the judgment of the nurse, whose mind must be calm, or disaster must follow. Too much solicitude is the bane of good nursing.

Firmness, united with gentleness, adds much to the influence and success of the nurse. The sick have many whims and caprices. To yield to all of these would be injurious. Yet in many things their wishes may be gratified. Never forget the debility and nervous distress induced by disease, loss of sleep, and want of exercise in the open air. Under no circumstances speak a harsh word to the sick. Be firm, but be gentle even to coaxing. Many a one is made worse by a cross word or look, when a smile or some sign of love would sooner have caused submission, and not have left an unhappy impression. Other words, besides those of heretics, do sometimes eat as doth a canker. They may make the sick willful

In a reverse, patience is essential. The natural effects of constant seclusion and anxious vigils are nervousness and irritability. But let not the sick suffer from such things. If you cannot command yourself, go and walk, or sleep, or do something to recreate, until you are able in pleasantness to resume your wearisome duties. This requires great forgetfulness of one's self. Be ingenious in relieving the monotony as well as the pains of the sufferer. Sickness renders one changeable and fastidious. Let us grant all reasonable wishes. None but those who have never endured the tedium of a long sickness, can hesitate to do every harmless thing which may possibly conduce to even the fancied or momentary relief of pain or despondency. Sometimes the nurse has a magisterial air, and is reluctant to yield to the little desires and ever-changing wants of an invalid. Patience and all long-suffering are required. An obliging disposition will be the result, and will produce the happiest effects.

Be always cheerful. Let your countenance betray no symptom of gloom or depression. Strive to throw around you a bright and happy atmosphere. This itself will relieve much uncomfortable feeling in the sufferer.

Learn also to move quietly and speak gently in the sick-room. Tread lightly and let your voice be always modulated to a low but distinct tone. Even the rustling of paper, or the creak of a shoe or of a door-hinge, or the slightest noise sometimes produces great restlessness in the sick. Let everything like noise be excluded, as far as possible.

Nothing adds more to the comfort of all confined to the sick-room than cleanliness. Put out of sight all medicines, and everything that can awaken unpleasant associations. Let everything be in its proper place. By always replacing necessary articles, the greatest neatness may be preserved without inconvenience to the sick or to the attendant. There should be no confusion. A quiet effort to keep the room in a neat and orderly condition will seldom injure the most feeble or the most excitable.

Let the nurse never lose vigilance. If it can be no longer preserved, let a temporary substitute be provided. Ever be on the alert. If possible, anticipate the wants of the sick. Try to save them the trouble of asking for what they wish. To invalids, unsolicited attentions are very grateful. Often they are so listless as to care for nothing. If possible, surprise them at times by something palatable and wholesome for nourishment.

Beware of annoying by your attentions. Civilities may be excessive and oppressive. In that case they are cruel to the sick. A well balanced judgment, with some practice, will teach you when and how services are required.

Some skill in cooking is, of course, a useful attainment in a nurse. The sick are often willing to take nourishment by the hand of love, while they would have refused the same from a stranger. This is specially true when savory food is unexpectedly presented.

To many these suggestions may seem useless, for they are conscious of having neither taste nor talent for nursing. True, one endowed by nature with so excellent a gift, is able to act with less constraint and more success than others. But experience and a real desire to learn will secure very wonderful results. Cultivate a love for the sick-room. At least labor to be cheerful when duty calls you there.

By putting in practice these rules, together with the lessons of wisdom you may receive from older and wiser persons, you will find yourself at last able to discharge this otherwise sad and painful, but important duty, with pleasure to yourself and comfort to those you love.

How to Begin Business.

One of the wealthiest merchants in New York city tells us how he commenced business:—

"I entered a store and asked if a clerk was not wanted. 'No,' in a rough tone, was the answer, all being too busy to bother with me; when I reflected that if they did not want a clerk, they might want a laborer; but I was dressed to fine for that. I went to my lodgings, put on a rough garb, and the next day went into the same store and demanded if they did not want a porter, and again, 'No, sir,' was the response; when I exclaimed, in despair almost 'A laborer? sir, I will work at any wages. Wages is not my object; I must have employment, and I want to be useful in business.' These last words attracted their attention; and in the end I was hired as a laborer in the basement and sub-cellar at a very low pay, scarcely enough to keep alive with. In the basement and sub-cellar I soon attracted the attention of the counting-house and chief clerk. I saved enough for my employers in little things wasted to pay my wages ten times over, and they soon found it out. I did not let any body about commit petty larcenies, without remonstrances and threats of exposure, and real exposure if remonstrances would not do.

If I was wanted at 3 A. M., I never growled, but told every body to go home, 'and I will see every thing right.' I loaded off at daybreak packages for the morning boats, or carried them myself. In short, I soon became indispensable to my employers, and I rose, and rose, until I became head of the house, with money enough as you see to give me any luxury or any position a mercantile man may desire for himself and children in this great city."

Pine Tree Planting in Massachusetts.

To the Editor of the N. Y. Tribune:

Sir: Mr. Swift, of the *Register*, called on me for a copy of my Report, as Chairman of the Committee on Forest Trees of the Barnstable County Agricultural Society, to be forwarded to you. Not being able to furnish a copy, I promised to write this letter.

I commenced planting the Pitch Pine in 1832, as an experiment, and have since planted 200 acres. The growth is very slow at first; but, after the third year, the average annual increase in hight is about one foot. I have some lots that have averaged a foot and a half. Do you reccollect passing through a grove of pines about two miles west of the Yarmouth Station on the Cape Cod Railroad? I planted those about fifteen years ago. There are seventeen acres, and the average growth of the whole has been over a foot annually. The surface of the land is uneven, and the soil sandy, and sandy loam. It was land that had been worn out by repeated crops without manure.

Soil.—I consider a sandy, or a sandy loam soil—one that is too poor to sward over thickly with grass, as the best adapted to the growth of the Pitch Pine. The hilly land west of Albany, if I recollect rightly, is of this ch[illegible]cter, Land[illegible] [illegible]duce no vegetati[illegible] [illegible]fit. [illegible]rees at first require some protection, and will not succeed in a loose barren sand.

Time of Planting.—March I consider the best month for planting, though I have planted in every month in the year, excepted the summer.

Mode of Planting.—I have a machine with which a man and a horse can plant six acres a day. It plows a small furrow, drops and covers the seed at once, passing along.

I understand that you intend planting only a small quantity for experiment. In such case, I should first take a plow and make parallel furrows about six feet apart, on the land marked out for planting. Then I should take a common planting machine, such as you use for planting beets or onions, and run it along in the bottom of the furrows, dropping three or four seeds in a place, and about a foot apart in the rows, and covering them not more than half an inch—a quarter of an inch is deep enough. If all the seeds vegetate, there will be ten times as many trees as can grow on the land; but they will die out in the course of a dozen years. When I was short of seed, I put the rows eight or ten feet apart, and dropped the seed about three feet apart in the rows.

Profits.—I have paid from $1 to $2 per acre for the land, and the seed and planting have cost me about the same sum per acre. Adding interest, I have about doubled the money invested. It is a small business, I confess; but the world is made up of small affairs.

When I commenced planting, my neighbors laughed at me, but now they are all planting their old fields. I cannot buy an acre without paying double the price I did formerly.

I should think the white pine would be much better adapted to your soil than the Pitch. At Middleborough the farmers are planting their worn-out soils with the White Pine. The growth is very rapid, and it is a handsomer tree than the Pitch Pine.

A friend sent me some seeds of a variety of the Pine which the French have planted on the sandy beaches of their sea-coast. It is reported that they grow well in such situations, and that beeches, planted not many years since, have a handsome growth of trees on them. If such is the fact, this variety would be invaluable in this country as a protection to the beeches on our extended sea-coast.

Respectfully yours, Amos Otis.

Yarmouth, Mass., Feb. 21, 1855.

P. S.—I rub off the *wings* and clean the seed before planting with my machine. If you plant yours by hand, you should not rub off the wings.

How to Judge a Horse.

A correspondent of the *Prairie Farmer*, contrary to old maxims, undertakes to judge the character of a horse by outward appearance, and offers the following suggestions, the result of his close observations and long experience:—

If the color be light sorrel or chestnut, his feet, legs and face white, these are marks of kindness.

If he is broad and full between the eyes, he may be depended on as a horse of good sense, and capable of being trained to any thing.

As respects such horses, the more kindly you treat them the better you will be treated in return. Nor will a horse of this description stand a whip if well fed.

If you want a safe horse, avoid one that is dish-faced; he may be so far gentle as not to scare, but he will have too much go-ahead in him to be safe for every body.

If you want a fool, but a horse of great bottom, get deep bay with not a white hair about him; if his face is a little dished so much the worse. Let no man ride such a horse who is not an adept in riding—they are always tricky and unsafe.

If you want one who will never give out, never buy a large and overgrown one. A black horse cannot stand heat, nor a white one cold.

If you want a gentle horse get one with more or less white about him, the more the better. Many suppose that the particolored horses belonging to the circusses, shows, etc., are selected for their oddity. But the selections thus made are on account of great docility and gentleness.

The London Times.

This journal, "the thunderer," is *the* paper of England. The Morning Advertiser circulates 7,975, and no other British newspaper so many as 4,500, except the Times, which exceeds 50,000. It was established Jan. 1, 1785, by John Walter; in 1803, his son, John Walter 2d, succeeded to the management, and in 1837 he in turn was followed by his son John Walter, 3d, the present publisher. The Times has secured its influence by literary merit, accuracy and enterprise, and chiefly, by faithfully *following* instead of *leading*, public sentiment.

Every English newspaper must have every sheet officially stamped with its name, and be taxed two cents for each stamp; then every paper having to pay a heavy excise duty on each pound made, the impost on each copy of a newspaper is about *four cents*; the Times is sold at ten cents, of which the publishers get but six cents. This penny stamp, however, allows the paper to pass free in all the mails, so that the same copy may be sent without postage from friend to friend throughout the kingdom. Before 1836, the stamp was eight cents for each advertisement, long or short. In that year the stamps were reduced to the present rate, and the tax on advertisements to thirty-six cents; in 1853, the latter was abolished, thereby saving the Times $145,000 a year.

The Times, thus relieved, earns for its publishers a net profit of about $225,000 a year. Its editor is John Delane, whose salary is $5000 a year; he is associated with Mowbray Morris, the manager; besides a host of reporters, there are departments, with a sub-editor at the head of each.

Farmers and Mechanics.

The following passage from a late work of Miss Sedgwick, is a sample of the just and truly philosophical thinking and right feeling, with which her writings abound. The passage, it will be seen, relates to the education of children, the choice of a pursuit for life, and what constitutes true respectability; and the sentiments expressed are full of true dignity and wholly imbued with the generous spirit of our republican institutions:—

"I shall be governed by circumstances; I do not intend or wish Anthon to crowd my boys into the learned professions. If any among them have particular talent or taste for them, they may follow them. They must decide for themselves in a matter more important to them than any one else. But my boys know that I should be mortified if they selected these professions from the vulgar notion that they were more genteel—a vulgar word that ought to be banished from the American vocabulary—more genteel than agriculture or the mechanic arts. I have labored hard to convince my boys there is nothing vulgar in the mechanic's profession—no particular reason for envying the lawyer or the doctor. They as much as the farmer and mechanic, are working men. And I should like to know what there is particularly elevating in sitting over a table and writing prescribed forms, or in inquiring into the particulars of disease and doling out physic for them.

"It is certainly a false notion in a democratic republic, that a lawyer has any higher claim to respectability—gentility, if you please—than a tanner, a blacksmith, a painter, or a builder. It is the fault of the mechanic, if he takes the place not assigned to him by the government and institutions of his country. He is of the lower orders only when he is self-degraded by the ignorance and coarse manners which are associated with manual labor in countries where society is divided into castes, and have, therefore, come to be considered inseparable from it. Rely upon it, it is not so. The old barriers are down. The time has come when being mechanics, we may appear on laboring days, as well as holidays, without the sign of our profession. Talent and worth are the only eternal grounds of distinction. To these the Almighty has affixed his everlasting patent of nobility, and these it is which make bright the immortal name to which our children may aspire as well as others. It will be our own fault, Anthon, if, in our land, society as well as government, is not organized upon a new foundation. But we must secure, by our own efforts, the elevations that are now accessible to all."

Calculating the Growth of a Colt.

Mr. James R. Martin, of Kingston, Kentucky, gives the following novel rule for ascertaining the height to which a colt will grow:—

"I will tell you how any one may know, within half an inch, the height a colt will attain to when full grown. The rule may not hold good in every instance, but in nine out of ten it will. When the colt gets to be three weeks old, or as soon as it is perfectly straitened in its limbs, measure from the edge of the hair on the hoof to the middle of the first joint, and for every inch it will grow to the height of a hand, of four inches, when its growth is matured. Thus, if this distance be found sixteen inches, it will make a horse sixteen hands high. By this means, a man may know something what sort of a horse, with proper care, he is to expect from his colt. Three years ago, I bought two very shabby looking colts for twenty dollars each, and sold them recently for three hundred dollars. So much for knowledge how to guess properly of a colt."

The Traditionary History of Soap.—A writer in the *Scientific American*, gives the following interesting paragraph on soap: "The word soap, or sope, from the Greek *sapo*, first occurs in the books of Pliny and Galen, and is, according to Dr. Gregory, derived from the German work *sepe*. Pliny informs us that soap was first discovered by the Gauls, that it was composed of tallow and ashes, and that the German soap was reckoned the best. According to Sismondi, the French historian, a soap-maker was included in the retinue of Charlemagne. At Pompeii, (overwhelmed by an eruption of Vesuvius, A. D. 79,) a soap boiler's shop with soap in it, was discovered during some excavations made there not many years ago. From these statements it is evident that the manufacture of soap is of a very ancient origin; indeed, Jeremiah figuratively mentions it—"For though thou wash thee with natron and take thee much sope, yet thine iniquity is marked before me." (Jer. ii. 22.) The primary soaps are divided into hard and soft soaps; the hard soap contains soda as the base; those which are soft are prepared with potash. These are again divisible into varieties, according to the fatty matter employed in their manufacture, also according to the proportion of alkali. The most important of these to the perfumer is what is termed curd soap, as it forms the basis of all the highly scented soaps.

Origin of one of our most Popular Songs.—The "Old Oaken Bucket" was written by Samuel B. Woodworth, while yet he was a journeyman printer, working in an office at the corner of Chambers and Chatham streets. Near by, in Frankfort street, was a drinking shop kept by a man named Mallory, where Woodworth and several particular friends used to resort. One afternoon the liquor was superexcellent. Woodworth seemed inspired by it; for, after taking a draught, he set his glass upon the table, and, smacking his lips, declared that Mallory's *eau di vie* was superior to any thing he had ever tasted. "No," said Mallory, "You are mistaken; there was one which in both our estimations far surpassed this in the way of drinking." "What was that?" asked Woodworth, dubiously. "The draughts of pure, fresh spring water that we used to drink from the old oaken bucket that hung in the well, after our return from the labors of the field on a sultry day in summer." The tear-drop glistened for a moment in Woodworth's eye. "True, true," he replied, and shortly after quitted the place. He immediately returned to the office, grasped a pen, and in half an hour the "Old Oaken Bucket," one of the most delightful compositions in our language, was ready in manuscript to be embalmed in the memories of succeeding generations.

The Czar in his Sledge.—Let us stand on one side, for the Emperor's sledge is coming; he is dressed in gray military cloak and leather helmet ornamented with gold, precisely similar to that of any other officer. He has a fine face; his fair complexion and the general cast of his features show his German descent, but there is something peculiarly disagreeable about his eyes. His noble figure amply fills the sledge, which drives at a rapid rate past us. His majesty looks much older than a few months ago; his hair is grayer and his shoulders rounder, yet he is a fine man still. He acknowledges the low bows of his people by a military salute, and leaves behind him as he advances, many open mouths and wide-staring eyes among the sheepskin gentry, who perhaps have just come into St. Petersburg with the "winter-loads," and can scarcely gaze their fill at the Czar, who, in their ignorance, they imagine a kind of God upon the earth. Look! the Emperor is giving a military salute to some ladies in a blue carriage, with two Cossacks in scarlet behind; it is Her Majesty the Empress, and her daughter. The red uniform of the Cossack, is the distinctive mark between her livery and that of the wife of the heir apparent, which is blue. [The English Woman in Russia.

The sixth annual report of the Milwaukee and Mississippi Railroad Company has been made. Only sixteen miles of new road have been brought into operation since the last report, from Stoughton to Madison. The total amount expended during the year was $1,012,001. The floating debt is $113,248. The funded debt is $1,750,000, of which $302,500 are on hand. The cost of the Road has been $2,729,082. The gross receipts of 1854, were $456,864, and the net receipts $307,632. The payments for interest were $141,321. The net amount applicable to dividends was $166,281, equal to 22 per cent. This money, however, having been expended in payment of the debts of the Company, a dividend in stock was made of 15 per cent.

Lime Water in Making Bread.—In bread-making, the vineous fomentation sometimes passes into the acid, thus rendering the bread sour and disagreeable. Liebig has lately performed a series of experiments to improve the preparation of bread, from which he comes to the conclusion, that the only effective and innocuous means of improving the qualities of wheat and rye bread, is lime water. In making dough he advises one pint of clear lime water to be used for every five pounds of flour. The lime water is first added to the flour, after which a sufficient quantity of common water is added to work the whole into good common dough—the leaven being mixed with water can be prepared by stirring some quick lime in a vessel containing pure cold water, then allowing the sediment to settle. The clear is then poured off and kept in bottles for use. No care is required respecting the quantity of lime, to be stirred in the water, as it will only take up a certain quantity of lime, and no more. Those who use saleratus (bicarbonate of soda) in the raising of bread, are recommended to cease its use, and employ pure baker's yeast and a little lime water. Our bones are composed of the phosphate of lime, and those who use fine flour require for their health a little more lime than is contained in the food. Cream of tartar and carbonate of soda are inferior to common yeast for making healthy bread. [Scientific American.

Anecdote of a Dog.—The following proof of canine intelligence and temper is related in a French paper:—"Count de N——, living a short distance from Lisle, possesses a Newfoundland dog, formerly called Castor, but, within the last year, Menschikoff. A short time ago the count left his palace to proceed to Lisle, to carry to the Receiver General's office a parcel, containing notes and other securities to the amount of forty thousand francs. When starting, Menschikoff appeared resolved to accompany his master, who was at last obliged to beat him back with his cane. When the count arrived at Lisle, he found that he had lost his parcel. Much alarmed, he proceeded to search for it on the road which he had come. There, at a little distance, stood Menschikoff, gently wagging his tail, but not daring to advance, from his reminiscence of the count's cane. In his mouth was the precious parcel, which he had picked up, and was faithfully carrying to his master."

The Earliest Use of the Newspaper.—A writer in the *American Phonographic Reporter* says: "The newspaper in its original and earliest use was a bulletin of war. It is now the promoter of the arts and the recorder of the victories of peace. In modern Europe, the earliest occasional sheets of daily intelligence seem to have appeared at Venice during the war of 1563 against the Turks. Our word gazette is said to be derived from gazetta, the name of the small Venetian coin which was the price of the sheet. These papers were not allowed by the government to be printed, but were circulated in manuscript."

Origin of the Wedding Ring.—[illegible] wedding ring, according to the ancient chronicler, John Swinton, an eminent antiquarian and divine, was at first not of gold but of *iron*, adorned with *adamant*, signifying durance and strength. "Howbeit," he says, "it skilleth not at at this day what the ring be made of; the form of it being round, and without end doth import that their love should circulate and flow continually." The finger upon which the ring is worn—the fourth on the left hand next the little finger—is selected, because there was supposed a vein of blood to pass from thence to the heart.

Hanging Gardens of Babylon.—Layard says that the plains of Chaldea produce some of the finest fruits in the world. A very delicious peach has lately been introduced into England, which has created a good deal of excitement among nurserymen. The plains, in the spring of the year, are covered with gorgeous flowers. Truffles grow there in great abundance, and are quite extensively used as an article of food. The hanging gardens of Babylon, Lyard says, were no fiction. He has found pictured representations of them in his researches.

Bees and Fruit Trees.—A writer in a literary journal of Paris, states that the bees greatly improve the fructification of fruit trees. Orchards in which several hives are kept, always produce more fruit than those in which there are none. In the Provinces on the Rhine, the fruits are more abundant and finer than in any other part of Germany, and there it is the custom to keep large quantities of bees. Plants, too, which bees visit, thrive better in the neighborhood of hives.

A writer beautifully remarks, that a man's mother is the representative of his Maker. Misfortune, and even crime, set no barriers between her and her son. While his mother lives, he will have one friend on earth who will not listen when he is slandered, who will not desert him when he suffers, who will sooth him in his sorrow, and speak to him of hope when he is ready to despair. Her affection flows from a pure fountain, and ceases only at the ocean of eternity.

Sir Walter Scott's family (the founding of a family of note was the prime object of his ambition, for which he toiled to the death) is now represented only by a daughter of Lockhart's, married to a Mr. Hope, a wealthy barrister, who now inhabits Abbotsford house (Sir Walter's fantastic residence,) part of which he has converted into a Romish chapel! Mr. Hope is a pervert of the Puseyite school, and was honest enough to go over to Rome some years ago.

The art of living easily as to money, is to pitch your scale of living one degree below your means. Comfort and enjoyment are more dependant upon easiness in the detail of expenditure than upon one degree's difference in the scale.

"Never pull out a gray hair," said a gentleman to his daughter, "as two generally come to its funeral." "I don't care how many come to the funeral, if they only come dressed in black."

The amount expended for the purchase of books by the Astor Library, N. Y., since its organization is over one hundred thousand dollars.

One of the suspended banks in Cincinnati contained $500 of the savings of a newsboy aged 12 years.

The parent who would train up a child in the way he should go, must go the way he would train up his child in.

New York and Erie Railroad.

On and after Monday, Nov. 20, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Hudson River Railroad.

WINTER ARRANGEMENT.—On and after Monday, Nov. 20, 1854, the Passenger Trains will run daily (Sunday excepted) as follows: Leave New York from the station corner Chambers-st. and College Place, at

7.00 A M—Express Train for Albany and Troy, connecting with Northern and Western Trains.

9.00 A M—Mail Train. Through Way Train, 12 M.

4.45 P M—Express Train. Accommodation Train 6 P M.

For Poughkeepsie: Way Passenger Trains at 7.15 and 10.30 A M.

For Peekskill at 3, 4 and 5.30 P M.

For Tarrytown at 1 and 8 P M.

The Tarrytown, Peekskill and Poughkeepsie Trains stop at all the Way Stations.

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The Sabbath Recorder.

For the Sabbath Recorder.

CAUSES AND EFFECTS OF DECLENSION IN RELIGION.

It is a matter of fact—plain, uncontrovertible fact—that professors of religion become cold and inactive in the service of the Lord. Young converts, starting out in the Christian race, fired with zeal and love, are often told by older ones, that they must not always expect to feel so. They are assured, that after a time they will become more sober and thoughtful, and as indisposed as others. It is to be lamented, that it is even so; and when a profession is made under circumstances of great excitement, a most awful relapse often follows, which makes their profession worse than a nullity. It may often be said, with strict propriety, "Were there not ten cleansed, but where are the nine?" Alas! the nine are lost amidst the follies and vanities of the world, and only live to cast a deadly influence around them, and retard the progress of divine truth. There is no justifiable reason for declension in religion. If there were, the censure passed upon the church at Ephesus, for forsaking her first love, was not just.

The divine Saviour we profess to love and serve is the same, ever the same, bright, lovely, and perfect character. The truth, received in all its doctrines, and promises, and regulations, is the same as when first made known by especial revelation by the favor of the *Almighty*. Nor is any inducement or encouragement held out in the word of God to the Christian to become lax and declining in the divine life. The Christian is described as renovated—as sanctified—as being a light in the world—as possessing spiritual life—as progressing in every good word and work—as bearing much fruit—as going on to perfection—as bearing fruit in old age—as being fat and flourishing—and as being at last gathered into the heavenly garner, like a shock of corn fully ripe in its season.

Yet that there is such a thing as declension, and that to an alarming extent, is demonstrated in every Christian organization. How comes it to pass, that so many lose their first love, and in fact lose their identity with the church of God? It may be that many who have professed their attachment to the Saviour have never been truly regenerated—externally converted for a time, but not having passed from death unto life, they turn again to their native aliment, and seek their supreme good where unrenewed nature always looks for it. They find a religious life too restrictive, too spiritual; and hence, when conscience has become calmed, and excitement ceases to exert its influence on the passions, the individual is lost in the crowd of the worldly, often the vile. That there is such a thing as religious declension in persons of real piety, we do not deny—yea, perhaps there are seasons of declension in every Christian's life—seasons when the mind is inactive, and dull, and inefficient, and as if death had laid its cold hand upon every faculty of the soul.

The tone of piety may be lowered by too many worldly engagements, lawful in themselves, but followed up too sedulously, until the mind becomes absorbed, and there is but little room for God and eternal things. The ardent desire for worldly promotion, and the possession of wealth, induces many to undertake such worldly enterprises as take too much of thought, and time, and management, and almost exclude the cultivation of piety, and the right attention to those means of improvement by which we are to grow in grace and in the knowledge of divine things. If the progress of religion in the soul is not going on, there must be retrogression; and it is no matter of surprise, if extreme business men slide off into the ranks of worldings.

A naturally volatile temperament, too, may be a great hindrance, as it leads to a kind of company and pursuit which will tend to impede, if not destroy, the spirit of devotion. In all probability, many a youthful professor has fallen away from the service of God and the duties of religion in this way. Companions of a kindred spirit have drawn them away from the sanctuary, from the meeting for prayer, and it may be from the sacred duties of the closet, until the relish for these things is lost, and the individuals are lost amid the follies and vanities of life. They may yet retain their position in the church, or as nominal members, but they have only a name to live while they are dead. Young people especially are deceived by false views of things. It is said that religion was not designed to lessen our pleasures. Let it be remembered, too, that it prescribes a path of self-denial, and holds out a cross to be borne—it does forbid vanity and gaiety and frivolous pursuits—it sets the possessor on a new road, and now he becomes a pilgrim on the earth—and moreover it consists in a renovated nature, and a holy life. Some think that times have altered so much that it is not needful to be so stern against the vanities of the world as Bunyan's Christians were at Vanity Fair. They may be assured, however, that if they were to make as strenuous and faithful a refusal as the Bible requires, they would miss the world's caresses, and the miseries of declension produced by them.

The connections formed between professors and worldings, must not be lost sight of. Christians, so called, enter into business transactions with individuals destitute of piety—and go into all the fashions and habits of a vain world, until they are completely lost to the church of God.

Then again a want of Christian intercourse and interchange of experience with others, at conferences and in social visits, is very likely to retard our progress and spiritual life in the soul. If it is true, (and I suppose it used to be,) that

> "Christian conversation, managed well,
> Will keep our souls alive in spite of hell."

The reverse may be expected without it.

We cannot enlarge, but much might be done on all the points adduced. The reader may ponder them well, and personally apply them. The effects of declension are too well known by every delinquent. Alas! what darkness and loss of evidence of our interest in Christ! How unable to lay hold of the divine promise as a source of consolation in the day of trial and adversity! How often left to ourselves—to choose our own path—to follow our own desires, and then bring innumerable evils on ourselves! What spiritual death within! What an aching void, which the world, with all its wealth and pleasures, can never fill! Far away from the "fountain of living waters," there is no satisfaction to be obtained. Worst of all, having commenced a wandering course, we may wander on, and wander on, until, "pierced through with many sorrows," and groaning with shattered bones, we go down to our graves in gloom, and leave our friends behind with a thousand doubts about our destiny. Let the prayer of the Psalmist be ours, "Hold thou me up, and I shall be safe."

GEORGE R. WHEELER.

SALEM, N. J.

TRACT OPERATIONS.

Continued from the Recorder of March 15th.

January the 17th, I left home, to visit New Haven and other places in Connecticut. In connection with Tract distribution at New Haven, I took occasion to examine pretty extensively the manuscript diary of Dr. Stiles, (the sixth President of Yale College,) now in the Library of that Institution. Dr. Stiles was pastor of one of the Congregational Churches in Newport, R. I., at the time of the Revolutionary War, and my examination of his diary was with the expectation that it might contain some reference to the Seventh-day Baptists of those times, which would in some degree make up the deficiencies in their early history, resulting from the scourge of war. The search did not prove altogether a fruitless one. Some valuable gleanings from that source will in due time appear in the proper place. The case which contains the diary of Dr. S., is about three feet and a half one way, and about two and a half the other, is full of volumes in his own hand writing, with the exception of a small portion, which is occupied with letters received, and some other scattering articles. Some of the volumes have an index to the principal matters contained in them, which is a great convenience, as far as it goes. But to examine a work in manuscript, written so long ago, and made up of short notices of every variety of dissimilar subjects, is no small task.

I reached New Haven in the evening. The next day being Sixth-day, and finding I could not do much towards effecting the object of my visit there till the following week, I went to New London the same afternoon. On the way to New London, and as I was arranging my tracts for distribution among the passengers, a gentleman in the seat behind asked me to let him have one of my tracts. I handed him one, and then supplied the rest of the company. On resuming my seat, the man who asked for the tract expressed his disappointment at the character of the tract I gave him. He said that he supposed I was an agent of the American Tract Society, and was in hope that he might find something in my tracts with which to meet the arguments of the Catholics on the subject of the Sabbath. I soon found that I was conversing with the converted Catholic, Michael Welch, who was then on his way to deliver a lecture on Romanism at Grafton, Ct. I told Mr. Welch that I could render him no assistance in defending himself against the Papists, so long as he attempted to maintain the sacredness of Sunday. We then had a long and friendly conversation on the subject at large, in the course of which Mr. W. admitted that we, with our views of the Sabbath and baptism, could contend with the Catholics more successfully than he could. This admission was made from the fact that we have no doctrines to support but such as we can prove from Scripture; and can not be convicted of giving countenance to tradition as authority in the things of religion, as those do, who practice infant sprinkling, and assert that the first day is the Sabbath. What an awkward predicament a man must be in, who, making war on Rome for enforcing her traditions, finds himself convicted of the same folly!

I spent the night at Bro. P. L. Berry's. Sabbath morning he took me to Waterford, where I preached once, and, by request, left an appointment to preach there the next evening. I returned with Bro. Berry to New London the same evening, to hear a lecture by Cassius M. Clay. Mr. C.'s lecture was designed to show that labor was the basis of right to property, and that slavery being the denial of a man's right to the fruits of his labor, was in the highest degree wrong, and unjustifiable. The audience at the lecture was much smaller than I expected to see, and the lecture was much shorter than I expected to hear. It was also delivered in a much more tame manner than I expected. It seemed that Mr. Clay was either so jaded out, or so nearly sick, that he could not speak effectively; or, that he was so disappointed in the audience, that he had no heart, or did not care to make any effort to interest them. I thought both speaker and hearers were decidedly disappointed; though, in my opinion, the lecture of Mr. C. was an able production; of which I queried whether he gave us more than about half.

On First-day morning, Bro. Berry and myself went to Elder Swan's church. The Elder requested me to preach for him, which I did. In the afternoon, I preached at Mr. Walker's church, having engaged to do so by Mr. W.'s request the evening before. The evening being stormy, I did not go to Waterford to fill the appointment I had left there, but went to hear Elder Swan preach. Perhaps I ought to mention, that it was communion season with Mr. Walker's church on First-day afternoon, when I preached for him. Mr. W. and myself having known each other for several years, he invited me to participate with him in the service, and partake with them of the Sacrament. I told Mr. W. that I preferred not to do so, assigning that I was a firm close communionist, and signifying to him, that I was perfectly satisfied of the soundness of that doctrine. On learning distinctly how I stood on that question, Mr. W. invited me to make any remarks on the subject that I might be disposed to. Accordingly, I made a few remarks, in which I signified to the congregation my entire satisfaction as to the correctness of the doctrine of close communion, as generally held by the Associate Baptist Churches in the community; and that, as *they* could not commune with those who refused or neglected to be immersed, for the reason that they in that *particular* disregarded divine authority, so *we* also could not commune with those who neglected to keep the seventh day, because we believed in that *they* disregarded divine authority. It was very manifest to me, that the impression made on the minds of the persons present on that occasion, by my being firm, frank, and at the same time friendly, was much more to my advantage, and in favor of the doctrine which it was my mission to advance, than it would have been, if I had waived my scruples, and gone forward with them in the communion. If I can judge rightly of the state of mind in which a congregation receives an argument, that assembly was exercised by kind feelings towards myself, and a strong sense of the consistency of the course that I took, notwithstanding it reflected seriously upon their practice respecting the Sabbath.

On Second-day, I took the earliest train back to New Haven, and commenced my work in that place. My plan was to improve the hours when the Library was open, in examining the above-mentioned diary, and the rest of the day to occupy in distributing tracts about the city. I went to the Library immediately on reaching New Haven—found that Library hours were from 10 to 1, and from 3 to 5, and on application to the Librarian, obtained permission to examine the writings of President Stiles. Having learned at Waterford that Henry H. Rogers, formerly of that place, and once a member of that church, was living at New Haven, I determined to call and see him, which I took an early opportunity to do. It will be recollected, that Mr. R., some years since, renounced his former views of the Sabbath, and joined the Associate Baptists. On my introducing myself to him, he kindly invited me to put up at his house, notwithstanding his wife was in poor health. After staying at Mr. R.'s a day or two, and feeling that it was improper for me to put them to the trouble of accommodating me, I took lodgings at the Temperance Hotel, kept by Mr. Jones. While at Mr. R.'s, I attended an evening meeting at Dr. Phelps' church, where Mr. R. belonged, and had an introduction to Dr. P. It so happened, that I had several interviews with the Doctor, and at his request preached for him twice. I proposed to present our views of the Sabbath to his people, but, as usual, (though the Doctor did not profess to have much objection to it,) some of his deacons, he said, thought if the house was opened for that purpose, a good many of their people might attend, and it would raise discussion and do harm; particularly as they thought there was some increase of religious interest just at that time in the church. On hearing from him the conclusion to which they had come, I told Dr. P. that I thought I should have to go and try the Universalists, and see if they would let me speak in their house. He signifying that they were pleased to have other denominations associate with them, remarked, that he thought they would let me have their house. I immediately called on one of the leading members of the Universalist congregation, and proposed the thing to him, which he received favorably. Before determining to use their house, however, I called on the minister of the 2d Baptist church in the city, namely, the Rev. A. M. Hopper, to hear what he would say to the proposition of letting his place of worship for a Sabbath discourse; I say, I called to hear what Mr. H. would say, for I had no expectation that my call would amount to any thing more than a little conversation on the subject between him and me. I was not disappointed. I was not a little amused, though, at the way in which he treated the proposition. He said, if I would come and preach for him, that evening, I might preach on the Sabbath, or any subject that I pleased. I reminded him of what I had before told him, that I was engaged to preach for Dr. Phelps that evening, and asked him if he would give me the same privilege on some other evening. He said, No. I asked him why not. He said he might not be there. I asked if he would do it, if he should be there. He said if I could come there and preach on that subject, without its being previously known, or notified, he had as lief I would as not; and then added, that he had just received a call to take charge of another church, and might not be there at a future time. Mr. H. also intimated, that he did not regard my mission to be very important, or that my efforts would have much effect; and suggested, that a man ought to be pretty well prepared on the subject, to come to New Haven to teach the people; and said there were a good many Doctors of Divinity there. I replied, that it was then, I supposed, a good place to come to school; and with a few such like remarks, and an undisguised laugh, as it were in the reverend's face at the exhibition of such an amount of good nature, art, and simplicity, compounded together, I closed my interview with that Pastor; leaving him to arrange the affairs of his connection with the 2d Baptist church of New Haven, and the interests involved in the call from the vicinity of Boston. I continued my negotiations with the Universalists for their house to lecture in; in the course of which, among others, I became acquainted with Mr. Hodsdon, the Pastor. In personal appearance Mr. H. is a man of unusually noble mould, and seems to be of a generous and obliging disposition. I at first proposed to hire their house for a lecture, as I did the Baptist house; but upon a suggestion of Mr. H., it was finally agreed that I should occupy the pulpit in his stead at one of their regular hours of service. Alternately occupying myself at the Library, and in scattering tracts about the city, I spent the week there.

L. CRANDALL.

CORRECTION.—The name "*Catharine Slack*," as seen in my article on Tract Operations last week, should be *Catharine Hock*. L. C.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 4.

The Second Day.

"God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."

What our translators call the firmament, we usually call the atmosphere. It is a thin, fluid, elastic, transparent substance, surrounding the earth to the height of about forty-five miles—supposed to do so, at least, as it gravitates to the earth fifteen pounds to every square inch of its surface. It supports large bodies of water by expanding the water so as to float it over the surface of the globe, and then again condensing it, causes it to descend in mists and rains, so as to fructify the earth, and replenish the great reservoirs which supply the springs and rivulets, to give drink to every living thing. It likewise serves the purpose of respiration, and so keeps up a supply of natural vitality through the respiratory organs to the blood and the heart of all the living beings on the surface of the globe. It is, therefore, the medium of health or disease, according as it is pure or impure. It also serves for a medium for conveying sounds, smells, heat and cold. By its extremely subtle nature, it penetrates every aperture of nature, and thus supplies necessary vitality, and a medium for the sensorium of every living thing.

I do not remember reading of any philosophical conjecture attempting to account for the formation of the firmament on merely natural principles; it is beyond every process we are acquainted with. The production of this wonderful body of matter, and attaching it to the earth like a swadling band, is therefore a mark of that infinite wisdom with which the world was made; and the narration of its creation before any living thing existed, is one of the footprints of Jehovah in the Mosaic revelation.

"And God called the firmament heaven."

It is the region of light; it exhibits a scene of the most resplendent visible glory; and is hence the most suitable representation of the abode of Jehovah, the Creator of all. "Thus saith the Lord, Heaven is my throne." And thus, throughout the sacred Scriptures, heaven is spoken of as the scene of happiness and glory, and the abode of Jehovah. Here, then, is a provision in the formation of the world for conveying high moral sentiment, and is another of the footprints of Jehovah in the ages of revelation.

S. D.

☞ The following errata should accompany No. 2 of this series: For Milam read Milcom, god of the Ammonites; for Flats read Floetz, i. e., secondary rocks; for Bevalve read Bivalve; for Gegante read Gigantic. S. D.

WHAT IS LIFE?

PSALM XVII, 15.

The child lay down to *rest;*
His bright eye had no tear;
His glad heart felt no fear,
Not yet by grief distressed;
One little hand still clasped his toy;
His dreams were only dreams of joy.

The man lay down to *weep;*
Since he had been a child,
Stern grief and anguish wild,
Those thorns which sin doth keep
Still lurking near each earthly flower,
Had pierced his soul with with'ring power.

Old age lay down to *die;*
Life's joyous hours were flown,
Labor and sorrow known.
I heard the last faint sigh:
The child, the man, the vet'ran, all
Were shrouded 'neath the funeral pall.

Then what is life? A smile,
And then a tear; a breath
Just drawn, and lost in death.
Young for a little while,
We sport on waves which o'er us surge,
Then into age from youth we merge.

Yet *more than this* is life:
From childhood's happy cot,
From manhood's tearful lot,
From age's last death-strife,
All must arise—arise to know
Eternal joy or endless woe.

Then give us grace, O Lord,
Whether we smile or weep,
Or live, or die, or keep
Or lose our earthly gourd,
To lay us down in peace with thee,
To wake with joy thy face to see.

THE PERIL AND THE VOW.

On a pleasant summer day two young men were off the coast of Cape Cod in a small boat fishing. Interested in their pastime, they did not see the rising cloud, nor heed the white crests increasing around them, till a wild wave, dashing against their frail bark, aroused them to their danger. It was too late to gain the shore, and driven before the gale that blew off the land, they were at the mercy of the billows. It was a fearful hour for the youth, who had neglected their souls, and were unprepared to leave the stormy sea for eternity's ocean.

It was proposed by one, that they promise God, if spared to reach the coast, to serve him the remainder of his life. His companion refused to make a vow, but felt that he had too long periled his soul. The distressed young man who desired the mutual pledge, kneeled on the bottom of the boat, and promised the Lord, if he would save him from the waves he would live for his glory.

God protected that tossing skiff, till, outriding the surges and the storm, it was laid upon a beach, many miles from its pleasant moorings a few hours before.

The rescued youth hastened to the embrace of friends. But the heart upon which the vows of God rested, after a brief performance of religious duties, returned to old habits of sin with a lawless indulgence, as if to recover the time lost in the transient regard to religion.

The companion became thoughtful, attended all the means of grace, and sought earnestly the salvation of his soul. He was soon a devout, believing disciple, and continues to honor Christ.

In these two experiences we have a suggestive exhibition of the human heart, and God's saving grace. The terrified sinner, who was in haste to conciliate God with a vow of repentance, like thousands on a dying bed, who mistake the remorse and promises of the dire emergency for a work of salvation, went again to his sins. His friend was truly awakened by the Holy Spirit, and feeling his guilt, sought with his whole heart the pardoning mercy of God.

What an eventful scene was that upon the deep! What a widely different thing is a promise extorted by danger, and a sense of vileness in the sight of a holy God.

And if that reckless covenant-breaker perish, how will he, amid the howlings of an eternal storm, remember the billows of the angry sea, and amid the shoreless waves of despair, exclaim with anguish, "*Thy vows are upon me, O God.*" [American Messenger.

RETIRING FROM BUSINESS.

In such a great city as New York there are thousands who have retired from active business, and live from year to year upon the interest of their money or the income of their property. They have no occupation, no employment whatever, and their only anxiety is to *keep* what they have, and get all they can. Perhaps they will not object to a place among the upper-ten, and to fare sumptuously every day—*provided* it does not cost too much—for their great object in living is to enjoy themselves. They have gathered and safely invested the fruits of many years of hard toil, and now they mean to be independent and free. Before [illegible] they had only permitted themselves occasional relaxation and recreation, but had applied themselves steadily and closely to their business, until the happy day of release had come—a day long desired and long to be remembered. While thus accumulating their fortune, they were good neighbors and useful citizens. They would often respond to the call of the poor and needy, and, if they were Christians, would add now and then their contribution to aid in spreading light and truth abroad in a dark and sinful world. The day of their "retirement" has at length come, and what has come with it—happiness? We shall see.

Their money is, perhaps, invested in stocks, bonds, or real estate. Having nothing else to do, they must now watch the market, day by day. If "Erie" goes up one per cent, they say, "What a fool I was that I didn't buy a few shares yesterday!" If "Harlem" falls, what a fall their spirits have! Nothing goes right all day. If their "rents" are not promptly paid, as they "have nothing else to do," they will run after their unfortunate tenants, and perhaps resolve to turn them out of doors. All for a while *may* go on smoothly, and every dollar of their property bring in a splendid income. What, then, is to be done? The old house is too small or too uncomfortable, and a new one must be bought on "Fifth Avenue." Perhaps the expense of a journey to Europe would not exceed their income—if it does, "a summer at Newport would be delightful." At one time, it is all stocks, bonds, houses, and lands, here, there, and all over. At another time, it is how shall I kill time most pleasantly, what shall I eat, what shall I drink, and wherewithal shall I be clothed. Once they could think now and then of others, of their wants and their sorrows, but now, "being out of business," they have no money to give away, and therefore don't want to bother themselves very much with other people's troubles. Are such men really happy? No. They are of all men most miserable. Are they at rest and free from care? No. They have more care and anxiety than ever before. They are living for *themselves.* They are intensely *selfish;* and sooner will the heavens and earth pass away, than one jot or title of that immutable law change, which forever stands to rebuke those who, in living for themselves, and forgetting others, violate the great foundation principle of human happiness.

In view of the foregoing, which we believe is not an overdrawn picture, we unhesitatingly declare:

1st. That no man, in good health and in the enjoyment of all his faculties, has any *right* to retire from active business, however *rich* he may be.

2d. That the merchant and banker is as much bound to continue *his* business, for the sake of *doing good*, as is the minister, tract distributor, or a missionary among the heathen.

3d. That no man has the right to relinquish a large and profitable business for the sake of *ease*, unless by so doing he is sure *more good* to others will be the result.

4th. That in proportion to the increase of wealth, in that proportion must it be used to *benefit others*, or it will surely, in the very nature of things, be the source of *direct misery*.

5th. That we are so constituted by a wise Creator, that we cannot be truly happy unless we labor for the happiness of others. The life of our great Exemplar was spent in doing good, and as *servants* we should imitate our *Master*.

6th. That every human being, be he Christian or not, is solemnly bound, and will be held accountable before God, to live—not for himself, not to promote his own ease, not to isolate himself from the world, but to live, using all his resources, to relieve, elevate, refine, and Christianize his fellow-men.

7th. That any man who acts contrary to these plain Scripture teachings may expect no smiling favor from Above, and no satisfactory enjoyment in any measure of earthly riches. [Independent.

ABRIDGMENT OF HYMNS.

Allow me to narrate the circumstances of the abridgment of a hymn, which came under my own observation some years since. The facts, I believe, have been before published in your paper; but a short time since I happened to be present where the story was told, and it was added that it was supposed to be a fiction. Now, I can assure your readers that it is authentic, and that it occurred in the Bowdoin Street church, Boston, when the writer was organist and conductor of the singing there. It is not remembered who the minister was who gave out and directed the abridgment of the hymn, but *it certainly was not the pastor of the church.* The hymn was from the *Church Psalmody.* The whole hymn was first read by the minister, and then, just before the singing exercise commenced, the directon was given, "*Omit the second stanza.*" The following are the first three stanzas, and the connection between the first and third stanzas will be seen at a glance:

"When thou, my righteous Judge, shall come
To take thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

"I love to meet thy people now,
Before thy feet with them to bow,
Though vilest of them all;
But, can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?

"O Lord, prevent it by thy grace,
Be thou my only hiding-place,
In this th' accepted day;
Thy pardoning voice, oh! let me hear,
To still my unbelieving fear,
Nor let me fall, I pray."

The organist did not perceive the fearful connection between the first and third stanzas until a moment before it was time to commence the latter, when, startled and terrified, he cried out, "Sing the second stanza!" just in time to avoid the utterance of the frightful petition.

It is unquestionably the duty of the choir to follow implicitly the directions of the minister in all that appertains to the singing in public worship, and the habit which prevails in some places of inattention to the directions given from the pulpit in relation to the abridgment of the hymn, is wholly unjustifiable. But there seem to be exceptions to almost all rules, and here was an occasion when disobedience to the oral rubric seemed to be positively required; indeed, it was a case of life or death, and it was impossible to follow it. Warm were the thanks expressed by members of the congregation after the service, for their deliverance from the terrible moral collision with which they were threatened. [Lowell Mason, in Musical Review.

A RECIPE FOR HEALING DIFFICULTIES.—"A person came to Mr. L— one day and said, 'I have something against you, and I am come to tell you of it.' 'Do walk in, sir,' he replied, 'you are my best friend. If I could engage all my friends to be faithful with me, I should be sure to prosper; but if you please, we will *both pray* in the first place, and ask the blessing of God on our interview.' After they rose from their knees, and had been much blessed together, he said, 'Now I will thank you, my brother, to tell me what it is that you have against me.' '*Oh,' said the man, 'I really don't know what it is; it is all gone, and I believe I was in the wrong.'*" [Cong. Journal.

The Sabbath Recorder.

New York, March 22, 1855.

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LOTTERY GAMBLING.

To the Editors of the Sabbath Recorder:—

Will you give your views as to the propriety of church members dealing in lottery tickets?

I will give my reasons in short for asking you to do so. There are numbers of persons, among whom are a minister and deacon, who have dealt and drawn prizes from a lottery office, and these things are not done in a corner. Now there are those who have become convinced that the seventh day of the week is the Sabbath, yet are unwilling to connect themselves with the seventh-day people, if these are their principles. We are not ready to believe that the seventh-day people, as a denomination, are willing to propagate sentiments favorable to gambling, or games of chance, or sentiments which, though entertained in a few isolated cases, are not the sentiments of the denomination.

Let the ministers speak out, and we trust all will be right.

A Constant Reader of the Recorder.

If there are those who say they are "unwilling to connect themselves with the seventh-day people, *if these are their sentiments*," we do not blame them. For our own part, we would as soon connect ourselves with a brotherhood of thieves, as with a church that would give its countenance to gambling in any form. But any body who has taken the pains to inquire into our principles, knows that there is nothing in our publications, or in the sermons of our ministers, or in the discipline of our churches, which gives the least ground for such a charge against us. Those who are "convinced that the seventh day of the week is the Sabbath," and are not willing to practice accordingly, are no doubt glad to have some excuse for their inconsistency, and therefore eagerly avail themselves of any occasional instances of deviation from rectitude, like the ones alluded to by our correspondent, which, after all, may have no better foundation than rumor. We never knew a sinner yet, who had not some excuse for his wickedness; and if he could find it in the inconsistencies of those who claimed to be the friends of righteousness, it seemed to afford him more satisfaction than to find it any where else.

But to the subject presented by our correspondent, we answer: ~~That all~~ that kind of labor which attempts to acquire riches at the expense of another, or without the intervention of useful services, or without increasing in any way the general resources of the community, is not only a worthless kind of industry, but vicious and dishonest. Whether a man robs his neighbor by violence, or gets possession of his property by artifice, it matters not, so far as the principle of the thing is concerned. A wrong is done without a corresponding good; property is taken without any equivalent being given. The only difference between lottery speculation and robbery is that chance is substituted for violence. For, after the lottery is drawn, and the prizes all distributed, the general wealth is not at all increased; there is not a farthing more in the community. Some are made rich, but others are made poor, and all rise from the adventure with their moral sense blunted, and with the consciousness of having misspent their time. The whole thing is perfectly abominable, and deserves the reprobation of all honest men.

The prohibition of the eighth commandment, "*Thou shalt not steal,*" is founded upon the distinction of *mine* and *thine* as regards property. A person can acquire a right to, and ownership in, what is mine, only by giving me in place of it something which is equally valuable. In this way a mutual benefit is rendered. The blacksmith shoes the farmer's horse all round, and charges him a dollar. The farmer, in turn, sells the blacksmith a bushel of corn, and demands a dollar. Both parties are benefited, and the wealth of each increased by the transaction. The farmer has received an advance of twenty or twenty-five per cent. upon what it cost him to raise the bushel of corn, and the blacksmith has received about the same advance upon what it cost him for the materials with which to shoe the horse, while the wealth of the community is thereby augmented to the amount of the combined profits of both parties. This then is fair dealing; it is what is just between man and man, and the moral influence of it upon community is salutary.

But in a lottery enterprise, where is the equivalent rendered for money received? The person who buys a ticket for ten dollars, and draws a prize of a thousand dollars, has manifestly given no fair eqivalent for what he receives. And whose money was it before he got possession of it? Did it belong to the proprietors of the lottery—the company of whom he bought the ticket? Were they such fools as to sell a thousand dollars for ten? The fact is, they sold what did not belong to them—what they never lawfully and honestly earned—otherwise they had not sold at such a srcrifice. They had first sold to various persons ninety-nine other tickets, at ten dollars each, besides the one that drew the prize; and every one of these ninety-nine drew a blank. He who bought it received not a cent in return. It was in this way the lottery proprietors made up the thousand dollars which they sold for ten. They sold, therefore, what they had gained from others without rendering any equivalent. They sold what did not really and fairly belong to them—what they had in fact stolen. It comes, then, to this: the fortunate (he ought rather to be called *un*fortunate) holder of the thousand dollar prize, has entered into a combination with the managers of the lottery to take from a hundred other individuals, in small sums, without returning any equivalent, enough to make up the entire amount, which he puts in his pocket, conscious that while he himself is enriched, many others are made poorer by the transaction, and that the general wealth of the community is not augmented a single farthing. This, we say, is dishonesty; it is swindling; it is downright robbery; and the parties concerned as richly deserve this stigma as any convicted and doomed swindler that ever wore a ball and chain.

But we are ashamed to spend so much time in arguing a point so clear. It has been so long settled, that lottery speculation is nothing but gambling, that we are surprised that we are called on to argue the point. To whom our correspondent alludes we know not. We are more than half inclined to the opinion, that vague rumor is the only foundation for his suspicion. We cannot believe, without the strongest of proof, that any minister or deacon of our denomination is guilty. T. B. B.

"THE STATE OF THE DEAD."

As the above subject has been introduced to the readers of the *Recorder*, I would like to offer a few remarks upon it, by way of farther elucidating the theme, as well as to examine the view taken by "T. B. B," and those also whom he controverts.

In order to a correct understanding of this subject, a correct rule of biblical exegesis will be found necessary. It is assumed, by those who hold to the unconscious state of the dead, that the terms *life* and *death* refer to mere existent duration. Now, if this be true, I have no doubt but their views of the departed dead are true also; and farther, that the annihilation of the wicked is also true. I apprehend, therefore, that the whole question will turn on the true meaning of the terms life and death, as used by the inspired writers.

That these words are used to denote mere existence and non-existence, is true. Such is probably their primal import, when applied to being or not. But that this is the sense in which the New Testament writers generally use them, I do not believe. Like much of the language of the Bible, they are used representatively. The sacred writers were necessitated to use a material language to represent mental, moral, or spiritual ideas, truth, phenomena. Thus those who "wait on the Lord" are said to "run and not be weary, and walk and not faint." Now, who supposes this to refer to bodily exercise, or agility? "Labor not for the meat which perisheth, but for that which endureth to eternal life." This last meat, or bread, cannot mean flesh, or "barley cakes." "The water that I shall give shall be in him a well of water, springing up into eternal life." This does not mean that fluid called water. The language is representative, and is used to represent spiritual truths. Life and death are used in a similar manner. "Whosoever liveth and believeth in me, shall never die." And yet such do die. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." And yet such do die. "Except ye eat this flesh of the Son of man, and drink his blood, ye have no life in you." And yet such did have life in them. If life and death here mean existence and non-existence, then also must those who are to live forever eat the literal flesh and drink the literal blood of the Son of God. I therefore most assuredly believe, that the terms life and death are used representatively, and represent the moral condition or state of the soul prior, and the other after, conversion or regeneration. The soul is necessarily immortal, being thus constituted irrespective whether it sinned or not. In this respect it is like its original Creator, who made it in his own image and likeness.

If the views I have taken be correct, it follows that temporal death was not the penalty of the Adamic law, nor eternal existence the reward for Adam had he obeyed it. The second Adam came to restore or save from what was entailed or consecutive from the first Adam. But Christ, who is the second Adam, does not save any one from temporal death, for all have or will die, and it will not do to set off the resurrection as the salvation from death, because even the resurrected ones have died, and therefore were not saved from death. The penalty of the divine law is evidently consecutive in its nature, and there is no perceivable consecutive connection between moral transgression and physical suffering or death.

On this point, "T. B. B." has some cogent reasoning, the substance of which is, that God rewards and punishes men "*according to the course of nature,*" and he maintains that God has not created man without a capacity of being rewarded or punished according to the course of nature; for he says, "We know from experience, that a man has a natural capacity of being rewarded for virtue, and punished for vice, in this respect, that the performance of virtuous actions is followed by happiness to himself, and the commission of wicked ones is followed by misery;" and adds, "This is the way in which God recompenses his creatures *according to the ccurse of nature.*" The above view of the divine government, I apprehend, cannot be successfully controverted. Hence, temporal death cannot be the penalty for moral transgression; for, according to the course of nature, there is no connection between lying and dying with the small pox, nor between the depravity of Abel and his murder of Cain. Therefore "T. B. B." truly says, "Reason teaches, that if one is suddenly cut off, before it is possible for him to be recompensed in this life, in this natural way, death does not place him in a state which renders such a method of recompense utterly impossible; that is, according to the course of nature.

The whole scope of the above from "T. B. B.," is to get rid of the necessity of a *miracle* in order to secure the rewards and punishments of a future state; and with him I fully concur, that no miracle will be found necessary to insure the absolute certainty, measure, or degree of the rewards of a future state; but that both rewards and punishments in that state will be "according to the course of nature."

Now I confess I was much surprised to find that in his next paragraph "T. B. B." seems to overthrow all the above reasoning, by admitting the necessity of a *miraculous resurrection of the body,* "in order that both soul and body be rewarded together." But if the course of nature is fully adequate, as he admits it is, to reward and punish in a future, for the deeds of this, then surely any miraculous addition would be superfluous, if not unjust. For if the course of nature is fully adequate to reward and punish the soul for its transgressions, does it not follow, that the same course of nature is equally fully adequate to reward or punish the body for its transgressions? Therefore it seems to me, that his two theories are antagonistic to each other, and one or the other of them must be given up.

I have more to say, but I prefer to wait for "T. B. B.'s" explanation.

S. S. Griswold.

LETTERS FROM PALESTINE—NO. 8.

Jaffa, 1st mo. 29, 1855.

Ten years ago this morning we landed for the first time on the shores of Hayti. Our errand there was to bear the message of everlasting love to that despised and needy people. Thanks to the Lord of missions, our labor there was not in vain. Sorrow and rejoicing have marked the changes to which we have since been subjected; sometimes we have thought our cup of affliction full enough for any mortal to bear; at other times our soul has been filled with joy in the Spirit, and a lively sense of faith that has enabled us to give glory to God. The *labor*, too, of a missionary, we *think* we have proved to be arduous, self-denying, wearing and tearing to mind and body, non-paying as to this world's goods, but richly, infinitely compensating in faith and joy in God, and an increasing, unwavering attachment to the work for the work's sake. To be preserved amidst the changes and the dangers of the past, is a matter of heartfelt gratitude to the Preserver and Redeemer, to whom our prayer is made, that the future may be characterized by a pious and well-spent life, and crowned with many souls saved through the blood of the atonement. To succeed in this work, all labor should be accompanied with prayer. To insure success, prayer, urgent and unceasing prayer, must attend the preaching of the gospel. Brethren, do we realize this? How often do we enter our closets or come around the family altar and there pray for the cause in America, in Britain, in China, in Palestine? Many of you do pray for the regions beyond you, but do all? We would like to have you all pray for us and for *those* whom you have sent far away, that their labor of love may prosper—that the word of the Lord may have free course and be glorified, even as it is with you. It does seem to me that God will hear prayer, and visit us with His salvation. My weak faith tells me that God is willing beyond human conception to confer blessings upon us—such blessings as we and our fellow men need, if we only ask aright.

Six young men called at my house a few days since, and promised to attend divine service when I should be able to preach in Arabic. One of our acquaintances has through our influence read a little in the New Testament. A few words in kindness spoken to an Arab, a Jew, or an Armenian, have always been well received. O, may these broken, child-like expressions, be accompanied to their hearts by the Holy Spirit. As we advance in the knowledge of the language, our opportunities for doing good seem to increase. Our concern should be to improve them all in order that some may be saved.

Thus far the climate is cooler and more pleasant than I expected to find it. The weather, from Nov. 6th to Dec. 15th, was cool and pleasant, affording a rare chance for ploughing and seeding, which was diligently improved by the farmers. The first rain fell on the 29th, 30th, and 31st October, and the 5th November, to the depth, according to the gauge of a friend, of three and one-eighth inches. Dec. 6th, there was a little rain; also on the 14th and 15th, accompanied with thunder. The 16th and 17th it rained hard. There were slight showers on the 18th, 20th, and 31st. The thermometer for November showed the coolest mornings at 50°. The average for morning, noon, and evening was 58°, 74°, and 66°. The coldest morning in December, the thermometer stood at 48°. The average 55°, 63°, and 62°. The coldest morning of this month the thermometer descended to 42° Fahrenheit. Pretty cold in the midst of rain and west winds, without a stove or fire-place, or without glass windows. Within a few days we have received and put up a small iron furnace, sent by Mrs. T. B. Stillman. It serves as a monument to her memory at least a dozen times a day, and a very grateful one too. We now have warm feet, and are free from the damp, chilly air in which we have lived for two months. The average of the temperature for the present month is 51°, 60°, and 56°. From the 4th to the 7th inst., we had a severe storm of wind, rain, and some hail. Three vessels were broken to pieces in the harbor, and a portion of the city wall next the sea was damaged by the breakers. At the commencement of the storm, a few Arab huts without the wall, on the north-east of the city, were burned to the ground. Besides the loss of the little all of several families, seven persons perished in the flames. I was on the spot about twenty minutes after the fire broke out, but the straw and cane-leaved tenements were all level with the earth, with some of the victims—the dead—in the midst of the burning brands and embers. It was very painful to hear the cry of mourning relatives over their friends who had been snatched away as by a thief in the night. There have been thirteen rainy days this month. From the house-top snow was seen on the mountains of Judea from the 4th to the 10th instant. This forcibly reminded us of David's language: "He giveth snow like wool." Ps. 14 : 16. Bible language is frequently illustrated by what we see around us. The manner of building, Deut. 22 : 8; going upon the house-top, Acts 10 : 9; two women grinding at the mill, Matt. 24 : 41; a tree planted by the rivers—*channels*—of water, Ps. 1 : 3; the dress of the people, their salutations, &c., are things which serve to interest the Bible student, and make him feel that he is in the land of the prophets and apostles—the land to which the feet of Israel and the eyes of the nations will be turned, and from which the word and law of Jehovah will yet again go forth to subdue and bless all the inhabitants of the earth. The Lord hasten it in his time.

Wm. M. Jones.

ALBION ACADEMY AND TEACHERS' SEMINARY.

One of the prominent objects which attracts the attention of the new comer here, is this young but vigorous Institution. It was opened in October last, with sixty students, under the charge of Mr. Thomas R. Williams. It is now in its second term, and the number of students has increased to one hundred. The success of the school thus far has largely exceeded the highest hopes of its friends. The building in present use is of brick, thirty-six feet by forty-eight, and three stories high. With a view of adjusting supply to demand, the Board of Trustees are taking measures for the immediate erection of a boarding hall, with rooms for the accommodation of one hundred students. The institution is pleasantly and conveniently located. The surrounding country is rich in productiveness and beauty. Fulton station, on the Milwaukee and Mississippi railroad, is within about three miles.

It is an interesting item in the history of Albion, and one that gathers interest when considered in connection with the establishment of such a school, that the traffic in intoxicating beverages has never found here the shelter of law. T. E. B.

MORAL CONDITION OF INFANTS.

To the Editors of the Sabbath Recorder:

In answer to the question found in the *Sabbath Recorder*, under date of March 1, 1855, I would say, that according to Mr. Webster's definition of the word moral, unconscious infants cannot be said to be in a moral condition, not having moral sense, (innate or natural sense of right and wrong.) As to how, and to what extent, they are affected by the sin or transgression of Adam, I understand that temporal death was the consequence of sin—that so far it affects unconscious infants, and no farther. I understand, that when Adam was created, he, together with the rest of creation, was pronounced very good; and that he remained so until he disobeyed a known command. I understand, that all that are created are very good; and remain so until they become conscious. When the disciples asked who was greatest in the kingdom of heaven, Jesus called a little child unto him (by which I understand a child that could walk about, and yet so young as to be under the age of discretion, not knowing good from evil,) and set him in the midst of them, (among the disciples,) and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18 : 1, 2, 3. The same doctrine is repeated again in Mark 10th and Luke 18th. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." The Israelites entertained a notion that children were affected by the sin of their forefathers; and they used the parable of the sour grapes. The Lord sent the prophet to reprove and instruct them, and taught them that the soul that sinned, and lived and died in sin, should also die a spiritual death (the second death spoken of in Revelation 20 : 14,) and that those who became righteous, and continued so, and died so, should live a spiritual life of peace and immortal glory in a future state of existence. Read Ezekiel, 18th chapter. If the above position is correct, that unconscious infants are not in a moral condition, it follows, of course, that they need no restoration, and are not affected by the atonement of Christ, but are already the subjects of salvation. Where it is said that all have sinned, and that there is none that doeth good, no, not one, I understand it has reference to conscious beings, that know good from evil. And although it may be said that unconscious infants do not do good, it may be said in truth that, they do not do evil; not being capable of doing either. I think St. Paul holds this doctrine in Rom. 3 : 19. "Now we know that what things soever the law saith, it saith to them that are under the law. But sin is not imputed where there is no law," Rom. 5 : 13. I think that unconscious infants are not under any law, because there can be no law where there is no moral sense—no sense of right and wrong. I think Job understood it so, when he asked why he died not when unconscious; for, said he, then should I have lain still and been quiet, where the wicked cease from troubling and the weary are at rest, for the small and the great are there, and the servant is free from his master. Christ said, I am not come to call the righteous, but sinners, to repentance. If unconscious infants were sinners, they could not be called to repentance; and dying so, they would of course all be lost. Then how could such be said to be of the kingdom of God?

L. Jones.

Baptist Missionary Union.—The Board of Managers of the American Baptist Missionary Union was in session in New York four days of last week, and had not finally adjourned at the time of writing this paragraph, Second-day afternoon. The meeting is a special one, called by the Executive Committee for the purpose of laying before the Board the state of the missions in Burmah, and matters thereto pertaining. This necessarily involves inquiries into—1st, The relation of the Union and its missionaries and the extent of their subjection to instructions of the Board, also the regulations in force. 2d, The missionary policy and measures pursued by the late deputation in Burmah, and adopted by the Committee. 3d, The doings of councils convened at Maulmain, and all matters thereto pertaining. 4th, Enquiry as to the proper action to be had with respect to the missions. Topics of so much importance, so complicated, it was thought, could not be properly investigated at an annual meeting under any circumstances; and, in no event, without the crowding out of anniversary subjects appropriate to the occasion, and protracting the services beyond the limits which have in any instance been assigned to them. Hence this meeting was called, of which we shall probably give a further notice in due time.

Legislative Visit.—The Legislature of New York spent three days of last week in visiting the public institutions in and around New York city, for the ostensible purpose of seeing how they are managed, and being prepared to vote understandingly in relation to appropriations for their benefit. As usual, the occasion was one of display on the part of the institutions, and praise on the part of the legislators. No doubt this mutual effort to please will meet with its appropriate reward. Some of the daily papers, we see, are down upon the visitors, and the managers of the institutions, for the large amount of liquors supplied and used on the occasion; and surely there is reason for it, if half that is told be true. It is sad to see a legislature which has been relied upon to pass the Maine Law, giving such proof of a practical disregard for the principle of that law.

A Southern Statesman on Know-Nothingism.—Gov. Smith, of Virginia, recently delivered a speech, the following extract from which is very significant:—

"I will never interfere with foreigners now in the country—but I know foreigners who approve the policy of arresting the importation of foreigners. The origin of the K. N.s is a struggle for bread—a frightful and angry question at the North. At the South it is a political question of high importance. The North has 55 more Representatives than the South already. The natural increase of the South is 1-3 greater than that of the North, because there are greater checks on population there; but the artificial element of foreignism brings 500,000 who settle annually in the free States, with instincts against Slavery, making 50 Representatives in 10 years to swell the opposition to the South! To stop this enormous disproportion, what is our policy? What is the frightful prospect before us? The effect of Know-Nothingism is to turn back the tide of immigration, and our highest duty to the South is to discourage immigration. I deprecate it as a great calamity."

Calico Party Donation.—The Trustees of the American Widow's Relief Association make a special and public acknowledgment to Mr. and Mrs. Allen Dodworth and their friends for the largest and most acceptable donation they have yet received from a most generous public. It is the proceeds of a "Calico Party," given by Mrs. Dodworth, and consists of the following articles: 331 ladies' and misses' dresses, including a portion unmade; 38 suits of boy's clothing; 15 women's and girls' sacks; 45 articles of flannel and muslin under-garments; a bundle of aprons, and a piece of cotton sheeting; 52 pairs of shoes and 52 pairs of stockings—making altogether a large cart-load, which was accompanied by *two hundred and fifty-seven dollars in cash.*

The Difficulty Settled.—On the 12th of February, the Commissioners of the two branches of the Methodist Episcopal Church met at Cincinnati, to divide the property known as the Western Book Concern between the two churches, under the decree of the Supreme Court of the United States. The subject, after an harmonious session, was settled to the entire satisfaction of all parties. The amount allowed to the Southern Church in money was $80,000, besides the debts due in the South, to the amount of $12,000 more.

Ships for Shanghae.—Two ships are advertised to sail from New York for Shanghae in a week or ten days. All parcels for our our missionary brethren, now on hand, or which reach this office in time, will be shipped by one of them. In these days vessels for Shanghae direct are rather rare; and it is well to take advantage of this opportunity.

More Land.—A delegation of Chippewa Chiefs has been at Washington for some time past, negotiating a treaty for the sale to the United States of a body of land near the head waters of the Mississippi. Having completed the business, they passed through New York last week on their way home. It is about six weeks since they left the Chippewa Agency, reaching Washington on the 10th of February. The treaty which they have completed with the Government cedes about 12,000,000 acres to the United States, for which they are to be paid $1,210,000, in thirty annual installments. The following paragraph gives an idea of the location of this land:—

The lands conveyed by the Chippewas, by the treaty just concluded, as delineated on the map in the office of the Commissioner of Indian Affairs, are bounded by a line beginning at a point at the bend of Vermillion River, situate about 40° 10' North latitude, 92° 40' West longitude, thence running southerly to 46° 18' North latitude, thence running in nearly a straight line to 95° 30', thence northwesterly to where Buffalo River intersects Red River of the north, thence down Red River to the mouth of the Wild Rice River, thence in a north-easterly direction to the north end of the Otter Tail Lake, thence due north to the source of Black River, thence down said river to Rainy River, thence down Rainy River to the mouth of Big Fork River, thence up Big Fork River to the mouth of the second principal branch of said Big Fork River, entering from the west side; thence in a straight line south-easterly to the point of beginning—said tract containing 12,000,000 acres, more or less. This land is in addition to 7,000,000 or 8,000,000 acres conveyed to the United States last September.

The Winnebagoes have also conveyed to the United States nearly 900,000 acres of land at Long Prairie, on the Mississippi River, in Minnesota Territory, in exchange for money, and about 230,000 acres on Blue Earth River in the same Territory.

RELIGIOUS INTELLIGENCE.

Dr. Sweet, the original bone-setter, whose skill is known from Maine to Florida, told the writer of this, a few days since, that the Maine Law in Connecticut would make his receipts three hundred dollars less this year, on account of the diminution of accidents caused by Rum. A large share of his practice was derived from the effects of liquor drinking. Accidents were constantly occurring, such as sprained and broken limbs, bruised heads, swollen faces, and dislocated joints.

The Berlin journals announce the speedy return to that capital of the Lutheran missionary, Dr. Bettelsheim, who for more than eight years has resided in the archipelago of Lieou-Khieou, in the Chinese empire. Among the different works which he brings with him, is a complete translation of the holy Scriptures in the Japanese language, and a dictionary and a grammar of the idioms spoken in the islands of Lieou-Khieou.

Died on the 8th inst., in Poundridge, Westchester County, N. Y., Mr. Samuel Dan, at the great age of 101 years, 8 months, and 18 days. Mr. Dan was earnestly engaged in the War of the Revolution, and personally assisted in the building of Fort Washington on the Hudson; was 47 years cotemporary with Washington, and 65 years a member of the Methodist Episcopal Church.

Rev. Dr. Oncken, the Baptist missionary in Germany, writes to the American and Foreign Bible Society, that he and his associates have circulated 81,000 copies of the Bible during the past year. Dr. O. also sent the journals of twenty-five colporteurs who are in his employ.

The *Christian Secretary* chronicles revivals at Willimantic, Brookfield, and Danbury, Ct. In Danbury, the number baptized recently is sixty-eight, in Brookfield, twenty-two. In the churches in Hartford, a deeper religious interest than usual is manifest, and several conversions have occurred. The same is true of the church in Middletown.

Mr. Henry M. Haskell was ordained at the Winster Street Church, in Boston, on Monday evening, the 5th inst., with a view of his proceeding shortly to St. Petersburg, in Russia, to take charge of the British and American Congregational Society. Sermon by Rev. E. N. Kirk.

The Charleston (South Carolina) *Mercury* says, the Rev. Dr. Wightman, President of Wofford College, acknowledges, in the *Christian Advocate,* a donation of five thousand dollars from a gentleman in Charleston, as the nucleus of a fund to be raised for the liberal education of young men for the ministry.

It will not be extravagant to estimate the public charities of New York and suburbs at a million of dollars for the present cold season, and the number of persons who will have here tasted the bread of charity, at two hundred thousand—of whom 50,000, if not probably 100,000, never succumbed to that degradation.

The New York *Recorder and Register* has intelligence of revivals at Newburg, Horse Heads, Lansingburg, Troy, Ulysses Centre, Pa., and Rahway, New Jersey. In all these places there are many conversions, and many inquirers for the way of life.

A powerful revival of religion is in progress in the Academy at Wilbraham, Mass. Rev. Minor Raymond, D. D., is Principal of this school, which has three hundred students.

The Lutheran Church Extension Fund of $50,000 is still urged upon the churches of that denomination. The Maryland, and East and West Pennsylvania Synods have pledged their proportion of its whole amount.

The Green Mountain State may justly be put down on the side of Temperance. County Commissioners were recently chosen in that State, and the Temperance candidates elected in every county, *nem. dis.*

At Rahway, N. J., according to a letter of Dr. Babcock to the New York *Chronicle,* twenty-six have been baptized within a month past, fifteen on the first Sunday in March.

The *Journal and Messenger* has intelligence of revivals in Xenia, North Fairfield, and Troy, Ohio, and also in Springville, and Owensboro, Ia.

During the last month there have been very general revivals of religion in progress in the various Baptist churches of Baltimore.

General Intelligence.

European News.

Fourteen days later news from Europe has been received since our last—some items of which are important.

The Emperor of Russia is dead. On the evening of March 2d, in the House of Lords, the Earl of Clarendon rose and said, "I think it my duty to communicate to your lordships the contents of a telegraphic dispatch which I received half an hour since, from her Majesty's Minister at the Hague, that the Emperor Nicholas died this morning at 1 o'clock, of pulmonic apoplexy, after an attack of influenza. I have also received a dispatch from her Majesty's Minister at Berlin, stating that the Emperor of Russia died at 12 o'clock this morning. An hour before this dispatch arrived, I received accounts from Lord John Russell, at Berlin, stating that the Emperor was on the point of death, and had already taken leave of his family. Although this event occurred so short a time ago as between 12 and 1 o'clock this morning, there can be no doubt under these circumstances of its authenticity."

Lord John Russell had arrived at Berlin, and immediately had an audience of the King and Baron Manteuffel. Russia seems at length to be making attempts to come to an understanding with the Western Powers. General Wedell, the Minister at Paris, has personally gone to Berlin to explain the points at issue, and Lord John Russell's mission is expected to conclude the desired arrangements. An official editorial article in the *Correspondenz* of Vienna says that the draft of a general treaty is prepared, securing the integrity of Turkey, preventing the future encroachments of individual powers, and guaranteeing the rights of Christians. This document will be considered at the Conference. All the Plenipotentiaries, with the exception of Lord John Russell, have arrived at Vienna. The Conference meets on the 5th of March, and hopes of peace are strongly entertained. Notwithstanding the Russian professions of peace, accounts state that warlike preparations were never more active in Russia.

The Palmerston ministry, within ten days from its formation, had fallen to pieces—the Chancellor of the Exchequer, the Home Secretary, and the chief Lord of the Admiralty having resigned. The ostensible cause of their resignation was the success of Mr. Roebuck's motion for a Committee to inquire into the mismanagement of the war. It was well understood that, besides the cause specified, there were points of private disagreement which rendered it impossible for the members of the Cabinet to act together.

The Emperor of the French seems determined to proceed to the Crimea, to see, in person, what is going on; and no doubt would, if he could, time his visit so as to be present at the fall of Sevastopol. England and Austria have advised him to stay at home. His absence, it is said, would not, in any case, exceed thirty days.

Affairs before Sevastopol are unchanged. A battle has been fought at Eupatoria. On the 17th Gen. Liprandi, with a force about equal to, or perhaps a few thousands superior to the Turks, attacked them, and after four hours' firing, retired beyond the range of the shells from the English ships, the Turks not pursuing. Omer Pasha commanded. The Russians were vigorously repulsed. Their loss is estimated at 500 killed, and the wounded in proportion. The Turks had 88 killed, 258 wounded, and lost 70 horses, Selim Pasha, General of the Egyptian division, and Col. Rustem Bey, were killed. Eighteen French were killed or wounded on shipboard.

Continual skirmishes took place between the French and Russians. The Russians, in sinking a countermine, had come into the gallery of a French mine and blown it up, killing the French officer of engineers and some of his men. Next day the French took their revenge by opening a masked battery of grape upon a Russian sortie party, killing and wounding 200 to 300.

Advices from St. Petersburg of the 17th, announce that war is formally declared against Sardinia. Notice is given to Sardinian ships to leave the Russian ports. The *exequatur* has been withdrawn from the Sardinian Consuls, and the Russian agents at Genoa and Nice have been recalled. The property of Sardinian citizens is "placed under the protection of the laws."

A battle has been fought at Bunder Abbas, between the Arabs and the Persians, in which the latter were successful. A Persian force of 12,000 horsemen, with six guns and two mortars, appeared before Bunder Abbas in the beginning of December, and shelled the place for two days and nights; on the third day the garrison, consisting of 1,700 men, met the Persians at the gates, and an engagement took place which lasted for several hours. The Arab force, overpowered by numbers, took to their boats, and fled to the man-of-war belonging to the Imaum of Muscat. The Arabs lost, in killed and wounded, about 1,400, while the Persians lost about 4,000.

The railway between Alexandria and Cairo, a distance of 130 miles, is now complete, with the exception of the three bridges on the two branches of the Nile and the Delta Canal. The communication between the two towns may be kept up by the line of railroad by crossing the river in boats, but it will not be available for traffic and passengers until after the bridges are completed—five or six months hence.

Very inclement weather had caused suffering among the poor in England, and riots had occurred at Liverpool and London.

Wednesday, March 21st, has been appointed as a national fast in England for the success of the war.

The Paris *Moniteur* announces the loss of a French frigate with troops, in the Straits of Bonifacio. All perished—600 or upwards.

The Sardinian Chambers have voted the suppression of Monasteries.

The intelligence from China is important. Dates are had from Hong Kong up to January 15. The insurgents hold Canton in a state of siege, and have the commerce of the whole river—their fleet having gained several victories over the Imperial fleet. Consequently the supplies are being cut off. Provisions, especially rice, are rising rapidly.

A fight took place at Whampoa Anchorage, in the presence of the American and English ships of war, and the foreign shipping was considerably damaged by the guns of the billigerents. The English and American Commissioners have drawn a line around the factories, and notified that no hostilities will be permitted to take place within it.

Shanghae dates of the 1st are important. A difficulty occurred between the Insurgent authorities in Shanghae and the French, whereupon Admiral Laquerre, with the ships Jean D'Arc and Colbert, bombarded the city—which, ere this, has probably surrendered or been stormed.

The Insurgents have met with reverses to the East of Pekin.

California News.

San Francisco dates to Feb. 16th have been received.

There is no election for Senator in California; and the fiftieth ballot gives no sign of promise.

We find rather less than the usual number of murders, lynchings, and ferocious fights.

The reported discovery of gold on Kern River has produced some excitement at San Francisco, and the steamers for San Pedro, the nearest port of disembarkation, are crowded with passengers.

The workmen have broken ground on the Sacramento Valley Railroad. One hundred laborers are now at work, and four hundred more are to be put on the line soon.

A terrible affray at Sand Hill, on the Yuba River, is recorded. It grew out of a dispute about a mining claim. Three men were killed—Mr. Anderson, from Paducah, Ky.; Mr. Rice, from Washington, Me., and Mr. Webster, from Concord, N. H.

The Indian disturbances in the North still continue. In a recent fight with the Indians in Klamath County, the following named white men were killed: Charles K. Proctor, Proctorville, Vermont; Chandler H. Dunham, of Plymouth, Massachusetts; William Wheeler, Walworth County, Wis.; Thomas O'Neill, of New Orleans; and John Smith, of St. Domingo; William Lamb, of Oregon, and Mr. Johnson, of Mississippi, were mortally wounded.

The latest opinions at Honolulu are, that the project of annexation is hopeless, owing to the decided opposition of the King.

The schooner C. E. Foote has been chartered at the Sandwich Islands to convey Mr. Read and family, and Mr. Dougherty, to Japan, where they design to take up their residence and engage in business. They expect to sail about the 10th of February, and will arrive in time to take advantage of the late treaty by which the ports were to be opened in one year. The treaty was concluded on the 28th of March, 1853. Mrs. Read, so far as we are informed, will be the first foreign lady to take up her residence at Japan, and she will, no doubt, be an object of much scrutiny and interest to that inquisitive and amiable people.

The New Russian Emperor.

There is a good deal of speculation in relation to the effect upon the War in the East of the death of the Emperor Nicholas. The *Tribune* has the following upon the subject:—

The most interesting question which presents itself is how Nicholas' successor, now Alexander II, will act. Long ago European newspapers intimated that a grave misunderstanding prevailed in the Imperial family, having its source in the complications into which Russia was precipitated by the war. It was severally represented, that the present Emperor was opposed to the policy of his father, and to that of a party said to be headed by the Grand Duke Constantine, his younger brother, a young man of eminent capacities. Still, no positive facts ever confirmed these reports. On the contrary, as Commander-in-Chief of the Guards, the hereditary Grand Duke, now Emperor, marched into Lithuania and Poland, and was thus to command, offensively or defensively, the great army comprising the flower of the Russian forces. His head quarters have been at Wilna. This and many other reasons lead us to suppose that there will not be at once any departure from the policy pursued by his father.

The new Czar was born on the 29th of April, 1818, and accordingly is nearly thirty-seven. If not of extraordinary abilities, he possesses fair capacity and intellect. If not gifted with the iron will of his father, and if marked by a certain mildness of temper, he has exhibited more than once considerable energy. He has a poetical and chivalrous turn of mind, and is Russian to the core. Years ago, he urged the use of the Russian language at Court, instead of French. As Grand Duke, he was always kindly to any pure, genuine Russian development in literature and policy. Some ten years ago, he insisted strongly on the propagation of the Russo-Greek creed among the Protestant Finns, Esthonians, and other tribes forming the peasantry in the Baltic provinces.

It is scarcely to be supposed that he will make any changes among the highest dignitaries of the empire. Such things will come by-and-by, as for some time past he has had a small court and a knot of favorites around him. Prominent among these is Prince Baryatynsky, who last year distinguished himself in Asia against the Turks and the Circassian Shamyl. This prince is a proud, haughty, ambitious Russian. He spent a great deal of his youth in Vienna, and it is possible he may be sent thither under some pretext, to control the action of the Russian Legation at the approaching conferences.

Could it be admitted that the war, at the start, had not the approval of the new Emperor, he will feel it necessary to prosecute it vigorously, unless a peace, acceptable to Russia, can be obtained. In honor of the memory of his father, whom he loved devotedly, and to whom he looked with deep deference, he will so act. He was always treated by the deceased Czar with the utmost fondness—always as the most confidential friend, as as his successor. For about eighteen years the Grand Duke has been habitually present at Cabinet meetings, giving his opinion and sharing with his father the thorny and heavy burdens of absolute power. It was the aim of the late Emperor to fit his son to sway the Imperial scepter, and not allow him to be taken unawares in his new position. Alexander II, therefore, ascends the throne not as a mere novice, but wholly aware of the great task before him. If so disposed, he could not at once change the policy of the Empire. The late Czar, idolized as he was by the Russian people, will now be looked upon as a kind of martyr to the strong and wide coalition against him, and his sudden death will, in our view, lend fresh fuel to the warlike flame. In this point of view, the death of Nicholas creates no new probability of peace, nor renders it possible to count on any concession to the Allies which he would not have made.

THE MURDERER AND HIS ACCESSORIES.—The Coroner's Jury in the case of William Poole, who died from wounds received in an affray in a Broadway drinking saloon, rendered the following verdict:—

We find that the death of Wm. Poole was caused by a gunshot wound from a pistol in the hands of Lewis Baker, at Stanwix Hall, in Broadway, on the morning of the 25th of February, 1856.

We find that James Turner and Patrick McLaughlin, alias Paugene, were guilty of aiding and abetting in the murder of William Poole.

We find John Hyler, Cornelius Linn, and Charles Van Pelt, guilty as accessories before the fact.

We likewise find John Morrissey guilty of an assault with intent to take the life of Wm. Poole, and that he was accessory to the murder of said Wm. Poole by association on the evening preceding the murder.

We likewise find James Irving accessory before the fact.

Commitments were made out against the parties found guilty by the Jury, and all, except Baker, were locked up on the same evening.

IMPORTANT LAWSUIT AMONG SHOWMEN.—We understand that Barnum has commenced suit against Dr. Spalding for several thousand dollars damage, in consequence of the death of a Giraffe on board the "Floating Palace" at New Orleans, some time since. Spalding, it seems, had hired the animal, with the privilege of buying; but in transferring it to the "Palace," notwithstanding every precaution was used to guard against all accidents or injury, he was accidentally drowned. Barnum claims the accident occurred in consequence of the negligence of Spalding, and claims damages for the value, about $10,000. On the other hand, Spalding claims that every possible precaution and diligence were used, and as the animal was under the charge of a keeper appointed by Barnum, if there was any carelessness or negligence, it was through the carelessness of such keeper that the death of the animal occurred, and that Barnum is liable for the damage and loss, estimated at $20,000, suffered by Spalding. Both parties have the reputation of being rather shrewd in their way, and as both are well able to pay the lawyers, we hope they will both obtain justice, and get the worth of the money they pay them.

THE BOUNTY GRANTS.—The Washington correspondent of the Baltimore *Sun* says that the land bounty bill turns out to be a mere bagatelle—a trifling grant of twenty-four millions of acres instead of two hundred millions, as had been estimated. The warrants did not average more than eighty acres, and the number cannot exceed three hundred thousand. The warrants, being assignable, will command about seventy-five dollars for a hundred and sixty acres. The speculators, who are the real beneficiaries of the bill, will engross them at that price, and sell them at a small discount from the government price. The old soldiers will receive under the bill the sum of twelve millions of dollars—less the twelve per cent. paid to agents, attorneys, &c., and the speculators about eighteen millions. It would have been much better, in a financial point of view, for Congress to pay the old soldiers and agents, in cash, out of the treasury.

MURDER OF A MINISTER.—The Indianapolis *Journal* publishes a letter from Dublin, Ia., dated March 8th, stating that a Mr. Benjamin Hickman, a near neighbor to the Rev. Mr. Scott, a Presbyterian preacher, approached him, (Scott,) apparently in a friendly way, and stabbed him with a butcherknife, inflicting such a wound as caused his death in about three hours. Hickman immediately fled to a small stream near by, and drowned himself. The reason assigned for this act is, that Scott had purchased land from Hickman, and had paid him in stock money, which Hickman laid up until it depreciated on his hands, when he wished Scott to take it back, which he refused to do, upon which Hickman became so enraged that he committed the act. Hickman was an old bachelor of intemperate habits; Scott was a popular minister in his society, and respected by those without.

UNDER THE SNOW.—At the time of the snow-storm of the 3d of February last, two sheep on the farm of Nathaniel B. Williams, Esq., of Lamesboro, Mass., strayed away and were given up by their owner for dead, being covered up in a snow drift which filled a ditch behind a fence to the depth of about twelve feet. But on the 27th—three weeks and three days after their disappearance—there being a thaw, it occurred to Mr. W. to look after their bodies, when he discovered a small hole in the snow, and upon enlarging it, the sheep were discovered in a little cavern in the snow, worn to the size of some six feet or less by the heat of their bodies. Nothing disturbed by their hermit fast of three weeks, on being released they scampered off briskly to the barn, with doubtless a comfortable appetite. [Berkshire Co. Eagle.

A dispatch dated Concord, N. H., Tuesday, March 13, 1855, says: In Meredith village, this forenoon, while citizens were balloting for Moderator in the new Town Hall, the floor fell in, precipitating about 300 people 18 feet upon stones and rubbish beneath. George Clark, John O. M. Mead, John Leavitt, Hiram Plummer, R. C. Tuttle, and Thomas Eastman were so badly injured that slight hopes are entertained of their recovery. Forty-six others were taken from the ruins—many of them with broken limbs, and other severe injuries. A dispatch one day later says that five persons had died, several others were not expected to survive, and over one hundred had limbs broken.

The Panama *Star* says that during the month of February there has been no less than two-and-a-half millions of British treasure transported across the Isthmus on mule-back and by Chagres River-boats, instead of being conveyed by the railroad; and there is shortly expected to arrive three millions more from Mazatlan, which will, in all probability, be transported in a similar way. The reason assigned for this is, that the rate of freight by the railroad is about one hundred per cent. greater than that by the mules, and considerably more than sufficient to cover the risk of loss.

SUMMARY.

The schooner Emperor, of Guilford, Ct., Chapman, master, loaded with hay and hoop-poles, anchored near Branford, about 10 o'clock P. M., the 9th inst., and on the morning of the 10th found they were dragging. When nearly in the middle of the Sound, they hove in their chain, but the gale was so severe, that she continued to drift toward the Long Island shore. She was headed east, hoping to get in to Gardiner's Bay, but failed, and, after losing boat and deck load, went on shore at 7½ in the evening, during the height of the gale, near Petty's Bight, off Orient, and immediately went to pieces. The Captain, Mr. Smith, the owner of the vessel, Mr. Furguson, and a colored boy, perished.

Three out of a family of five persons, living in Johnson Co., Mo., were frozen to death on the 29th ult. They were living in a very open cabin in the prairie; the snow drifted through the cracks of the cabin to such an extent, that they determined to go to a neighbor's, some two miles off; they started on, but lost their way, and wandering about until the woman and three children became exhausted, the man finally succeeded in getting to the house, and got help, and returned for the others; when they came to them, the children were already dead, and the woman so badly frozen, that if she gets well, she will lose both hands and feet.

We learn from the *Tampa Peninsular* of the 3d inst. that the Government steamer Texes Ranger has been expected at that port for more than two weeks past, transporting munitions of war for Fort Myers, in Florida. Her non-arrival has created much uneasiness and conjecture that she has met with serious accident somewhere between Tampa and New Orleans. The painful apprehension intrudes itself upon the minds of some, that her inflammable cargo of powder, &c., has ignited, and that the shock experienced on the 27th ult., and generally accredited to an earthquake, was none other than the report of the explosion of the supposed ill-fated steamer.

At a Concert of a band of Ethiopian Serenaders at the Brooklyn Institute, a lady named Anna Mermier was taken suddenly ill, and was carried to an adjoining apartment. A physician was soon in attendance and rendered every possible aid, but without avail, and the woman suddenly died, as is supposed from an affection of the heart. The deceased was the mother of nine children, two of whom (sons) were attached to the Minstrels, and were engaged in the performance at the time.

A party of Sioux Indians, who recently went on a hunt on the east side of the Mississippi river, near Rice Lake, Minnesota Territory, killed in one month five hundred deer and a very large number of small game. This was not on the proper hunting ground of the Sioux, but they had permission to hunt there from Governor Gorman. During the hunt they met the Chippewas, and had a fight, in which several Sioux were wounded and scalped.

A gentleman much respected in Bristol, and a partner in one of the principal banks in that city, has two nephews in Sevastopol serving in the Russian army, and two nephews outside Sevastopol serving in the French army. They are sons of two sisters, married, one to a Russian and the other to a French gentleman. Both Russians and French have also cousins in the English army.

A bill is before the New York Legislature for altering the Police System. It proposes that the entire control of the police-department should be given to four commissioners of police, who, with the mayor, should constitute a board, to sit daily in a room provided by the Common Council, with a president chosen by themselves from their own number. Mayor Wood has written a letter to the Lieutenant-Governor, protesting against the bill.

The Superintendent of the Banking Department has given notice that the notes of the Central Bank of New York must be presented at his office for redemption within two years from the 8th inst. Also, that the notes issued by D. Webb, an individual banker, (Dunkirk Bank, of Chautauque County,) must be presented within two years from the 9th inst.

The Charleston *Standard* says that while Capt. Ingraham is receiving from the people of foreign countries flattering testimonials of admiration for his heroic conduct in the Kozsta business, his entire property at home is passing under the auctioneer's hammer to satisfy an execution for a security debt. Twenty thousand dollars would preserve the gallant officer's homestead.

The publisher of a counterfeit detector, at St. Louis, announces that he was offered $10,000, a few days ago, if he would quote as genuine, $1 bills on "The Delaware City Bank." Several of these fraudulent bills have been put in circulation in St. Louis. One of them is dated "Delaware, December 20, 1854, letter B, No. 4,972."

It seems from a letter in the Ithaca *Chronicle*, that Gen. Halsey, whom we, in common with most of our cotemporaries, credited with paying the taxes of the indigent portion of the population of Ithaca, did not do a very extensive business in that line. The *Chronicle* says the whole amount paid did not exceed the sum of *two dollars and twenty-six cents.*

We are called upon (says the *Boston Transcript*) to report the death of our esteemed fellow-citizen, Mr. James Brown, of the well known publishing firm of Little, Brown & Co. The deceased had been indisposed about a week, but his illness was not regarded as dangerous until a short time before his death.

By the new postage act, after the 1st of July next, all letters must be prepaid excepting those sent to public offices on official business, and foreign letters. By paying five cents additional, valuable letters can be registered, but the Post Office Department will not hold itself responsible for their safe delivery.

James Montgomery, the poet, who died last year, left an estate, which has just been sworn under £9,000. Times have changed since Johnson exclaimed on hearing that Goldsmith died £3,000 in debt, "Was ever poet so trusted before?" Southey died worth about £7,000, and Wordsworth as much, while Rogers is a millionaire.

Persons who purchased the Texas claims, which have just been passed by Congress and approved by President Pierce, have made a great speculation. Large sums have been sold as low as 15 cents upon a dollar. Ten millions will be required to pay these doubtful claims.

J. Jones, Esq., P. M., of Allegan, Mich., communicates to the *Tribune*, under date of Monday, March 12, the recent death of Mrs. Bond, (whose husband is in California) from the effects of spiritualism, which made her insane. She had exposed herself in bad weather, and died, after a few days' sickness, in a dreadful state of mental misery, wanting some one to cut her throat a short time before her death.

A dispatch dated Hornellsville, N. Y., March 18, 1855, says: A collision occurred last night between the Dunkirk Express, East, on the New York and Erie Railroad, near Alfred Station. No persons were seriously injured. The collision was occasioned by a gross violation of the instructions on the part of the Conductor of the Dunkirk Express.

The Washington correspondent of the *Baltimore Sun* states that the Land Bounty Bill of the last session gives but about twenty-four millions of acres, instead of two hundred millions, as estimated. The warrants will not average more than eighty acres, and the number cannot exceed three hundred thousand.

Mr. Thompson, of Kansas Territory, living near Westport, Mo., has determined to make a visit to the Rocky Mountains in a wagon propelled by wind. He intends taking thirty persons, seventeen seats being already engaged. He will start about the 1st of June, and feels confident that he can find a ridge route the entire distance, and that the experiment will prove successful. He has succeeded so far as he has tried his plan.

The steamship City of Boston (of the Boston and Philadelphia line) has been sold to the Government, to proceed on the expedition in search of Dr. Kane. She is 558 tuns, 2½ years old, is a double decked vessel, and her frames are diagonally braced with heavy plates of iron.

Charles Frederick Gauss, one of the first astronomers of the time, and by many persons believed to be the greatest mathematician of any age, died at Gottingen, on the 23d of February.

The London *Medical Journal* says, that people ought to accustom themselves to sleep with the head on a level with the body, as it is a dangerous habit to bolster up the head at night, especially in all diseases attended with fever.

Very large and dangerous fires are raging in the pine woods between Savannah and Macon, Geo., and near Columbia, S. C. The Southern telegraph wires are destroyed for a considerable distance.

The Rev. Mr. Graves, editor of the Nashville *Baptist*, who was upon a collecting tour in Missouri, nearly opposite Hickman, Kentucky, was found a few days ago, murdered, on the road side.

The *Trenton State Gazette* announces that the Bank of Cape May has failed—some one connected with it having absconded with the funds.

The storm along the coast of Massachusetts, a few days since, appears to have been very destructive. A large number of wrecked and stranded vessels have already been reported.

Laysel, a French chemist, asserts that if tea is ground like coffee, before hot water is poured upon it, it will yield nearly double the amount of its exhilarating qualities.

New York Markets—March 19, 1855.

Ashes—$6 25 for Pots and Pearls.

Flour and Meal—Flour 8 87 a 9 62 for common to choice State, 9 37 a 9 75 for Michigan, Indiana, and Ohio, 11 50 a 13 00 for extra Genesee. Rye Flour 6 37 a 7 50. Corn Meal 4 25 for Jersey. Buckwheat Flour 3 75 a 4 00 per 100 lbs.

Grain—Wheat 2 10 a 2 32 for Western mixed 2 65 a 2 70 for White Genesee. Rye 1 37 a 1 40 for Northern. Barley 1 15 a 1 27. Oats 53 a 58c. for Jersey, 67 a 68c. for Western. White Beans 1 62 a 2 18.

Provisions—Pork 14 37 for new prime, 15 00 for Western prime mess. Beef 6 25 a 7 50 for country prime, 11 50 for country mess. Dressed Hogs 6 a 7c. Lard 10½c. Butter 15 a 20c. for Ohio, 23 a 30c. for State. Cheese 11½ a 12½c.

Hay—80 a 85c. per 100 lbs.

Lumber—16 00 a 17 00 for Eastern Spruce and Pine.

Potatoes—2 50 a 2 75 per bbl. for Western reds and Pinkeyes, 3 00 a 3 75 for Mercers and Carters.

Seeds—Clover 10 a 11c. Timothy 3 25 per bushel. Rough Flaxseed 1 85 a 1 88 for 56 lbs.

Wool—24 a 27c. for native, 38 a 42c. for American Saxony Fleece.

MARRIED,

In Christiana, Dane Co., Wis., Feb. 8th, Mr. JOHN WHITFORD, of Albion, to Miss ADAH JANE BURDICK, the daughter of Willet S. Burdick, formerly of Chenango Co., N. Y.

At the same time and place, Mr. LEMONT S. CRANDALL to Miss EUNICE A. CAMPBELL, all of the above place.

DIED,

At Temperance Valley, R. I., March 10th, 1855, of an affection of the lungs, CLARK A. POTTER, aged 42 years. Brother Potter professed religion about twenty years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, where he has ever since remained a much-beloved and faithful member. He was confined to his room only about one week. His sufferings were extreme, but borne with patience. He wished prayer offered that he might have a mind entirely resigned to the will of God. His request was granted in this respect, for joyful hope in Christ attended him till the very last; and he expressed the fullest confidence that his hope would do to rely on in death. In his last hours he was enabled to adopt the language of the Apostle, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." C. M. L.

LETTERS.

C M Lewis, R L Davis, J M Allen, J C Maxson, O Snowberger, M Johnson, Ethan Lanphear (will write,) Erastus Harris, Abel Burdick, L R Babcock, W B Gillett, Wm F Randolph, E F Wilson, T E Babcock, O Davis, S S Griswold, Z Campbell.

RECEIPTS.

FOR THE SABBATH RECORDER:

Geo S Greenman, Westerly, R I	$1 50	to vol. 11	No. 52
Joseph W Bliven "	2 00	11	52
Oliver Babcock, Potter Hill, R I	2 00	11	52
Obediah Davis, N Fairhaven, Ms	2 00	12	26
Jesse Saunders, Albion, Wis	2 00	12	52
Thos R Williams "	3 00	12	52
Davis Rogers, Sycamore, Ill	2 00	11	52
Thos Sprague, Knoxville, Pa	2 00	12	26
Daniel Maxson, Petersburg	2 00	11	52
Abel Burdick, Allegany	2 00	11	52
Edwin Daniels, Richburg	2 75	11	52
R T Green, Utica, Wis	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Hamilton Clarke, Petersburg	$2 50
P L Berry, New London, Ct	2 50
W B Gillett, Shiloh, N J	1 50
H A Hull, South Brookfield	1 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Samuel Dunham, New Market, N J	$1 00
Morgan E Davis, Shiloh, N J	1 00
Wm R Wells, Ashaway, R I	1 00
Wm B Maxson, Leonardsville	1 00
J B Clarke, exchange of volume	1 62

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on the second First day in April, 1855, commencing at 9 o'clock A. M.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next session at Alfred Center the first Fourth-day in April next.

E. R. CLARKE, Secretary.

Eastern Association.

AT a meeting of the Executive Committee of the Eastern Association, held at Westerly, R. I., Feb. 25th, the following resolutions were passed, and their publication in the *Recorder* was voted:—

1. That the ministers of the several churches be requested to visit the church in Newport, if practicable, and perform such missionary labors there as they may judge best; and that the Association defray their traveling expenses.

2. That the churches be requested to raise the sum of one hundred dollars to meet the expenses of the current year, and forward the same to the Treasurer, A. M. Babcock, Westerly, R. I., on or before the first of April.

P. L. BERRY, Pres.
S. S. GRISWOLD, Sec.

In addition to the above, I would say, that it is very desirable that all demands be canceled prior to the ensuing session of the Association. Eld. H. Clarke's salary is already due for his labors at Green Hill. Will the pastors see that the several contributions are attended to. S. S. G.

39—3t.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder*.

BENJ. BURDICK, Society Clerk.

SOUTH BROOKFIELD, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale,

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the urisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

Alfred Academy,
At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. HULL, or W. C. KENYON.

Feb. 24th, 1855.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

Curious History of an Old Building.

The old structure on the north-west corner of Wall and Water-sts., known as the "Tontine Building," erected about sixty years ago, is to be demolished in the spring, and a more modern edifice erected on its site. David T. Valentine, Esq., furnishes the *Tribune* with the following interesting facts concerning the venerable edifice :—

The Tontine Building was commenced in 1792 by an association of merchants, and completed in or about 1794, for the purpose of providing suitable accommodation for the common convenience, and as a center for the daily intercourse of the mercantile community. By the constitution under which such Association was formed, 203 shares were subscribed for at $200 per share, severally depending upon a life selected by each subscriber, who stated, in the memorandum accompanying such subscription, the age, sex, and parentage of the nominee, during whose natural existence he was to receive his equal proportion of the net income of the establishment.

Upon the death of the nominee, the subscriber's interest ceased, and his interest thereby merged in the owners of the surviving nominees. The original shares were assignable and held as personal estate, and the whole property was vested in five trustees, who were to be continued in the manner pointed out in the constitution, and who were to hold the same until the number of such nominees was reduced to seven, when the holders of the shares contingent upon these surviving nominees became entitled to a conveyance in fee by trustees of the entire prmises, to be equally divided between them.

The nominee himself did not necessarily have an interest in the Association; for each subscriber, in naming some person—generally a child—looked to such as had the promise of "length of days."

The plan of this Association originated from the scheme of Lorenzi Tonti, a Neapolitan, who introduced it into France in 1653, under Louis XIV, and hence the word Tontine came to designate "a loan advanced by a number of associated capitalists for life annuities, with benefit to survivorship."

In the erection of this edifice the plan was altered from the scheme of Tonti. His intent was the establishment of a company who should each contribute a like amount of capital, to be loaned to a responsible party at a certain rate of interest, which was to be divided equally between the members of the same age; but where there was a diversity of age, according to a fixed ratio, the elder received more and the younger less. As the members died off, the survivors absorbed their respective interests; and when the last survivor died, the *borrower* took the whole capital.

The above constitution bears date June 4, 1794; but the nominations by the subscribers were not completed until March, 1795. The Association, in their preamble, named the building the "Tontine Coffee-House," and it was thereby directed to be kept and used as a coffee-house.

Upon the opening of the "Merchant's Exchange," the interests of the shareholders demanding a change in this special appropriation, they applied to the Court of Chancery for permission to let the premises for general purposes, and by its decree, in 1834, the above restrictions were removed.

Subsequently doubts having arisen as to the validity of the trusts under which the trustees took and held the property, in consequence of the Revised Statutes on the subject, the Legislature, in 1843, passed an act confirming the same, and altered the name to the "Tontine Building," and directed that the management of the affairs of the concern be by the Committee of the Tontine Building, who received, beside their other duties, the income from the establishment, and divided the net proceeds on the second Tuesday in each month of May, among the owners of the shares, depending on the nominees alive on the previous past day of the same month.

This Association, on the 4th of June, 1855, will have existed sixty-one years. In reference to the successive diminution of shares by death, the interesting fact is disclosed, that the lapse of shares from year to year is in proportion, with slight variation, to the relative number of both males and females. The existence of so many of the nominees, after such a lapse of time, is admitted by the compilers of annuity tables, here and abroad, to be very unusual, if not unprecedented. The nominees selected, however, were children of parents in easy circumstances, who were not in general subjected to the exposure and privations incident to the masses, the average of whose lives forms the basis of the usual calculations on this subject.

The following is an extract from an article on the subject of this Association, published in one of the Wall-st. papers in 1851 :

"There are few, however, whose age links them to the olden time, when it was the chief center of the commercial interests, who cannot recall scenes within its walls, 'the like whereof we ne'er shall see again.' A public meeting convened within its roof sent forth a decision which was almost universally respected. As a single instance of this, let us turn back for forty years, when the habit of distributing expensive scarfs to bearers and others at ordinary funerals was so prevalent that many poor families were sorely pinched to provide this necessary mark of respect for a departed relative. Some benevolent individuals, seeing the evil influence of such a fashion, called a meeting at the Coffee-House, where nearly two hundred of those whose weight of character gave force to their decisions, signed a pledge to abstain from the custom of distributing scarfs, except to the attendant ministers and physicians. This was the death-knell of the oppressive fashion. In matters of more vital moment, when great public interests were at stake, a voice has gone out from the said Coffee-House, which, like a recent echo from Castle Garden, has been heard throughout the length and breadth of the land. Some of the noblest charities, too, which the world has ever witnessed, received their first contributions beneath this time-honored roof.

"But the history of this organization is highly instructive in another point of view. The longevity of the nominees has been remarkable, we believe, beyond any similar experiment of the kind ever witnessed. It is true that the circumstances under which their names were selected would naturally lead us to expect for them a longer average period of existence; but this average has been so far extended as to be quite extraordinary. Of the two hundred and three, handed in about fifty-seven years ago, sixty still survive! Of these, the youngest is about fifty-eight, and the oldest seventy-nine. This is about one-third greater longevity than the average of European estimates."

The "Tontine Building" is the only one left standing in Wall-st., which was erected during the last century. In this building died the renowned George Frederick Cook, that eminent tragedian who, in his delineations of the tragic muse, in his day, was without competition; surrounded by many of his cotemporaries, patrons of the house, who continued with him in that last act in the drama of his eventful life. Hither men from every section of the country were attracted by its reputation; and they regarded a visit to the Tontine in those days as essential to the comfort and agreeability of their temporary sojourn in this City.

For many years past the building has been occupied as printing and other offices, and has paid a handsome sum per annum to the respective owners.

Burning of a College Building.

Old Nassau Hall, at Princeton, N. J., was destroyed by fire on the night of March 10th—the fire originating from a pile of wood which a student had placed near a hot stove to dry. Of the building the Newark *Daily Advertiser* says :—

"The old North College was the original structure, built in 1756—nearly a century ago—and formed the nucleus round which gathered the numerous other buildings which have sprung up with the continued growth of the Institution. Human enterprise will replace the sacred old pile with a more modern, more spacious, and perhaps more beautiful structure, but what energy, what money, can restore those hard old timbers, carved all over with names now illustrious in our country's history, and walls covered with charcoal shetches—the first efforts of their graphic skill. These were the results of mischief then, but now the records of their youthful impulse, round which the best affections of riper years cluster, as round the sacred relics of the family altar. It was 176 feet long by 50 wide, and four stories high, surmounted by a belfry, and containing students' rooms and the old chapel, which had recently been converted into a picture-gallery—the contents of which, we are glad to learn, were saved through the energy of the Faculty, though the students who occupied the apartments lost all except the clothing upon their backs. Previous to the battle of Princeton it was occupied by the British troops as their barracks, and the basement they used for stables; it was afterward regained by the American soldiery, and during the struggle a cannon-ball from the American ranks passed through the walls and destroyed a portrait of King George II, which adorned the chapel, but the frame, which was uninjured, was subsequently filled with a full-length portrait of Washington, painted by the elder Peale. It is stated that Washington, after the battle, made the trustees a present of 50 guineas to repair the damage sustained by the fire of his troops, and this sum they expended in procuring his portrait, which, among the relics of the chapel, was saved. The paintings in the picture gallery were preserved. The East and West Colleges, the literary halls, chapel, library, lecture-rooms, professors' residences, &c., are entirely uninjured, so that the exercises of the College will not be interrupted by the serious loss which it has experienced, and immediate measures will be taken to repair the disaster."

Charitable Fairs.

A writer who signs himself Z. K. Philander Doesticks, P. B., is giving through the N. Y. *Tribune* some out-of-the-way aspects of life. His account of what he saw at a charitable fair has in it so much truth, (mixed up, indeed, with a good deal of exaggeration,) that we copy a few paragraphs. It seems that a country friend had requested him to purchase and forward a dressing-gown, a pair of slippers, and a worsted comforter; and thinking that he would not have a better opportunity to procure them, he went to the Fair. But hear him :—

Got to the Hall, paid my twenty-five cents at the door, went in—saw plenty of long tables, with ladies behind them playing "keep store"—tables covered with mysterious articles of baby-linen, and complicated pieces of female harness, designed for uses to me unknown, and also all sorts of impracticable unnecessaries intended for gentlemen—slippers that you could n't get on—smoking-caps that could never, by any possibility, fit any body (shaped like a Chinese pagoda, and full of tinsel and spangles to make them prickly,) cigar-cases that you could n't get a cigar into without breaking both ends off (perhaps they expect us to smoke "stubs," like the newsboys,) pin-cushions stuffed so hard they would turn the point of a marlin-spike—watch-cases just big enough to hold a three-cent piece, pen-wipes that fill the point of a pen full of wool—and diverse other nonsensical inconveniences fabricated by speculating females, the patterns being always very short, and the stitches very long (I supposed they think we don't know the difference) to palm off upon victimized gentlemen; and they resignedly submit to a price so exorbitant that if a Chatham-st. Israelite had the impudence to ask it, they'd straighten out his fish-hook nose like a darning needle. The prettiest-looking girls are always placed where the least attractive looking merchandize is displayed, and they ask the biggest kind of prices, trusting to the gallantry of the gentlemen "not to beat them down," flattering themselves, I suppose, that their pretty looks are "value received" for the exchange. One consequence of this arrangement is, that every buyer spends all the money he has in his purse, taking in exchange therefor a lot of stuff so utterly useless, and so ridiculously absurd, that after having it on his table for a week or so to laugh at, he is fain to get rid of the rubbish by giving the whole to his chambermaid. Sometimes your purchases will hold together till you leave the room, and sometimes not; you must show yourself a man, and "equal to either fortune."

There was a Post Office—pretty girl called me, had a letter for me—bought it—paid ten cents—nothing in it—blank. Solicitous young lady very anxious to have me give her twenty-five cents to tell me how much I weighed—paid her the money, and she told me within fifty-one pounds and a half—young woman wanted me to invest in the "grab-bag"—gave half a dollar and fished in—got in three times trying, a tin whistle, half a stick of candy, and a peanut done up in tissue paper. Went on to the auction-table, where, after much competition with a ringleted miss, (who was put there to make Peter-Funk bids against probable purchasers) succeeded in bidding in a China vase, which I soon discovered had a hole in the bottom, and would n't hold water any more than it would bake pork. If I had bought it any where else, should have thought I had been swindled, and have demanded my money back, but here I suppose it was an exemplification of some newly discovered principle of fair dealing, with which I was not yet acquainted. Was much amused with the way they disposed of the unsold goods—certain number of articles, (things left at the tables tended by the homely girls,) and for each article twenty tickets were put into a hat, whence they were drawn out singly, and the last tickets drawn were to have the prizes—should have thought it was just the same as a lottory, if I had not been acquainted with the ladies, and known they would n't do any thing so naughty. Come to a place where an old lady, with steel spectacles, was cutting up a loaf of cake into particularly small pieces—asked what it meant—was told there was a gold ring somewhere in the cake, and they proposed to sell each piece for a quarter of a dollar, and give the ring to the lucky buyer—wondered if it was n't another lottery on a small scale, but supposed it could n't be.

Having procured the articles required for my friend, I left—got home, and proceeded to examine my purchases—found that the slippers, having been pasted together without the slightest regard to permanency, had come apart in my pocket—my comforter had raveled out, so that I had about six inches comforter, and a wad of yarn big enough to make a horse blanket—my dressing-gown had been made of a moth-eaten remnant, and where there was any sewing, every stitch was long as a railroad, but the sleeves had, I verily believe, been put in with court-plaster, and the long seams closed with carpenter's glue.

Made up my mind that the objects of that feminine institution, a Ladies' Fair, are somewhat as follows: Firstly, to give the ladies an opportunity to show their new clothes, and to talk with a multitude of unknown gentlemen, without any preliminary introduction. Secondly, to beg as much money as possible from the gentleman aforesaid, under the transparent formality of bargain and sale—which sale includes the buyer, who is really the only article fairly "sold" in the whole collection. Thirdly, to give some money to the ostentatiously poor, if there is any left after paying expenses, and the Committee don't spend it in carriage hire.

In New York, by a refinement in benevolence, engendered by the hardness of the times, and the necessity of making the money go as far as it will, charity money answers a double purpose; procuring pleasure for the rich, and soup for the poor. Thus, if you pay three dollars for a ticket to the Opera, or Ball, you can enjoy your Aria, or Schottisch, with a duple relish; and can eat oysters and turkey, and gulp down cream and ices, till your stomach "strikes," in the labor of love, with the happy consciousness, that it is all for "sweet charity"—and if the three dollars, before it reach the needy, in whose behalf you gave it, dwindles to three dimes and a fip, you can, knowing you have done your duty, poetically exclaim, with the noble Thane, "Thou canst not say *I* did it."

Iron for Building.

The Railroad and Iron interests of the country are intimately connected, consequently the present check to railroad improvements has been severely felt by that large portion of the community engaged in the manufacture of iron. The manufacture, in itself the most essential branch of industry, its producers furnishing an article of universal consumption from the inexhaustible stores of it that are at hand, has only from time to time, and that for a short time, owing to some unusual emergency, been highly remunerative to those engaged in it, and that in spite of the generous protection that has been at different times accorded to it.

A new demand is being now, however, created for iron, which, if it increases as rapidly in other sections as it has done in those in which it has been introduced, will be likely to dissipate the gloom that hangs over this branch of business. Iron is coming daily more and more into use for architectural purposes, and may, if the proper efforts be made to point out its advantages, in a great measure supplant the materials which have heretofore been used in construction. The Government at Washington, following the example of Great Britain in this respect, has just completed the erection of a public building entirely of iron except the exterior walls; these would have been of the same material, but it was doubted at the time when the plans and specifications were made, whether walls of this kind could be made fire proof; it has since been demonstrated that they can, and that in this respect iron houses may be made to vie with any fire proof safes.

Throughout France and England iron has for some time been gaining ground, as a material for building; the facility with which it is transported has led to its being sent for this purpose to the British colonies in very large quantities. In our own large Eastern cities, and especially in New York, the last year has witnessed the erection of many buildings wholly of iron. These signs and its own intrinsic merits render it probable that iron will be found in a short time supplanting all other materials for purposes of modern architecture.

The age of building for posterity has passed. In our age everything moves fast, everything changes; there never was such a building age as ours, nor such a building people as our own. The whole face of cities is changed with us in a space of time that to our ancestors would appear incredibly short. What we must look at, then, in selecting a material for building, is saving of material, labor and time. Iron does all this. We have it in abundance, at a moderate price, and it is by its nature easy of transportation. It occupies less space than brick or stone; is capable of a greater degree of ornament at a less expense, and combines more than any other substance for building purposes, the essential elements for strength and cheapness.

Another very important advantage which iron has, is the fact that its intrinsic value in not destroyed by fire. An iron house when burnt would not be by any means destroyed; the material would remain diminished in value only by the loss of the labor bestowed in bringing it into shape. This, in consideration of the tremendous conflagrations which visit our great business communities from time to time, is by no means to be overlooked.

These facts, for they are indisputable facts, are urged with great earnestness by the journals in Pennsylvania attached to the iron interests, and it is suggested that the General Government, taking them seriously into consideration, adopt iron as the substance for the construction of public buildings from this time forth. Such a step would be of great importance; the introduction of iron into the public architecture of the country, could not fail to contribute to hasten its general adoption, and thus economy to the Government would be joined to an accidental encouragement to an interest which the legislation of Congress has so often been invoked to protect. These considerations are certainly eminently worthy of attention in future appropriations for public buildings, and should they receive it, an immense and increasing demand for iron must at once be created, which would raise the iron interest from its present depressed and embarrassed condition, and be of incalculable benefit to our State, rich as it is in this precious ore. [St. Louis Intelligencer.

Much Honey from a Little.

Those who wish to increase the quantity of their honey, and also to increase its flavor, can do so by following Longstreth's directions, as follows :

"Dissolve two pounds of the purest white sugar in as much hot water as will be just necessary to reduce it to a syrup; take one pound of the nicest white clover honey—any other light-colored honey, of good flavor, will answer—and after warming it, add it to the sugar syrup and stir the contents. When cool, this compound will be pronounced, by the best judges of honey, to be one of the most luscious articles which they ever tasted; and it will be, by almost every one, preferred to the unmixed honey. Refined loaf sugar is a perfectly pure and inodorous sweet, and one pound of honey will communicate the honey flavor to twice that quantity of sugar; while the new article will be destitute of that smarting taste which honey alone so often has, and will be found perfectly to agree with those who cannot eat the clear honey with impunity. If those engaged in the artificial manufacture of honey never brought any thing worse than this to market, the purchaser would have no reason to complain. As, however, the compound can be furnished much cheaper than the pure honey, many may prefer to purchase the materials and to mix them themselves. If desired, any kind of flavor may be given to the manufactured article; thus it may be made to resemble in fragrance the classic honey of Mount Hymettus, by adding to it the aroma of the lemon balm, or wild thyme; or it may have the flavor of the orange groves, or the delicate fragrance of beds of roses, washed with dew."

Plea for the Birds.

The Norwich *Examiner*, in a notice of Hovey's *Magazine* for February, says: Wilson Flagg continues his plea for the birds, and certainly makes out a very plausible argument for the crows and black-birds, which have so long been put under ban by the sapient legislators of New England. It is among our earliest recollections, living in the family of a Justice of the Peace, that the farmers' boys brought young crows by the basket-full, to receive the bounty upon them. The cry of these poor birdlings, just taken from their nests in the deep forests, and with the down of infancy upon their half-covered skins, haunted our boyish imagination for months after the sacrifice. It seemed a most inhuman butchery. The bounties so thinned out the crows, and insects increased to so great an extent, that some of the States were obliged to offer counter rewards for the protection of the crows.

The red-wing crow and blackbirds live to a great extent upon grub-worms, caterpillars, and other larvæ—the silent, but deadly enemy of all vegetation; and whose secret and insidious attacks are more to be dreaded than the combined mischief of all the feathered tribes put together. It is reported that when the locusts had been accidentally introduced into the isle of Bourbon, and had spread so as to destroy vegetation, a few grackles introduced from India soon multiplied so as to exterminate them. The woodpeckers and the night-hawks are also shown to be very useful birds.

Who would grudge the common robin his feast of cherries, or the blackbird his grains of corn, if he were at once convinced that the services of these birds, and others, are all that can save our crops from destruction, and the world from famine. They are profitable servants, who glean a tribute from our orchards and cornfields, as the wages of their labor; and if we could make an exact estimate of the amount of service they perform, we should find them abundantly worthy of their hire. If the poor bird who is outlawed for a little mischief he is supposed to do, should present his *bill*, containing an enumeration in figures of the amount of grubs and insects he had destroyed, we should probably be startled at our own indebtedness, and be willing to pay him more liberally than he pays himself, for the continuance of his services.

Draining.

There are several beneficial effects resulting from a judicious system of drainage, the principal of which I shall enumerate :—

1. It prevents an accumulation of water in the soil, whether rising from below, or falling from the clouds.

2. The surface-soil of drained lands acts as a filter, and retains any nutritious matter that may be contained in the surface water, when passing to the drains.

3. Drains carry off any noxious matter, such as oxyd of Iron, etc., which water, rising from below, may hold in solution.

4. It induces a regular circulation of air through the soil, which acts upon the sulphates, carbonates, siliciates and phosphates of lime, potash and magnesia, and thereby renders them fit to becomes the food of plants.

5. Excess of water in the soil prevents the decomposition of the organic matter contained in it, which produces carbonic acid, ammonia, and other nutritious substances.

6. Draining renders a soil more easily worked, and enables the farmer to pursue his avocations immediately after the rain ceases to fall; the crops can be put in earlier, and will, consequently ripen earlier.

7. It has the effect of warming the soil, by removing the water, and thereby lessening the amount of evaporation.

8. The removal of an excess of water is equal to an actual deepening of the soil, as the absence of superfluous water from the subsoil enables the roots of plants to penetrate deeper in search of food, when some of the fertilizing matters may have been deposited by the rains.

9. Wetness prevents the action of manure, by excluding air and heat; without which those changes, so essentially necessary to produce food for plants, cannot take place.

10. On moorland districts, the subsoil is rendered hard by the deposition of ferruginous matter, which is easily broken up by draining and sub-soiling.

11. The general health of the country is benefited by lessening the amount of evaporation, which produces fogs, mildews, and malaria of different kinds. [Evening Post.

The best Soil for Fruit Trees.

After almost a half century of experience in raising fruit, we are decidedly of opinion, as a general rule, that the best soil on which to raise fruit, is that just cleared of a forest. The surface should be rolling or descending, and moderately dry and rich. Such ground needs little or no preparation; the roots of the forest trees, as they decay, keep it loose and mellow, and afford the exact food necessary for a rapid and healthy growth of the fruit trees; and the soil abounds plentifully in those elements which are requisite to form the most perfect fruit. Another consideration, and a very important one, is, that fruit trees grown on recently cleared forest land, are much less diseased than those grown on old land, and the fruit is not near so liable to be attacked by insects.

Any one going from an old settled country to a new one, will not fail to observe the remarkable difference between the trees and fruit of the one and the other. How much thriftier they are in the latter than in the former, and how much larger, fairer and more perfect the fruit.

We would advise those contemplating setting out new orchards, if they have no woodland to clear for this purpose, to set apart as much as they desire for fruit, and let it grow up with young forest or other trees as rapidly as possible. Even a few years' growth will answer a good purpose, provided they are cut down and allowed to lie on the land; and when dry, burnt off where they are, and the ashes permitted to remain. This is undoubtedly one of the best preparations and manures—if we may so use the term—that can be obtained.

In growing peaches, &c., we have found—other things being equal—that new orchards usually did best planted on old orchard ground, the trees set as near as possible to the decaying stumps. Previous to planting, however, the soil should be broken up at least two feet deep, if possible, and ashes and such other fertilizers added as are necessary to insure a good growth.

Granite soils are among the best for fruit, as this rock abounds in feldspar and mica, both of which contain potash—feldspar more than mica. As these rocks disintegrate and enter into the composition of the soil, they supply one of the most necessary elements for the formation of good trees and fruit. We will also add, that some of the best orchards which we have seen, were on alluvian (loamy) soils, lying upon limestone rocks which came up near the surface. [Am. Agriculturist.

Grapes ripening in December.

In a late number of *Hovey's Magazine*, Mr. Simpson gives his process of growing grapes, so as to have them ripen in December. The vines are pruned and started in August—say the first. There is no delay in the starting of the buds after pruning; in a week they will give you assurance of a good crop. To retain the heat in the border as the cold weather came on, he covered it with meadow hay about a foot in depth, and about six inches of wool-waste and manure on top of this, to absorb the rain, which freezing, made a still more perfect protection. This answered the purpose, the heat passing away from the border only about three degrees in a week; after the first of December, at which time it was 60°, the fruit ripened perfectly. It was generally supposed that he would fail in the flavor and color of his grapes, as well as in size, from the want of sun in December, but the experiment does not show it. Though he has got two crops from his vines in one year, he does not recommend this, as it would be likely to overwork the vines. His present judgement is, that one crop in two years would be better than two in one. He regards the advance made in horticulture by his experiment, as chiefly this, that we shall be able to supply ourselves with delicious grapes in mid winter, which has heretofore been considered impracticable by our best grape-growers.

A MISSOURI ADVERTISEMENT.—Under the head of *Negro Dogs*, the following advertisement appeared in a recent number of the Lexington (Missouri) *Democratic Advocate* :

"I would inform the citizens of Holmes County, that I still have my NEGRO DOGS, and that they are in good training, and ready to attend to all calls of hunting and catching RUNAWAY NEGROES, at the following rates. For hunting per day, five dollars, or if I have to travel any distance, every day will be charged for, in going and returning, as for hunting, and at the same rates. Not less than five dollars will be charged in any case, where the Negroes come in before I reach the place. From fifteen to twenty-five dollars will be charged for catching, according to the trouble; if the Negro has weapons, the charge will be made according to the difficulty had in taking him, or in case he kills some of the dogs, the charge will not be governed by the above rates. I am explicit to prevent any misunderstanding. The owner of the slave to pay all expenses in all cases. I venture to suggest to any person having a slave runaway, that the better plan is to send for the dogs forthwith when the negro goes off, if they intend sending at all, and let no other person go in the direction, if they know which way the runaway went; as many persons having other negroes to hunt over the track, and failing of success, send for the dogs, and then perhaps fail in consequence to catch their negro, and thus causelessly fault the dogs. Terms cash. If the money is not paid at the time the negro hunted for is caught, he will be held bound for the money. I can be found at home at all times, five and a half miles east of Lexington, except when hunting with the dogs.

JOHN LONG."

FEB. 14, 1855.

The Senate of Indiana have passed a bill to punish railroad operators in case of negligence, and persons leaving gates and fences open on the line of railroads.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.,) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Prepared by Dr. J. C. AYER, Chemist, Lowell, Mass.

Price 25 Cents per Box. Five Boxes for $1 00.

Sold at wholesale in New York by A. B. & D. SANDS, retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

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The Sabbath Recorder.

TRACT OPERATIONS.

Continued from the Recorder of March 22d.

On Sabbath, January 27th, I went to the synagogue, introduced myself to some of the Jews, and gave them some Tracts. I also proposed to them the subject of lecturing in their place of worship, and made some pleasant acquaintances among them. But as their synagogue was not a very eligible place for my purpose, and finding that some might not incline to let it, I did not press the matter. The evening after Sabbath was the time advertised for C. M. Clay to lecture in New Haven upon the Tyranny of Slavery. I went to hear him. At his lecture given in New London, one week before, the admittance was twenty-five cents per head; the lecture at New Haven was free, and very numerously attended, the large Hall where it was given being filled to its utmost capacity. The lecturer used no notes, but spoke for about an hour in a manly, argumentative, and forcible manner. I heard the lecture afterwards spoken of as the best they had ever heard in New Haven. On First day morning I attended Dr. Phelps' church, and heard him preach. In the afternoon I went to Dr. Croswell's (Episcopal) church, and heard a good sermon by the very venerable looking doctor. I judged him to be aged about seventy; and his hair, which was thick, long, and naturally curled, was as white as his surplice.

Wishing to visit Hartford and some other places in that vicinity, I concluded my arrangements with the Universalists to discourse on the subject of the Sabbath in their house on the next First-day, or the evening following.

While at New Haven, I went one day into the railroad depot, and distributed some Tracts to the persons present, as I was in the practice of doing. At the time I speak of, I had considerable conversation with several individuals, and among the rest was a Congregational minister. When we had talked some time, and he had about exhausted his means of defense of the practice of Sunday-keeping, he gave me the history of his first acquaintance with the Seventh-day Baptists. It was substantially as follows: When he was a boy, he said, he lived in Vermont, and there being some person sick in his neighborhood, who had a relative in Rensselaer County, N. Y., whom they wished to see, he was sent down to bring the person up to Vermont. And as it was a case of *necessity*, it was so arranged that a part, at least, of the journey down to Rensselaer was performed on Sunday, as he called it. His way led him through the Seventh-day Baptist settlement in the town of Berlin, and not being accustomed to see people at work on that day, he was surprised to find them busily engaged in their usual employments. Among others he chanced to see, was a man digging post-holes near the road-side, whom he accosted, and inquired, "What do you do with the Sabbath down here?" to which the man at work coolly replied, "We let it out to travelers." My friend said, though he was but a boy at the time, yet the answer of the man at work was perfectly intelligible to him, and he rode along without asking any more questions. And thus our conversation ended.

Towards the last of the week, I left New Haven and went to Suffield, a New England village some sixteen miles above Hartford, and called at Mr. Thaddeus Spencer's, whose wife is a member of the Seventh-day Baptist church at Pawcatuck, R. I. Mr. and Mrs. S. received and entertained me in a very kind manner. I met two other members of the Pawcatuck church at Mr. Spencer's, one a sister and the other a cousin of Mrs. S., who were attending the flourishing seminary of learning located in that village. The afternoon of the day I arrived at Suffield was the time of the covenant or preparatory meeting of the Baptist church in that place. Accompanied by Mrs. S. and one of the young ladies, I attended the meeting, and was introduced to the pastor of the church, Rev. Mr. Ives, a very interesting man, and I think an able minister. The meeting that afternoon was quite interesting. One thing that enhanced the interest of the occasion was, that a young man, a student in the Academy, gave in his experience, and made an offering of himself to the church, asking baptism and membership with them. Mr. Ives asked me to preach for him the next morning, to which I consented, and attended through the services of the day and evening. The Baptist church at Suffield is very large. I think they told me it had some eight or nine hundred members. Having writing to do, I remained at Suffield till Third-day. Before I left, I called on Mr. Ives, and presented him an assortment of our Sabbath tracts, and had quite a long conversation with him on the points of difference between us. Among other things, Mr. Ives expressed his views on communion, (in substance, that of communing with all immersed believers,) and suggested the propriety of their people and ours communing together, and also a wish that we should take the subject up in our public meetings, that is, Associations or Conference, and seemed to think we might see the propriety of the measure. I told him we had had the question up, but that I was of the opinion, that the Seventh-day Baptists, as a people, would never adopt that view of the matter. At that juncture, one of Mr. Ives' deacons came in (with whom on the evening previous I had an interesting conversation, and gave him a tract,) and he having business with the Elder, I bade them good-day.

I reached Hartford that afternoon, and put up at the Eagle Hotel. Having ordered a package of Sabbath publications for that place, I found them at the Express office, and commenced distributing them, and by the next day at night I had disposed of as many of them as I thought best to leave there, as I wished some for other places on the route back to New Haven. I then took the cars and went as far as Meriden, and stopped for the night. The weather, which had been exceedingly cold ever since I left New Haven, had by this time so moderated that there was a severe snow storm during the night, which interrupted the trains on the road the next morning. During the fore part of the day, I made my way about town through the snow, and disposed of what tracts I could spare, and reserve a few for those who might attend my lecture at New Haven, where I arrived the same evening.

The next thing to be attended to, was to give notice of my lecture, which I did in two of the daily papers. One of them, the *Palladium*, inserted the notice free of charge, under the head of "Religious Intelligence." Sixth-day, I did some writing and ordered a package of tracts to be sent me at Bridgeport. Sabbath, attended the Synagogue in the morning, and spent the rest of the day at my Hotel. In the afternoon Dr. Phelps called on me, and asked me to preach for him the next morning, which I engaged to do. When I went into the pulpit to fulfill my engagement at Dr. P.'s the next morning, I saw that Mr. Hodsdon, the Universalist minister, at whose church I was to speak in the evening, was in the congregation. I did not think it very strange that he should be there, considering the novel circumstances of the case, especially as I knew that they used their house for their Sunday School in the forenoon, and only had preaching in the afternoon and evening. I rather suspected, however, that Mr. H. was not in the habit of attending Dr. P.'s church very often. At two o'clock I went to Mr. H.'s church to hear him preach. I found that he had quite a fine house, and a rather fine appearing congregation, and quite respectable in numbers. The sermon was good. For closeness of application, and spirituality of bearing, it was more than an average with the preaching I am accustomed to hear. Perhaps I ought to mention, that Mr. H. invited me to a seat in the desk with him, which I accepted, and at his request made the opening prayer. Whether he felt honored, or not, by the intimacy practically carried on between us, I did not apprehend any danger; though it was somewhat closer than is sometimes permitted me, even among those whose theological and ecclesiastical relationship to myself is understood to be much nearer than his. At the close of the service, Mr. H. gave notice that I should give a discourse at that place in the evening—he also explained the nature of my subject, and object of my agency, and expressed a readiness to hear and consider what I might have to offer. The congregation in the evening was, I thought, quite as large as it was in the afternoon, and they gave very close attention. They *seemed* to be interested. The full choir and fine organ gave us some good music. The closing piece was rich. It was a fine anthem; and was performed with a freeness of style, and a copiousness and amplitude of voice, which produced a good effect. Mr. H. at the close thanked me for my sermon, and introduced me to a gentleman that I judged to be one of his leading members, who said he had been very much interested in my discourse. I will not estimate the value of these compliments, as my readers know what it is as well as I. Mr. H. also invited me to call on him again if I came to the city, and I, after thanking him for his liberality extended to me, bade him good night, and went to my lodgings.

The following morning I noticed in one of the New Haven papers, that one of the Hartford papers had noticed the receipt of some tracts on the Sabbath, and signified that it was much more important to have a Sabbath than to contend merely for the name of the thing. Thought I to myself, "Those are my sentiments." I tried to get hold of the Hartford paper containing the notice alluded to, but did not find it. I had a few days before left some tracts in several of the printing offices in Hartford, and of course I understood the remark of the editor to refer to them.

Leaving New Haven, I went to Bridgeport, hoping to find some Sabbath publications to distribute there; but finding none, I went to New York that evening, and the next day returned home, having had a pretty laborious tour of about a month, and not a little exposure during the severe weather of the season.

The following remarks seem to me appropriate in this place:—

First—I fear that many of our people do not fully appreciate the labors, privations, and undesirable concomitants of an agency for the propagation of their views of the Sabbath—that is, to go from home to preach what almost every body dislikes to hear, and hates still worse to practice.

Second—I am of the opinion, that they are not aware of the cost of getting suitable places to preach in on that subject. In the country, and most country villages, no places can be had for that purpose, as the churches will not let their places of worship for that object, and suitable Halls are not there met with. In the cities, where Halls can be had which are suitable, they rent at prices from ten to fifty dollars per evening—ten and fifteen dollars being the usual price of such as would be thought fit for the purpose. And yet it is no more reasonable to expect to advance the cause of the Sabbath by tracts *merely*, without the living preacher, than it is any other element or law of God's kingdom.

Third—I fear our people lack a comprehension of, or faith in, the utility of their expenditures in the Sabbath cause, because they habituate themselves to judge of the matter by the consideration, whether there are conversions to the Sabbath or not. They should remember, that to convince people that there is no plea for the civil injustice done to us by the Sunday laws, and that our views are consistent with the strictest Christian integrity, is doing something. Our people should remember, that when we go beyond the immediate vicinity of our Societies, our sentiments are looked upon as idle vagaries, and our practice of keeping the seventh day is regarded as a stupid, unfortunate, and mischievous infringement upon good order. They should remember, that the mass of society has had no opportunity to gain any correct views on the subject, if indeed they have any views of it whatever. Therefore it is certain, that to render a correct general opinion, (so far as our agency is involved in the work,) even *possible*, we have got a vast work to do. It will, it *must*, cost *money*. It must cost *time*. It must cost *labor*. It must cost *patience*. No *great* result *can* be *immediately* produced. It is *impossible*, *except* by the power of God, which, though I think we have no *reason* or *right* to expect he will employ, out of his usual order, in this cause, yet I trust he will exert as fully as may consist with his glory and our duty.

But it is as certain that the arguments or facts in the case, (when made known,) will correct the public mind, and cause it to decide in our favor, as it is that it will require the money, the time, the labor, and the patience, to get the truth before that mind. It is certain, beyond a doubt, that the whole scheme of Sabbath doctrine, among Protestants, generally, will be shortly overthrown. I do not mean in a few days, or months, but comparatively in a few years; for the seeds of destruction are in that scheme of falsehood, and truth is against it. But in the progress of these affairs, the departments of revealed truth, and historic facts, must be traversed, and their converging beams of light brought to illuminate the point in hand, which the dominant and interested portions of an insane church have for ages been trying to veil in impenetrable darkness.

While it is our duty to economize, and employ such means and agencies as will do the most execution at the least cost, I think it will be found indispensable to use the whole diversity and variety of that talent in the Sabbath cause, which has been ordained for holding up the church of God in the world. And yet, as there is next to nothing being contributed to carry on the work, one would be led to think the object had been forgotten.

L. CRANDALL.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 5.

The Third day.

The third day is distinguished by the separation of the water from the land, and the formation of seas and dry land, and the production of vegetation from the new-made land. From what is said of the condition of the earth in its incipient stage, and what is said of the third day's creation, it is obvious, that at first the earth was a soft, unshaped, permeable mass. When, therefore, "God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear," it is easy to imagine the process. At first no ocean rolled, no mountain rose, no river flowed, no vale was formed, nor hill, nor plain, was seen; but earth, having received her alkalies, salts, and acids, cohesive, crystaline, and attractive properties; its metalic bases, and igneous or irruptive powers; Jehovah speaks, and earth's foundations instantly were fixed. As the mountains rise, the ocean's bed is formed; the waters rush from the rising lands and groove the yet soft and permeable surface into valleys and ravines; and the concentrating rivulets channel out the plain with the enduring river courses. Such was the antediluvian earth, and such is the appearance of earth now, and such is the process which often occurs in the local changes taking place at this day. Whether such were the process or not, it is the plain testimony of Jehovah, that the formation of seas and dry land took place within the period of one day. "The sea is his, and he made it; his hands formed the dry land." It was not the production of ages of debris and convulsion. "He commanded, and it stood fast." The order of occurrence is natural and striking; it precedes vegetation and animated being. It is a fixed fact, that all animated beings have a specific element necessary to their natures, water or air; and most of them localities suited to their instincts and habits. As they cannot live when removed from these localities, so it is equally manifest they could not have been formed before such localities were provided for them. To a great extent, this is likewise true of vegetation—grasses, herbs, trees, in all their vast variety, but each in its maturity, yielding seeds and fruits each after its own peculiar kind. From what is said Gen. 2: 4, 5, we are assured that each was made before it grew. Was not this done, and the statement made, to disprove the sceptical theories of such vaunting theorists as assume that nothing can be produced but by the same laws that now govern natural productions?

It is obvious from the narrative, that no seasons had yet performed a natural circuit, as now they do, producing the bud, the leaf, the blossom, the embryo, the matured, ripened fruit; yet each species was complete for food, ere yet a creature was made to eat of it. It was all done without the solar rays; no sun had yet shone upon the earth! Of course it was not done philosophically. The heathen early worshiped the sun as the great impregnator and fructifier of nature; but Moses relates the production of every species of vegetation ere the sun was made to shine upon the earth! It is manifest, therefore, that he did not attempt to write as a philosopher, but as a narrator of the footprints of Jehovah.

S. D.

☞ The recent decision of Judge Roosevelt—that the proprietors of Sunday papers cannot collect by law their bills for advertising, because a contract to advertise on Sunday is a contract to do an illegal act—has called forth several well-written articles on the subject of Sunday laws in general, and their relation to the Constitution of the United States. The following, from the *New York Dispatch*, is worthy of being placed on record.

CONSTITUTION AND SUNDAY LAWS.

The first article of the Amendments to the United States Constitution commences as follows:

> "Congress shall make no law *respecting* an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, *or of the press*," etc.

Yet, in the face of this, there is a law on the statute books of the State of New York "*respecting* an establishment of religion," and "abridging the freedom of the press," by making the publication of a paper on a certain day of the week an indictable offense. The law assumes the "establishment" of the Christian religion to the exclusion of all other religions, and compels the citizens of other religions and of no religion to a mock compliance with that which their consciences disapprove, inflicting punishment for disobedience as near to burning at the stake as the utmost stretch of the spirit of the age will allow.

Will it be held, that in prohibiting Congress from making inquisitorial laws, the right to unite Church and State, and force citizens of the United States into certain religious observances, was especially reserved to the individual States? If so, how shall we interpret the clause in Article IV, Section 10, which says, "the United States shall guarantee to every State in the Union a *republican form of government*?" Is that *republican* in a single State which is *anti*-republican in the United States? Is it republican for the individual to do what would be anti-republican for the whole collective body to do? One of the vital elements of republicanism is a separation of Church and State, and when the Constitution says that "the United States shall guarantee to every State in this Union a republican form of government," we understand it to mean that there shall be no combination of Church and State in any of the States of the Union, and that there shall be no law in any State "*respecting* an establishment of religion"—no law *compelling* any individual to do any thing on religious grounds, nor *allowing* him to do any thing on religious grounds, which he would not be allowed to do on civil and political grounds. In short, neither the individual State nor the United States can constitutionally grant any religious privileges, nor make any religious exactions, nor do any thing more than *tolerate and protect* all religions which do not in any way conflict with our form of government, or with the Constitution. Nor has any State the right to pass any law abridging the "freedom of the press," on any day whatever. There is no provision made for any day, which any religious sect may deem sacred, on which the "freedom of speech or of the press," or of amusement, or of business of any kind, shall be in any way restricted by law, either State or National—the whole being left to popular consent, giving the individual all the freedom that can be claimed for any body of individuals—giving each citizen the right to work, worship, or play, on any or all days of the seven.

Further, there is nothing in the Constitution of the United States which disqualifies a member of any religious denomination from filling the Chair of the Chief Magistracy; nor is there any thing which excludes the man of no religion. The fact of administering the oath of office on the Bible cannot be construed into giving either the Jewish or Christian religion any preference—it is simply an acknowledgment of the prevalence of those religions, and of the supposed necessity of swearing men on that which they deem most sacred. It implies that the Protestant shall be sworn on the Protestant Bible, the Catholic on the Cross or the Catholic Bible, the Jew on the Old Testament, the Persian on the Zenda Vesta, the Hindoo on the Sastra, and the Infidel on his Honor. The Constitution cannot be legitimately interpreted to exclude any of these religions, nor to give any of them preference over the others; nor can it be construed to admit any religious emblem or authority to be more sacred than another. All are alike, so far as the Constitution of the United States is concerned. It is based on the broad principle of religious toleration, considers all religions equal, and guarantees all equal rights. The individual is responsible to no human power for his religious notions, and cannot be privileged nor restrained for them under the Constitution of the United States.

But if it should still be contended that it is a State right to enforce religious observances by law, we would refer to Article I, Section 10, of the United States Constitution, which reads as follows:

> "No State shall pass any bill of attainder, expost facto law, *or law impairing the obligation of contracts*," &c.

Now, the Sunday laws in the statute books of the State of New York, not only abridge "the freedom of the press," but they "impair the obligation of contracts," by declaring any agreement entered into on a certain day of the week, or any agreement made for a work to be performed on that day, to be null and void. (Are marriage contracts exceptions, and shall materials used, and labor performed, on that particular day, at funerals, not be embraced in the operation of those laws?) When the Constitution says that "no State shall pass *any* law impairing the obligation of contracts," it does not except those made on a particular day—it covers the entire ground, and positively prohibits the passage of any such law whatever; nor can the most astute quibbler make out a case by asserting that the use of the conjunction *or* instead of *nor* makes the phrase, "law impairing the obligation of contracts," a mere repetition of the preceding one, "expost facto law," so that it shall cover only such contracts as were considered binding by the laws of the State at the time they were made. To thus render the clause would be to entirely pervert and destroy the meaning of the whole Constitution, in which *or* is invariably used for *nor*. Besides, the punctuation is against such a construction; and no where in the Constitution is the power given to the States to pass laws "impairing the obligation" of any particular class of contracts; and *much* less of contracts entered into on any particular day, or having reference to that day; and *far* less still of such contracts as are considered binding if made on any other day.

If it should still be insisted, that the States have the right to pass laws "respecting an establishment of religion" and "abridging the freedom of the press," we reply, that the State of New York has no such right. Section 3, of Article I., of the State Constitution, reads thus:

> "The free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall *forever* be allowed in this State to *all mankind*; and no person shall be rendered incompetent to be a witness on account of his opinions in matters of religious belief, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State."

Here the exceptions are confined to such practices only as would be injurious on *all* days, and contrary to the spirit of republicanism or political freedom. No one day is singled out as being of such a character that the virtues of other days are vices on that.

So much for religious freedom in the State of New York. Now for the freedom of speech and of the press. The first sentence of Section 8, of Article I., of the State Constitution, reads as follows:

> "Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; *and no law shall be passed to restrain or abridge the liberty of speech or of the press*."

Here no day is singled out as an exception, and therefore the right hereby guaranteed extends to all days alike. Under the Constitution of the State of New York, each and every citizen may do that on Sunday which he or she may do on Monday, the apple and peanut laws of New York and Brooklyn cities to the contrary notwithstanding. Neither the State Legislature nor City Councils have any power to pass laws abridging the freedom of the individual or of the press on any day of the week whatever. If any such laws existed in our statute books prior to the adoption of the present State Constitution, they were annulled by that adoption—by the labors of the wisest men of the State, chosen by the people from among themselves to embody the popular sentiment in a State Constitution, which met with almost unanimous approval through the ballot box. The seal of the highest authority in the State is set upon that instrument, which must remain in full force until the same authority shall see fit to annul it and put something else in its place.

We hold that the Constitution of the State of New York but reiterates and reconfirms the principles contained in the Federal Constitution in reference to religious and civil freedom; and that the recent decision by Judge Roosevelt is in direct violation, in letter and spirit, of both Constitutions. He, by his decision, not only enforces a dead law—repealed by the State Constitution, which went into effect so recently as the first day of January 1847—but totally ignores the second clause of the sixth article of the Constitution of the United States, which says:—

> "The Constitution and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, *shall be the supreme law of the land; and the Judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstandin*."

WAKING UP CROSS.

An excited state of religious feeling is no certain sign of a revival in a church. It depends very much upon the character of the feelings brought into activity. Are they those which arise from an inward assurance of our gracious acceptance of God through Christ? or are they the mere chafings of conscience under a sense of guilt and backsliding? Does our spirit sweetly repose in the Divine promises? or is it lashed into a foam by frequent meetings, and other external means of excitement? Do we breathe the atmosphere of love and holy joy? or merely of a heated zeal, without knowledge or truth as fuel to the flame? Are we profoundly humble before the Lord, and anxious chiefly that our Master may be glorified? or is it in our heart to say, "Come, behold my zeal for the Lord of hosts?"

We once knew a church member, who, as soon as he was revived, quarreled so with his brethren, because they did not feel as he did, as to produce around him anything rather than a revival state. After brow-beating them for a time to no purpose, except to disgust and offend them, he would give up in despair, and relapse again into his former coldness, and you would hear and see no more of him till a new excitement came over him, and he would go through the same process with the same result. His excited religious feelings were not those of joy in God, the fellowship of the Spirit, and the consolation of a good hope through grace, but merely of awakened guilt at a sense of his own backslidings, for which he hoped to atone by abusing others for living as he had done. This is "waking up cross," in the quaint language of one, and is related to the genuine revival spirit somewhat as the contortions of a galvanized corpse are to the pulsations of real life. [Chronicle.

WEEP NOT FOR HER.

Weep not for her! Her span was like the sky,
Whose thousand stars shine beautiful and bright,
Like flowers that know not what it is to die,
Like long-linked shadows months of polar light,
Like music floating o'er a waveless lake,
While echo answers from the flowery brake,
Weep not for her!

Weep not for her! She died in early youth,
Ere hope had lost its rich romantic hues,
When human bosoms seemed the homes of truth,
And earth still gleam'd with beauty's radiant dews.
Her summer prime waned not to days that freeze,
Her wine of life was not run to the lees:
Weep not for her!

Weep not for her! By fleet or slow decay,
It never grieved her bosom's core to mark
The playmates of her childhood wane away,
Her prospects wither, and her hopes grow dark.
Translated by her God, with spirit shriven,
She pass'd as 't were on smiles, from earth to heaven:
Weep not for her!

Weep not for her! It was not hers to feel
The miseries that corrode amassing years,
'Gainst dreams of baffled bliss the heart to steel,
To wander sad down age's vale of tears,
As whirl the wither'd leaves from friendship's tree
And on earth's wintry wold alone to be:
Weep not for her!

Weep not for her! She is an angel now,
And treads the sapphire floors of Paradise,
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes;
Victorious over death, to her appears
The vista'd joys of heaven's eternal years;
Weep not for her!

Weep not for her! Her memory is the shrine
Of pleasant thoughts, soft as the scent of flowers,
Calm as on windless eve the sun's decline,
Sweet as the song of birds among the bowers,
Rich as a rainbow with its hues of light,
Pure as the moonshine of an autumn night:
Weep not for her!

Weep not for her! There is no cause of wo;
But rather nerve the spirit that it walk
Unshrinking o'er the thorny path below,
And from earth's low defilements keep thee back.
So, when a few fleet swerving years have flown,
She'll meet thee at heaven's gate—and lead thee on:
Weep not for her! [Moir.

HOUSEHOLD BAPTISMS.

The advocates of Infant Baptism parade with great ostentation the shade of a shadow of argument furnished by the "household baptisms" recorded in the New Testament. They say that there must have been infants in these households, and that therefore infant baptism is Scriptural. Now the immediate contexts in which these statements occur utterly demolish this sophism—for the household of Lydia are called subsequently "the brethren"—Acts 16: 40; the household of the jailor were all *believers*, for "he rejoiced, *believing* in God, *with all his house*"—Acts 16: 34; and of the "household of Stephanas," it is said that "they addicted themselves to the ministry of saints," 1 Cor. 16: 15. But as if still more effectually to silence such an absurd argument, God often grants his servants now the privilege of baptizing whole "households" in which not an infant is found. In our revival record last week, we noticed two of these "household baptisms," one by brother Williams in Baltimore, the other by brother Cole in Washington. Look at this fact. In the whole history of the Acts of the Apostles, extending over many years, embracing the triumphs of the gospel in many countries, and the baptism of thousands of believers, only *three* "household baptisms" are recorded, while here in *one week*, in two cities within forty miles of each other, two such baptisms occurred. Had it been the custom of the apostles to baptize the household of every believer upon his conversion, whether it contained infants or not, believers or not, would not the record of such baptisms have been almost innumerable? How is it that we have only three mentioned? Plainly because they were rare instances, occurring as they do now in Baptist churches, only occasionally. The records of the Acts of the Apostles thus accord exactly with the practice of the Baptists, and of no *other* denomination. [True Union.

THE CONVERSION OF SINNERS.

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door, than undertake this great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor, but die for it, with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington; "Now, after near forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without such a privilege, to enjoy the richest possessions on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the object of his tears, cares, fears, and daily prayers; that he labored among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming, in his "Fulfillment of Scriptures," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God." [Scottish Guardian.

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THE IMMACULATE CONCEPTION.

By a late decision of the Infallible Church, it is set forth that the soul of Mary, the mother of our Saviour, when created and united to the body, was exempted and preserved from all original sin common to the rest of the children of Adam and Eve. This is now a dogma of the Church, to deny which, even mentally, is heresy.

It is somewhat surprising, that a Church arrogating to itself infallibility has allowed more than eighteen centures and a half to pass without having discovered the truth of this dogma before. But we are told, in reply, that it "has always been believed as a part of the Word of God by the immense majority of the Church." It has never before been embodied in dogmatic form, and such portions of the Church as chose to repudiate the sentiment, did so without rendering themselves liable to excommunication, the Inquisition, and the pains of hell. But after this, whoever opposes the dogma incurs the anathema of a heathen man and a publican.

Still the question recurs, Why has not this uniform belief of the immense majority been embodied in the form of a dogma before? If such surprising results are to follow its promulgation, one would think that the world should have had the benefit of it sooner. "What is the meaning of that definition, which overjoys the whole Church, and devastates hell?" says the Bishop of Toronto. And truly, if hell is to be rendered desolate by the promulgation of this "definition," the *infallible* Church has been very remiss in its duty, that it has not set such a cause in operation long ago.

Perhaps it will be said, that the world was not able to bear the doctrine any sooner. But if the accounts which reach us are true, the world is not quite ready for it yet. The Roman Catholics of Germany, it is said, refuse to receive it; also the Dominican friars in Tuscany openly repudiate it; from which it would appear, that this order of monks maintains the same ground that it did when the controversy was agitated in the thirteenth century. For even in the Roman Church, there are some who cannot swallow every monstrosity which is begotten within its walls.

But as this dogma is said to have "always been believed as a *part of the Word of God,*" it would, no doubt, gratify the curiosity of the uninitiated to be informed by what process of investigation or by what rule of interpretation, God's Word has been made to give utterance to such a piece of folly and wickedness. It would be somewhat amusing, we think, to read the speeches, and be thoroughly initiated into the deliberations, of that Council which, in its wonderful wisdom and infallibility, has at length given substance and form to an opinion which has always been believed as revealed in the Scriptures of Truth, but never before been set forth as essential to salvation.

As we read the Scriptures, Mary rejoiced in God her Saviour. Luke 1: 47. But according to this dogma, Mary never had any sin to be saved from. In what sense God was her Saviour, we are therefore at a loss to understand.

We read that "that which is born of the flesh is flesh." John 3: 6. And as we have not yet heard it denied that Mary was "born of the flesh," we are constrained to believe that she, like the rest of the human race, was a sinner, and as much stood in need of the atonement made by Him whom she brought forth as any other sinner.

We read that "in Adam all die"—"that death has passed upon all men, for that all have sinned"—that "all have sinned and come short of the glory of God"—and that "there is none that doeth good, no not one." And as Mary was one of Adam's daughters, a regular descendant from the great progenitor of the human race; and as the sentence has passed upon all Adam's posterity without exception, for there is not even one that doeth good—not even one righteous—but all are gone out of the way, (see Rom. 2: 10–12;) the irresistible conclusion, to our mind, is, that Mary, though a "highly favored" sinner, was nevertheless a sinner.

We have understood that the Virgin had these United States of America under her special protection, and that the conversion of our country to the faith was confidently predicted as one of the grand results to follow the late decision of the Council that asserted her immaculate conception. Also that England's conversion was now looked for as certain. Alas! when will the reign of infatuation cease? T. B. B.

REFRESHINGS.—In Williams College the religious interest is deepening and increasing. To Rev. Mr. Van Dyke's church, Presbyterian, in Brooklyn, twelve have been recently added on profession of faith; and to Rev. H. W. Beecher's, Congregational, have been added fifteen, mostly on profession; and to Dr. Murray's church, Elizabethtown, thirteen on profession. Several of the Baptist churches in Baltimore are increased by large additions to their lists of membership. God is reviving his work at Berea, Ohio, and quite a number of students in the Baldwin Institute are subjects of the work. Several Baptist churches in Texas are reported as blessed by the presence of the Holy Spirit. A remarkable religious interest exists among the Lithuanians in Germany, in connection with the labors of the Baptist missionaries—pleasant indications these that the Holy Spirit is still hovering over all our churches, ready to descend whenever there is preparation made to receive him. So says the Congregationalist.

THE CHURCH AND THE SCHOOL.

European Colleges and Universities.

The present Universities of Europe, and its great collegiate systems, are the gradual out-growth of the cathedral and monastic schools, of which we have given a hasty sketch. The University of Paris may be reckoned among the first that thus sprung into existence. In its earlier years, it was styled the "First school of the church." In the fifteenth century, it had, at times, as high as twenty-five or thirty thousand students—so many that they were greatly troubled to procure suitable lodgings in Paris.

When Alfred the Great ascended the throne of England, in 871, the nation was fast sinking into deep ignorance, and returning to barbarism. The Danes had ravaged the country, destroying the schools, burning the libraries, and killing or scattering the teachers. Alfred made great efforts to restore learning, and was formerly supposed to be the founder of Oxford University. By others its origin is supposed to be traceable to a monastery founded in the eighth century. Cambridge is supposed to have had its origin about the beginning of the twelfth century, in the efforts of certain monks, who commenced their instruction in a barn, drawing together there a great number of scholars. Oxford is said to have had in the thirteenth century thirty thousand students, which is, doubtless, somewhat exaggerated.

From these institutions, in the language of an English historian, "there came forth those enlightened Christian men, who, studying the Scriptures by the help of the writers of the primitive church, were, at length, enabled to see how the false and corrupt doctrines had from time to time crept in; and from their sound learning, firm faith, and high self-devotion, we have gained all that was done well in the Reformation."

Universities made their appearance in Germany in the fourteenth century. "The professors and students were regarded as ecclesiastics, and all that related to the subject of education appeared to have a special connection with the clergy From these and similar beginnings, in various parts of Europe, the university system has extended and increased, until, at present, there are not far from a hundred and thirty in all Europe, with a very great number of colleges.

These institutions have ever been the allies of the church. Religious influence has called them into being and sustained them. Their corruptions have generally sprung from the corruptions of the church, while reform and light have generally sprung up in connection with these great seats of learning. In the language of Dr. Bacon, "Those corruptions of Christianity, by which the simple apostolic ministry* of Christian truth became a sacrificing and mediating priesthood, and then that priesthood was built up into a mighty hierarchy—those corruptions by which repentance was converted into penance, and God's free pardon was confounded with a priestly absolution, and sold for money, and the touching because simple memorial of Christ's death, was changed into an idolatrous mummery—those corruptions under which the spirituality and glory of the gospel were gradually obscured, till they were almost entirely lost—those corruptions which are so commonly called Popery, but to which neither the power nor the being of a Roman Pope is essential—were not in any wise the product of learning. They originated, one by one, in the enthusiasm of ignorant and well-meaning men. They grew and slowly compacted themselves together, in those ages in which an *unreading laity was guided by an unlearned clergy*. Though learning of a certain kind has often been strangely employed, in modern times, for the defense of that great system of perversions, learning had nothing to do in its origin; nor is true learning in any sense its natural ally. On the contrary, as soon as learning began to flourish in the church of the middle ages—as soon as universities came into existence, and began to be, in their several countries, the great marts of intellectual commerce, the metropolitan centers of discussion and inquiry, it began to appear—any sagacious mind might have seen—that there was a new power in Christendom, a power that might one day shake the fabric of the hierarchy, and scatter its lying traditions and its gainful dogmas to the winds."

Among the means used to create the "unreading laity" and "unlearned clergy," was that of direst persecution and prohibition. "Julian the apostate," says Prof. Stowe, "had been educated in the Christian schools, and he knew well what was the strongest bulwark of the Christian faith against an opposing world, after the miraculous gifts had ceased. Accordingly, when he came to the imperial throne, and had determined to root out Christianity, he prohibited all Christian schools of a high order; he made it a penal offense for a Christian to learn or teach the classics, or philosophy, or any of the higher branches of literature or science. Thus he struck a more fatal blow at the permanency and efficiency of the Christian church than all the bloody persecutions of his predecessors. Immense mischief followed his policy, brief as was his reign; and had he lived in power as long as Constantine, the whole Christian church, unless some special Providence had interposed, would have been very much what the native churches of Egypt and Ethiopia now are."

Then for long ages followed the sluggish and mechanical movements of the church, its endurance of sensual and unlettered priests, and its unquestioning reception of authoritative dogmas. But when Protestantism began to appear, then thought awoke. Schools and learning received a new impulse. "The doctrine of justification by faith did not end with its application to the conscience. It drew after it the inference, that if every man must stand or fall by his personal faith in the gospel, then the intellect and the heart must understand and consent to this gospel." Reform and learning went hand in hand.

When, from time to time, God raised up mighty champions of his own truth, whose voices reverberated like thunder through the darkness, and whose electric thoughts shot athwart the gloom, like bolts of lightning—who were they?—what were they?—and where were they found? Who was it that, in the fourteenth century, roused the heart of England with his manly English eloquence, and vindicated the simple scriptural truth in tones that were heard all over Europe? It was Wycliffe, trained in Oxford, and rich in academic honors; and it was in the halls of Oxford, that he found a fit position and fit enginery for his attack upon the citadel of superstition.

And early in the succeeding century, who were those witnesses for Christ, before whose testimony the Pontiff and the Emperor trembled, and whom the apostate hierarchy, in the council of Constance, condemned to the flames? Go into the cells of their long imprisonment—stand by their pyres of torture in the broad meadow by the bright river—listen to their testimony in the prison and the flame—see their sacred ashes blown by the winds and mingled with the waters. Who are these? Where were they trained? Whence came they to this death of glory? They are scholars—learned men. In the University of Prague, they have lifted up their voices for the simple verities of Christ's own Gospel, and from the University, John Huss and his companion Jerome have come to seal their testimony in the fire.

Pass on into another century, and you see the Reformation. And how was that great change accomplished? Luther—"Doctor Martin Luther," as the Germans still call him—is inseparable from the University of Wittenburg. The first gun in the long battle of the reformation was the nailing up of Luther's theses for disputation in the University, according to the scholastic forms of challenge and debate. The reformers were above all other men the learned men of their day. The age of the Reformation was the age of quickened and awakening thought—the age of the revival of learning. . Look at the part which the Universities played in that great revolution, and you will be ready to say, that the Reformation even *proceeded* from the Universities, and was the revolt of Christian learning against superstition and priestly oppression.

But perhaps the relations of the church and school will appear in a stronger light, and the power which the former possesses in the latter, as a means of good, more forcibly illustrated, by examples where a corrupt church has used the school as an engine of evil. For this purpose let us turn for a moment to the church of Rome, and the colleges of the Jesuits. "The question is often asked," says Prof. Porter, in his valuable essay on "Puritans and Jesuits," "what arrested the Reformation in its onward and apparently triumphant advances? How happened it, that all these advances were on a sudden arrested, and as by the mysterious fiat of Fate, the dividing line was fixed between the Catholic and Protestant sections of Europe, to remain till now almost precisely where it was drawn thirty years after Luther had broken with Rome. The Catholic wonders, as he looks back upon the tide of destructive lava which rushed down upon the church and threatened to desolate its fair domains, when, in a moment, its liquid waves are hardened into rock. No one who reflects upon the resources of the Jesuits can hesitate to pronounce them to be the cause, or wonder at the greatness of the effects. Upon this point Catholic and Protestant historians have been singularly agreed."

This society was formally constituted by the Pope, in 1540, although its founder, Loyola, had spent years in maturing its principles and perfecting its plans. It was organized for a crisis in the history of the Romish church. The reformers were making a fearful onset upon her corruptions and abuses. These reformers were learned and pious and earnest. "Their intellectual activity had been quickened into surprising energy by their new religious life." In the heat of the earliest conflicts, Protestant schools had rapidly sprung into being, and the youth there educated despised even to loathing an ignorant and corrupt priesthood. The strong supports of Rome—political power, ancient custom, and priestly domination, were giving way before influences stronger than all—the convinced reason and the believing faith of the individual man. In Germany, the tide of victory had turned for the reformers. England had broken with the Pontiff. In France, in Switzerland, and the Low Countries, powerful influences were working with amazing energy beneath the surface of society. Even in Italy and Spain, able and conscientious ecclesiastics saw and confessed the corruption of the church. The whole of the vast and mighty fabric, imposing from its gigantic structure, venerable for its age, and consecrated by the associations of centuries, seemed to be weakened in every part, and trembling in every wall and pillar, ere it should fall in upon itself, a mighty ruin. At this crisis the plan of this wonderful society was presented to the Pope. His Holiness, as the Jesuits solemnly assert, saw in it the only, and perhaps the sufficient means to stay and turn back the impending evil, and exclaimed, "The finger of God is in it." In this society was developed a power which was to educate the youth of Europe, and then to make kings and pontiffs to tremble upon uneasy thrones, or disappear from the seat of power, as at the whisper of an enchanter. The council of Trent gave the church into its hands, for rescue and defense.

It accomplished its object principally by education. The directors of the society had but to speak, and there sprung up, as by magic, colleges in any or every part of the land—colleges well endowed, officered, and filled with students. At one time they numbered 699 colleges, with a great number of inferior institutions. The institutions were both religious and literary. They were continually training teachers and preachers. They prepared the school-books—edited and illustrated the classics—stimulated the scholars to thorough and varied discipline, by rewards, prizes, and commemorations. The teachers were mild and patient, artful and eloquent, learned, self-possessed, and rarely at fault. Students of various religious faiths were not only permitted to attend, but every inducement held out to secure their attendance. Young men were received, protestant or infidel, and sent back believing and earnest Catholics and Jesuits. The pupils thus educated became in after years the men of commanding influence—electors, and nobles, and heirs to thrones, who of course carried the masses of their dependents and retainers with them.

And what were the results? The decaying church in Spain and Portugal was revived in the faith, and secured against the heresy of Protestantism. In France, they encountered a vigorous opposition from the University and Parliament of Paris. The Gallican church made an earnest and continued opposition, but Jesuit institutions slowly gained a footing, and in that fiery struggle in which the Huguenots were overthrown, the Jesuits gained the ascendant. In Germany, they first appeared in what are now the Catholic States, but which then were trembling in the balance between Rome and Luther. The reformers had already introduced their men into the faculties of several of the higher institutions of learning. These are gradually supplanted by the Jesuits, and the lines then drawn between the Protestants and Catholics remain nearly the same to the present day. They gained possession of the colleges already existing in Belgium, as well as established their own, and their agency transformed this country, which had been half Protestant, into one of the strongest of Catholic countries. By the same means they wrested from Protestantism, "Poland, Hungary, Bohemia, Moravia, Silesia, Bavaria, Austria, a portion of the Swiss cantons and the Rhenish provinces, and Italy." They obtained, after several unsuccessful attempts, a latent power in England, which is now expanding with such vigor, and where they are increasing with astonishing rapidity. They have likewise commenced to exert an important and powerful influence on the destinies of America. They have accomplished all of these great and important results principally through their educational institutions. What Catholicism has achieved for itself through the schools of the Jesuits, Protestantism may achieve for itself through the Protestant schools.

But let us return to the Protestant school, and the great religious lights and reformers that have sprung from them. In the next century after the reformation of Luther, "the imperfections of the unfinished English reformation occasioned in England the great conflict of Puritanism with Hierarchy. Whence came Puritanism? Where was it nurtured into strength and armed for the great intellectual conflict? Puritanism rooted itself deep by the Cam and the Isis, (Cambridge and Oxford;) and there it gathered strength to battle with the storms; and there it yielded fruit which remains even yet for the healing of the nations. So far as human sagacity can trace the chain of causes and effects in the long sequence of events, Puritanism, and all that is involved in Puritanism as an element of the world's history, would never have been, but for those Universities."

"Advancing towards the middle of another century, we see that great religious movement in England, which commenced a hundred years ago, and which, so far from having spent itself, is still in full progress, and is filling the world with its results. I refer to what may be properly enough denominated the great Methodist awakening. Where was the birth of Methodism? In one of the colleges of Oxford, where a little company of scholars, who believed that religion is a matter, not of ceremonies, not of dry dogmatic formulas, but of the soul's experience, were wont to meet together. Whitefield and the Wesleys were there. There was the kindling enthusiasm that was to set all England in a glow, and was to spread beyond the ocean. There was the beginning of the most notable movement in Protestant Christendom since the days of Puritanism."

Such are some of the many examples in European history going to prove, and impress upon us, the intimacy and importance of the mutual relations existing between true learning and seats of learning, and true religion—the religion of the Bible. *

SOUTH AFRICA.—The Cape Town Mail hazards the prediction, that before twenty-five years shall elapse, the whole interior of Africa, to the equator, will be occupied by civilized communities of the European race, and probably under the dominion of Great Britain. This is a great idea. The British have colonies at Sierra Leone, at Cape Town, and Port Natal—an empire and more in South Africa, while the Boers are pressing on to the equator, and are followed by British colonists, civilization and Christianity.

LETTER FROM ELD. ROWSE BABCOCK.

CLARENCE, March 19, 1855.

To the Editors of the Sabbath Recorder:

Some two weeks since, as I was visiting the branch of the Pendleton Church located in Wilson, Niagara County, N. Y., on Sixth-day evening some few individuals, say twenty, gathered at a dwelling house in the neighborhood, and deputed one of their number to go some half a mile from there and invite me to repair thither and preach a sermon. I complied, and before the meeting closed I found that there were indications of the outpouring of God's Holy Spirit. Meetings were held in the school house in that section, evenings, for about two weeks, in which time many backsliders were reclaimed, and from twenty-five to thirty individuals were hopefully converted to God; six of whom have already gone forward in the ordinance of baptism, and seven have become members of that branch of the church. I believe some twelve have been converted to the observance of God's holy Sabbath. It is expected that numbers of others will soon follow their example in yielding to the claims of the Bible, in baptism, Sabbath observance, and church membership. There was a strong opposition manifested by a few, as the Episcopal Methodist class-leader would not, or did not, attend one of the meetings while I was present, for the reason, as I was informed, that I had on a former occasion set forth the claims of God's Sabbath in that place; but I was credibly informed, that after much persuasion, he obtained the consent of one of their ministers (though loth to do so) to preach two or three evenings in setting up an opposition meeting about one mile distant; but they soon found that the Lord would not bless such an effort, and hence they were obliged to discontinue their meetings. The other meetings, however, seemed to increase in interest up to the last, as on the last evening the house was literally jammed, and some fifteen or twenty rose for prayers. But the said class-leader, as I was informed, was so intent upon opposition, that there was another appointment already out to revive the former attempted meeting; hence we thought it best to discontinue the meeting, rather than have two meetings so near together, when all could attend one. I therefore left for home, commending them to God and his grace. ROWSE BABCOCK.

LETTER FROM ELDER MAXSON.

To the Editors of the Sabbath Recorder:—

It has been my design to make no reply to those articles which appeared in the *Sabbath Recorder* of Nov. 23d and Nov. 30th, severely implicating Elders Bailey, Clarke, and myself, for an article we jointly published in the *Recorder* of Nov. 9th, relative to the appointment of a Committee by the Central Association, and its reception by the churches for whose benefit it was appointed. The character of those articles rendered them unworthy of any public notice by me.

I sincerely regret that the church in Hounsfield should feel itself called upon to lend its influence, in its ecclesiastical character, in disseminating the unkind feelings of *a mind* never at rest. It seems to me a pity that *a church of Christ* should so far demean itself as to reiterate what brothers Whitford and Summerbell had seen fit to publish.

As the article in question is published by the sanction of the church, and makes many serious charges against Elders Bailey, Clarke, and myself, it has been my intention to treat it with respectful courtesy. Circumstances of a domestic nature have hitherto prevented, but I will now make some reply, if I may be allowed to do so, with the intention of publishing nothing more in reply to whatever others may publish on the subject. In the church's article, they charge Bailey, Clarke, and myself, with many grave and serious wrongs—with making false statements—of saying in our article what we have not said, or intended to say. So far as M. and B. (whom they seem to look upon as the most culpable in the matter) are mutually charged with wrong, brother Bailey, in the *Recorder* of Feb. 22d, has sufficiently vindicated our course, and I have no wish to go over the same ground again; otherwise, than as he has left me to answer for myself, I wish to say, that I have not, to my recollection, counseled the minority of their church to protest against their discipline; nor have I, to my knowledge, interfered with their internal affairs; nor does our article of Nov. 9th make any charge against them for corruption, as they have charged us, as any one can see who will take the trouble to read it. I am surprised that we should be charged with saying that the corruptions of the church caused their aggrieved brethren to suspend their travel with them. We said, '*which they* (the aggrieved) *believed inconsistent with the purity of the Gospel.*' Again, we are charged with saying that the nature of the Committee to which the complaint of the aggrieved was referred, was the same as that of a Grand Jury, when we stated that this was said by one of the Committee as a reason for refusing to hear the testimony of the complainants. Thus far in relation to our article.

But I am separately charged with being counsel for the complainants—that I used my utmost effort to criminate the church of Hounsfield—that I talked against time, and ceased only when the Association would hear me no longer. In regard to this, the church has been misled, at least in the main points; I was neither requested, nor did I offer myself as their counsel; nor did I act as their counsel on the occasion, and, if my recollection be correct, I said nothing tending to justify the complainants, or to criminate the church. I am charged with talking against time. I certainly did not talk against many minutes of time, and there was ample time to have given the report of the Committee a just consideration. Again, the idea is conveyed, that the Association would hear me no longer—that I was literally put down. Those who were present, know this was not the case. I cannot say how long they would have heard me, had I continued to speak. Probably some did not wish to hear me at all; for I was several times interrupted; but I had the permission of the Moderator to proceed, and I did not know, until I read their article, that the patience of the Association was exhausted when I closed my remarks.

I pass by many objectionable remarks in their article, which, could they be sustained by credible witnesses, should subject me to the censure of the church, and expulsion from the ministry. And I will say for the church in Hounsfield, that I invite them to embody all the wrongs of which they suppose me guilty, and to present them to the 1st church in Brookfield, whose prerogative it is to investigate and decide upon any charge of unchristianlike conduct brought against me; or to present it to the ministers of the Association; or if they choose to the Association itself. And I will assure the Hounsfield church, that I will, Providence permitting, meet whatever complaint they may choose to present. If they decline this offer, I shall claim of them, as a matter of justice, that they retract those charges as publicly as they have made them.

Yours affectionately, W. B. MAXSON.

LEONARDSVILLE, March 20th, 1855.

GOVERNMENT OF OUR PASSIONS.

To overcome our passions and subdue our tempers by those rules given us by heavenly Wisdom, is the utmost perfection that we are capable of in this world, and the acme of human existence. Our passions are truly our greatest infirmities, and he who can govern them, although he may not fully understand the laws of science, or the rules of self-government, yet he must be considered a wise man.

Our passions, like the wind, are of every possible gradation, from the gentle zephyr to the furious tornado. When the passions become unbridled, and loose reins are given; when reason leaves her throne, and no longer sits as umpire; when religion, with her gentle sway, comes in to calm the troubled spirit, and smooth its ruffled surface, and fails to accomplish her mission; it is then we are prepared for acts of desperation, and deeds of darkest hue. Who has beheld the outburst of violent passion, and witnessed its effect, without seeing that, like a raging fever, it always leaves its victim weaker than before?

It is remarkable how easy one may be aroused to anger and bitter invective, who does not strive to overcome the baneful effects of a heated passion. A look, a word, a jest, or a seeming neglect, is as efficient as the open rebuke or the private repartee. Well did a wise man understand his subject, when he said, "Behold, how great a matter a little fire kindleth." Plato, when speaking of passionate persons, says, "They are like men standing on their heads—they see all things the wrong way."

No man is master of himself, so long as he is a slave to his appetites and passions. It certainly must be easier, when we find its poison working within, at once to seek moderation, and if we find that we cannot control our feelings and maintain our equilibrium, then to seek retirement, than to undertake to keep those turbulent passions within bounds when once we have given them liberty.

"Let your moderation be known unto all men," is a timely instruction for the government of our evil and corrupt natures, and when well observed, will render us mild, cheerful, and pleasant, and will assuage many a turbulent billow on the rough sea of life. The first step towards moderation, is the discovery that we are becoming passionate and fretful. Says a wise preacher, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." What consummate folly to allow our passions to get the control of our reason! We thereby show the brutality of our natures, descending from the high position we were created to occupy, to even below the savage of the forest, desiring not only to tantalize and rob our fellow of every comfort, but to injure and destroy his person, although he may have been on former occasions our sincere friend.

By what philosophy the soldier of the allied army, during the stay of death by a flag of truce, can mount his embankment before Sevastopol, and the Russian his parapet, and exchange congratulations, and drink to each other's health, I am at a loss to conjecture, when no sooner is the white flag hauled down, than the work of death goes on. How can a nation's honor, when only affecting a few political partizans, fire with savage revenge the hearts of men entirely removed from e[illegible] the knowledge of the cause for which [illegible] they are at variance? It is true, that [illegible] we often hate, we know not why, without [illegible] even stopping to examine the cause, b[illegible] t there can be no excuse for our passions [illegible] to be allowed to dictate a mode of cruel [illegible] treatment to one of our race, however [illegible] much those passions may have been influenced or inflated by other men.

To govern our tempers, and restrain our wrath and revenge, requires that "wisdom that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Without it we can do but little with certainty in the way of becoming masters of ourselves. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

What, in life, is more to be desired than a mind and will that is brought into complete and perfect subjection; one that, when we are reviled, will not feel at liberty to revile again; one that will ever sorrow over the turmoils of earth, and weep over the fallen nature of man; one that will step between battling spirits, and say, "Stay thine hands, for thou art brethren;" one that will ever yield to the dictates of reason and religion, and be governed by their counsels. To secure a boon so desirable, we must avoid the first angry word; no dark frown upon our brow should ever be seen; our lip should never curl; and better that our hand should fall powerless by our side, than be the agent of an unsubdued passion in seeking revenge of one of our fellow beings.

May we by the blessing of God be enabled to subjugate all our unholy passions, and thereby enjoy a peaceful life, a tranquil death, and a blissful eternity. H. H. B.

March, 1855.

PARCELS, &C., FOR OUR MISSIONARIES.

We last week sent to our missionaries in Palestine all letters and papers on hand. In a week or ten days we expect to send by ship to Shanghae all letters, papers, parcels, &c., on hand for our missionaries in China. The occasion seems a proper one to give some information in answer to questions which we are frequently asked:

1st. To Palestine, via England, the postage on letters is 42 cents; on newspapers, 4 cents each. To China, via England and the overland mail, the postage on letters varies from 42 to 65 cents; on newspapers, 4 cents each. Files of the *Recorder*, and the official letters *of the Board all go in this way.* Miscellaneous letters and newspapers to our missionaries, particularly to those in China, are sent by ships—all that accumulate between the sailing of different ships being put into one parcel, on which there is little or no charge for postage.

2d. By nearly every ship which sails for Shanghae direct, we send whatever parcels may be on hand, usually putting them into a box, wrapped and marked as they reach this office. The freight is generally, but not uniformly, paid in New York, and is not higher than the express companies in this country charge for carrying similar articles one thousand miles.

3d. Bills on the banks of this country are not salable in Shanghae, and have to be returned. In one or two instances where persons have wished to send small amounts, we have purchased for them five-pound notes of the Bank of England, which were sold without difficulty to the English merchants. The only money current in this country which will pass in China is silver dollars. Mexican dollars are at a premium of about 6 per cent. in New York, and at a slight discount in Shanghae. Carolus dollars are at a premium of about 20 per cent. here, and bring a small premium there. It is better to buy Carolus than Mexican dollars when they can be found, although the difference in their favor is not great.

4th. No charges are made for trouble in connection with parcels or boxes for our missionaries. When money to pay expenses is sent, a strict account is kept, and balances are paid over to the Treasurer of the Missionary Society, or returned to the senders, as they direct. The minutes kept of these matters show the dates and general character of all shipments since our foreign mission was started, and what disposition was made of all moneys. Persons who forward money or goods, the receipt of which they do not see properly acknowledged, should in all cases make inquiry, and learn the facts.

VISIT TO THE HOLY LAND.

The Jewish papers in England and this country notice with great satisfaction a contemplated visit to the Holy Land by Sir Moses Montefiore, for the purpose of inquiring again and more thoroughly into the social and temporal condition of the Jews, with a view of making some permanent and practicable arrangement to benefit them. Perhaps no man living has more entirely the confidence of the Jews in all parts of the world than Sir Moses; and it is reasonable to hope that his mission will prove of great advantage to them. The *Asmonean*, the Jewish paper of this city, speaks of the matter in the following strain:

The intended visit of Sir Moses Montefiore to Palestine, and his seeking, in advance, suggestions for future action there, is strictly in keeping with the whole self-sacrificing course of his life. Gifted by Providence with an exterior highly prepossessing, his intellectual organization has been equally favored, and no person has communication with him without becoming impressed with the sterling nobility of the man. It is of such men that the Israelites may justly speak with pride, and point to their unbroken career of beneficence as a proof that the Jews need but free circumstances and an untrammeled field to develop those high qualities which they inherit as a pure branch of the high Caucasian race.

Such men as the Rothschilds, the Montefiores, and the Solomons, labor in their generation to benefit their kind; they do not draw themselves from the people; they are founders of hospitals, directors of charities, trustees of schools, and presidents of synagogues. They serve the cause by their presence, and they uphold its institutions by their means; more wise, more just, and, therefore, more in accordance with the faith they profess, is such conduct, than that of the millionaires who, after a long life of seclusion and coldness, bequeath large sums to buy the thoughtless praises of the wondering crowd, and to obtain a posthumous fame as a benefactor of posterity's unfortunates.

Sir Moses went to Syria to strike off the chains which galled his Damascus co-religionists; he now proceeds to Palestine to visit the penury-stricken district, to walk abroad amidst a people desolated by famine, scourged by disease, enfeebled by rapacious misgovernment, and wallowing in the slough of despair, because all incentives to industry are denied them.

We regard the self-imposed task of this noble philanthropist as one of much difficulty—even, were we the possessors of Sir Moses' wealth thrice told, we should have shrunk from encountering its perplexities. The poor of Palestine have been too long fed by public charity to become, in a lifetime, producers or self-supporting. Political economists would seek a way out of the difficulty by closing the purse strings against all appeals for relief from the able bodied. The sick, the maimed, and the aged, would have food and shelter dispensed to them, but the balance of the population would be forced to exert the energies with which nature has gifted them. It takes but little to support life in that once blessed region, and that little the people would readily obtain when once thrown upon their own resources.

Amidst so much that has been said and written respecting the position of the Israelites in the Holy Land, we have never met with any project which, grappling with the real evil, has promised a better future. All the travelers agree in the desolation of the land; they are of one voice upon the misery there endured; yet not the shadow of a scheme has met the public eye for its amendment. The only glimmer of hope left is in an abiding faith in the verification of the prophecies; for strive, as pitying philanthropists may, throwing thousands upon thousands of dollars into relief funds, building hospitals and endowing infirmaries, not one moment before the appointed time will the land bloom again or the cedar flourish in Lebanon.

California News.

Ten days later news from California has been received since our last.

The principal item of interest relates to the great financial crisis which appears to have been impending over the City of San Francisco for some time past, but which was precipitated by the announcement of the suspension of Page & Bacon in St. Louis. The news of that event reached San Francisco on Saturday, Feb. 17, and occasioned an immediate run on the banking-house of Page, Bacon & Co., which continued until Thursday, Feb. 22, on the morning of which day they closed their doors. The next day, Friday, the 23d, the suspension of Adams & Co. was declared, which was followed at once by that of Wells, Fargo & Co., Robinson & Co., and the Miners' Bank.

The news from the Kern River is of an exciting character. The accounts from the newly-discovered diggings represent the miners as doing remarkably well, some say averaging $10 to $20 per day. The steamers for San Pedro—the nearest point of disembarkation for the mines—go down crowded with passengers.

On the morning of the 18th, the St. Charles Hotel and Hillman's Hotel, in San Francisco, were destroyed by fire; loss about $50,000. In Nevada, sixteen houses were burned on the 16th; and in Stockton, twenty-five houses were destroyed by fire on the 21st.

The Indian troubles in the vicinity appear to be increasing. Some ten white men and about seventy Indians have been killed.

Advices to Dec. 20 from Australia have been received at San Francisco, confirming the intelligence already announced of a serious insurrection at the mining districts, and giving some further particulars of the progress of the outbreak. A battle was fought on the 4th of Dec. between the insurgents and some eight or nine hundred soldiers, in which some twelve of the former were killed, and several wounded. Several of the soldiers likewise lost their lives. The miners, it is stated, are firm in their determination to pay no more licenses, and every thing looked toward a decided state of revolution.

EXPLOSION IN A COAL PIT.—A dispatch from Richmond gives the full details of the explosion at the Midlothian Coal Pits in Chesterfield, Virginia. Thirty-four persons were instantly killed, including twenty-eight negroes and six white men; and twelve negroes and five white persons were so badly burned that but three or four of them can possibly recover. The pits were considered perfectly safe and free from foul air, but in making a blast an old shaft sinking accidentally crashed, from which poured forth a volume of gas that became ignited. The explosion caused the earth for miles around to wave and rock like a twig in the wind. Over one hundred white miners were fortunately out of the pit at the time. Every effort was made to rescue those that were alive. Dead men were found with the flesh charred to the bones, holding shovels, pick and drills in their hands. The flesh on those still alive is burned to the bones, as if it had been wasted. The pits are seven hundred and seventy feet deep.

From the Richmond *Post* we gather the following particulars:—

The scene in the vicinity of the pit was most heart-rending. Long rows of coffins were strewed along the ground, and the carpenter's hammer was busily engaged in closing them up for interment. The cries of the families of the unfortunate men who lost their lives, filled the air, and struck the most profound grief to the heart of every beholder. The hands of the pit were busily employed in hunting for the dead, and as each basket would arrive at the top of the shaft containing a mutilated body, the acquaintances who recognized it would give vent to their grief in loud lamentation. More horrible mutilation of the human body we never saw. Some of the corpses were drawn up without a rag of clothing, and the skin literally flayed off. One body was taken out with the legs burned off close to the body, which had occurred from the deceased having been blown into a pile of burning timber.

The cause of the explosion, as we learn from Major Woolbridge, the President of the Midlothian Company, was an accident which no skill could have averted, and no caution prevented. The Company had worked a shaft, and from the rising of the water in it, had been forced to discontinue operations there. The shaft being abandoned, the foul air accumulated there, and needed only the application of fire to explode. The workmen in another pit belonging to the same company had worked back to the old pit without being aware of it, and upon setting off a blast, the wall between the two pits was blown through, the gas from the old one rushing into where the workmen were employed, and exploding. The fatal effects of the explosion were as sudden as if caused by lightning, and the floor of the pit was instantly strewed with the dead and the dying. The accident occurred at 5 1-2 o'clock Monday afternoon, and directly the smoke had cleared away sufficiently from the mouths of the shafts to allow those outside to render aid to the victims, it was done. During the entire night the buckets were at work and the larger portion of the bodies were lifted out.

The scene at the Company's Hospital was appalling. The rooms were crowded with stalwart men, so burned that their most intimate acquaintances could not have recognized them. The negroes were so flayed that, but for their hair, they could not have been distinguished from white men. In many instances the hair was entirely burned from their heads. As fast as the patients would die, they were removed from the building and coffined.

The case of Joseph Howe, one of the white miners killed, presented an instance of mournful fatality. Up to the day of the explosion, he had been in the habit of working at night in the mines, and on the day the accident occurred, had commenced working in the pits in the day time.

A PASTOR'S FRIEND.—Rev. Dr. Murray, in one of the sketches in his recent interesting publication, gives the following incident, beautifully illustrating the apostolic injunction in reference to ministers, to "esteem them very highly in love for their work's sake:"—

Her former pastor was afflicted with a natural hesitancy in speaking, which was considerably increased by an attack of paralysis; and his enemies plead this as one among the many reasons for which they urged his removal. But, with a remarkable dexterity, she converted it into an argument for his remaining. "We hear the Gospel," she would say, "with too little thoughtfulness and application. One truth is uttered after another, and before we can weigh one, another is on the top of it, and another on the top of that; and thus the Gospel runs through our minds like water through a glass tube—none of it sticks; and when we come home, we remember nothing we have heard. Now, I like these long pauses of Mr. G——, because they give me time to pack away what he says." On first hearing this sentiment from her own lips, I immediately formed my estimate of her, which I had never reason to change, save on the side of a higher admiration of her character.

NEW STEAMER FOR LONG ISLAND SOUND.—The new steamboat Commonwealth, built to run from New York to Norwich, Ct., made a trial trip last week, and is to be put on the line in about a fortnight. She is 330 feet long, 77 feet eight inches wide, 13 feet hold, and 1,900 tuns register. The lower saloon contains 215 berths; the ladies' cabin is fitted up with 54 berths, and 20 state rooms. And on the promenade deck there are state-room berths for 200 persons. The dining-table will be set in the lower saloon, to which access may be had by continuous flights of stairs. The cost of this boat is estimated at $240,000. She will commence running between this port and Norwich, in connection with the Connecticut, with passengers for Worcester and Boston, in a fortnight hence, under the former officers of the steamboat Connecticut. The Commonwealth is the third mammoth steamboat finished this season for Long Island Sound, and although not quite so large as the Plymouth Rock, or the Metropolis, she is still much larger than any of the other Eastern steamboats, and is in every way as comfortable and commodious as could be desired.

TERRIBLE EXPLOSION.—On Fifth-day afternoon, March 21st, a pyrotechnic establishment which is situated at Greenville, on Bergen Point, N. J., about four miles south of Jersey City, near the Morris Canal, was blown up. One person was killed, and seven men so severely burned that some of them will probably die. The building was about 15 feet by 30 in size, and two stories high. It blew up with a loud report, and a column of smoke and dust, in which the fragments of the buildings mingled. The ruins instantly took fire; and it was with great difficulty that those who came to the rescue could extricate the injured from the ruins alive. It is not positively known how the explosion was caused, but it is stated that two boys, Kleiber and Gassman, and two other workmen, were striving at their work to see which would fill the most rockets, and it is supposed that friction was caused by their work, which was the means of blowing up the building.

Mrs. Roxanna Wood, boarding in Beach-st., N. Y., was arrested last week on complaint of the Managers of the Home of the Friendless, who charge her with having, during the last six months, collected from various charitable persons sums of money, amounting in the aggregate to a considerable sum, under pretense that it was for their Institution, but which she appropriated to her own use. In her apartment a book, showing the names of those who had subscribed, and the amount of their subscriptions, was found. The sum total was about $200. She was taken before Justice Pearcy, and committed to prison for examination.

The evening of March 15th was made gloomy in St. Louis by the rapid succession of three melancholy accidents, each of which resulted in the death of a citizen of that ill-starred city. Justice Peter Cruess, an old and well-known inhabitant, fell down the stairs leading to a lawyer's office on Chesnut-st., and was killed; a man riding on an omnibus, on Third-st., fell from its top, and was so badly injured as to make his death certain; and an Englishman, named John Stead, fell from a furniture-wagon on which he was riding, bringing a bureau down with him, which, falling on his head, killed him instantly.

The Superintendent of the Bank Department gives notice that the circulating notes issued to the Valley Bank, Boonsville, (E. N. Merrian, individual banker,) must be presented at his office, Albany, within two years, or the funds deposited for their redemption will be surrendered.

SUMMARY.

The First Presbyterian church in Boston, some time since entered a suit in Supreme court, against the Federal street Congregational Society, (Unitarian,) under the pastoral charge of Rev. Dr. Gannett, for the land, and property belonging to the said Congregational Society. The amount of property involved in this suit was about 13,000 feet of land, with the church, dwelling house, and vestry buildings thereon. The whole estate is valued at from $85,000 to $95 000. The suit has been decided in favor of the Unitarians.

A bill has been introduced in the Senate of New York State, prohibiting the vesting of church property in the persons of church functionaries and their successors in office, and providing that it be vested in the societies themselves. Several Catholic church societies are now under ban for refusing to surrender the church property to the control of their bishops, and this bill is designed to uphold the cause of these societies, and in a measure to crush the temporal power and influence of the Church of Rome throughout the State.

We notice by the proceedings of the Circuit Court held at Batavia, that Thomas M. Donaldson, of Rochester, obtained a verdict of $2,300 against of N. Y. Central Railroad Company, for injuries received in April last, while a passenger in the cars of the defendants. The train ran over a cow in the town of Bergen, and was thrown off the track. Geo. Basche, of Burlington, Iowa, was a passenger in the same train. He obtained a verdict of $2,500 at the same Court.

A sad accident occurred at Yonkers on Tuesday of last week, by which three men were drowned. It appears that the sloop Jonas Smith, from New York to Upper Colster, when near Yonkers, suddenly capsized and sunk. Of the crew only one was saved, (William Parr,) who climbed up the mainmast. The names of the drowned were Nicholas Cary, Thomas Shortly, and Patrick ——.

Mango, and his sister, Milvaine, were hung in the parish of St. Charles, La., on the 26th ult. Milvaine was the favorite servant of a Miss Friloax, and having been a sort of ruler about the premises, she feared her authority would cease if her mistress married Mr. Wesley Latham, and accordingly she induced her brother Mango to shoot him, which he did. The N. O. *Delta* says "they met their fate calmly and firmly."

John Lamberton, Esq., died in Batavia, recently, at the ripe age of 87. Mr. Lamberton came to Batavia in 1801, and was one of the men who chopped down the trees to make the road through that village. He was for many years subsequently employed as a surveyor, by the Holland Land Company, and was widely known and esteemed as an intelligent, upright citizen.

The Rome *Sentinel* states that there are at present in the Post-Office of that village, twenty-one bags of documents and books, sent by mail, under frank of the Hon. Caleb Lyon, M. C, from Lewis and Jefferson District, waiting to go north, and that each bag will weigh not far from one hundred and fifty pounds, making the whole weight over one ton and a half.

Mr. Marsh, our late Minister to Turkey, has recently publicly stated, that he finds the Mahommedan faith possessed of many more points of resemblance to the Christian, than it has credit for, and thinks that the Bible must supersede the Koran with the aid of the Koran, rather than in spite of it.

Gerard Hallock, Esq., the wealthy editor and proprietor of the New York *Journal of Commerce*, resides in New Haven, Conn., where he supports a church and minister himself. Every Monday morning the minister is expected to breakfast with him, and on lifting his plate, finds his weekly salary of $42 beneath it.

A company in New York is endeavoring to introduce machines for sweeping the streets. Similar ones are used in some European cities, with great success, but they have never been tried here. The mayor has directed that the Second Ward shall be given up to the contractor, for experiments, before any arrangement is made for their permanent use.

We learn, from the Charleston *Mercury*, that Capt. Ingraham, a son of South Carolina, "was security for a friend who failed, and his whole property is now advertised for sale to make good his engagement for another. He is the father of a large family, and the result of this obligation is readily understood."

At the Westchester Court, last week, William Hubby, of Fishkill, sued the Hudson River Railroad Co. for injuries received by spraining his ankle, and otherwise injuring his leg, by the cars running off the track, from the carelessness of the switchman, while he was a passenger on the train. Verdict for plaintiff, $2,700

Is is now pretty well settled that Baker, the murderer of Poole, is not in New Jersey, as was supposed, but has sailed for the Canary Islands. The clipper Grape-shot, well-manned, has gone in pursuit. Mr. George Law generously tendered the use of this vessel, for the interests of Justice.

A recruiting office for the British Government is in operation at No. 91 Chatham-street, New York. It is intenced especially for the enrollment of German recruits; the denunciations of Germans in Parliament having had the effect of preventing enlistments in Germany.

It is said that $70,000 has been raised for the establishment of a Universalist College, to be located at Salisbury, Ill. Thirty thousand dollars more is required before the charter will take effect, and this it is believed will be procured before June next.

An Express, connecting Chicago and Detroit with Mackinac, Saut Ste. Marie, Marquette, Copper Harbor, Ontonagan, La Pointe, and Superior City, has been established. The Company is a branch of the American Express Company.

A dispatch dated Cincinnati, Saturday, March 17, 1855, says: The trial of two negroes, brought before the Supreme Court on a writ of habeas corpus, excited great interest. The negroes were brought here by the owner, on his way from Virginia to Mississippi, and their freedom was claimed on this ground.

Col. Benton, near the close of the last session of Congress, succeeded in getting inserted in the General Postroad bill, a clause establishing a direct mail-route between St. Louis and San Francisco.

A disposition is evinced by the people in many sections of the country to destroy the telegraphic wires. In a recent instance in Mississippi, the populace assembled and carried off four miles of the wires! It appears that some learned Theban had demonstrated, on scientific principles, to the satisfaction of the people, that the cause of the long drouth, which has so much retarded vegetation, was solely owing to the telegraphic wires, and that, in a few years, when every section of the country will be belted by a lightning wire, rain will cease altogether.

The Paris Imperial Library has just received a work which possesses a certain historical interest from having been taken at the capture of Bomarsund—namely, a collection of the Services for Saints' Days in the Greek Church. It consists of 12 volumes, one for each month in the year. The volumes, which are of folio size, are clumsily printed and bound.

The *Christian Advocate* urges upon the friends of Kansas the propriety of taking immediate steps for the founding of an institution with the title of Kansas University at an early day, somewhere within the limits of Kansas Territory. It suggests that Rev. Wm. H. Goode proceed immediately to the organization of a board of trustees.

On the 20th January last, a new Baptist paper was to be published in Leeds, England. This is the first attempt to publish a newspaper devoted to the interests of the Baptist denomination in England, and we sincerely hope that the undertaking may prove successful.

According to Rev. Mr. Riggs, a Missionary of the American Board in Turkey, the mode of baptism practiced by the Oriental Churches is a partial, not a total immersion, three times repeated, and accompanied with a thrice-performed affusion.

It is stated that the Rev. L. L. Hamline, Bishop of the Methodist Episcopal Church, has donated $25,000 towards the establishment of a university at Red Wing, Minnesota, to be called the "Hamline University."

The Presbyterian body is diminishing in Ireland. The number of chapels has increased somewhat; but, on a comparison of 1847 with 1853, it appears the decrease of families was nearly 1,300 a year.

A bill has been introduced into the Assembly of the New Jersey Legislature, proposing to appropriate $10,000 to the College of New Jersey, at Princeton, to assist it in the repairing of the damages caused by the recent disastrous conflagration.

At a fancy ball lately given in New Bedford, one of the characters represented was an Editor! Irishmen, Swiss peasant girls, and Yankee schoolmasters, have been overdone on such occasions; we rejoice that the rage is for something new.

The *Christian Secretary* says the Baptist churches in Danbury and Stonington, Ct., are blessed with powerful revivals of religion. One of these churches is situated in the south-eastern extremity of the State; the other is in the south-western border.

The Pittsburg *Gazette* states that there is a regularly organized association of blacks in that city, bound together by the most solemn oaths, and meeting in secret, whose object is the abduction of colored servants, travelling with their masters, who are suspected to be slaves.

The cotton factory at Lisbon, Conn., was burned to the ground on Saturday morning, 10th inst. The loss is about $30,000, of which $23,000 was covered by insurance.

The Hudson River is again open, and steamboats are plying regularly between New York and Albany.

The Emma Moore mystery at Rochester is ended, the body of the missing girl having been found under the ice in the river.

Rev. Mr. Williams, pastor of the First Baptist Church in Baltimore, baptized a whole house-hold on the 21st of January.

At Livingston, N. J., 15 were baptized at the same time, among whom were a Methodist preacher and his wife.

New York Markets—March 26, 1855.

Ashes—$6 25 for Pots and Pearls.

Flour and Meal—Flour 8 81 a 9 37 for common to good State, 9 37 a 9 75 for Michigan, Indiana, and Ohio, 11 37 a 12 75 for extra Genesee. Rye Flour 6 25 a 7 50 for fine and superfine. Corn Meal 4 25 for Jersey.

Grain—Wheat, 2 10 for red Western, 2 30 for white Canadian, 2 70 for prime white Genesee. Rye 1 30. Barley 1 30 for fair two-rowed. Corn 99c. a 1 02. Oats 51 a 57c. for Jersey, 62 a 68c. for State and Western.

Provisions—Pork 14 25 for prime, 16 00 for new mess. Beef 6 50 a 7 50 for prime, 9 25 a 11 00 for country mess. Lard 10¼ a 10¾c. Butter 12 a 20c. for Ohio, 22 a 30c. for State. Cheese 11 a 12½c.

Fruit—Western apples have advanced, the stock being small; Russets, Gilliflowers, Spitzenbergs, Baldwins, and Greenings, are 4 00 a 4 50 per bbl. Dried Apples 6c. Peaches 13c. Plums 13 a 14c. Cherries 20 a 22c.

Hay—80 a 85c. per 100 lbs.

Seeds—Clover 10 a 11c. Timothy 3 25 per bushel for reaped. Rough Flaxseed 1 85 a 1 90.

DIED,

At Plainfield, N. J, on Fifth-day afternoon, March 22d, Mrs. CATHARINE STILLMAN, wife of Abel Stillman, of Poland, Herkimer Co., N. Y., in the 56th year of her age. She had been feeble in health for a number of years, and spent the last winter in New Jersey in the vain hope of being benefited thereby.

At West Union, Fayette Co, Iowa, February 19, 1855, of consumption, MATILDA DAVIS, wife of Cornelius Davis, aged about 38 years—leaving a husband and eight children, with a numerous connection, to mourn her loss.

In Amity, N. Y., March 14, of croup, CLARENCE M., infant son of Ethan and Eliza Mix, aged two years, eleven months, and two days.

At Morrisania, Westchester Co., N. Y., March 17th, 1855, of marasmus, Mrs. MARY ANN, wife of William Gager, in the 49th year of her age. Her remains were taken to Speonk, L. I., for interment.

LETTERS.

Rowse Babcock, Wm B Maxson, J M Allen, Remembrance Lippincott, D S Manroe, Ephraim Maxson, L R Babcock, N V Hull, Albert Babcock, Z Campbell, J C Green (all square,) Eli Forsythe, A Taber, James L Green, G S Crandall, Sylvester Greenman, Josiah Langworthy.

RECEIPTS.

FOR THE SABBATH RECORDER:

S Greenman, Hebron, Pa	$2 00 to vol.	11	No. 52
James L Green, Berlin	2 00	12	41
Wm Oagwin, New London	2 00	11	39
Daniel P Stillman, Almond	1 50	11	52
R A Thomas, Alfred Center	2 00	12	39

FOR THE SABBATH-SCHOOL VISITOR:

J C Green, Independence	$3 00
Geo S Crandall, Ceres	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph A Green, Berlin, for vol. 2	$1 00

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel

AND

TELEGRAPH DINING SALOON,

No. 14 Beekman Street, N. Y.

KEPT ON THE EUROPEAN PLAN.

MEALS AT ALL HOURS OF THE DAY.

LODGING ROOMS,

From $2 to $3 per Week, or 50 Cts. per Night.

BELA SAWYER, Sup't. JOHN S. SAVERY, Proprietor.

Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on the second First day in April, 1855, commencing at 9 o'clock A. M.

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold its next session at Alfred Center the first Fourth-day in April next.

E. R. CLARKE, Secretary.

3d Brookfield Church.

NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appendages at auction, and give the avails to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was $88. Also resolved, that the above notice be published in the *Sabbath Recorder*.

BENJ. BURDICK, Society Clerk.

SOUTH BROOKFIELD, Feb. 13th, 1855. 37—6t.

Rare Chance—For Sale.

A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can receive the most thorough instructions in every department.

Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37—3t.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,

WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

The Good Time Come at Last.

Belcher's Religious Denominations in the United States

IS beyond all question the most popular subscription book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once properly introduced to their notice, are bound to have it. Let "Young America" arise in her might, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher,

JOHN E. POTTER,
15 Sansom-st., above 6th, Philadelphia.

Alfred Academy,

At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. HULL, or W. C. KENYON.

Feb. 24th, 1855.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

A Freak of the Law.

A curious case was last week argued before the Supreme Court in New York, in which it is for the interest of all the defendants that the plaintiff should succeed. Mr. Barthrop, an English gentleman, died at his residence in Kinderhook, on the 20th of October, 1838, leaving real and personal estate valued at $200,000; leaving also a widow, who was a widow when he married her, and had two children, John P. Beekman, the plaintiff in this case, and Thomas, one of the defendants on this side of the water, and, in old England, a sister, Mary Bonsor, with six sons and daughters, more or less, married. This fine old English gentleman left, in addition to his Kinderhook widow, his Nottingham sister, and his $200,000, a rather crotchety will, with a rich variety of crotchety codicils; as, for instance, five Trustees, whose names are Bain, Van Schaick, Harder, Van Alstyne, and Pruyn, and who are also appointed Executors, are directed to buy a farm, or as much of a farm as $6,000 may buy, where the six nieces and nephews—Eleanor, wife of Wm. Potts, of Nottingham; Almira, the wife of William Gibson, of Manchester; Samuel Bonsor, of Tamworth; Alexander Bonsor, of Sheffield; Henry Bonsor, of Manchester, and William Barthrop Bonsor, of the British military service, are expected to keep promiscuous house, with their husbands, wives, and families, all under the supervision of the five Trustees afore named, and all in the most perfect harmony. For if "any of the nephews or nieces cavil or dispute with the arrangements of the executors, such disputant is to receive no part thereof." Only fifteen years, however, were they to be doomed to this general life; at the expiration of that time, the Trustees might sell the farm, and divide the proceeds among the nephews and nieces, not equally or according to any fixed rule, but "as they think just." This provision is claimed by the plaintiff to be invalid, with two others—one providing for a public dispensary, the other for the payment of $1,000 a year for five years to the "Society for the benefit of Tailoresses and Seamstresses" in New York; the same sum to a similar society in Philadelphia; and $600 a year for six years to the Female Assistant Society, and also to the Female Benevolent Society of this city. Charitable institutions are made his residuary legatees, at the discretion of his executors. The will was proved in 1839, and the executors, in whom such implicit confidence had been placed, renouncing their appointments, the widow and her son John were appointed administrators, with the will annexed. She has since died intestate, and upon her estate her son Thomas administers. As to the legacy to the Tailoresesses Societies, the plaintiff alledges that at the death of the old gentleman there were no such institutions. The family farm he has not put in operation, the dispensary he has not built, the charitable residuary clause he has not carried out; he thinks these provisions are illegal, and he prays a judicial construction of the will; and as he has sold the real estate not specifically devised, and paid the legacies, he prays also an account of the estate in his hands. The defendants are the people of the State of New York, Mary Brandor, the sister and her children, and Thomas Beekman, as administrator of Anna, the widow. If the trusts fail—his blood relatives being all aliens—the real estate escheats to the State, and the personal estate will be divided, one-half to his sister and the other to the sons of his widow. It is therefore the interest alike of the plaintiff and all the defendants that these charitable provisions should be pronounced invalid. The Charitable Societies, although they have vital interests at stake, are not made parties to the suit.

For the plaintiff, Underhill, John Van Buren and Judge Kent; defendants, Reynolds, of Albany, and Jos. Blunt. [Tribune.

Hungary.

An incident of travel on the Puszta last November, illustrates some part of the feeling of the people. Miss Birkbeck, we should explain, usually gives animation to her sketches by giving her narrative in the first person—adopting, in fact, the place of her informant:

"I hear you are from the South, my good man," said I to the trader, whom the waiter had pointed out to me in the tap-room. "Will you give me a lift in your wagon as far as your village?"

The man, a stalwart, elderly Hungarian, dressed in a bunda, his swarthy countenance shaded by a broad brimmed hat, on hearing himself addressed in a foreign accent, cast an inquiring glance at me, and while twisting his long moustaches, he asked me abruptly who I was?

"An Englishman."

At this announcement a change instantly came over the Magyar's face. The suspicious expression vanished before a warm ray of genuine cordiality and pleasure. The man rose from his seat, and taking off his hat, said, with much deference in his manner, "God bless you, sir; you belong to that noble nation who so hospitably received, and still entertain my unhappy exiled brothers. I will gladly take you with me as far as you like to go."

"And what is your charge?"

"What is my charge?" rejoined the trader with a proud and half offended air. "Now tell me, sir, would it be fair of me to take money from an Englishman for such a trifle? No, no; it would be downright ingratitude. Travel in my cart where you will, and moreover be my guest, if it pleases you to tarry under my humble roof, but never ask me again what is my charge!"

Thus matters being arranged, with a dispatch outstripping all my expectations, I found myself on the following morning already on the road to the Puszta, seated on a heap of fragrant hay, and borne rapidly onwards by four fleet horses. By the side of my worthy conductor was a young man, who, I observed, had but one arm. Imagining that he might have lost it in battle, I inquired whether he had taken part in the late war.

"Yes, Gaszi was a Honved!" replied Lazar, the trader, with a proud glance at his son. "His arm was shot off at the storming of yon fortress," he added, turning round and pointing with his whip in the direction of Buda; which, with the surrounding chain of mountains, ending in the steep and rugged rock called the "Blocksberg," form an extremely picturesque background to the flatly situated metropolis.

"But you do not fret at the loss of your arm, Gaszi?"

"No, father," was the ready reply. "I lost it in my country's service, and here is still another," stretching out his right arm, "with which, God willing, I will yet pay back the Austrians for the loss of the other!"

Then followed a rude search of the cart by Austrian gendarmes, after which Lazar drove his horses onward viciously.

During this race I lighted a cigar, and offered one to old Lazar. He, however, declined taking it. As I had seen him smoking a pipe just before, I was anxious to know the cause of his refusal. "It was not from any wish to offend you, that I declined, sir," he rejoined, a cloud suddenly overcasting his honest features; "but since the Austrians have even forbidden us the free use of our own tobacco, unless we sell it at a very low price to them, and buy it back for six times that amount, we have given up both the growth and use of it in our community."

"I understand; but what have you just been smoking?"

"Nothing but vine leaves steeped in a decoction of plums; a poor substitute indeed for tobacco, but still they give out smoke, and—this dreadful state of things cannot last much longer!"

"Do you think so?"

"Yes, I am sure of it. The best proof is, that the Austrians, in spite of their pretended sway over the land, are afraid of us. Even in broad daylight their people always go out in troops armed with guns and swords. Yet, not a week passes that one or other of them does not suddenly disappear. Their fear is carried to such a pitch, he added, with a contemptuous wave of the hand, "that about a year ago, they even took our saddles away, lest we should change over night into hussars—into avengers of our fatherland. But how can that avail them? They cannot tear out our hearts, and in them lie their bitterest foes."

A New Building Material.

For many years past the inhabitants of Wisconsin have been in the habit of building their houses, wherever lime and sand are plentiful, of a substance known as GROUT, which is a mixture of lime and sand. In all parts of that State houses of this description are to be met with, many of which, though they have been erected from sixteen to twenty years, do not show the least signs of decay. This fact, we understand, suggested to Mr. Ambrose Foster, of Portland, Dodge County, Wisconsin, the idea that it might be possible so to compound and manipulate these two articles, lime and sand, as to form a building material which should not only be as durable as the best stone itself, but should also be adapted to the many requirements of builders throughout the United States. After devoting considerable time and ingenuity, he has at length succeeded in producing an article that bids fair eventually to drive clay-made bricks entirely out of the market, and to supersede in many instances the use of stone. Taking for the basis of his operations the established fact that hydrated lime, when exposed to the action of the atmosphere, again takes up the carbonic acid which it lost in the process of burning and slacking, and so becomes indurated, he set himself to work to find out the proper proportions of sand and lime to form a species of sandstone. These he found were one part lime to twelve of sand. In Wisconsin, little attention had been paid to these proportions in the making of Grout, which is there always used in a wet state, like mortar, the walls being built up by layers of this mixture being laid on between two parellel boards. Hitherto, then, Mr. Foster had but very slightly varied his process from that adopted in his native State. Eventually, however, he found out that, in order to effect a more perfect combination, the lime and sand should be mixed together in a nearly dry state—in fact, the sand, as it was dug out of the earth, and the lime in the powdery state it acquires after being slacked. The mixture is then run into molds, passed into a machine constructed for the purpose, and subjected to great pressure—as much, indeed, as one hundred and twenty tuns upon a single brick of the ordinary size. On being removed from the machine, the brick presents a white appearance, showing on its surface that it is simply, as yet, a mixture of lime and sand compressed into shape. These bricks are now piled up in regular heaps, so that the air may circulate freely around them. At this point commences a chemical change. The moisture of the atmosphere enables the lime to again take up the carbonic acid, and the whole is transformed in the course of a few days into bricks of remarkable hardness, ready at once for all ordinary building purposes. The surfaces now present the appearance of a whitish sandstone, while month after month and year after year the same chemical change is going on, and the bricks become harder and harder, until at length they are as indestructible as granite itself. In their manufacture they neither shrink nor warp; hence they can be laid so evenly that very little mortar is needed in putting them together. Indeed, the amount of lime required to make the bricks and put them together in a building does not exceed the quantity necessary in ordinary brick-building operations. The internal surface, too, of the walls presents so much smoother a result that in many instances no plastering will be required. The bricks are also, from their nature, impervious to damp. Owing to their great strength and hardness, these bricks can be manufacture with perforations, so that every wall may be built with a dead-air chamber in it. This will be found of considerable use in all large buildings; while in making fences for farms, &c., the perforations of the bricks may be so arranged as to present many pleasing devices. For buildings requiring the application of architectural design, ornamental bricks can be made as readily as those of the ordinary shape. Lime and sand are far more plentifully scattered than is the clay from which the common brick is formed, consequently Mr. Foster's invention will materially decrease the cost of building, since they may be made in almost all localities more cheaply than the most common brick. The farmer, indeed, may draw his own sand and lime, prepare and mix them as directed, and then with one of the machines manufacture, in the course of a day or two, as many of the building-blocks as he requires for his fences, barns, stables, &c. Although the beauty of these bricks depends in some measure upon the purity of the sand, that is of its being free from any admixture with clay or other earths, still very little deviation from the ordinary processes produces a good substantial block. Metallic oxides may, where necessary, be incorporated with the materials so as to give any shade of color required, or produce an almost indestructible imitation of any kind of marble or stone. We have seen specimens of this new building material which have been subjected to every possible test in order to prove the strength and durability of material, capability of withstanding the effects of alternating frost and heat, and we were not able to discover that the experiments in question had in any way affected the blocks operated upon. [N. Y. Tribune.

Spent Tan.

The importance of tan as a manure and an ameliorator of clay soils, has not had so much attention paid to it as the subject deserves. To illustrate the value of it, I will give you the result of an experiment made with it by Mr. Plaisted, of Gardiner. He had a piece of heavy, stiff clay ground, which he had frequently plowed and manured, and laid down to grass, which would in one or two years be thrown out by the frosts, or killed out by the drouth, leaving the ground quite bare; being a tanner, and having a large lot of tan on hand, he commenced hauling it upon the lot, which was covered to the depth of from two to four inches; he then gave it a good dressing of manure, and turned the whole under, then gave it a thorough harrowing and sowed with grass seed.

The next year he cut two tons of hay to the acre, and for the last twelve years it has averaged him that quantity. There is now no heaving out of the roots of the grass by the frosts, and with an occasional top dressing it may continue to produce as much for years to come. I would suggest the liming of the land at the same time, for the purpose of neutralizing the tannic acid. The action of the tan is no doubt partially mechanical, and a good substitute for it may be had in the large quantities of saw dust now wasted in our streams and rivers, without infringing upon the quantity necessary to the supply of editors and printers.

If some of our farmers who have these materials in plenty at their door would try the experiment of their use, and give the public the results, they might be the means of converting what is now considered worthless material to a valuable use. [Cor. Maine Farm.

The Great India Rubber Case.

This case has taken so much time in the United States Courts, and become of so much general interest, that we give below, (says the N. Y. *Tribune*,) a short account of the circumstances producing the litigation, and a synopsis of the trial.

Prior to 1835, the manufacture of India Rubber in this country, though quite extensive, was entirely impracticable, because the original article of commerce could not by any known way be spread upon cloth, or reduced to a paste for that purpose, without first dissolving the same in spirits of turpentine, or some other known solvent, and as it took more than one gallon of spirits of turpentine (the best article known) to dissolve one pound of rubber, which cost about 62 cents, the rubber was made very expensive, and as the solvent must necessarily be evaporated after the goods were made, much time and labor were required; at the same time the goods were injured by the use of a solvent. Many inventions had been made by which to spread the dissolved gum upon the cloth, but no one supposed that the solvent could be dispensed with. In 1835 a poor laborer in the rubber-factory of the Roxbury Company in Massachusetts, after a year's experiment, discovered a mode or process by which, by the use of certain machinery, he could make the rubber into a paste and spread it on cloth without the use of a solvent, and with much less labor; and for this he received a patent. This was the first great step in the Rubber business of the country, as it greatly reduced the cost of manufacture, and made much better goods. Soon after this, Nathaniel Hayward, of Massachusetts, discovered that sulphur compounded with rubber made a better article of goods than the rubber alone, as it operated as a dryer, and for this he received a patent which was issued in the name of Charles Goodyear, which was also a valuable invention, though we understand Mr. Hayward claimed the invention to be the result of a dream, and not of experiment. In 1844, Charles Goodyear being the owner of the Hayward Patent, and still finding that there was a difficulty with the goods, inasmuch as they were affected by cold, patented a process of heating the goods after they were manufactured by the Chaffee and Hayward process, in a hot, dry oven, and that heat, so applied, would render the goods more durable, and, to some extent, proof against heat and cold. He soon after came in possession of the Chaffee patent, so called, for a mere nominal sum—Chaffee continuing poor; and up to 1850, the time of the expiration of the Chaffee patent, the licenses of Goodyear, whose agent was Wm. Judson, a New York lawyer, manufactured nearly all the goods made of India-rubber in the country, under the three patents; and there was invested in the business an immense capital, and almost the entire rubber business of the country was in the hands of this body of licenses. Up to 1850 Chaffee had received not substantial equivalent for his invention, and still continued a day-laborer. At that time he was induced to agree with Mr. Goodyear to convey to him his extended patent, should it be extended, for the sum of $3,000 and a business connection with Goodyear. Under this agreement Chaffee proceeded, with the aid of Judson, to obtain the extension—Judson advancing the necessary fees for the extension. As soon as it was extended, Judson claimed that Chaffee should make some conveyance of a right to use the patent to him for his benefit and the benefit of the licenses of Goodyear, whose agent Judson was. Chaffee did make a contract with Judson in writing, which was amended and altered in 1851, and in which Judson agreed to pay Chaffee $1,500 per year, for the seven years, for the use of the patent for the licenses of Goodyear, and the licenses to pay the expenses of the extension to Judson—Judson then claiming to have paid them out of his own pocket. It was shown, at the time of the extension, that the extended term was worth $200,000 or $250,000; yet Judson obtained it at the sum of $1,500 per year for the licenses of Goodyear, and bound Chaffee to license no other one without Judson's consent.

Judson, as Chaffee claims, after a time refused to pay even the annuity of $1,500, and though Judson and all the licenses continued to use the patent, Chaffee, failing to get his pay on his annuity, revoked the contracts with Judson, and sold his patent to Mr. Day, for which he received a large compensation.

Mr. Day brought his suit against various persons and companies, who were using the patent. The defendant Hartshorn set up in defense these contracts between Chaffee and Judson, to protect him, and also denied the validity of the patent. Defendant pleaded five special pleas, setting up these papers and also the general issue. The plaintiff demurred to the pleas, and, after argument, the Court sustained the demurrers, and then the case came up for trial on the general issue, before a Jury.

The plaintiff claimed—

1. That a seal had been improperly put upon one of the papers, between Chaffee and Judson, after it was delivered to Judson.

2. That Judson obtain the contracts by fraudulent representations, which rendered them void.

3. That Judson and the licensees had neglected and refused to pay the annuity of $1,500 per year to Chaffee.

The case occupied seven weeks in its trial before the Jury, and was conducted with great ability by Messrs. N. Richardson, of New York, and T. A Jencks of Rhode Island, for the plaintiff, (Mr. Day,) and by James T. Brady, of New York, and Mr. Bradley, of Rhode Island, for defendants, with whom were associated Mr. Ames, and several other distinguished Rhode Island lawyers.

The closing arguments in the case, by Mr. Richardson on one side, and Mr. Brady on the other, were efforts of great ability, and occupied about one week.

The Jury returned a general verdict for the plaintiff on all points submitted to them.

The importance of this case is undoubtedly above that of any other patent case ever tried in the United States.

Hoof-Bound Horses.

In all cases we must endeavor to give the frog a bearing on the ground; and in order to do this the shoe ought to be removed. A dry, brittle, and contracted hoof may be improved by repeated poulticing with soft soap and rye meal, applied cold. So soon as the hoof softens, let it be dressed, night and morning, with turpentine, linseed oil, and powdered charcoal, equal parts. Yet, after all, a run of grass in a soft pasture, the animal having nothing more than tips on his feet, is the best treatment. A very popular notion exists, that cow manure has a wonderful effect on a contracted hoof; but it is the candid opinion of the author, and no doubt the reader will coincide, that filth and dirt of every kind are unfavorable to healthy action. Such remedy, aside from its objection on the score of decency, savors too much of by-gone days, when live eels were sent on an errand down horse's throats to unravel their intestines. If any benefit belongs to such an objectional application, it is due to the property it possesses of retaining moisture; therefore cold poultices and water are far superior. Clay and moist earth, placed in the stall for the horse to stand on, are far inferior to a stuffing of wet oakum, which can be removed at pleasure. In order to keep it in contact with the sole, we have only to insinuate two strips of wood between the sole and shoe; one running lengthwise and the other crosswise of the foot. It affords considerable pressure to the foot, is cooling and cleanly, and is far superior to the above articles. [Dr. Dadd.

Six Months in the Dark.

The officers and crew of the North Star—Arctic ship now at Sheerness—have suffered the privations of two winters of three months each total darkness, with the thermometer 56 degrees below zero, or 88 degrees below the freezing point. They have been without a single human being to associate with, except their own little company, for a period of two years and a half. During the whole period the officers and crew have ceased to use the razor, merely scissor cutting and trimming their faces and heads, and there has not been one solitary case of ulcerated or sore throat among them. Until within a week, the razor was only known by name in the ship, and, strange to say, immediately their faces lost their warm clothing, several found that the cold took effect on their throats. Not a single man or officer has been lost from sickness. The duties of the clerk in charge of this ship have been most onerous, he having had to be up at all hours, supplying traveling parties with provisions, who have on many occasions, with their sledges and their dogs, traveled sixty miles a day. A few rare specimens of birds and eggs have been preserved and brought home. She brought home the crews of the Investigator and the Phœnix, and the crews of the Resolute and Enterprise.

A Calculating Machine.

Late foreign publications make mention of a "calculating machine," just completed under the direction of Mr. Scheutz, of Stockholm. It is reported to be a very wonderful and important instrument. The inventor and his son have brought it to perfection after twenty years continuous labor. These men first conceived the idea of the instrument from reading an article on Mr. Babbage's invention in the Edinburgh *Review*. The "calculating machine" now exciting the attention of the learned and the curious in Europe, occupies rather more space than a cabinet piano forte, and can be made for about $1,000. Mr. Babbage spent more than $80,000 upon his invention, years ago, and it was never finished. The Swedish machine will calculate the powers of bi quadratic equations, the logarithms for falling bodies from different hights, for projectile forces, tables of sines, &c., and all by the slow motion of a winch turned by hand. And what is more, it stereotypes the columns of figures after having calculated them. In all previous machines, the carryings have proved a hitch; but in this of Mr. Scheutz, the movements experience no check, so beautifully are the several parts combined. [Boston Transcript.

Grounds around Houses.

There is nothing in a knowledge of which our countrymen are more deficient, than in laying out and properly planting and cultivating the grounds around their dwellings. Very often they are not laid out nor planted at all, but are left in a state of primitive bleakness, or only ornamented by objects of confusion and disorder. Where improvement is actually attempted, the result is not unfrequently a combination of inconvenience and stiffness; and very few neatly, economically and tastefully laid out grounds are to be met with. Why should not this art, which every living man in the country ought to practice, be taught in our higher schools? Latin and Greek are excellent studies for those who have plenty of time and means for these as well as other departments of knowledge; but for such as cannot master all, would not the months consumed on Tacitus and Thucydides, be more profitably spent on those fascinating and eminently useful studies, drawing and architecture, in connection with landscape gardening? When will the time come that the latter will have only an equal chance with the former? Time once lost never returns; and it is of the highest consequence that those who direct the mode that young people shall spend it at the most critical of all periods in their lives, should study carefully the best modes for accomplishing so all-important an object. [Country Gen.

NEW WAR IMPLEMENT.—A Mr. Ward, of Canada West, has invented a destructive shell of great simplicity. He uses the common round shell, which is adapted to the present gun or cannon now in use, not requiring a gun made for it or a shell of any peculiar shape. The fuse hole is stopped by an iron screw-plug, (or any metalic substance,) which being well fitted, is made air-tight, and also is fire and water-proof. The shell being filled with combustible matter (known only to the inventor) is ready for use, which is said to be perfectly safe to handle, or transport for any distance. The shell is so constructed that it will stand the heaviest charges of powder from the gun from which it is fired, and, on hitting any hard substance that will offer a good resistance, it explodes, doing serious damage It will ricochet on land and water. During its trials from an eight-inch Columbian gun, some of the shells took a ricochet on the sand in front of the target, and after the ricochet, hit the target and exploded, doing serious damage, cutting several 12 inch timbers in pieces, and destroying the target. Should this invention be brought to perfection, it will probably work quite a revolution in fort and naval warfare; for instance, take a gun of 10 or 12 inch caliber, working upon a pivot on a deck of a naval steamer; one shot of this caliber, taking effect, at wind and water, would sink the largest ship of the line.

TO POSTMASTERS AND TO THE PUBLIC.—We are requested to called especial attention to the law just passed by Congress, modifying the rates of postage, etc., particularly to those provisions requiring that all letters between places in the United States shall be prepaid from and after the 1st of April, 1855, by stamps or otherwise, and that from and after the 1st of January next postmasters must place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers, or which may not be inclosed in stamped envelops.

From and after the 1st of April, 1855, the postage to be charged on each single letter for any distance in the United States not exceeding 3,000 miles, is three cents, and over 3,000 miles 10 cents.

The law does not change the existing rates or regulations in regard to letters to and from Canada or other foreign countries, nor does it affect the franking privilege.

The provisions in regard to the registration of valuable letters will be carried into effect, and special instructions issued to postmasters on the subject, as soon as the necessary blanks can be prepared and distributed.

[Washington Union.

"WHAT'S IN A NAME?"—The following are the names of a jury-list in the County of Sussex, (England) about the year 1610:—

Approved Frewen of Northam,
Be-thankful Maynard of Brightling,
Be-courteous Cole of Pevensey,
Safety-on-High Snat of Wickfield,
Search-the-Scriptures Moreton of Salahurst,
More-Fruit Fowler of East Hadley,
Free-gift Mables of Chiddingly,
Increase Weeks of Cuckfield,
Rest-on Weeks of the same,
Kill-sin Pemble of Westham,
Elected Mitchell of Heathfield,
Faint-not Hurst of the same,
Renewed Wisbury of Hailsham,
Return Milward of Hellingly,
Fly-debate Smart of Waldron,
Seek-wisdom Wood of the same,
Fight-the-good-fight-of-faith White of Ewhurst,
Small-hope Biggs of Rye,
Earth Adams of Warbleton,
Repentance Avis of Shoreham,
The-peace-of-God Knight of Burwash.

[Lower's English Surnames.

TIME'S CHANGES.—The Hon. Wm. Jackson, who deceased recently, stated in a lecture upon railroads, delivered before the Massachusetts Charitable Mechanic Association, at their rooms in Pearl street, on the evening of the 12th of January, 1829, that "the commissioners upon the survey of a route from Boston to Albany had come to the conclusion that the number of passengers annually passing over the road would be 23,000; and the amount of goods passing between the two points would be but little short of 30,000 tons; and the net earnings of the road would amount to a sum exceeding $60,000 a year." Yet the lecturer lived to see the number of passengers annually transported upon the Worcester and Western roads to be 2,206,161; and the number of tons of merchandize transported upon the Western road alone to be 355,053 tons; and the net income of both roads to be $1,077,069. The building in which the commissioner's conclusion was announced has been demolished, and given place to a splendid block of stores.

HOW LONG IT TAKES TO GET APPLES.—Mr. Buckminister, editor of the *Ploughman*, in a recent editorial, says:

"We had three hundred trees set, two years ago, in our orchard in Framingham. Some of these, the Baldwins, bear fruit this year. One has borne thirty-seven good apples. People may preach about waiting 20 or 30 years for a young orchard to come to bearing—and they must wait if they procure good-for-nothing soil. But why not give young trees a chance to grow?"

The trees spoken of above are very handsome, and promising, and we think an examination of them would satisfy a person about to plant an orchard, that trees of three or four years of age, handsomely headed in the raising, would prove the most profitable, although costing something more than younger and smaller ones at first. [N. E. Farmer.

The following modest advertisement is published in the Cleveland *Ledger*: "A Young Man wishes to obtain board in a respectable private family, where his moral deportment and example will be considered equivalent. Reference required."

The Children's Aid Society acknowledges a very rich gift of clothing, to the value of $250, being the fruits of a second "Calico Party," at a lady's house in Fourth-st.

New-York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required; and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove, as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Prepared by Dr. J. C. AYER, Chemist, Lowell, Mass.
Price 25 Cents per Box. Five Boxes for $1 00.
Sold at wholesale in New York by A. B. & D. SANDS, retail by RUSHTON, CLARK & Co., and by all Druggists, everywhere.

Local Agents for the Recorder.

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Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" " B. W. Millard,
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
Ceres..Geo. S. Crandall.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 563.

The Sabbath Recorder.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 6.

The Fourth Day.

The creation of the great lights, their place in the firmament of the heavens, and their office in the formation of the seasons and periods of time, are plainly marked with the footprints of Jehovah. No philosopher ever proceeded as Moses in giving an account of the objects of nature. He takes no notice of the ancient or modern theories of sages in accounting for their existence or order. The very designation he gives them, great lights, instead of saying Sun and Moon, shows that he intended to give them a different character and origin from that assigned them in the cosmogony of the nations. All that Moses says of them is as true now as it was in the first year of Adam's life. No discovery of philosophy or astronomy has invalidated the truth of his narrative. The peasant and the philosopher, the unlettered and the learned, are all witnesses, that these lights are in the firmament of heaven; that they divide the day from the night; that the greater light rules the day, and the lesser light rules the night, with the stars; that their various phases through the atmosphere are signs of approaching changes in the weather, and before the loadstone was discovered were signs to the mariner and the traveler; and by their risings and settings, aspects and nodes, apogee and perogee, they make our days long or short, seasons, and years, with their various influences.

These things strike my mind as plain footprints of Jehovah in this Mosaic narrative, that they should be described, and their order in creation given, as here recorded, rather than after the manner of ancient pagans or modern philosophers. Moses, learned in all the wisdom of Egypt, could not have been ignorant of the early sentiments of mankind respecting them; he knew that the Sun was the object of adoration to the greatest part of the people of the East. The Phenicians worshiped it under the name of Baal, the Moabites by the name of Cheniosh, and the Ammonites under the names Milcom or Molech; and hence, in Deut. 4 : 15, he warns the people of Israel against falling into that popular idolatry. But when giving his valedictory prophecy, respecting Joseph, he said, (Deut. 33: 13, 14,) "Blessed of the Lord, for the precious fruits brought forth by the Sun, and for the precious things thrust forth by the Moon." All these together show, that Moses, and that Divine Being who framed them all, and gave to man this narrative of the order of his work, designed that the believer in revelation should have a sufficient antidote against the influence of popular idolatries; hence saith another holy writer, "By faith we understand that the *worlds* were framed by the word of God."

I do not suppose that the early pious patriarchs had a knowledge of the astronomical facts developed by modern astronomy; neither do I think that they held the absurd notions cherished by the idolatrous nations by whom they were surrounded. Job says, (chap. 26:7,) "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Such was the theory of believers in revelation in Moses' day; and modern astronomers have *proved* nothing further. Revelation stands impregnable amidst all the discoveries of modern science; and it would be far better for piety, and the cause of truth in our families, if we walked more in these footsteps of ancient worthies, admiring and praising the works of God as far as we can understand them, and adoring where it is too high and too wonderful for us to discover, instead of swallowing wholesale theories put forth by learned men, knowing them to be contrary to the plain statements of the book of God! To admit that the facts stated by the sacred writers are disproved, and made impossible, by the discoveries of natural science, is to give up the claims of that holy book to our veneration and faith as a revelation of God. So far as my acquaintance with society extends, it appears to me that this species of scepticism is now more prevalent than ever the infidelity of the eighteenth century was; and is even now making fearful progress, through the medium of anti-scriptural philosophy, and a jaundiced theology. It is time Christian men, and believers in divine revelation, looked these facts in the face, and met them with the word of God in hand. I do not know of a single demonstrated fact of modern science that disproves a single fact of revelation, taken in the plainest import of the holy scriptures; and it is unworthy the faith of Christian men to admit theories that contradict the plain revelation of Jehovah. For my part, I reject such *theories* of astronomers as heartily as I do such of geologists! I admit that they have made discoveries, and demonstrated them to be facts; but they have built *theories* upon them limiting the Holy One of heaven, and I reject them with the loathing with which I reject the pantheism of early infidels.

Newton and his successors demonstrated the motions and orbits of the heavenly bodies, and projected theories of the laws by which they were governed; and hence, says the modern sceptic, the Bible is not true; the sun must have been created before this world, and the sun and moon could not have stood still when Joshua bade them do so, nor the shadow have gone ten degrees backward on the sundial of Ahaz, as the Bible says it did. The pulpit and the commentary have tried for ages to reconcile these things, and sceptical youth are laughing at their unsuccessful efforts! Shall Christian men always consent to this? Let us see what are the facts. In God's Book the facts stand naked and unadorned; they have no garnishing, and they need no twisting from man to make them a plausible part of God's Book. I take them as they are. In science, how is it? The law of gravitation is known—it cannot be disputed. The motion of the heavenly bodies is demonstrated. But is the law of the solar system demonstrated? It is argued from analogy, that the universe is kept in order by centripetal and centrifugal forces—that the heavenly bodies, by their converging and repelling motions, keep the equilibrium of the universe—and that to stop one of them in this mighty orrery, would disturb the whole solar system, and dash worlds on worlds to atoms! Hence Moses was no astronomer, and the Creator did not give him the revelation he pretended. The Seers of Israel were bigoted, superstitious liars to pretend that the God of the universe stopped all the machinery of nature to gratify their national pride! But, reader, do you believe it? Astronomers are not agreed within ten thousand miles of the real diameter of the Sun? We know nothing of the internal structure of the earth we inhabit; of course nothing of its real density, nothing of the amount of its gravitating power in the universal estimate! It is not one thousandth part of the earth's interior structure that is known; *for ought we know*, the Hebrew theory, that it is built on great granite arches, may be the true one. For all that is known of this matter, the address of Jehovah to Job, (chap. 33d, verses 4 to 8,) is as applicable to modern philosophers as it was to that ancient sage. We know nothing of the law of gravitation in the ether beyond the atmosphere in which we live, nor far beyond the boundary of vital atmosphere. What is four miles of experiment to forty-five? Nay, what is that to the ninety-five millions of miles between the earth and the sun? Amidst these centripetal and centrifugal forces, converging or repelling, by what force are the rays of the sun darted ninety-five millions of miles? Newton thought that the sun was many millions of degrees hotter than red-hot iron. I believe the common opinion now is, that in itself the sun is an opaque, cold body, like earth, but surrounded by a luminous atmosphere. He thought Saturn had luminous rings. The English papers of last year tell us that Mr. Craig has demonstrated the rings to be no rings at all, but arches of the most perfect geometrical formation.

Some philosophers believe earth to be a hollow sphere; one Symmes thought it might be open at the poles, and that a vessel might sail through it! Others contend that it is filled with a vast fire, surrounded with a crust that is gradually cooling down! It is not difficult to hazard another conjecture, and say, it is probably filled with a gas lighter than ether, and hence it, and its atmosphere, is made buoyant, like the balloon carrying the car and the æronauts in the air. Like every other question unsolved by demonstration, or determined by absolute knowledge, inventive, independent genius may multiply theories without end. It is on such uncertain, undemonstrated theory, that sceptics mock at Bible truth! But as long as the Sun and the Moon and the Stars endure, divide time into periods, and nature into seasons, they not only

> "Publish to every land,
> The work of an Almighty hand,"

but mark the cosmogony of Moses with the foot-prints of Jehovah.

To me it is as easy to believe that God hangeth the earth upon nothing, as it is to believe that the centripetal and centrifugal forces have no limits! Or, if they are limited, to assign a reason why they do not rush into the vacuum beyond! I can as easily believe that God stopped the earth in her diurnal motion, or turned it ten degrees backward, as I can say how the electric fluid turns gravitation backward. S. D.

THE DESIGN OF AFFLICTION.

Many years ago a pious and devoted clergyman entered the shop of a prosperous London book-seller, with whom he was on terms of intimate and Christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect that he wanted an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs into the book-seller's sitting room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend; "thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this; will not suffer him to go so long in prosperity without some check, some reverse! And I see he has not. No, God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction; and his friend Thomas Williams thankfully and joyfully responded to them. Within three weeks of his death he related the incident as it is related here, and the feeling of his heart was, "he hath done all things well." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as [illegible]h sons; for what son is he whom the [illegible]r chasteneth not? But if ye be wit[illegible]s tisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12 : 6, 8.

[London Baptist Magazine.

MAKE YOUR MARK.

BY MRS. L. ELVIRA COON.

Read before the Ladies' Literary Circle, New Market, N. J., at their Public Session, Feb. 28 1855, and published by their request.

The fact of our living involves responsibility to the Creator of our being. That we live, think, and reason, implies the obligation to act also, and to bring to the highest degree of perfection every faculty bestowed upon us by the Author of all. The world is the stage upon which we must perform our part in the drama of life, and when our labor is done, we pass away to our reward, and make room for those who follow in our footsteps to fulfill their mission. And as we cast a cursory glance at the motley group of individual characters which go to make up the sum of human existence, how forcibly does our subject impress itself upon the mind—*Make your mark.*

That our life is given us for some purpose, and our action required to carry on and fulfill the plans and designs of God, is evident from the circumstances under which we are placed. We find no spontaneous growth of goodness, innocence, and truth, but every virtue requires the fostering care of mind and action to bring it to perfection. Every good which we obtain comes only by hard and well-timed toil, and if we would make a mark which shall tell to future generations of the good we have done, then let us labor earnestly "to do whatsoever our hands find to do" with a willing and energetic power.

Are you in youth's first glow of life, with a long, brilliant journey before you, striving to lay the foundation of a character which is to distinguish you from every other individual, and seeking the station in which you are to spend the energy and ability bestowed upon you? Then make your mark. Imprint upon it, in golden characters, the principles of truth and justice, while yet your mind is in its plastic state to receive an imperishable impress, and before sin shall have stamped the marks of guilt upon your primitive purity, and ere the cares of life have robbed you of the buoyancy of hope's bright visions, and implanted in your bosom the thorn of distrust.

Are you a student climbing the steep ascent of the hill of science, toiling to lay up treasures of the mind, and prepare for some active scene on the stage of time? If so, make your mark. A large and wide-extended field is spread out before you, from which you may gather into the garner house of the mind the wealth of intellect stored by all past ages. You may explore with untiring zeal the labyrinths of thought, and bring forth priceless jewels to sparkle in the coronet of wisdom. Think not with careless eyes to scan those pages with profit, or with thoughtless heart to give up to memory's keeping the gems which more earnest ones have dug up from the deep mines of reason. No, you cannot bask in the sunshine of pleasure and ease, and at the same time receive the blessing which vigorous study bestows; for if any condition in life requires active and long-continued labor for success, it is that of the student. Nor do your labors cease when you leave the halls of learning. You are then but just prepared to enter upon the life-work laid out for you in the work-house of the Lord.

Are you a husbandman, with sun-browned hands, delving in the soil to bring up from the bosom of the earth her riches to feed and bless mankind? Then make your mark. Yours is truly a noble calling. Although your labors have not been appreciated in former ages, yet a dormant world is now awakening to perceive and confess your worth. And as you go forth in spring-time to sow in hope, in summer to destroy the foul intruder and nourish the growing fruit, in autumn to gather in the matured harvest, and in winter to enjoy the labor of your hands, you are not only forcibly reminded of the similarity of the changing seasons with the changes of life, and the importance of sowing morally such seed as you would wish to reap in after years; but, as dying winter is buried in the green mantle of spring, and decayed nature revives to newness of life, so shall all human existences be resurrected in immortality to a new and spiritual being. You have, too, the blessing of Him who has created all these, if you but improve the seasons as they pass; for He has said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Dig deep, and sow plentifully, and the luxuriantly waving grain shall be a living witness of your faithfulness.

Are you an artisan in the various channels of trade and mechanism, fabricating and importing the necessaries, comforts and luxuries of life, to improve the condition of man? It is your hand which has stamped the marks of progress and civilization on the present age. It is your skill which has exchanged the wigwam of the red man for the neat, commodious dwelling; ornamented its walls with the beautiful copyings of nature and art, sent the noble breathing ship across the seas to bring back to us the wealth of far-off climes, and opened with a greater facility the sources of knowledge to the whole world. At your touch the rough, misshapen iron comes forth in almost every form of beauty, convenience and power, from the great iron steed that gallops snorting and foaming to almost every nook and corner of the land, to the minutest needle used in tracing the most elaborate embroidery. And as you toil on still, let your mark be progress and improvement.

Are you in poverty's vale, struggling for "the bread that perisheth," tied as it were hand and foot to the clayey tenement of the soul? You too may make your mark. Let honesty, in kingly dignity, sit on your brow. Bear with manly heart the cares and vexations incident to such a life. And though slander may sully your fair name, and you feel powerless (for poverty, as the world goes, is weak) to throw it back in her teeth, yet rest assured, that if undeserved, time will ere long, with noiseless finger, rub away the tarnishing mold, and bring out your bright mark as gold tried in the fire.

Are you the wardens of the bounty of Heaven, and is wealth bestowed upon you with lavish hand? How essential that you should make your mark, not on gold and silver, and the gaudy bubbles of this life, but on the hearts of the creatures of God who need your blessing. A fearful responsibility rests upon you. How much good or how much evil you have it in your power to do? It has been said, with a great deal of truth, that "wealth now rules the world," and remember, that of you to whom much is given, much will be required. Many are the cares, vexations, and temptations, which follow in the train of riches, and often, too often, do they prove a curse rather than a blessing to him to whose care they are entrusted. In the word of God it is said, that the love of money is the root of all evil. This has been very prettily expressed by Tupper in the following lines:

> In the plain of Benares is there found a root that fathereth a forest,
> Where round the parent banian tree drop its living scions;
> Thirstily they strain to the earth, like stalactites in a grotto,
> And strike broad roots, and branch again, length'ning their cool arcades;
> And the dervish madly danceth there, and the faquir is torturing his flesh,
> At the base lean jackalls coil, while from above depending,
> With dull, malignant stare, watcheth the branch-like boa.
> Even so, in man's heart is a sin that is the root of all evil;
> Whose fibres strangle the affections, whose branches overgrow the mind:
> And oftenest beneath its shadow thou shalt meet distorted piety,
> The clinched and rigid fist, with the eyes upturned to heaven,
> Fanatic zeal with miserly severity, a mixture of gain with godliness,
> And him, against whom passion hath no power, kneeling to a golden calf;
> And the hungry hounds of extortion are there, the bond, the mortgage, and the writ,
> While the appetite for gold, unslumbering, watcheth to glut its maw;
> And the heart so tenanted, and shaded, is cold to all things else;
> It seeth not the sunshine of heaven, nor is warmed by the light of charity."

See to it, then, ye who are thus favored, that you set not your heart more upon the gift than the giver.

Are you a teacher, guiding the inquisitive mind in its researches after truth and knowledge? Let your mark be the beacon light to illumine the regions of ignorance with the effulgent beams of science. Next to the parent, your task is one of the greatest accountability. The cares and anxieties which are peculiarly the teachers, are extremely onerous and perplexing; and though fears may almost overwhelm you, lest you err in the way, and prove unequal to the task before you, or though you may feel that your labors are unappreciated, and that yours is a thankless toil, yet as you behold the seeds of knowledge and wisdom germinating and thriving under your hand, and can each day discern the budding and blossoming of some expanding virtue, you are cheered and encouraged to persevere in the way you have chosen. Your path lies in a rugged uphill road, but by the wayside are growing flowers of the sweetest fragrance, noble trees with far-spreading branches offer their ever grateful shade, and birds of liveliest song are beckoning onward to wisdom's topmost summit.

Are you Parents, on whom God has bestowed young immortals, to rear and train for eternity? You cannot too deeply feel the importance of having your mark made. Yours is a high and sacred trust. It is yours to mold the mind and character almost at your will. Who can fathom the depths, or balance the weight, of responsibility which is yours? Who may know how much of the future welfare and happiness of those priceless pearls is dependent upon you? Who can tell if he rightly understand the different instruments he is required to tune? One act of impatience, in you, may string and set to vibrating the chords of contention and strife. A single sentence, expressed by you, may change and modify their whole after life. On one careless word may hang all their future destiny. Example is a more ready teacher than precept, and if you with stern integrity have made your mark, you can point triumphantly to it to enforce your teachings. If, on the other hand, your precepts are not supported by the acts of your life, how futile will be all your efforts, and how, O ye parents, will you answer it to the Father of All, if with "rough unskillful touch you mar" the young spirit entrusted to you, or efface its inborn beauty.

In whatever condition in life you are placed, or whatever position you may occupy, you must make a mark of some kind. The circumstances of our being are such, that it cannot be avoided. If we exist, we must necessarily come more or less in contact with other existences, and it is impossible for us to thus mingle in the society of others, without leaving, in a measure, a mark of our own character impressed thereon, and being ourselves influenced by it; and if we do not place it before us as the guiding star in the pathway of life, we shall find it following after as a result of our action. And though we may feel that our influence is of so little account in the world, that it is a matter of no importance how we improve it, yet if we regard with reflective mind their effects, and trace them out through all their bearings, we shall find that we are making a mark corresponding to those deeds, and in proportion to the ability we possess. The impressions we make in life are often compared to footprints in the sand, which the first rolling tide shall wash away, and leave no trace behind. This is not true, for though we may not write our names on the pages of history, or embalm them in the memory of the world, yet are we carving deeply and engraving indelibly our mark on the rock of eternity, which no wave of time can ever erase. This is forcibly illustrated by the story of the widow, whose only son was in the habit of using profane language. She required him to drive a nail into a board every time he permitted an oath to escape his lips. He immediately commenced to do so, and each time as he let fall the profane word he visited the board with his hammer and nails, and they were soon stretched out in a long black line before him. This attracted his attention one day as he had just added one more to the witnessing array, and upon counting them he was overwhelmed with astonishment at the number they revealed. After reflecting some time, he firmly resolved to abandon a practice which was fast becoming a fixed habit; and now, as he overcame a temptation, he withdrew one from the long list. He struggled earnestly for some time, and at last had the satisfaction to withdraw the last nail, when he hastened to his mother to rejoice over it. She then called his attention to the fact, that though he had removed the nails, yet the *marks* they had made were still there, and no human agency could ever restore the fibres and pores so as to present a smooth unbroken surface. Thus it is in life. If we pursue a pernicious course for any considerable length of time, all our future actions will be swayed by its influence, and no labor, however arduous or well planned, can make us what we might have been had we persevered in the way of rectitude from the beginning. Then make your mark *right.* You have the experience of past ages to guide you in choosing and forming its character.

The light of reason is shed around you to illumine the dark pathway of life. Conscience, too, lends a powerful aid in advising of wrong and encouraging right; and if with honest motive you seek and follow the teachings of these three able counsellors, you can scarcely err in defining the outline and position of the mark you will follow, or fail to trace it out in decision of purpose, energy of action, and stern principle. If we mark out any plan ever so nicely, and then chisel first on one side and then on the other, without reference to the design traced out, the most beautiful sketch will present but a mass of confusion and disorder. But if, following out the plan laid down, every stroke is made to tell with precision and to advantage, soon will the original design stand out in the beauty of perfection. Even so, having determined what your mark shall be, let every act be such as shall bear with force directly on the point, and carve it the more deeply.

Make your mark *high.* In looking back through the dim vista of ages gone, we behold the mark of many a one whose mortal part has long since moldered back and mingled with its mother earth, and yet we behold their names boldly written high up on the temple of fame, and become as well acquainted with their characters as if they were our cotemporaries. And though we find many who have failed to make their marks right, yet have they placed them high, where they are land-marks to direct others to shun the sand-bars upon which they have themselves been wrecked. But when one appears which is both correct and exalted, how clear is the light it sheds on all around! The dust and cobwebs of time will never intercept a single ray of its glory. Such we find a Washington's, which floats triumphantly over the temple of liberty and truth; also a Milton's, a Melancthon's, a Luther's, and many more. Others have inscribed theirs on the jutting rocks which overhang the rugged sides of the hill of science, and others still have traced them in the various forms of tyranny, blood, carnage, ambition, or victory. Be content with nothing short of the highest point you can possibly attain. Be not governed by ambition's far reaching aims, but let your purpose be to place on high a star which shall be truly worthy to enlighten the wanderings of the wayfaring traveler whose own light burns dim and cheerless. Strive to make it point to the true light, and lead to the gates of the city of the Living God.

LUTHER AND MELANCTHON.

"Luther was one of those frank, full men, whom one loves to meet. Not the delicate couches of luxury had made him such; but a childhood which severity and loneliness had rendered painful and sad—in which the voice of mirth was never heard—to whose ear the air was full of wailings, and to whose eye the heavens were full of clouds, such a childhood gave his life its frankness and fullness. But darker grew his sky, and a fierce inner struggle shook his weary soul. Who can tell his bitter agony as "in the twilight of an eclipsing faith" he wrestled with sin? Appollyon, breathing fire and death, was fighting his old fight with Christian, and more than once came near to make an end of him. Long and frequent fasts, continual prayers and tears, all penances and tortures availed him nothing. Still,

> "The curse of God gloomed o'er him."

But a charm broke the bonds of the prisoner. He stood

> "Full in the sunshine of belief."

"Not such was Melancthon's youth. No storms swept the blooming flowers and singing birds from his childhood's path. Comfort smiled upon him, and culture expanded his mind with health and beauty. Learning was his first playmate; and the two, as it were, grew up together. True friends and tried were they during the whole of Melancthon's life. Thus we see how early training was fitting each for his future labors.

"The one, *hardened* to *endure*; the other, educated to *know* and *teach*. The one filled with living energy, which bore him triumphantly through his swarming foes to vigorous manhood. The other kindly and humbly reared into the sacredest love of order and peace. The one fitted to sound the notes of war until all ears should tingle; the other, to pass quietly after, sowing, planting, watering, and making all the desolation to bloom anew under his loving care.

"Luther and Melancthon had each a mission to fulfill. His own labor claimed the particular care of each; yet their paths often cross—often run side by side. Luther came to destroy; Melancthon to restore. The mission of the first was destructive—of the second, constructive. For such opposite labors, different equipments were, of course, necessary. Ability to 'toil terribly.' Courage to attempt, confidence to sustain. An eye quick to distinguish the seeming from the true. Sharp weapons of wit and sarcasm—such were the needs of the first. Luther met these conditions—was the most complete man of his times. Quick-witted logic, calm reasoning, mild and modest wisdom—a love rather of the beautiful with the useful, than of stern and joyous right—such must be the gifts of the last. And such were Melancthon's. The first may be heroic, but the second is the holier.

"Their labors are but stages of the same great reform. The second implies the first—the first, if lasting, necessitates the other. The part of each was lofty and difficult; and each was well completed. Pope and Emperor struck hard for their ruin, but a greater than earthly potentate was pledged to their triumph. The word had gone forth, and the days of Papal despotism were numbered."

DEATH AND SLEEP.

A Parable.

Death and Sleep, the Angels of Sleep and Death, in brotherly embrace wandered over the earth. It was evening. They laid themselves down upon a hill, not far from the dwellings of men. A sad stillness reigned all around, and the sound of the curfew-bell ceased in the distant village. Calm and still, as their custom is, sat these two good angels in close embrace, and already the night approached,

Then rose the Angel of Sleep from his moss covered couch, and strewed with light hand the invisible seeds of slumber. The west wind carried them to the quiet dwellings of the tired husbandmen. Now sweet Sleep held in close embrace the inmates of the rural cottages, from the old man who leans on his staff, to the infant in its cradle. The sick forgot their pains, the mourner his griefs, and the poor his anxieties. All eyes were closed. Now, after finishing his task, this beneficent Angel laid himself down beside his sterner brother. "When the morning breaks," said he with innocent joy, "the world will praise me as its friend and benefactor! Oh what joy to do good unseen. How happy are the invisible messengers of good spirits! How beautiful our quiet vocation!"

So spake the friendly Angel of Sleep. The Angel of Death looked at him with calm sadness, and a tear, such as immortals weep, stood in his large, dark eye.

"Alas," said he, "that I cannot, with you, rejoice in cheerful thanks; the world calls me its enemy, and the disturber of its peace." "Oh, my brother," replied the Angel of Sleep, "will not, in the Great Awakening, the good recognize thee as their friend, and bless thee gratefully? Are we not brothers, and messengers of one Father?"

So spake he; then shone the eyes of the Death angel, and the brotherly genii embraced each other tenderly. [Krummacher.

THE BEST SIGN OF A CALL TO THE MINISTRY.—William Jay mentions the case of a young man who thought he was called to the ministry. The thought originated with himself; neither his pastor nor the church knew anything about it. The young man, however, must needs consult somebody, and calling upon Mr. Jay he was directed to an "older authority." This was a man of blunt, straightforward manner. The young man sought an interview with him; told him that he had been for some time satisfied of his call to the ministry, and asked his aged adviser what he deemed the best sign or evidence of a divine call to the work. "Sir," said the sage, "what I should deem the best sign or evidence would be a man's not thinking of it, but considering himself the last person in the world God would select for this purpose; and who, if God came for him, would be found, like Saul, 'hid among the stuff,' and requiring an effort to draw him out." We commend this incident to the attention of those who imagine themselves called to the ministry, while no corresponding conviction seems to be wrought in the church.

THE WOOF OF SCANDAL.—Mr. Wilberforce relates, that at one time he found himself chronicled as "St. Wilberforce" in an opposing journal, and the following given as "an instance of his Pharisaism." "He was lately seen," says the journal, "walking up and down in the Bath Pump Room, reading his prayers, like his predecessors of old, who prayed in the corners of the streets to be seen of men." "As there is generally," says Mr. Wilberforce, "some slight circumstance which perverseness turns into a charge or reproach, I began to reflect, and I soon found the occasion of the calumny. It was this: I was walking in the Pump Room in conversation with a friend; a passage was quoted from Horace, the accuracy of which was questioned, and as I had a Horace in my pocket I took it out and read the words. This was the plain '*bit of wire*' which factious malignity sharpened into a pin to pierce my reputation." How many ugly *pins* have been manufactured out of even smaller *bits of wire* than even that!

The Sabbath Recorder.

New York, April 5, 1855.

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THE RESURRECTION AND THE AWARDS OF THE FUTURE.

An article of S. S. Griswold, which appeared in the *Recorder* of the 22d ult., takes exception to our admission of the necessity of a miraculous resurrection in order that both soul and body may be rewarded together. The writer thinks such an admission destroys the force of the reasoning we had previously advanced to show that God had not created man with a capacity of being rewarded or punished according to the course of nature. He thinks one or the other of these theories must be given up; and he inquires whether, "if the course of nature is fully adequate to reward and punish the soul for its transgressions, it does not follow, that the same course of nature is equally fully adequate to reward or punish the body for its transgressions?"

And how, Bro. G., could the body be punished for its transgressions, in the future world, *if it should never reach that world?* In other words, how can the body be punished *hereafter*, if it should never be raised from the dead? For if you read our remarks with care, you will discover, that they are based on the supposition, that the conduct of a wicked man is of such a nature, that his being recompensed according to the course of nature, *in this life*, is impossible. We showed that, even on such a supposition, God does not lose the power of punishing *accerding to the course of nature*, provided the soul continues to live in a state of consciousness after the death of the body. But the punishment which we supposed to be inflicted in this way, we supposed to fall on the soul, not on the body. If the body is ever brought to share in the punishment which the soul suffers, in the future state, a *miracle* must raise it from the grave; for we know of no *law of nature*, by which the body will rise from the dead.

But Bro. G. will observe, (if he look carefully,) that we never said any thing about the body being "punished for *its* transgressions." The body, of itself, neither transgresses a law nor obeys it. It is not the subject of sin, nor of holiness. It is a mass of matter merely, and though, in its organized form, endowed with certain instincts and propensities, yet, in the absence of a rational soul to guide and direct it, it is no more accountable than the brutes that perish. If the indwelling soul leads it to violate the laws of its own organization, all the punishment that falls upon it *according to the course of nature*, falls upon it in this life, not in the future.

We admitted the necessity of a miraculous resurrection, in order that soul and body *together*—not the body *by itself*—might be recompensed. And if we are not mistaken, this is in accordance with the Scripture. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. This is the common rendering, but the word "done" is not in the original text; and by leaving it out, the passage teaches that the solemnities of the final judgment are ordered, that every one may receive *in his body*, or *through his body*, a recompense according to his deeds. So that, notwithstanding the soul is capable of being recompensed according to the course of nature, in its state of separation from the body, yet in order that all God's ways may be justified, not only as they are revealed in nature, but as they are set forth in the gospel of his Son, it is necessary that a general Judgment Day be appointed, and that the recompenses which are then meted out to mankind shall reach the soul through the medium of the body. All God's blessings, in this life, reach the soul through the medium of the body; the sinner's abuse of them is practiced through and by means of the body; and it seems fit that the final recompense should be received through the same medium.

Besides, it has always been God's way, in order to testify in the most emphatic manner his abhorrence of sin, not only to punish the transgressor himself, but even to take vengeance on the instruments by which the transgressor carried his wickedness into effect, and in some instances upon his innocent children and cattle. The serpent, because it was the mere instrument of deceiving the first human pair, was cursed—made to go upon its belly, and to eat dust all its life. (Gen. 3.) Not only were idolaters to be punished in their own persons, but their cities were to be burnt, their cattle destroyed, and every thing belonging to them made a heap of ruins. (See Lev. 13: 12-17, and 1 Sam. 15: 3.) It is in accordance with this same method, that in the final award made to the transgressor, not only is the soul punished, but vengeance is taken upon the body which has been the instrument of the soul's sin. Yet in order to this, the body must be raised from the dead.

Whether "any miraculous addition" to the punishment meted out in the future life, according to the course of nature, "would be superfluous, if not unjust," we shall not, at present, inquire; it shall be considered more particularly hereafter. But the averment that it would, taken in connection with the declaration "that no miracle will be found necessary to insure the absolute certainty, measure, or degree of the rewards of a future state; but that both rewards and punishments in that state will be 'according to the course of nature,'" occasions us not a little perplexity as to what Bro. G.'s theory of the future life is. Does he repudiate the resurrection of the body, and hold that the soul continues always in a disembodied state?—that the body has no concern, or interest, or share, in the "resurrection of damnation?"—that nothing but the soul is concerned in the joys of heaven, or in the pains of hell? Or does he hold, that the resurrection is accomplished by the operation of some natural law, so that, (no miracle intervening to bring it about,) the awards of the final judgment—the recompense of soul and body together—will still be strictly according to the course of nature? Or does he hold that the resurrection, though a miracle and a reality, has nevertheless no bearing upon the soul's final happiness or misery? But perhaps he will make himself understood, before he dismisses the subject. T. B. B.

"SWEAR NOT AT ALL."

To think, reason, compare, make deductions, and arrive at conclusions, I have ever held as the inalienable right of every man, regardless of the stereotyped notions of any individual or sect; and therefore I do not deem it ridicule, or irreverent, to disagree with Mr. L. Jones, although, from his article in the *Sabbath Recorder* of Feb. 15th, it is evident that he is disappointed to find that his opinions upon oath-taking are not received as umpire, by the honest, self-thinking readers of the *Recorder;* and doubtless deems it very impertinent in "Mr. B." to dissent from his decisions upon that point. One would certainly suppose, from the spirit and tone of that article, that he had climbed to the top round in the ladder of human wisdom and perfection, and there, being surrounded by a bright halo, "the sunlight of reason," he looks down upon his opposers, as they plod their doubtful way, enveloped in "the cloud of ignorance." And surely, as we behold him perched on his lofty seat, how can we but exclaim, in the language of Job, "No doubt but ye are the people, and wisdom shall die with you." Now I have no round-about way, no quotations, insinuations, or desire, to call Mr. J. a fool, although such means are freely employed to apply that term to me; neither is it the object of this article to reply to the article of Mr. Jones, although it may be pardonable briefly to review some portions of it, regardless of ostentatious assumptions.

It is taken for granted, that I mean the "State of New York" when I say, "our land;" which is far from the case; for, in my ignorance, I do know, that a majority of the States of our Union, (of which Mr. J. and myself are representatives, and which virtually renders it our land,) would fine us both for laboring on the first day of the week, were the enactments of such States put in force against us. And I do know, further, that the enactments of the State of New York protect and recognize no day as Sabbath but Sunday, although they grant certain privileges to those who observe the seventh day of the week as Sabbath. That this is no fiction, will appear from an article in the *Sabbath Recorder* of Feb. 15th, under the caption of "*Sunday in New York,*" and also of Feb. 22d, an article entitled "*Important Decision,*" showing that any man who opens his shop and exposes his goods for sale on Sunday in New York City, subjects himself to a fine, and that all contracts and bargains made on Sunday are illegal and void. No such provisions are made for the seventh or any other day of the week save the first. Does this look like the recognition of any day but Sunday as the Sabbath?

Mr. J. "concludes by my article that I think the ten commandments are the whole and all the law that remains in force of the laws delivered to the Israelites through Moses," and so bases his assumption on that hypothesis; which is equivalent to my concluding from Mr. J.'s article, that he observes the first day of the week as the Sabbath, and so assume that the seventh day is the real Sabbath, and deem it very inconsistent in Mr. J. not to receive it because I say so. But perhaps Mr. J., in his wisdom, can satisfy the many who are not fully satisfied, as to the orthodoxy of his position, by showing, that what he calls the judicial law, was not peculiar to the children of Israel, inasmuch as that portion of the Scripture to which we are referred to find the judicial law, contains much that is ceremonial, and therefore peculiar; and how it is that the judicial law regulating the traffic in Hebrew slaves or servants, was binding upon any other people but the Hebrews—inasmuch as it was a judicial institution peculiar to the laws of the Hebrew nation—and how it is that these laws, the penalties of which are summed up, and the spirit of which is expressed, in "an eye for an eye, and a tooth for a tooth," are binding and in force, when they have been abrogated by the plain and direct precept of Christ? Matt. 5: 38, 39. And again, it may be necessary to explain how it is that penalties differ and the laws remain the same; for many have been taught to believe, that where there is no penalty, there is no law, and consequently that to change the penalty is virtually to change the law.

Again, it is assumed by Mr. Jones, that I suppose, and have tried to establish, that the judicial laws of the Jews forbade the preaching of the Gospel. Now this is not, nor has it been, the point at issue. Those passages from Daniel and Acts were introduced to show that we are under no obligations of obedience to the "powers that be" when they interfere with our duties as Christians, and the positive precepts of the gospel, whether they be the decrees of kings or the commands of rulers of the people. To this point it may be in place, at a future time, to show the obligations of law.

The question is asked, "Suppose it was the law that Christians were not required to take an oath; how could courts of justice determine who should and who should not?" I will answer this question by a quotation from Mr. J.'s first article: "The form was made to accommodate a sect called Quakers; as they hold that the calling over the name of the Supreme Being, except in the offering of prayer, is a sin, (and I think they are not much mistaken.) The form is this: The officer says, 'You do solemnly and sincerely promise and affirm, that the evidence you shall give in this matter of difference between A. B. and C. D. shall be the truth, the whole truth, and nothing but the truth; thus you affirm.'" The word affirm is of Latin origin, *(affirmo,)* and is defined to be "to assert positively, to tell with confidence, to aver, to maintain as true." Now this differs materially from Mr. J.'s definition of oath-taking, and is in reality no more than a simple promise, or yea, which answers the question offered; for no one objects to a Christian's saying yea, when asked to tell the truth; so that, the supposed Christian impeachment is an unnecessary appendage to his article; neither are temperance pledges, marriage contracts, notes of hand, or acknowldgments of deeds, any more than a simple promise, or assent.

And now I deem it but just to the Seventh-day Baptists to say, that they are, so far as my knowledge extends, a peaceable, law-loving people, and that the laws they love best are the "higher laws," the laws of God, founded in reason, truth, mercy, and justice; and they believe all enactments that do not come up to this standard, are "lower," and therefore not binding. And I am proud to say, that I am not personally acquainted with one Sabbatarian who would not sooner aid the panting fugitive in his escape from the land of whips and chains, than become the hound of the slave power, to bay on the track, and hunt down the fleeing bondsman, even though the laws of the land (the powers that be) require it. But there is one individual of whom I can say no such thing, if his sentiments expressed are any index to what he might do.

So far as a controversy with Mr. Jones is concerned, I shall have none, and shall hereafter reply to no article from his pen, unless they present more reason and argument, and manifest less of the spirit of pettifoggery.

That oath-taking, or swearing by an appeal to God in attestation of the truth of what we say or promise, is sin, there can be but little doubt, from certain cogent reasons: 1st. All swearing is positively forbidden by a direct and universal precept of Christ, to which there are no exceptions made, and for which the reasons are given. "Swear not at all," says Christ, "neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair black or white." The reasons given here are such as clearly show that it is inconsistent for the mere creature to substantiate his word by the implication of objects over which he has not the least possible control, or effective power to change or turn from that purpose which he who created designed them to fulfill, and on which he is essentially dependent. And that Christ did refer to judicial and business oaths, is evident from the circumstances under which the precept was given. The multitudes to whom Christ addressed himself were in the habit of confirming their judicial and business transactions by oaths, not only by the ever-living God, but by heaven, earth, Jerusalem, and their heads, all of which he strictly forbade. Again, that Christ did not speak with direct reference to what is called profane swearing, as a breach of the command, "Thou shalt not take the name of the Lord thy God in vain," is evident, for none of that class of oaths enumerated by him call in question the name of God.

2d. Oaths are unnecessary, and transgressions of the third commandment. In their stead have been substituted mere affirmations, for the benefit of a certain sect of religionists, and none of the ends of law or government are perverted by it, but, on the contrary, it is a fact generally acknowledged, that among those who refuse to go beyond what James prescribes (a simple affirmation, as yea,) in attestation to the truth, there is far less false swearing, than among those who at random, and inadvertently, associate the name of God with every petty contest that is settled in our courts of law, and with which God can have no pleasure in participating. Now, if these provisions of law do subserve the ends of government, and lessen crime, (which is the legitimate end of law,) it follows of necessity, that oath-taking is a forced appendage to judicial transactions, and a sin against God, and that its abolition is not only practicable, but right and obligatory.

3. The tendency of oath-taking is to diminish reverence for the Deity, and lead to that very evil it is designed to prevent, by rendering frequent and irreverent the use of the name of the Supreme Being, for objects and on occasions the most trifling, associating it with the most frivolous quarrels, and by it qualifying petty officers, from the blackguard constable to the unprincipled chief magistrate. Not a pound of tea or spice can regularly travel from the ship to the consumer, without requiring perhaps a half dozen oaths. All of which can but combine to deteriorate the reverence of Deity, and render such sanctions of little importance in the minds of the people. It mitigates the solemn obligations of truth, morality, and religion, because it virtually impeaches the integrity of every individual, by taking it for granted that there are certain occasions when truth is spoken and justice done, and that no such obligations exist for all other occasions, which is essentially founded in false views of religion and moral obligation, for God, who sees and knows all things, holds every act of our lives alike amenable to his bar for reward and punishment. It is therefore radically absurd to suppose that there are any special obligations from oaths, the tendency of which is to degrade the standard of truth and rectitude, and weaken the moral sensibility of man. Again, to justify the present usages of oath-taking, is to rob the scripture of its certainty, by substituting that which is merely inferential for the plain and explicit precepts of both Christ and James, and thus lay open the flood-gates for the inrushing tide of infidelity and unbelief. S. B.

REVIVAL IN SCOTT.

SCOTT, N. Y., March 29th, 1855.

To the Editors of the Sabbath Recorder:—

It may be proper to correct a mistake which found its way into the *Recorder* of March 15, in relation to a revival in the Scott Seventh-day Baptist Church, and it may also be gratifying to the readers of the *Recorder* to know, that there is quite an interesting state of religious feeling with us. Between twenty and thirty had professed faith in Christ and united with the Methodist church in this place previous to the publishing of the notice referred to, but none in the Seventh day Baptist church. Since that time, in the two Sabbaths past, fourteen have been added to the Seventh-day Baptist church by baptism, and we hope more may follow soon. For several months past there have been from time to time encouraging indications, and hopes and fears have alternately arisen, when several weeks ago a series of religious meetings was commenced under the united administration of brother James L. Scott and our beloved pastor, A. W. Coon, and God has visited us in mercy. We have great reason to be thankful for the mercy drops we have enjoyed, and we feel that there is great need of faithfulness on the part of Christians to insure the blessing God has in store for his people. H.

The Seventh-day Baptist Church of Scott, N. Y., to Elder J. L. Scott:—

DEAR BROTHER,—Feeling desirous to express our kind regards and friendly feeling towards you, for your sympathy and labors of love with us as a *gospel minister*, for a season past, do resolve, that we are thankful for your visit, and highly appreciate your labors as a gospel minister, and as such, would *cheerfully* commend you to all with whom your lot may be cast, and will devoutly pray our Heavenly Father to guide and sustain you in your *responsible* mission to the world, and that, when your conflict ends, having fulfilled your mission, and finished your course, you may receive from the Saviour's hand a *crown* of rejoicing in the kingdom of peace.

Adopted by the Seventh-day Baptist church in Scott, this 25th day of March, 1855, and ordered forwarded for publication in the *Sabbath Recorder*.

LUKE P. BABCOCK, } Clerks.
E. H. P. POTTER, }

PAY OF THE CLERGY.

The Legislature of Massachusetts have voted to pay their chaplains $200 per year. The speech made in the Senate by Hon. D. K. Hitchcock, of Middlesex, on the question of the Pay of Chaplains, is reported in the *Puritan Recorder*. The following extract sets forth the facts in regard to the pay of the clergy in a convincing manner:—

> Mr. President, in speaking of the compensation which should be accorded to our chaplains, I cannot refrain from referring to the stinted and inadequate salaries which are given to our clergymen generally. In the State of Massachusetts there are about 1600 ministers, and if we exclude the cities, their annual stipends average about $500! From my long and intimate acquaintance with our clergy, I have found that many, very many, who are settled over societies, which are able to provide liberally for their religious teachers, do not receive an adequate compensation; but are obliged to engage in teaching, writing, or even some mechanical occupation, in order to obtain the necessaries of life for themselves and families.
>
> I am glad that this subject is attracting the attention of our people, and that, in some few instances, a movement has been made to provide liberally for their pastors. In a town in the county I have the honor to represent, about nine years since, a religious society was started, principally through the influence of two or three individuals, and foremost among that number was the late Hon. William Jackson. The minister's salary was fixed at $600 per annum. From year to year the compensation has been increased, and at the present moment their religious teacher was cordially paid the sum of $1,500.
>
> Mr. Pesident, this matter of half supporting our clergymen is becoming better understood. Why, sir, I can hardly take up a religious paper without reading an account of a donation visit. This fact alone implies, that there is not only some sympathy for the minister, but a tacit acknowledgment, *that he does not* receive an adequate compensation. However good the intentions are of those who originate and contribute to these charity visits, I cannot but think that it would be much more agreeable to the recipients to have a *living salary*, than such donation visits; for they are too much akin to our almshouse custom of allowing the inmates once a year to partake of roast turkey and plum pudding. I hope the day is not far distant when ministers of the gospel will be promptly allowed a sufficient support, and that those who sit under the droppings of the sanctuary will remember 'the laborer is worthy of his hire.' A minister should be liberally and promptly paid, and not be allowed to be, as many are, in distress; not because they are in debt, but because they are, year by year, becoming, as old age advances, more and more involved. In many cases, this matter of 'donation visits' is resorted to as a safety valve to the conscience, because the preacher is but half paid.

RELIGIOUS TOLERATION.

One of our secular exchanges has a long article on the policy of making opposition to Romanism an element of political organization—some suggestions in which are worthy of general consideration. Speaking of the inconsistency between such a policy and the universally-approved doctrine of religious toleration, the writer says:—

> To all intolerance every genuine and consistent American should stand forever inflexibly opposed, not only on principle, but, above all, Protestants should oppose it as a matter of policy. If one desired infallibly to confirm the children of Catholics in the faith of their parents, he could best gain that purpose by constantly setting himself to oppose and persecute all Catholics. "The blood of the martyrs is the seed of the church," is an aphorism the truth of which has been very long established. The history of the world, and our own history particularly, shows that religious persecution never yet accomplished its object. If the deluge of orthodox hostility has been poured upon the flames of heretical zeal in one quarter, it has but deadened them to insure their bursting forth with increased fervor in another. Intolerance never yet made a convert, while toleration and perfect freedom to believe or disbelieve have wrought innumerable changes.
>
> If Protestant Americans would but be true to the principles they profess, and patiently await the full development of the great idea of religious freedom, they would soon see how absurd it is to relapse, even for a moment, into the narrow and prejudiced notions of the past on this subject. Already, indeed, if the facts could be fully disclosed, enough would appear to show how unfounded is the dread of any coming triumph of the great hierarchy of Europe over this continent. Indeed, the facts, so far as they have transpired, would seem to prove that Catholicism does not increase its numbers to any extent which could make in any way dangerous to our institutions, even if those who direct its influence should desire to make it so. And what do our ultra Protestants expect to gain by driving the Catholic children out of the public schools, and utterly secluding them from the mass of other denominations? Is it possible to conceive of anything more likely to render the Catholics in the country a mere sect among the population, with neither acquaintance nor interests in common with people of other sects? If there be any anti-republican design among the Catholic priesthood, which we do not believe, this is certainly the best way to confirm and foster it.
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> We have the emphatic testimony of very high authority to show what has been the effect of religious toleration and a general mingling of sects, thus far in our history, on such terms of equality. In 1836, in a communication to the Central Council for the Propagation of the Faith, at Lyons, Bishop England wrote:—
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> "If I say, upon the foregoing data, that we ought, if there were no loss, to have five millions of Catholics, (in the United States,) and that we have less than one million and a quarter, there must have been a loss of three millions and three-quarters at least; and the persons so lost are found among the various sects to the amount of thrice the number of the Catholic population of the whole country."
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> Such are the results of that system of religious freedom, free discussion, and public education, which our fathers established, and which has existed unquestioned among us for three-quarters of a century. It has prevented any sect from gaining the predominance, and has maintained that equilibrium of ecclesiastical power which is so essential to the preservation of democratic institutions. If there is any man who supposes that a system of intolerance and proscription can produce such a result, we can only say, that he ignores the eloquent lessons which history teaches on this subject—and there is no other which she enforces so often or so powerfully.

MR. GREELEY'S CONFESSION OF FAITH.—Mr. Greeley, editor of the *Tribune*, recently communicated his confession of faith to the Ambassador, the Universalist paper in this city. As Mr. G. occupies a prominent position in the community, and presides over a journal whose opinions, in morals as well as politics, orthodox readers feel the daily force of, it may be a matter of some interest to understand the central and controlling religious principles in which those opinions take their origin. He says:—

> I have for thirty years earnestly hoped and believed that our Heavenly Father will, in his own good time, bring the whole human race into a state of willing and perfect reconciliation to himself and obedience to his laws—consequently one of complete and unending happiness. But as to the time when and the means whereby this consummation is to be attained, I have no immovable conviction; though my views have generally accorded nearly with those held by the Unitarian Restorationists. In other words, I believe that the moral character, formed in this life, will be that in which we shall awake in the life to come, and that many die so deeply stained and tainted by lives of transgression and depravity, that a tedious and painful discipline must precede and prepare for their admission to the realms of eternal purity and bliss. * * * And, believing the ordinance of the Lord's Supper, as now celebrated among us, a fearful impediment to the progress and triumph of the principle of total abstinence from all that can intoxicate, I have for some time past felt it my duty to abstain from it—awaiting and hoping for the day when Christians of every name shall realize that the blood of our Saviour is not truly represented by the compounds of vile and poisonous drugs commonly sold here as wine, nor yet by any liquid essentially alcoholic, therefore intoxicating.

THE ORIGINAL HUTCHINSON FAMILY, (Judson, John, and Asa,) gave a concert at the Tabernacle in New York, on Monday evening, April 2d, singing a choice selection from their compositions adapted to the times and the age, such as "Little Topsey," "The good time coming," "My Mother's Bible," &c.

CARRYING THE WAR INTO AFRICA.—This has been literally done by the temperance men. The Maine Law, or something very like it, has been promulgated among the native tribes near the Cape of Good Hope by the following manifesto:—

> Whereas, spirituous liquors of the white people were unknown to the ancestors of our tribes, Matic and Matlomi, up to the time of Boomanagong, and our Father Mokachane, now very old, has never drank any thing else but water and milk; and whilst we are of opinion that a good chief and judge cannot properly think, so as to do his duty, should he take any thing which can intoxicate him; and whilst spirituous liquors cause dispute and eomity and destruction of society, (the spirituous liquors of the whites are nothing else but fire.)
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> It is hereby notified, that the importation and sale of said beverage in the Basuto country, is from henceforth forbidden; and that should any person, whether white or colored, act in contravention of this prohibition, the beverage shall be taken from him, and poured out upon the ground, without excuse or damages.
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> Given with the advice and consent of the principal men of our tribe, by the chief of the Basutos, at Thaba Bogigo, 8th Nov., 1854.
>
> MOSHESH, Chief.

SUNDAY IN CUBA.—Mr. C. Neave, writing to the Cincinnati *Gazette*, from Havana, Cuba, under date of Feb. 14th, has the following:—

"Talk of the suspicions of Rome and the espionage of Austria. This is the only country I was ever in where I was afraid of being tripped up. They do not keep all the commandments in Havana. For instance, let me narrate how I spent last Sunday. In the morning I went to high mass; at ten o'clock to the cock-pit; at four to the bull-fight—Sunday being the only day they are exhibited—and in the evening to the opera-house; and, if I had been so inclined, I might have wound up the day at the masked ball, and other houses and places 'too tedious to mention.' The holy Roman Church keeps an open track to the regions above, on the broad gauge principle, and takes good care to put her children 'through by daylight'—by ready absolution, an occasional confession, a small modicum of holy water. The capacity of swallowing a few hard and rather angular dogmas, and the proper payment of the priestly dues being complied with, no sooner does one of the faithful shut his eyes on the fleeting scenes of this sublunary world, than, presto! he opens them in the place we all desire to be at."

MODIFICATION OF THE SLAVE LAWS.—A memorial is said to be in circulation in North Carolina, which proposes a practical and important modification of the Slave Laws of that State, as will be seen from the following extract:—

"The attention of the legislature is directed to the following propositions: First, That it becomes a Christian people to introduce the institution of marriage among its slaves, with all its legal obligations and guaranties for perpetuity among those by whom it is contracted. Second, That slaveholders should not be allowed, under any circumstances, to undervalue this natural and holy bond of relationship, either among their own slaves or among the slaves of different masters. Third, That the tie of parent and child should be recognized and protected by the law, and the separation of parent and child before the latter had attained its thirteenth year, should be forbidden by law under the severest penalties. And Fourth, That those laws which interfere with the instruction of slaves in the art of reading and writing, should be repealed."

BAPTIST DOCTORS OF DIVINITY.—According to the American Baptist Almanac, for the current year, there are in the United States 6475 ordained Baptist ministers. Among these, I believe the exact number of Doctors of Divinity is 87, or one and a third per cent. Six of these have received the degree twice, i. e., from two different colleges. The whole number of doctorates conferred on Baptist clergymen now living in the United States, is, therefore 93. Concerning one of these, I am not informed when, or by whom, it was conferred. Of the remainder, 60 were derived from colleges under Baptist control, and 32 from other colleges.

THE DUTCH REMONSTRANTS.—It is a matter of some interest (says the *Puritan Recorder*,) to learn what has become of that part of the churches in Holland, which made so much noise in the days of the Synod of Dort, under the name of Remonstrants, or Arminians; those, in other words, with whom Arminianism was born and cradled. The New Brunswick *Review* informs us that the sect still exists, but is gradually dwindling to nothing. In 1809, they had 34 churches and 40 ministers; now, they have 27 churches and 54 ministers. The membership of the body is now reduced to 4,835. They have a theological seminary with three students. In regard to doctrinal belief, they are very low.

THE GRACE OF GOD.—A writer in the Glasgow *Record* gives the following:—

"The conversion of Miss —— is very strange, as it is related to me. She, being much homaged and favored in gay circles, was waiting one evening for a pair of silk shoes for a soiree and ball to which she had been invited. When the shoes came, they were wrapped in a fragment of a missionary magazine; and as the time to go was not yet at hand, it came into her mind, for diversion's sake, to look into the curious paper, and see its silly meditations. And the gracious God was near, and so blessed that glance and reading, that from that hour she felt no rest till she knew by heart the kind Saviour of men, and by faith had won an interest in him."

THE BIBLE AT EVERY SERVICE.—The article on the public reading of the Holy Scriptures, in the "Directory for the Worship of God in the Presbyterian Church in the United States of America," says: "How large a portion shall be read at once, is left to the discretion of every minister; however, in each service he ought to read at least one chapter; and more, when the chapters are short or the connection requires it."

RELIGIOUS INTELLIGENCE.

The Hawaiian Government has pledged the most eligible site in Honolulu to the purpose of a Seaman's Home, on condition, that no intoxicating liquors be drunk on the premises—no women of lewd character be admitted—no gambling allowed, nor any other disorder tolerated; these rules are to be established and strictly enforced; in addition to this, $5,000 must be raised by subscription for the purpose aforesaid within twelve months, and the "House" must be equally available to sailors of all nations. The site is worth $6,000, and will revert to the Government if it ever ceases to be used as a Sailor's Home.

Mr. Jacoby, the Methodist missionary in Germany, some time since called for $250 a quarter, from the Tract Society in this country, with which to support a tract press in Bremen. On February 15th, Dr. Peck, the Tract Agent, received a letter from a gentleman in New York city, stating that he would meet the drafts of $250 each for one year as they came due—making $1,000 for the year from himself alone. This is a sign, in these hard times, full of encouragement to the Christian heart.

The Corresponding Secretary and General Agent of the Board of National Popular Education is sorry to say, that his protracted illness will prevent the gathering of the 17th class of teachers, which was to have assembled at Hartford, on the 23d of the present month, to go through the usual preparatory course. The present prospect is that the class would be large; but it cannot be sent out. It will be merged in the next class, which will be gathered in August and sent out in September.

A correspondent of the New York *Observer* writes from Academia, Juniata county, Pa., stating that a very interesting revival of religion is in progress in the male and female Literary Institution in that place. Several hopeful conversions have occurred, and a very large number of the youth are under serious impressions. It is gratifying to hear such accounts from different parts of the country.

Mr. George Fletcher, the oldest Methodist in the world, is no longer among men. He attained his 108th year on the 2d of February, and the *next morning (February 3d,)* peacefully breathed his last. This extraordinary man was born in Nottinghamshire, February 2d, 1747. From six years of age he had been brought up in the tenets of Methodism, and amid all the vicissitudes of his life he continued a consistent and useful member of that body.

We have a horrid story from Port Gibson, (Miss.) It seems that a member of the church who had been suspended had made application to be reinstated, and all the members consented except Dr. Woodward, the pastor. The excommunicated member became indignant, and while the trial was in progress he rushed upon the Rev. Dr. Woodward and stabbed him to the heart, in front of the pulpit of the Methodist church. The reverend martyr expired instantly.

The Freewill Baptists in the United States have 1,155 churches, 49,800 communicants, 891 ordained ministers, and 149 licentiates. They have two Mission Stations in Orissa, India; several missionaries at the West; a Theological School in New Hampshire, which has educated more than 150 men, most of whom are now in the ministry, and two Literary Institutions, with about 200 students in each. Another College is in progress at Hinsdale, Michigan.

The *Western Recorder* of February 21st, contains a letter from William T. Green, of Campbellsville, Ky., stating that the Rev. G. W. Robertson, of that place, had baptized "the jailor and his household." The name of the jailor is John Spurling—the name of his wife is Lydia. There were no children—no unbelievers—in the jailor's household baptized in Kentucky—all believed and were baptized.

Cortland Academy, at Homer, N. Y., has been blessed with an interesting revival the past winter. It is stated that most of the students have been impressed with divine truth, and that seventy or more have made profession of faith in Christ. Many of the citizens of Homer, connected with the Baptist and the Congregational societies, have also given their hearts to God, and many a family altar has been recently reared.

At a recent baptism in Providence, Rev. Dr. Jackson, the pastor of the Central Baptist Church, held and exhibited a cane which formerly belonged to the Rev. Dr. Gano, and was by him presented to Dr. Judson, who used it on all baptismal occasions in Burmah during his missionary life. It had accompanied the venerable missionary many times into the Irawaddy.

The Western Seaman's Friend Society has completed two beautiful churches, the past year, one at Cleveland and the other at Sandusky, besides a fine commodious hall at Pittsburgh, costing in the aggregate $37,000; and what is infinitely better, a greater number of seamen have been hopefully converted and gathered into the Church from the field of the Society's labors, than in any previous year.

The Carmine-street church, New York, have very generously offered to their pastor, the Rev. T. H. Skinner, Jr., leave of absence for a voyage to Europe of six months or more, engaging to supply the pulpit meanwhile, and to defray the expenses of the tour.

A religious interest exists in Bowdoin College. The College Fast was observed with very marked solemnity, and has been followed up with extra services of prayer, conference and preaching. Several students are thoughtful, and a few are indulging hope.

The Cincinnati Herald reports a blessed work of grace at Plymouth, Ind., under the preaching of the Rev. J. W. Cunningham, of Laporte. The meeting continued two weeks; forty-eight persons were added to the church.

Rev. J. L. Merrick, of the South Congregational church in Amherst, Mass., asks a dismission on account of "inadequate salary and an inveterate difficulty in the parish about the singing in the sanctuary."

The Macedonian announces the death of Jotham Meeker, a missionary of the American Baptist Missionary Union among the Ottawas.

The net increase of the clergy of the Church of England has, for some years, been at the rate of 300 a year.

European News.

By the steamers Atlantic and Asia, we have two weeks later news from Europe.

By these arrivals we learn of the peaceable accession of the Czar Alexander II, and of his declaration to follow the policy of his father Nicholas. Constantine and the other princes of the Imperial house have signified their allegiance to the new Emperor. The hopes that were entertained throughout Europe of a peace policy in accordance with the supposed personal character of Alexander, were becoming more faint. The influence of the powerful party at the head of whom is the Grand Duke Constantine, it was feared, would urge the Czar forward in a course opposed to his better judgment. His first appointments of the Ministers were, however, regarded favorably for peace. Meanwhile the Allies determined to seize the opportunity of uncertainty which the news of the death of Nicholas must occasion, to prosecute the war with vigor. There has been more fighting in the Crimea, and more threatened. The Conferences have commenced at Vienna, Gorchakoff having received from the Czar Alexander a confirmation of his previous instructions.

In relation to the death of the Emperor Nicholas, it is said that he took a severe cold, reviewing some new regiments. His physician did not, at first, deem the case grave; but soon a violent grippe manifested itself, followed instantly by an inflammation of the lungs. The disease was first discovered to be really dangerous on the 1st of March; and the Emperor, aware of its character, told his doctor that he felt his time was come. His wife and son Alexander were constantly with him. When one of his physicians, Dr. Mandt, told him that there would, probably, be a paralysis of the lungs, he asked quickly: "When shall I be paralyzed?" He demanded, in Russian, of his other physician: "When shall I be suffocated?" This occurred early on the morning of the 2d March. He then went through religious duties—taking the sacrament—and bade his wife, children and grandchildren farewell, giving to each of them the benediction, with a clear voice, and with full and quiet consciousness. In the evening, he took farewell of all the persons belonging to his Court. The Empress, his son, (now Emperor,) the Grand Duke Constantine, the Counts Adlerburg, Orloff, the Prince Dolgorouski, and a few others, remained around him to the last moment. He died on the 2d of March, at ten minutes past noon.

Immediately on the death of Nicholas being known in Paris, orders were telegraphed to Gen. Canrobert to press on the seige of Sevastopol with the utmost vigor. Of the departure of the Emperor Napoleon for the Crimea, nothing additional is known. Preparations continue to be made.

We have the usual rumors that the allied Generals intend to attack Gen. Liprandi, and then fully invest Sevastopol. Also, a rumor that Liprandi had attacked Balaklava. Travelers from the Caucasus report that Schamyl, in conjunction with the famous Naib Mahomed, will invade the Crimea, by way of Anapa and the Sea of Azoff.

The London *Daily News* states, on the authority of its special correspondent at Balaklava, Feb. 23, that it was rumored Gen. Canrobert had ordered a court-martial to try an officer of high command in the French army, who was accused of having held treasonable correspondence with the enemy, and had supplied exact plans of the seige works. The correspondent expresses his disbelief in the criminality of the officer accused.

Mr. Roebuck's Committee of Inquiry into the management of the war had held several meetings. The Duke of Cambridge, Lords Cardigan, Lucan and Hardings were cited to give evidence. Mr. Layard, Gen. De Lacy Evans, Mr. Dundas, M. P., and others, had been examined. Their evidence elicited little new information, but confirmed what is already known to the world—that the grossest incompetency and stupidity were exhibited in the organization—or rather want of organization—of the supplies, and that much of the misfortune that has since occurred was due to that mismanagement. The Committee proceeds in its investigations.

The ratifications of the Treaty of Alliance between France, England, and Sardinia, were exchanged at Paris on Sunday, the 4th March.

A dispatch dated Constantinople, March 1, says: A shock of an earthquake has been felt here. Broussa has been almost destroyed by earthquakes, and 2,000 lives were lost.

A telegraphic statement mentions that the British Consul at Aleppo had been murdered during an insurrection; but private accounts state that he died from natural causes.

The Earl of Stenhope was dead, aged 74. He was nephew of the great William Pitt. His son, Lord Mahon, succeeds him.

Madame Jenny Lind Goldsmidt has been giving concerts at Amsterdam and the Hague, and will revisit England.

Advices from the Cape of Good Hope, to Dec. 30, mention that considerable alarm was felt in the colony by a report that the Kaffirs had again taken posssession of the Amatola fastnesses, whence they might attack the settlements. Many farmers had abandoned their homes, and the military were under arms. Their fears were, perhaps, exaggerated. The explanation given by the Kaffirs was that the parties in the Amatolas were merely hunting parties. Affairs are, however, considered by the home Government so serious that orders are given to fit out one or two ships-of-war to proceed to the Cape.

THE WAY OF THE TRANSGRESSOR HARD.—At the Court of General Sessions in New York, on the 23d of March, Wm. Kissane, convicted of forgery on the American Exchange Bank to the amount of $12,800, was brought into Court for sentence. When asked by the Clerk what he had to say why judgment should not be pronounced against him, he replied, that as the present was probably the last opportunity he would have to make any remarks before the Court, he would therefore embrace it. He said that he did not mean to sue for mercy, which he supposed he did not, in the eyes of the world, deserve, and wished clearly to be understood, that the remarks he was about to make should not be construed into any petition for leniency at the hands of the Court. Kissane then, in a clear and manly voice, but rendered at times indistinct from emotion and tears, stated that he was once happy and respected at his place of business and residence in Ohio, and had a large circle of friends; but in an evil hour he became acquainted with some who had allured him from the path of rectitude and honesty. By the promptings of these men he was induced to perform acts that led to the disgrace both of himself and family, and had cast a blot upon a name never before tarnished. In two short years he lost position, wealth, and good name, and had all the time been haunted by a guilty conscience, from which there was no escape. He had hoped, if he were acquitted on the present occasion, to go into some distant land, among strangers, where, by honest industry, he could, in a measure, retrieve his lost character and happiness; but now he was about to be consigned to a living tomb.

The Recorder, in passing sentence, spoke very feelingly in regard to the painful duty that devolved upon him, and expressed great satisfaction at the repentance exhibited by the prisoner, and advised him to treasure the feeling, and on the expiration of his term of imprisonment, to lead an upright life. He had intended to make the sentence severe, but had altered his mind, and would therefore decrease the punishment to that extent which he now thought just and proper. The Judge then sentenced him to the State prison for two years and six months.

Obituary of a Venerable Man.

William Holiday died in Colchester, Delaware County, on the 23d of February, aged 104 years. Mr. Holiday was born in the town of Rye, Westchester County, in the year 1750. In early life he learned the blacksmith's trade, and worked one year at Tarrytown for the Continental Congress, by direction of Washington, in making bayonets and repairing muskets. He served three months in a scouting party, as a volunteer, under Capt. Brown, and afterwards enlisted under Capt. Dutcher, in a regiment commanded by Col. John Haniman. He served during two campaigns under Capt. Haight; was in the skirmish at King's Bridge; also, in the battle on Long Island, where he was taken prisoner, but made his escape from the British on the way to the prison-ships, and again joined the army. He was in the storming party at the taking of Stoney-Point, where he received a severe sword wound. He was one of the Guard when Major Andre was executed, and was well acquainted with his captors. He was in several skirmishes with the British on the Hudson River, in one of which he was wounded by a spent ball; was once surprised, with several others, by a company of British light-horse, but succeeded in making his escape to a swamp, making a row of apple-trees his defense from the swords and bullets of his pursuers.

In 1791 he removed into Harpersfield, Delaware County, and in 1795 to Colchester, where he lived 60 years, and where, at a good old age, he was gathered to his fathers. In his last effort at reaping, he remarked that he had used the sickle in the field every year for 96 years in succession. His bodily strength continued remarkably good up to the last year of his life, and his mind was clear to the last hour—uttering as his last expression, but a few minutes before he expired, "that the land of promise seemed more bright and beautiful than ever before." He was a member of the Baptist Church 76 years, and a Deacon in the same 56 years—leaving to surviving friends the pleasing testimony of faithful service as a soldier of his country, and of the cross. Mr. H. had been thrice married—had 13 children, 80 grandchildren, 151 great-grandchildren, and 17 great-great-grandchildren; making the sum total of his posterity 261. [N. Y. Tribune.

ACCIDENT AT UNADILLA FORKS, N. Y.—One of the most heart-rending accidents that ever occurred in this place, happened on Friday, March 23d, in the turning and grinding room of Messrs. Brown and Babcock's hoe shop. John M. Hayes, employed in turning hoe-handles, after grinding his turning chisels, was in the act of hanging up the belt, when it caught another belt, drawing him by the right arm on to a three-and-a-half inch square shaft, which was revolving 150 times per minute. It seemed to be providential, that the foreman of the shop had just gone for a pail that was carelessly left by one of the workmen, and as he reached the foot of the stairs he heard a noise, and looking up he saw Hayes being drawn to the shaft, and begin to revolve. He sprang some twelve feet and shut the gate, and the workmen, rushing down on hearing the noise, assisted in taking him from the shaft, which was a most difficult task. He lay with his back across the shaft just below the shoulder blades, with his head and feet hanging down. His arm was wound round the shaft by the belt, which was also drawn across his stomach so tight as to almost force the blood through the skin all over his body. His arm at the pit was half cut off, and jammed seemingly to a jelly to his elbow, while his collar bone and three ribs were broken, and he was otherwise horribly bruised. After disengaging him by cutting the belts and running back the machinery to loosen his frock, which had also caught the shaft, he was carried to his house, and, strange to say, he revived, has his senses, and can talk. It is now the third day after the accident, and his friends have some faint hopes of his recovery.
J. C.

CONVENTION TO HASTEN THE EXTINCTION OF SLAVERY.—A meeting, numerously attended, was held in Cincinnati on the 13th ult., to consult on the propriety of calling a Convention of Christians of all denominations, to be held in that city in May next, for the purpose of considering what measures ought to be adopted to hasten the extinction of Slavery in the United States. After a full discussion, it was resolved:—

1. That it is expedient to call a Convention, as above suggested, on the first Wednesday in May next.

2. That the Chairman appoint a Committee of seven from different denominations of Christians, to prepare and publish a call for said Convention.

The following gentlemen were appointed: The Rev. Professor Day, the Rev. Dr. Wilson, the Rev. C. B. Boynton, the Rev. Wm. G. W. Lewis, Levi Coffin, the Rev. J. French, and Mr. Joliffe.

The names of the Hon. Bellamy Storer, and the Rev. N. West, Jr., were added by the Convention.

It is estimated that twenty-five millions of passages are made annually across the Brooklyn ferries.

THE EMIGRATION TO KANSAS.—The St. Louis *News*, March 22, 1855, says:—At this moment not less than 2,000 or 3,000 emigrants are wending their way westward, toward the new Territories. Every boat from the Ohio River brings them to our Levee; every train from the East has one, or a company of them, on board, while our public-houses are daily thronged by them. They come in companies or individually. Those from the East are helped on by Aid Societies, and come in car loads together, while those from the West or South, in real emigrant style, drive through to the promised land, with ox-teams and wagons, and generally "go it alone." It may be safely calculated that 15,000 or 20,000 hardy squatters will find a home on the fresh soil of the new Territories this spring. Were it not for the fact that provisions, even of the commonest and cheapest kind, are so exorbitantly high, this number would stand a good chance to be increased to twice its size. But settlers, especially those who travel far to reach their homes, are not generally persons of flowing means, and therefore not able to spend much for food for their stock and themselves. The majority of the emigrants passing through our city are destined for Kansas—that being considered the most available place for settlement, on account of its superior lands, and its contiguity to the thickly-settled Missouri frontier. A few, however, will go to Nebraska, and cluster together on the best bottom lands of the Missouri and its tributaries.

PRICE OF LAND IN FRANCE.—The Paris *Siecle* has been investigating this subject of late, and has arrived at the following conclusions:—

1. The value of land is highest where the farms are smallest—lowest where the farms are largest.

2. The smaller the farms the greater the number of inhabitants to the square mile.

3. The average longevity increases in almost precisely the same ratio with the minuteness of the sub-division of the land, being only thirty-two years where the farms are largest, but rising to fifty-two where the farms are smallest!

PREPAY YOUR LETTERS.—The new Postage Law, which took effect on the first of April, provides that letter postage must be pre-paid. The public should bear this fact in mind, as letters on which the postage is not paid will not be forwarded.

SUMMARY.

An investigation into the accounts of the Merchants' Bank, Boston, caused by the suicide of Mr. Hooper, its Paying Teller, discloses no deficiency in his relations to that Bank. He had used, however, about $50,000 of the Merchants' Bank money, which he made good at the expense of the Atlantic and Grocers' Banks, by certifying two checks drawn by A. S. Peabody, which, on the authority of his certificate, were cashed, and the money drawn from those two Banks was used to make his own account good. It is supposed that Hooper lost money in some speculations in which he was engaged.

Americans having friends resident in England or on the continent of Europe, are always amused at the strange orders they receive from their European acquaintances. One of the last orders received in Boston, by the friends of a wealthy American family residing in England, was for a few pounds of American salæratus. A Yankee family, living in London, recently sent to Boston for a few Shaker brooms and three Hingham buckets. The father of the family sent for one of Emerson's razor strops.

A bill has just been introduced into the Legislature to secure the incorporation of a Consumption Hospital in the city of New York. For this purpose, the trustees are allowed to hold real-estate whose value does not exceed $250,000. They are required to receive under their charge all who are suffering from pulmonary consumption, and who are consigned to them by the authorities of counties or towns. The expense of the medical treatment which they will receive, is to be charged to the proper town or county.

A dispatch dated New Orleans, March 27, says that the steamer Bulletin was burnt on Saturday, below Lake Providence, with 3,500 bales of cotton. Twenty-three of the passengers and crew are missing. Among the former are J. B. Williams, of N. Y., and Mr. McCauslie, of N. C. The lady passengers and the officers were all saved. The steamer Huntsville has also been destroyed by fire, with 4,000 bales of cotton on board. We have not yet learned the particulars.

The Legislature of Massachusetts has passed an act, which has been approved by the Governor, and is now a law, providing that either party to any libel for divorce now pending, or to be hereafter commenced, may, at any time before the trial thereof is actually commenced, demand in writing a trial by jury. Heretofore, divorce cases in that State have been tried by the Judges alone.

The Louisville *Courier*, speaking of the celebration of St. Patrick's day in that city, says that nine Irishmen were committed to jail, and on Sunday morning the dead bodies of three others were found. One had frozen to death, another had fallen down stairs and broken his neck, and another was murdered by some one unknown.

On Sunday night, March 25, some rascals broke into the Roman Catholic Church edifice in Eighty-fourth-st., near Fourth-av., N. Y., and robbed it of silver plate to the value of $300, besides which they demolished some images, cut and disfigured the pulpit and its appendages, and besmeared the walls and seats with filth.

Gov. Barstow, of Wisconsin, has vetoed the Prohibitory Liquor Law, which has recently been adopted by decided majorities in both branches of the Legislature. Through the assumption of the one man power, the rum traffic has again been entailed upon the people of Wisconsin, with all its attendant iniquities.

An attempt is being made to apply the peculiar principle of the Minie rifle to cannon. It is estimated that they may thus be constructed so as to carry with precision nearly four miles.

An effort is making in Charleston, S. C., to raise $10,000 for the benefit of Capt. Duncan N. Ingraham, as a token of admiration for his prompt interference in the Kosta affair at Smyrna.

The Canadian Government has introduced a bill to the Legislative Assembly, for abolishing the postage on all newspapers published in Canada. This measure will involve a sacrifice of revenue to the amount of about $30,000 a year; but it is believed that the amount will be cheerfully made up by the people.

In 1832, there were nine persons employed in the Boston post-office; now there are eighty; and to show the amount of business done, it is stated that 300 canvas bags, weighing 150 lbs. each, and 400 letter-bags, pass through the office daily.

The Milwaukee *Statesman* states that all the first mortgage bonds of the Milwaukee and Mississippi Railroad Company have been negotiated in this city, at the rate of 86 cents on the dollar. The Road will now be extended to the Wisconsin River without delay.

Two hundred and ninety-two glasses of liquor have been ascertained to have been sold in New York on a recent Sunday. The fines on these will amount to the snug little sum of $2,920. Eighty glasses are reported from one establishment.

Prof. Alexander Kennedy, for many years a teacher of elocution, and formerly the successor of Sheridan Knowles in that department in the Royal University of Dublin, Ireland, recently died in a grocery at Alton, from intemperance and exposure.

Mrs. Julia Freyberger has recovered $500 of Martin Mountjoy, at Noblesville, Ind., for damages caused by liquor sold to her husband, John Freyberger. A few such verdicts would somewhat reduce the profits of the trade.

A gentleman named Field was robbed, on the 17th ult., at Dunkirk, of about $1,400, by a barber named James Hall. The villain administered chloroform to Mr. Field, while shaving him, and thus effected his purpose.

We learn from a gentleman who has traveled pretty extensively through the States of the northwest during the past six weeks, that the prospect of the wheat crop was never better.

During the first fifteen days in March, the Central Railroad brought to Albany between twelve and thirteen thousand dressed hogs, all from the Western States, and principally from Chicago.

Revs. D. C. Henderson, Wm. M. King, and C. W. Dunlap, have resolved themselves into the "Presbytery of Texas." Their churches are three, and members forty.

The Board of Education of New York is considering the propriety of establishing a Free Academy for females. This is as it should be.

New York Markets—April 2, 1855.

Ashes—Pots $6 18; Pearls 6 25.

Flour and Meal—Flour 9 12 a 9 56 for State, 9 50 a 9 94 for Michigan, Indiana, and Ohio, 11 50 a 13 00 for extra Genesee. Rye Flour, 6 25 a 7 50. Corn Meal 4 37 for Jersey.

Grain—Wheat, not much doing, and prices nominal; some sales of white Southern at 2 42. Rye 1 34 a 1 36. Oats, 57 a 63c for Southern and Jersey, 67 a 73c for State and Western. Corn 97c a 1 00.

Provisions—Pork, 14 37 for new prime, 16 75 for new mess. Beef, 6 50 a 7 75 for prime, 9 50 a 12 00 for country mess. Dressed Hogs, 7¼ a 7¾c. Lard, 10c for choice. Butter, 12½ a 20c for Ohio, 22 a 29c for State. Cheese 10½ a 12½c.

Hay—80c per cwt for River.

Seeds—Clover, 10¾ a 11c. Timothy 3 50 per bushel for reaped. Rough Flax seed 1 90.

MARRIED,

In Bolivar, N. Y., on the evening of Feb. 4th, by Elder H. Cornwell, Mr. DAVID CRANDALL to Miss AUGUSTA FISK, both of Bolivar.

By the same, on the evening of March 25th, Mr. ROCKWELL S. WILLIAMS to Miss MARTHA JANE DAVY, all of Bolivar, N. Y.

March 15, 1855, by Eld. V. Hull, Mr. ELIJAH M. CAR to Miss SABRAH L. BABCOCK, all of Milton, Rock Co., Wis.

DIED,

In Jamestown, R. I., Feb. 18th, 1855, Mrs. SARAH A. CONGDON, wife of Benjamin Congdon, and daughter of the late Rev. Henry N. Burdick, aged 55 years. The deceased embraced religion in early life, and united with the Seventh-day Baptist Church at Newport, R. I., of which she remained a member until her death.
J. C.

In North Brookfield, N. Y., March 26th, at 2 o'clock P. M., ALEX. M. COVEY, Esq., of consumption, aged 39 years. Brother Covey experienced religion when young, and united with the 1st Seventh day Baptist Church in Brookfield, of which he remained a worthy member until death. And although his health had been gradually declining for the last two years, and he suffered much under the progress of wasting disease; yet he endured all with Christian fortitude and patience, and met the hour of his dissolution with great resignation and triumph. As a Christian, by his consistent deportment and life, he had won the confidence of all the lovers of Christ who knew him. As a citizen, having for a number of years held offices of trust, he had, by his kindness of disposition, and affability of manners, together with his uncompromising regard for the right, won the esteem of all. His love of truth and justice, with his decision of character, made him a firm defender of equal rights, and an able advocate of every true reform movement of the present day. Indeed, but few men have been more appreciated in life, or lamented in death. By this afflictive providence a fond wife and three children have been deprived of a good husband and father, and two aged parents, and a large circle of relatives and friends, deprived of a worthy son and esteemed friend.
J. C.

LETTERS.

Varnum Hull, Benj Clarke, H C Hubbard, L P Babcock (nothing due,) Isaac Hale (yes.) E Fairbanks, W B Gillett, D Saunders, E M Coon, Francis Tallett, J C Green, Josiah Langworthy, Erastus Clarke, G B Clarke, John Congdon, Albert Babcock, S N Stillman, Joshua Clarke, John Whitford.

RECEIPTS.

FOR THE SABBATH RECORDER:

Isaac Hale, Providence, R I	$2 00	to vol. 11	No. 52
J W Langworthy, Brand's I Works	1 50	11	40
I S Dunn, Plainfield, N J	2 00	12	52
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WILLIAM M. ROGERS, Treasurer.

☞ Have you paid for the eleventh volume of the *Sabbath Recorder?* If not, it is high time you attended to that business. The volume will be completed in nine weeks, and during that time we must receive about one hundred and fifty dollars per week to enable the Society to close the year in as good a condition pecuniarily as it commenced. Let those who owe us from two to ten dollars each, consider what is their duty in the premises.

Savery's Temperance Hotel
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TELEGRAPH DINING SALOON,
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KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
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Board Meetings.

THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract, and Publishing Societies, will be held in the meeting-house at Plainfield, N. J., on the second First-day in April, 1855, commencing at 9 o'clock A. M.

MAYOR'S OFFICE, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,
WM. H. STEPHENS, First Marshal.

All the papers in this City will please copy and send their bills to this office

The Good Time Come at Last.
Belcher's Religious Denominations in the United States
IS beyond all question the most popular subscription book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once properly introduced to their notice, are bound to have it. Let "Young America" arise in her might, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher,
JOHN E. POTTER,
15 Sansom-st., above 6th, Philadelphia.

Alfred Academy,
At Alfred Center, Allegany Co., N. Y.
THE attention of the public is respectfully invited to the educational facilities of this Seminary.
1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.
2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.
3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry,* will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.
4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.
The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. HULL, or W. C. KENYON.
Feb. 24th, 1855.

Bruce's New York Type Foundry,
ESTABLISHED 1813, has now on hand, ready for immediate delivery, in fonts to suit purchasers,
100,000 lbs. Roman Type of new cut,
50,000 lbs. Fancy Type,
10,000 lbs. Scripts of various styles,
5,000 lbs. Germans,
5,000 lbs. Ornaments in great variety,
5,000 lbs. Borders,
30,000 feet Brass and Type Metal Rules, and all the novelties in the business.
All the above Types are cast by steam power, of the new composition of metal peculiar to this foundry, and which is certainly superior to any ever used before in any part of the world. The unequaled rapidity in the process of casting, enables me to sell these more durable types at the price of ordinary types, either on credit or for cash.
Presses, Wood Type, and all other printing Materials, except Paper and Cards, (which have no fixed quality or price,) furnished at manufacturers' prices.
The latest Specimen Book of the Foundry is freely given to all printing offices, on the receipt of fifty cents to prepay the postage.
☞ Printers of newspapers who choose to publish this advertisement, including this note, three times before the first day of July, 1855, and forward me one of the papers, will be allowed their bills at the time of purchasing five times the amount of my manufactures, Address, GEORGE BRUCE,
Feb. 12, 1855. 13 Chambers-st., New York.

The Carol:
A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.
"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.
The following extracts from the Preface will give an idea of the scope and design of the work:—
This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.
About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.
A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.
How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

Cultivation of Spring Wheat.

The cultivation of spring wheat has been too much neglected in our country. Much of the land east of the State of New York, is unfitted for the profitable growth of winter wheat, and its cultivation there has been, for more than half a century, almost wholly abandoned. It seems not to have occurred to most of the farmers in that region, that the growing of spring wheat as a substitute, could be undertaken with success. The greatly augmented price of this valuable staple, within the past few years, however, has induced some of the most intelligent to try their long-abandoned wheat fields once more, and the most satisfactory results have followed their introduction of spring wheat. From 30 to 40 bushels have been repeatedly grown, at a cost not exceeding fifty cents per bushel; and this ought to be considered a satisfactory price, when it has for some time past readily commanded $2 per bushel.

The Soil for Wheat.—This must contain a due proportion of clay. Heavy clays, when under-drained and deeply worked, are the most enduring and productive for wheat; but choice wheat lands often embrace the lighter loams, and approach the alluvial, though the latter seldom prove good for this grain. It is not essential that the soil be a lime-stone, albeit a good application of lime is one of the best for it. A sandy soil is totally unfit for wheat.

Preparation and Manures.—The best preparation for wheat is a previous cleanly-hoed crop, a clover, ley, or freshly-turned meadow or pasture. The latter three are more sure for producing a sound crop than any other. If barnyard manures are to be used, they ought to be applied the previous year; or, if circumstances compel their use directly upon this crop, it must only be when thoroughly rotted. If the soil has not been made sufficiently rich by previous applications, then guano and bone-dust should be plowed in, at the rate of 200 to 300 pounds of guano per acre, and twice the quantity of fine bone-dust, or its equivalent of superphosphate. Lime is always a good preparation for wheat, but it is better that it should have lain in the ground a year or two before sowing the wheat, when possible. Few manures produce a better effect on wheat than an occasional dressing of salt, to the extent of 300 or 400 pounds per acre, sown broadcast upon the surface.

When the ground is a stiff clay, it is much better to plow it the preceding autumn, and as roughly as possible, so as to allow the winter frosts to pulverize it; and it is thus ready for sowing as soon as the frost has left the ground, and without any subsequent plowing. The guano should invariably be *plowed in,* and if done the preceding autumn, the better. Bone-dust and lime, and plaster, when the latter is used, should be kept near the surface of the soil, if possible. If the spring is wet, it may not be practicable to plow a stiff clay early enough to get in spring wheat seasonably; in which case it may be used for oats or some other crop. Lighter soils may be easily plowed in spring, (and the earlier the better,) and the wheat sowed immediately on the upturned furrows and thoroughly harrowed in.

The Varieties of Spring Wheat differ in popularity, somewhat according to locality; but more according to the period they have been grown in any section, the latest introduced, if of a choice kind, generally being preferred; showing conclusively, if this preference be well founded, that a change of seed occasionally is decidedly beneficial. We believe, however, that soil and situation have much to do with the success of this crop; and it is greatly to be regretted, that a more careful observation on the part of American farmers, has not assigned to peculiar soils and other considerations, particular varieties of spring wheat, as being best suited to insure the largest yield. The kinds most in vogue a few years since, were the Siberian, the Black Sea, and the Italian. These, though still largely cultivated, have recently given place in some measure to the Tea, the Golden Drop, and some others.

Preparation of Seed.—As a preventive of smut, it is better to wash all seed, however apparently clean it may be, in strong, warm brine for a few minutes, skim off the light and brown seeds which rise to the top, pour off the brine to heat again for another parcel of wheat, then sift slaked lime over it, and spread the wheat out on boards in the sun or under cover to dry. Sow as soon as dry. Urine, either from the house or stables, that has become stale, and is beginning to give off ammonia, (which is readily known by its pungent odor,) may be used instead of brine, and with perhaps equal efficacy; but in neither case ought the dusting, or rather thorough coating, with lime to be dispensed with, otherwise the kernels of the wheat adhere to each other rendering it difficult to sow. Soaking in brine over a quarter of an hour or so might injure the vitality of the seed; and if not sown soon after drying it might not germinate well. This is the best method we know of to rid the seed of any foul stuff, such as chess and the like, which still remains in it, after the most careful tillage and winnowing. If the wheat is poured into the brine slowly, and then well stirred up, this will be found floating on the top with the chaffy seeds, and can then be easily skimmed off.

Wheat should be sown with the Drill.—This secures a uniform depth of covering, which is seldom made deep enough with the harrow. It secures economy of seed, as all is buried and vegetates, and is not left to waste and depredation on the surface. There is a remaining and important consideration seldom thought of by the unreflecting. All plants require free circulation of air, equally with moisture and fertility of soil. Through their leaves they derive large portions of carbonic acid from the atmosphere, which aids so strongly in building up the structure of every plant, (nearly 50 per cent. of all consisting of carbon;) they drink in moisture from the humid air through every pore of stem, branch and leaf; and we are not quite certain that they do not draw somewhat from the air of that life-sustaining, crop-enlarging principle—ammonia. By drilling, we enable the plants to have the readiest access to a full supply of air; while by sowing broadcast, we place the growing wheat in the worst possible condition for obtaining it. Let a man hold a lighted taper on the lee end of one of these drills, thickly walled up by the standing grain, (which should always be made in the direction of the prevailing winds,) and he will find it blown out in a moment, when it would scarcely be seen to flicker on the edge of a broadcast field. This arrangement further aids the crop, by the prevention of rust, in certain conditions of the atmosphere, known as close, muggy (hot and damp) weather. A free circulation of air is the only preventive known for this malady.

Quantity of seed per Acre.—When sown broadcast, two bushels per acre is little enough, and two and a half is preferable, especially in stiff land. Spring wheat has but a few weeks to matrue in, and cannot therefore, like winter wheat, have time to *tiller*—throw off those innumerable seed-stalks from a single seed—which by tasking its powers at the root, prevents for a time, and till this object is accomplished, the rapid upward growth, and the formation and ripening of the berry.

Time of Sowing.—The earlier sown after the frost has fairly left the ground, the better. But it may be advantageously sown till the middle of April, or perhaps even the first of May, latitude, 41 degrees; and good crops have been grown when not put into the ground before the last of May. But late sowing renders the crop uncertain. The earliest sown is most likely to escape rust.

Quantity of product per Acre.—Spring wheat seldom produces as largely as winter wheat, though crops have been alledged, sometimes, to overrun 50 bushels per acre. We have numerous instances of premiums from our agricultural societies having been awarded, where the product came up nearly to 40 bushels per acre, and this, too, of heavy wheat. Mr. Eels, of Oneida County, has produced it weighing 64 pounds to the carefully-measured bushel.

Its intrinsic value for human food is beyond that of winter wheat, as it produces more of gluten—the flesh and muscle-forming principle—and is more nearly analogous to meat. An analysis of good English winter wheat, yielded only 19 per cent. of gluten, to 24 from spring wheat, though the proportion of starch—the fat-forming principle—was 77 per cent. of the former, to 70 of the latter.

The Merchantable value of Spring Wheat is usually about 10 per cent. below that of good winter wheat, as it yeilds a smaller proportion of white flour. But for all beneficial purposes, it may be considered fully equal to winter wheat. [Am. Agriculturist.

Wound of the Heart.

The case of Bill Poole, who was recently killed in the City of New York by a gang of ruffians, has excited some surprise from the fact that he survived his wounds eleven days, and the post-mortem examination curiously revealed that a bullet, which was supposed to have fallen from the wound in the chest, was found imbedded in the substance of the heart. The popular idea is that any wound of the heart is, necessarily, fatal almost immediately. And there are professional minds which are but little in advance of the common idea on this subject. It has not been a great many years since a professor, in the leading medical school in the United States, undertook to establish the fact, in the *American Journal of Medical Science*, that any wound of the heart was necessarily and immediately fatal. His essay was based upon the report of an extraordinary case which occurred in Tennessee, to which we shall refer presently.

We purpose to present some curious facts upon wounds of the heart, which are of interest to the public and which show very extraordinary results. The case of Poole, remarkable as it may appear, is an ordinary matter compared with some of the examples we shall present.

A physician of McNairy County, Tennessee, Dr. Randall, reported many years ago the case of a negro boy, who was wounded in the chest with a load of shot. The wound was given on the 5th of April, and the treatment of the case was skillful and very judicious. It was directed to the relief of inflammation of the lung, and there was no indication that the heart was wounded. The boy seemed to recover regularly and slowly up to the sixty-seventh day, when he died suddenly, from over indulgence in eating. The lung which was wounded never performed service after receiving the shot, and the death was due to the condition of the lung. In tracing the course of the wounds, after death, the physicians were astonished at finding three shot in the bottom of the ventricle and two shot in the bottom of the auricle of the heart. The wounds made in the substance of the heart were all firmly healed, and the internal surface of the cavities, in which the shot were found, betrayed no sign of having suffered in any way from the presence of the shot. The boy lived from the 5th of April to the 11th of June, or sixty-seven days, and the death was due to the lung according to the physicians in the case, and not to the shot in the heart.

It must be borne in mind, in reading the cases we present from the *Dictionnaire Medicale*, that incised wounds of the heart, such as are made by a sharp cutting weapon, are more apt to be fatal from immediate hemorrhage, than wounds made by gun-shot. The latter tear the blood-vessels, and torn arteries bleed less than those wounded with clean cuts. The examples we present of the latter class of wounds are, therefore, more extraordinary than any from gun-shots.

In the *Dictionnaire Medicale*, Saviard mentions a case in which the left ventricle of the heart and the septum or wall which divided it from the right ventricle were pierced through. The man lived four or five days. A clot of blood undoubtedly closed the opening at once, and prevented hemorrhage. In another case, the right ventricle was pierced, and the victim lived five days. And, in another case, a sword was passed through the right ventricle, the diaphragm, and liver, and the man lived until the ninth day. Morand exhibited this heart to the French Academy of Sciences, in 1735. M. Lèveille reports a case in which the left ventricle was pierced vertically, and a wound four or five lines in length was made. This victim lived until the 7th day. Dehors, Rhodius, and Fantoni, mention cases of wounds of the heart that were not fatal until the 14th, 16th, 17th, and even the 20th day.

The heart may contract spasmodically at the moment the weapon inflicts the damage, and thus close the wound until a clot of blood forms and prevents hemorrhage. Ambrose Pare, the great French surgeon, gives a remarkable case, evidently of this kind; and a case reported by Schenk, in a student of Ingolstadt, was certainly of this character.

Baron Larrey presented before the Academy a soldier, the side of whose heart was furrowed by a ball, but the man recovered.

But, probably, the most extraordinary case of gun-shot wound of the heart occurred at Cincinnati, in 1835. A Dr. Simmons reported the case in the *Western Journal of Medicine and of the Physical Sciences.* On the 21st of December a man named Maguire was shot in the chest with a ball weighing 74 to the pound. After being wounded, he chased his antagonist with activity for the distance of several rods, and then became faint, and fell. The attention of the physicians was directed to the possible occurrence of gangrene of the lung, and the treatment was designed to prevent that result. There was no sign, in the symptoms, of a wound in the heart. There was great thirst, as there is in all gun-shot wounds, intense pain in the region of the stomach, an accelerated pulse, with a wiry jerk on the second day; but there was no disturbance of the respiration until the fourth day. The man died on the afternoon of the fifth day, or ninety-seven hours after the wound. The examination, after death, revealed a remarkable state of things in the heart. About two and a half inches from its apex there was the appearance of a healed wound. It was not, of course, firm, for a blunt-pointed probe passed through this healing material into the right ventricle of the heart. The internal surface of the ventricle exhibited a lacerated wound, but no trace of the ball could be found. The auricle was not wounded, and great mystery prevailed over the lost trace of the ball. The ascending vein, which pours into the right auricle all the ascending blood from the lower divisions of the body, and the right ventricle and auricle were filled with what is called coagulated lymph. The great mystery in the case was the entire loss of all trace of the ball. It was not in the ventrical into which it had certainly passed, nor was there any perceptible wound of the auricle to mark its passage through it. In this state of things the large vein of which we have spoken was tied, and the heart and that part of the vein were taken out and placed in water. While they were undergoing maceration, the young man who was attending to the maceration thought there were evidences of a bruise on what is called the tricaspid valve. There is an oval opening between the right auricle and ventricle which is closed by this valve. The discovery thus made by maceration gave a clue to a search for the ball. As it had evidently, by the projectile force of the powder, passed through the ventricle and into the right auricle, through the oval opening, the search for it was made in the large vein, of which we have spoken as the vessel which conveys the blood from the lower members of the body into the right auricle. This vein is the largest in the human body. The two veins from the right and left extremities unite together opposite the fourth bone in what is called the loins, and make this large venous trunk. In the right one of these two veins the ball was found.

This, therefore, is a much more extraordinary case than Poole's, for the cavities of his heart were not wounded, and the facts connected with it show how erroneous the general notions are respecting wounds of the heart.

We have heard of a remarkable case in a quadruped, which came under the observation of a physician at the Virginia Springs. This physcian was fond of hunting, and on one occasion he killed a buck that was extraordinarily fat. In opening the animal he found the heart entirely transfixed with an elder stalk, which had run through it. It was evident from appearances that this elder stick had been in the heart for a great length of time. The wounds which it had made in its ingress had all healed perfectly, and no trace of inflammation was discoverable. There was no sign of disease in the substance of the heart in which the stalk was fixed. This animal had struck himself, at some time, violently against this elder, which transfixed his heart, and Nature had cured him. He recovered from this wound, and finally died at the hands of a doctor.

We have gathered these items of information for our readers, because of the general surprise manifested at the fact that Poole lived eleven days with a ball imbedded between the ventricles of his heart. [Louisville Journal.

American Pride.

A timid and famishing child recently found its way into the kitchen of a benevolent family, who had penetration enough to discover that he was no common beggar. The morsels of food given him were clutched at and devoured as if he were only a hungry animal; and he was nothing more at the moment. After he was satisfied with food, he wanted to depart, but his new friends were not satisfied; there was a mystery connected with him which they must penetrate. They persisted in refusing him egress until they had learned where he lived, and that he had a sick mother and two little sisters dying of cold and hunger. They immediately accompanied him to the poor tenement, where they were surprised to find it scarcely a stone's throw distant. The mystery was solved, in part, at once, and fully, before the day was over.

A sick woman raised herself up in bed, where her two little children cuddled together, and bade them begone. When her eye fell on her boy who brought them there, she upbraided and cursed him. It was evident that her reason was impaired. Sickness, and cold, and hunger, and destitution, and neglect, had driven her mad. There were some weeping eyes and throbbing hearts, and busy hands and feet in that neighborhood, until that famishing family were made comfortable; and, in the meantime, the story of their sufferings was rung from them.

They came to the city last spring, a happy family from a New England village, the hearts of the parents full of hope for themselves and their three little ones; the husband, an industrious mechanic, had always been able to provide well for the household. He suddenly sickened and died. The wife and mother was also taken sick and for months could do nothing to add to the little store of cash daily diminishing. She had written to those who should have come to her relief, but they had not responded to her appeal, and she proudly determined to struggle on alone. At one time she attained sufficient strength to take in washing, and for a little while was inspired with courage, but unusued to severe and constant labor, sickness again came upon her.

Weeks and months went away. Money all spent, articles of dress and furniture were pawned, until finally there was nothing left in the room that would bring a shilling at the pawnbroker's, and the last mouthful of food was divided among the children. She determined she would not beg; her children should not beg, and they might die, but they should not die beggars. For two days they had been without fuel or food, and that monomaniac mother had kept them from any effort to obtain aid, by the strong and mysterious influence of a determined parent. The cravings of nature had proved stronger with the boy of seven years than his mother's will, and he contrived to escape, and gain admittance to a house where his hunger could be satisfied. The great fear of the woman was lest she should be sent to the poor-house. "I would rather die," she said, "I would have thrown myself into the river, but it was frozen over, and I *had not strength enough to walk to the lake,* so I and my children shall die here, together."

She will never go to the poor-house; bereavement, anxiety, sickness, suffering, and want, have done their work upon her sensitive nature, and the next house she inhabits will be the narrow one appoined unto all living.

An Irish Nobleman.

The *Northern Whig* publishes the following extract from the will of the late Earl of Leitrim:—

"Forasmuch as all the property which my son will inherit is situated in Ireland, as he was himself born in Ireland, and that his family and nearest connexions are all Irish, I trust that he will ever consider himself an Irishman, and that he will not adopt the very contemptible modern fashion of looking down upon his country. Attachment to Ireland and attachment to England are perfectly compatible, without either renouncing the former, or feeling jealousy of the latter. I hope he will always feel strong attachment to both countries, for, upon the mutual attachment of the inhabitants of each to the other, their united strength and happiness must depend; but he should recollect that he never can be of consequence, or even respectable, in England, unless he is respectable in Ireland, for which purpose, I trust, he will consider it both his interest and his duty to have at least his country-residence in Ireland, to visit his estates as often as he conveniently can, to attend to the wants and interests of his tenantry, and to cultivate their attachment and good opinion. Should he ever attain a seat in either House of Parliament, let him regard it as his most essential duty to watch over the interests of Ireland—a duty now more peculiarly incumbent on every one connected with that country, since the Parliament of Ireland has merged in that of England. Whatever objects of ambition he may have, I trust that he will never pursue them by any but honorable means, and that if he attaches himself to a party, he will connect himself with men of strict constitutional principles, of liberal, enlightened, and disinterested views, but, above all, with men who are friends to Ireland."

Straw and Stalk Cutters.

Now is the time for stalk farmers to provide themselves with a good machine for cutting straw, hay and corn stalk. Stock farmers can do little else in winter than to take good care of the animals, and every consideration of economy is in favor of cutting feed. First, there is far less waste in using cut feed; and second, the same quantity is more available to the animal, especially to such as have not first rate teeth.

Now, we say, if you have not got a good cutting-machine, buy or make one right off, fit up a nice clean place on the barn floor, make a big mixing trough, and try the experiment of feeding cut straw, mixed with chopped grain, if you can spare it. This will pay better than to throw down the long dry feed into the fence corner, for the cattle to tread in the mud, so that you can have more time to sit by the fire and roast your shins. This is a bad policy.

In connection with the use of straw-cutters, farmers should get in the habit of having all their coarse grains chopped in a mill, before feeding. If stock feeders will not be persuaded to grind their corn, they should at least soak it in clean water for twelve hours before feeding.

In seasons of scarcity of hay, we have kept a team of working horses on cut rye straw, and chopped peas and buckwheat, and had them come out sleek and hearty in the spring. And in town we have kept a horse in constant use, and a cow giving milk, upon cut corn stalks and shorts, through the winter, quite as well as any other feed. A proper attention to this economy of fodder, will enable farmers to keep their stock in good order, and have something to sell, or to keep a much larger stock upon the same produce. It would be no hard matter for you to double the productiveness of your farms, and treble your stock upon the same acres.

The Next Census of New York.

From the Albany Evening Journal.

In pursuance of the requirements of the Constitution, there will be taken, during the month of June next, an enumeration of the population and products of industry of the State, after the form that has been prepared by the Secretary of State, under an act passed at the last session of the Legislature. This act has enabled the Secretary to introduce many new features in the schedules, which will, if carried out in a careful and thorough manner, produce an amount and variety of statistical information much more extensive and valuable than any hitherto attempted in this country, although, from necessity, less minute than some of the late European Censuses.

The questions embraced in the schedules, include the material and value of dwellings, the name of each person, with his age, sex, color, relation to the head of the family, native country, civil condition, years resident in the present town, and occupation; together with the fact whether a native or naturalized voter, or an alien, or a person of color not taxed, or the owner of land, or illiterate, or deaf and dumb, blind, insane, or idiotic.

The agricultural statistics include the names of the owners, agents or managers of each farm, the number of acres improved and unimproved, the value of the farm, stock and implements, the number of acres plowed, in fallow, or pastured the year previous, the amount cultivated, and quantity yielded of each of the leading crops raised in the State, and columns for the entry of the unenumerated articles, with their kind, quantity and value, so that the results will not only show the amount of capital invested, and relative profit of the staple agricultural products of the State, but also that of the most limited and local subject of farm culture. There are also inquiries relating to the number and value of domestic animals and their product, including the dairying interests, and of domestic manufactures of every class, with the kind, quantity and value of each.

The statistics of industry, other than agriculture and domestic manufactures, constitute a third and important class of inquiries, and are directed to the name and kind of business, the investments in reale state and machinery, the quantity, kind and value of the raw materials, and of the manufactured product; the motive power, and the number, class and wages of persons employed. This schedule is equally applicable to the shop, the factory, the mine or the quarry, and will embrace every interest in which labor is applied to the changing of the raw material into articles of domestic consumption or external commerce.

The statistics of marriages include the ages of the husband and wife, their previous civil condition, and place of marriage where different from the residence of the parties answering the inquiries. Concerning persons who have died, inquiries will be made, of the age, sex, color, civil condition, time of death, native country, trade or occupation, and disease or cause of death.

The number and value of school-houses, churches, and unincorporated literary, benevolent, or other institutions, and statistics relating to the capacity and usual attendance of churches, the salaries of clergy, and similar inquiries have been retained to preserve uniformity with former censuses, and particular inquiries are introduced in relation to periodical literature, &c.

The Marshals charged with the execution of this duty, will receive a pamphlet containing minute instructions for the filling of the columns of inquiry, with the view of obtaining that uniformity so necessary to a correct result.

Gen. Washington in a Passion.

When Stuart was painting Washington's portrait, he was rallied one day by the General for his slow work. The painter protested that the picture could not advance until the canvas was dry, and that there must yet be some delay. Upon arriving the next morning, Stuart turned his canvas and discovered to his great horror, that the picture was spoiled.

"General," said he, "somebody has held this picture to the fire."

Washington summoned his negro valet, Sam, and demanded of him, in great indignation, who had dared to touch the portrait. The trembling Sam replied, that, chancing to overhear Washington's expression of impatience at the slowness of the work, and the response of the artist that it must be dry before he could go on, he had ventured to put the canvas before the fire. Washington with great anger dismissed him, and told him not to show his face again. But the next day, after Stuart had arrived and was at work, Washington rang the bell and sent for Sam. He came in, abashed and trembling. The President drew a new silver watch from his pocket and said—

"Come here, Sam. Thake this watch, and whenever you look at it, remember that your master, in a moment of passion, said to you what he now regrets, and that he was not ashamed to confess that he had done so."

A New Potato.

A. B. Gray, during his recent exploration across the Continent for the purpose of ascertaining the practicability of constructing a railway to the Pacific, discovered a remarkable plant at the head of the Gulf of California, it being found in abundance through a range of naked sand hills skirting "Adair Bay." It is described as a parasite with a large and fleshy root, and has been called, "Ammabromr Sonoræ," signifying Sand Food of Sonora The fresh plant is cooked by roasting it on hot coals, and resembles the sweet potato in taste, having much saccharine matter about it. It is likewise dried and mixed with less palatable kinds of food, such as musquit, beans, &c. It is represented to be a very delicious vegetable, and could it be transplanted, Mr. Gray believes that it would constitute an important acquisition to the table, probably not second in demand to the sweet potato or asparagus.

It is said that the Tœnnge, or Sandwich Island potato has been introduced into cultivation in several of the Southern States. It is described as a delicious vegetable, and the plant is very productive. The editor of the San Antonio *Texan* says that a gentleman in that vicinity raised six bushels of the article upon a piece of ground fifteen feet square.

Corn and Cob Meal.—Much is said about the virtues of cob meal, and from some articles which we meet in the papers, one might infer that about all the value of corn was in the cob. There are about seven pounds of cobs to a bushel of corn. At the very best it cannot be worth more than so many pounds of straw. But to make it at all available it must be ground, and the grinding costs extra. This is not all. Corn meal, if not cooked, should be ground very fine for all kinds of stock; especially our northern yellow varieties. If the cob be ground with it, no miller will take pains to grind it fine, for the toll does not pay. For the purpose, then, of raising some seven pounds of straw the feeder of cob meal pays a pretty large sum in the loss, by extra toll and coarse grinding. Will some person who believes in cob meal just make a careful experiment on the subject?

The Grand Jury have indicted Lewis Baker, James Turner, Cornelius Linn, Chas. Van Pelt, John Hyler, John Morrissey, James Irving, and Patrick McLaughlin alias Paugene, for participation in the murder of Wm. Poole. Each indictment has two counts, in one of which each of these men is charged with the murder of Poole, and in the other, with being accessories before the fact, to the murder. All the parties except Baker, (who has thus far escaped arrest,) and Irving, (out on bail,) are in prison, and will probably remain there until brought out for trial.

Prof. Fairchild, of Oberlin, Ohio, states that on February 7, they had in that region a fall of dark-colored snow. The crystals were in the form of dense icy pellets, above the 20th of an inch in diameter. It fell to the depth of nearly an inch, and when melted it yielded about a half-inch of water. The snow had a distinct smoky taste, and on filtering it through paper a dark, sooty substance was obtained.

P. T. Barnum advertises a baby-show to come off at his Museum in New York on the 5th, 6th, 7th, and 8th days of June next. Only one hundred babies are to be admitted, and the premiums range from ten dollars to two hundred and fifty dollars.

A sound economy is a sound understanding brought into action. It is calculation realized. It is the doctrine of proportion reduced to practice. It is the foreseeing contingencies and providing against them.

We understand, says the *Transcript,* that Henry Hoyt, Esq., of the American Sunday School Union, has received an anonymous note, enclosing $90 for the Union—the proceeds, as the writer says, of Sunday sales of medicine in an apothecary-shop.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

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D. C. McCALLUM, General Sup't.

Ayer's Pills.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

† John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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The Sabbath Recorder.

THE ACQUISITION AND USE OF INTELLECTUAL POWER.

An Address delivered before the Ladies' Literary Society of Alfred Academy, by Mrs. E. E. Crandall. Published by request of the Society.

In the vast field of human intelligences, there is plainly visible a great diversity of intellect. This is seen in individuals, in races, and in the sexes. Difference of natural endowment may be one cause of this diversity—difference of condition *is* another.

In ages of barbarism, and in uncivilized nations of the present day, it has been and is the misfortune of woman, to act the part of slave—slave in all the severities of the term. Upon her has fallen not only the care of providing the majority of life's comforts for herself and *lord*, but also for her family—while upon him has devolved the management of the affairs of State, the carrying on of warfare, or the conducting the more intellectual machinery of life. Thence has grown the idea, that the female mind is less capacious or susceptible of receiving or conceiving great thoughts or mighty plans; thence has grown the idea, that hers is a mind cast in a smaller mold—a smaller emanation from the great "I am."

It is conceded, that circumstances have conspired to render the mental growth and vigor of our sex inferior to that of the opposite. Taken as a whole, it must be admitted, that ours have not been positions of extended observation, of close research, and prophetic vision. Really, there has seemed a want of mental stamina—indications of dwarfishness. But is it to natural endowment, or to circumstances, that may be traced the cause? When we remember numerous isolated instances in which woman, despite of obstacles, has shone forth in rarely excelled brilliancy and power, we accuse nature of no partiality. When, in the progress of time and events, as she becomes less and less the slave of circumstances, her mental prowess gives indications of unexcelled development, we are compelled to impute to condition, to difference of condition, what we would not willingly ascribe to nature. Thus, from the pall of obscurity, and the powerful press of public opinion against us, we think we see in the dim future a brighter prospect, when equality shall be rightly interpreted, and *every* mind be privileged to seek its own growth and form, like the *coral insect*, from every mental wave. It is the still pool that stagnates and becomes a fit covert for unclean things. But agitation is troubling the waters of conservatism, cleansing the pools of false prejudice, and preparing them for the reception of true principles. Agitation is abroad, importuning, reasoning, and reforming. Prophecy has even dared to lift the curtain of the future, and she tells us woman's mind, equally endowed with man's, is yet to enjoy equal advantages for development—that woman is yet to be promoted to undisputed positions of intellectual greatness. Who of us hopes in the fulfillment of this prophecy? Already in Alfred you are allowed to assemble on the same level with the more largely endowed, and measure powers with them, which, with other indications, gives us hope, and we take courage.

Thus we are led to the consideration of our subject—*the acquisition and the use of intellectual power*.

Power implies ability, strength, the faculty to do or perform—susceptibility of change. Intellectual power, considered passively, is the susceptibility of the mind to acquire strength of thought, or its capability of receiving and rightly disposing of knowledge. Considered actively, it implies mental activity and strength—power derived from the harmonious development and exercise of all the faculties of the mind. How shall this power be acquired?—how attained that superior development of mind so unidentical with its present self?—how reached that height which, surveying the expanse of thought and knowledge, is not content, but peers into the borders and highways of the future?

So much has already been written to aid the student, that any attempt to spread before you a feast of new ideas would prove nearly futile. But do the proverbs of Solomon cease to interest by being frequently held up as a mirror in which man inevitably sees reflected the tendency of his own ways—"vanity and vexation of spirit?" Are the pencilings of God's own hand less important to-day than when first they emerged from the terribleness of Sinai's holy mount? A thing of *intrinsic* value is not beggared by *use*. A principle is not measured by its novelty, but by its power of producing good.

Setting out upon this enterprise, its importance must from the beginning be seen and felt. The student must see clearly, that a pearl lies at the bottom worth diving for—that the treasures of mental truth are worth mining for. As the infant must be shown a desirable object before the perils of his tottering journey will be undertaken, so the infantile student must see something desirable in knowledge, before he will venture upon its unknown seas. The discernments of the mind beclouded, and the brightness of the golden apples of truth shrouded in darkness, how rarely would they be sought or found.

The fact that you are members of this Society, and laborers in this grand laboratory of learning, gives evidence of a foundation laid, on which may be built a glorious superstructure. It presupposes your true estimate of the importance of the enterprise in which you are engaged. Whatever is of great value, is secured by great pains-taking. Indeed, an object loses its importance in proportion to the ease with which it is secured. If every wave washed up a pearl, pearls might be worn by *beggars*. If knowledge came with every breath, *dandies* might measure brains with *sages*. Lazarus might have dined with Dives, had every mountain been a pile of gold. Bats might soar on high and gaze upon the sun, if eagles lent their eyes and wings; and even dolts grow quite discreet, did wisdom lend her skill. An abundant harvest is the reward of toil, and bread is sweetened by the labor it has cost.

The experience of all truly great men conveys the same lesson—the folly of supposing it possible to acquire intellectual power with ease and rapidity—of hoping for any other than a toilsome, wearying way. The young student must not suppose, because the advantages for study are multiplying so rapidly, he will therefore be under no necessity of thinking for himself. There need be no fear of books and teachers becoming so plenty as to divest knowledge of its charm of being sought. There will ever be steeps to ascend, crags to leap, and brambles to vex. Every one thus engaged must expect to grope about in dark places, and find his own way to the light. None may even reach the goal on borrowed wings—for such are powerless. Each one must set out on foot, survey his own route, drive down the stakes, swim here, dive there, and dig through mountains and rocks, before he can send the engine of *thought* over the world of "existing knowledge." Idle pleasures must be foregone, lest they should lead the mind from a clear perception of its aims. Discouragement will never remove difficulties; but diligence and perseverance wait on progress. Each obstacle overcome is strength gained for obtaining a new victory. Each faculty brought into proper discipline is an achievement preparatory to the healthy and harmonious development and exercise of all the powers of the mind. If mental toil is most severe of all, the joys of mind are most intense.

The different purposes of life, which intellectual power may subserve, probably form the first and strongest incentives to study.

A desire for wealth is a very common incentive to mental exertion. The young student pursues, perhaps, one of the professions, while his ruling object is a competency in life—nay, a position where wealth shall pour abundantly her treasures at his feet—a position which shall surround him with admirers, friends, and, as he supposes, secure him happiness. Love of glory not unfrequently forms the governing motive, which stimulates the activities of the mind, and leads on to the acquisition of intellectual power; while to another, the incentive may be the acquirement of knowledge for its own sake, unfettered by circumstances of self-love or personal interest.

But there is an incentive, pure, noble, and more powerful than any of these—a stimulus more "measureless and magnificent." It is furnished by religion. Love for the great Author of the Universe naturally creates within the soul a love for His works, and a supreme desire to know Him in His works and operations. Whatever may have been the chief incentive, it is exchanged for this, or greatly quickened by it. When other means have failed to engage the energies of the mind for the acquisition of knowledge, Piety has awakened a sense of obligation, and Duty has set the mental energies at work. The Christian is stimulated to the acquisition of intellectual power, that by the position thus acquired he may be able to make his mental powers of practical use in subserving the wants of mankind. It is the safer incentive, since, "apart from God's favor," even the most coveted attainments fail to give real satisfaction—since "all will be vanity to the heart that is vile, and all will be vexation to the spirit which the peace of God is not possessing." Bethink you of Solomon, how he was skilled in wisdom—how riches and honor and power were at his command—yet he resolves them all into "vanity and vexation of spirit." And why? Because they were not sanctified by the fear of God, as he in his penitence declares, "Hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The Christian student fails not to put up a prayer that his endeared work may bear the test which shall surely try all the works of men. The degree, the dignity of attainment, thus arrived at, we may not estimate.

But what should be the use of intellectual power? This question has been asked and answered thousands of times, and yet the appeal is made to-night, because every one should count the cost and calculate the results of life.

Should we infer the answers of literary men from their lives and writings, how various would they appear! First, and perhaps most numerous, in all ages, though chronology has refused such a record, are money-makers, or writers for gold. The present age is especially fruitful of this class. How many this very night are puzzling their brains, taxing all their energies, to present to the world a popular book, a saleable romance, a thrilling, indescribable nonentity? How many are thus adding fuel to the flames of a fevered imagination, strengthening an unnatural and unsanctified mental appetite, robbing its victim of his germs of thought, the seeds of reflection, and stabbing future growth to the heart! How many Eugene Sues are still dealing out drugs particularly adapted to the wants of the mental inebriate, and so sure to induce delirium. And for what? For mere gain! Well may these mental gold-hunters be compared to the quicksilver that amalgamates with gold, and forms a partnership, which nevertheless, the fires of a heated "public opinion" will sooner or later volatilize, and leave the gold in others' coffers. The answer, then, which this class would make to this great question, would be, to amass wealth.

Again, in the *use* of intellectual power, very many make it the object of their highest ambition to have a name enrolled high in the "Temple of Fame." Willingly and heartily do they climb its rugged steeps, leap its chasms, descend its gorges, overcome every obstacle, to be numbered among the wise and great of the earth.

Plato, in his boyhood, aspired to become the great poet of Greece, the favored son, above all others, of Parnassian muses; but on comparing his verses with the stately numbers of the Ionian bards, he committed them to the flames, and said within himself, "If I cannot be the greater poet, I will yet be the better philosopher." Plato then was emulous of fame, and accordingly would have answered our question. We do not inquire whether a particular one was the sole, but whether it was the *ruling* ambition—for we believe absolute monomaniacs, as such, are very *rare*.

Byron's answer would have been different still. Early devoted to love and beauty, he cared little for philosophy or morals—he sought only the beautiful as applied to intellect. To drive a Scott from the field of poesy was enough of reputation. Human hopes and ambition he scorned, while to make vice appear sensitive, enamoring virtue, to him was heaven. His idea of the use of mental power was the production of the *beautiful*, and thus he employed it. Acquainted with the secret springs of the human heart, how easily, how powerfully, were they moved by his touch; yet, with equal reaction, how futile.

Bacon furnishes us with a solution of a still higher order. As monied capital is employed where productiveness seems visible, so mental capital should be employed where it will be productive, not of speculative ideas, which at best are doubtful realities, but of tangible truths. How sterile was the philosophizing of Aristotle, compared with that of Bacon! The former was a vast net-work of chimeras, fruitful only in "disputations and contentions"—the latter, in the "production of works for the benefit of the life of man." The former, indeed, speculation—the latter inquiries that were destined to diverge and extend to ultimate facts, and thus become food for all coming generations. The object of Bacon's mode of philosophizing was the "enlargement of the bounds of human empire to the effecting all things possible"—"the augmentation, by means of service, of the sum of human happiness, and the alleviation of human suffering." In a word, Bacon was eminently a utilitarian, who sought the discovery and application of truth.

Again, another class, of which the Apostle Paul is a fitting exponent, crowns the whole for importance, and for the glory of its results. And what was the character of Paul? He was a philosopher, a poet, a Christian. Where do we find a sounder philosophy, than in the doctrines of Paul, or sounder logic sustaining a philosophy than sustained his? Where do we find poetry of a higher order, "if force of thought, strength of feeling, power of imagination, (without an atom of fancy,) ardor of eloquence, and energy of language, go to constitute a poet?" Where a bolder, or more self-sacrificing, yet a more humble Christian, "becoming all things to all men, that he may thereby gain some?" Especially were his efforts directed to the renovation of the moral atmosphere, then so beclouded by the mists of self-righteousness and infidelity; not that other knowledge was valueless, but because there was the more important harvest, and the "laborers were few." Well indeed did the Apostle understand the proper use of intellectual power—the development of the whole man. But should it be urged, that Paul was the mouthpiece of Jehovah, we may but point you to the Edwardses, the Paysons, the Dwights, the Robert Halls, the Wesleys, a Luther—to a pious Pulcheria, the first female sovereign of Rome, "who attested her ardor and faith and Christian zeal in the erection of many magnificent churches and institutions for the poor and the stranger"—or an "Empress Helena, the mother of the great Constantine, who in his conversion ensured that of the Roman world." All Christian ages have bequeathed to posterity, in the influences of the great and good, a legacy of results that shall never cease their action and reaction.

Ladies of the "Literary," it is a happy coincidence and reflection, that in this institution you are watched over and cared for by those whom you should delight to regard as having attained this high and full development—every one of whom have proclaimed their faith in the atonement of Christ, and who are unceasing in pointing you to that fountain of living waters, of which if one drink he shall never thirst.

A survey of our subject shows us that words are inadequate to portray the importance, the real dignity, of intellectual power, possessed by an individual, whose incentives to its acquisition, rules for its use, and examples for imitation, have been derived from religion. Nowhere have we discovered aught to blight the aspirations of woman—aught to quench her thirstings for more copious draughts from the fountain of knowledge—to weaken her desires for a higher and broader range of perception and thought. Nowhere have we found a principle charging her with presumption or arrogance for hoping yet to make for herself a character less common-place—for seeking a more exalted and effectual position of influence in the world—nowhere found a principle forbidding her to measure the circumference and calculate the altitude of her own mental powers.

So intimate is the relation between position and influence, that knowing one, the other is easily inferred. Let us contemplate woman in some of the positions which she does and may occupy. Every society, whether in our own or other countries, in aristocratic or common circles, possesses women who will occupy exalted positions. Able pens have portrayed the deadly influences resulting from "popular amusements," yet there are thousands of women occupying positions of wealth and distinction, thus possessing effectual influence over great numbers of both sexes, who will nevertheless pervert it by countenancing these evils. There are women, too, of superior mental endowment and culture, whose genius emits scintillations which fall upon the hearts of thousands but to sear and crisp them with the influences of a corrupt literature, that, consecrated to works of reform, would have been like "seed sown in good ground," bringing forth "an hundred fold into the garner of our God."

We have never had a glimpse, the half has never been told us, of the degraded positions so many of our sex occupy. Our human natures would turn from them, while it would be only that part of the divine we may have retained, that would lead us into the "by-ways," into "the corners and dens" of the earth, to look upon bloated drunkenness, listen to terrifying threats and curses, and witness vice and wickedness in their most fearful forms, all arrived at and occupied by woman—such an extreme position in the chain whose opposite extreme is woman, created "little lower than the angels." But from a picture so revolting, let us rise to what we can conceive a position of excellence. When woman, mindful and attentive to her peculiar duties in life, still possesses ability and time to study and comprehend some of the wants of the "wide, wide world"—when she feels the bitter wave of sorrow roll over her breast in contemplation of human depravity—when she does this, and makes the cause of humanity *her* cause—makes use of every means in her power for the suppression of vice and error, for the intellectual and religious elevation of mankind—then has she not assumed and arrived at a position worthy her high calling?—has she not secured for herself a power, that shall constantly send forth high, noble, and reforming influences?

Contemplate a character in which wealth, talent and honor, are devoted to works of *reform*. From the position Mrs. Stowe has made for herself, has already gone, is going, and will continue to go out influences in keeping with that high position. Though pro-slavery advocates may rise up for judgment against the efficacy of her labors, yet we do not believe they will be lost. We will not ask them to show us the hidden influences struggling with iron-hearted masters, or the as yet undefined influences throbbing in the great heart of humanity.

While we would not cease to admire the character of excellence, we can do no less than regret, that any of our sex are so untrue to themselves, so untrue to what should be the aim of their lives, as to make a prodigal use of their God-given powers. We can do no less than feel a bitter sorrow for the untold misery in which so many exist, and more than ever do we feel the importance, the necessity, of woman's rousing herself and pursuing with energy the attainment of her highest resolves.

To-night let the question come home to each heart, what shall be my mission in life?—to what *position* do my present and enduring aspirations point me? And "as in water face answereth to face," so may each of you recognize your present likeness, and foresee your destiny. One other thought, and it is a joy-thrilling one, that our highest and most consecrated attainments in this world are but preparatory to an existence of eternal growth and glory, in the world which is to come.

"HE LEFT A VERY LARGE PROPERTY."

This is the closing sentence of a recent obituary, and it suggests some reflections.

What a pity he was obliged to leave it! He had taken great delight in accumulating it. As he added field to field, and farm to farm, he had looked with pride upon his extended domain, conscious that he was the largest land-holder in his town. His cattle, if not wandering upon a thousand hills, ranged over more than that number of acres of rich pasturage. Stocks, notes, bonds, mortgages, crowded his safe. And it was all the fruit of his own industry, energy, and good judgment. The rust of usury and the canker of extortion had not scarred any of his gold. It was well and fairly earned, and he loved it all the more because it was so. It grieved him to leave this large property, to depart from the world as poor as he came into it, and to enter the other world utterly destitute of the wealth he so much loved in this. But he had to leave it, every cent of it.

He might have taken it with him. Rather let us say, he might have sent it forward in advance of him. As the capitalist, who contemplates removing to a foreign country, converts his property into drafts, and remits from time to time to the land of his future residence, so *he* might have made remittances to that undiscovered country; so that on his arrival there, he would find abundant treasures laid up in heaven for him. Every dollar which he had given (consecrating it with sincere prayer) to assist in carrying the glad tidings of salvation to the ends of the earth—every contribution in aid of the many Christian enterprises for the glory of God and the good of man—every cup of cold water given to a disciple in the name of a disciple—every tear of pious sympathy for the suffering—every gift of kindly charity to the needy—would have added to the store of his "durable riches." He might have been rich towards God, and a joint heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sent none of it before him!

It is much more pleasant to go to, than to leave, a large property. The man who, poor in this world's goods, but rich in faith, closes his eyes upon this life, goes to take possession of a large property. He owned not a foot of land on earth; but for him "sweet fields beyond the flood stand dressed in living green." His food here was coarse, perhaps scanty; but there, he will eat freely from the tree of life, which yields twelve manner of fruits. His garments here were plain and poor; but there, he shall be clothed in white robes, washed and made white in the blood of the Lamb. He associates here with those who are despised and rejected of man; but there, his companions will be an innumerable company of angels and the general assembly and Church of the first-born. Who would not rather go to a large property, than to leave it? [Vermont Chronicle.

A Sensible Daughter.—When Philip Henry, the father of the celebrated commentator, sought the hand of the only daughter and heiress of Mathews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger, and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him;" and they walked life's pilgrimage together.

A RAIN DREAM.

BY WILLIAM CULLEN BRYANT.

These strifes, these tumults of the noisy world,
Where Fraud, the coward, tracks his prey by stealth,
And Strength, the ruffian, glories in his guilt,
Oppress the heart with sadness. Oh! my friend,
In what serener mood we look upon
The gloomiest aspects of the elements
Among the woods and fields. Let us awhile,
As the slow wind is rolling up the storm,
In fancy leave this maze of dusty streets,
Forever shaken by the importunate jar
Of Commerce, and upon the darkening air
Look from the shelter of our rural home.

Who is not awed that listens to the rain,
Sending his voice before him? Mighty rain!
The upland steeps are shrouded by the mists;
The vales are gloomy with thy shade; the pools
No longer glimmer, and the silvery streams
Darken to veins of lead at thy approach.
Oh! mighty rain! already thou art here:
And every roof is beaten by the streams,
And as thou passest, every glassy spring
Grows rough, and every leaf in all the woods
Is struck and quivers. All the hill-tops slake
Their thirst from thee; a thousand languishing fields,
A thousand fainting gardens, are refreshed;
A thousand idle rivulets start to speed,
And with the graver murmur of the storm
Blend their light voices as they hurry on.

Thou fill'st the circle of the atmosphere
Alone; there is no living thing abroad,
No bird to wing the air, nor beast to walk
The field; the squirrel in the forest seeks
His hollow tree; the marmot of the field
Has scampered to his den; the butterfly
Hides under her broad leaf; the insect crowds
That made the sunshine populous, lie close
In their mysterious shelters, whence the sun
Will summon them again. The mighty rain
Holds the vast empire of the sky alone.

I shut my eyes, and see, as in a dream,
The friendly clouds drop down spring violets
And summer columbines, and all the flowers
That tuft the woodland floor, or overreach
The streamlet; spiky grass for genial June,
Brown harvests for the waiting husbandmen,
And for the woods a deluge of fresh leaves.

I see these myriad drops that slake the dust,
Gathered in glorious streams, or rolling blue
In billows on the lake or on the deep,
And bearing navies. I behold them change
To threads of crystal as they sink in earth,
And leave its stains behind, to rise again
In pleasant nooks of verdure, where the child,
Thirsty with play, in both his little hands
Shall take the cool clear water, raising it
To wet his pretty lips. To-morrow noon
How proudly will the water-lily ride
The brimming pool, o'erlooking, like a queen,
Her circle of broad leaves! In lonely wastes,
When next the sunshine makes them beautiful,
Gay troops of butterflies shall light to drink
At the replenished hollows of the rock.

Now slowly falls the dull blank night, and still,
All through the starless hours the mighty rain
Smites with perpetual sound the forest leaves,
And beats the matted grass, and still the earth
Drinks the unstinted bounty of the clouds,
Drinks for her cottage wells, her woodland brooks,
Drinks for the springing trout, the toiling bee,
And brooding bird, drinks for her tender flowers,
Tall oaks, and all the herbage of her hills.

A melancholy sound is in the air,
A deep sigh in the distance, a shrill wail
Around my dwelling. 'T is the wind of night;
A lonely wanderer between earth and cloud,
In the black shadow and the chilly mist
Along the streaming mountain side, and through
The dripping woods, and o'er the splashy fields,
Roaming and sorrowing still like one who makes
The journey of life alone, and nowhere meets
A welcome or a friend, and still goes on
In darkness. Yet awhile, a little while,
And he shall toss the glittering leaves in play,
And dally with the flowers, and gaily lift
The slender herbs, pressed low by weight of rain,
And drive, in joyous triumph through the sky,
White clouds, the laggard remnants of the storm.

THE TURNING-POINT.

A few years ago, I was called to visit a gay and thoughtless young man, then on his sick and dying bed, and trembling in view of death and eternity.

Favored as he had been with the instructions and prayers of a godly mother, and with the consistent and eminently pious life of his brothers, yet whatever he may have felt, he had never before manifested any concern about his spiritual interest. But now, "distress and anguish" had come upon him; "a fearful looking for of judgment" filled his thoughts, and with sad moans and cries and bitter tears, he lamented his dreaded doom.

He was told of the infinite sufficiency of Christ's atonement for all the wants and woes of perishing sinners; of his perfect willingness to receive even the most guilty, the very "chief of sinners," of the "dying thief," etc., to all which he endeavored to listen; but, interrupting the speaker, he said,

"It is of no use to offer the gospel to *me*—it is *too late now*. I do not doubt that *some might* embrace the gospel on a death-bed, and be saved, but *I cannot*; for I passed the *turning-point* in the wrong direction two years ago. You remember the revival at O——, two years ago this summer; you know I was there, and it was the most solemn place I ever was in; every one seemed to be interested in religion, and then I felt that the time had come for me.

"The text on Sabbath morning was, 'I, if I be lifted up, will draw all men unto me;' and O, I felt that powerful drawing, and determined *that day* to seek the Lord. At the close of the service, an invitation was given to all who were concerned on the subject of religion, to remain for the purpose of receiving instruction, and for prayer. I resolved to accept the invitation, and arose and walked towards the pulpit, when I saw an old companion gazing and smiling at me. I could not bear his taunts, and turned into a cross aisle and went out of the house.

"Then I broke asunder the cords of Christ's love, and preferred this world to Christ and heaven. I have never felt those drawings since, and believe that my *turning-point* was then and there, when I stood hesitating in that aisle. I took the *broad road*, I *chose death*, and now, O, now, I have got it. I begin to *feel* it; the darkness of the pit enshrouds my soul, the fires of perdition are burning me up; O God, O God!"

I tried to pray with him, but so great was the terror of his mind, that his outcry of despair repeatedly drowned my voice. In a few hours the fever settled on his brain, and the poor young man left this world in a raving delirium.

Dear reader, are you unreconciled to God? O, take the solemn warning and reproof that this case presents. "Wisdom crieth aloud, saying, *Turn ye* at my reproof." How often, when listening to the preaching of the gospel have you felt the Divine drawings?" As often have you turned into the "broad way." Beware, beware; you too may pass the turning-point in the wrong direction, and if you do, all will be lost for eternity. [American Messenger.

ENCOURAGEMENT TO PRAYER.

Sir Walter Raleigh one day asking a favor from Queen Elizabeth, the latter said to him: "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving." But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but if he had gone on and prayed that if five righteous persons had been found in Sodom, the city might have been spared for their sakes, according to his request? Can we think that God will hear the ravens when they cry, and neglect the doves that mourn in the valleys?—that he will hear the young lions when they roar, and forget the lambs that bleat after the sheep?—that he will hear Hagar and her Ishmael, that cry unto him in their extremities, and will turn his back upon the tears, or stop his ears to the prayers, of his own children that cry unto him daily, in the name of his dear Son, Christ Jesus? Undoubtedly not. St. Ambrose was wont to say, the better to comfort Monica, the mother of St. Augustine, who prayed much for him, "It is impossible that a son of many prayers and tears should perish." As long, therefore, as God gives us a heart to pray for any mercy, let us not be out of heart. And why so? Because then we beg no more than what God hath commanded us to ask, and we ask no more than what he has promised to give; and he hath promised no more than what he is able to perform; and he will perform no more than what he shall have glory for, and we know that his glory is dear unto him.

CUSTOMS DERIVED FROM THE INSTINCTS OF IMMORTALITY.

The Indian buries the hunting implements of his friend with him, that he may not want for the means of pursuing the chase in the unknown land to which he has taken his final flight. The ancient Egyptians embalmed their dead, under the notion that the soul would return after a cycle of ages, and that it would be an infinite misfortune to find its organic existence dissolved. Their burying ground was situated beyond a beautiful sheet of water, called Achesusia, or last state of man, over which the dead were ferried, from which the Grecian myth of Charon and his boat was no doubt derived. Beyond this lake, grounds were laid out to receive the dead. They were planted with trees, and intersected by canals, to render them, as their name imported, a literal Elysium. Indeed, a provision for the dead occupied more of their attention than that of the living, and while no vestige of their abodes in life remain, their mausoleums, catacombs, and pyramids, still survive, in grandeur, the wrecks of forty centuries. The exquisite touches of Grecian art converted the Parian and Pentelican marble into the form of men and gods, in obedience to the instincts within, by which the mortal is associated with the immortal, and the earthly destiny of man with the beings and scenes of a higher world. How much of the genius, industry, and wealth, of the world is controlled by this mysterious instinct! Man can no more be divested of it, than a fish of his instinct to swim, or the bird to fly. Atheism may befog, but cannot extinguish, the tendencies of the human soul towards immortality.

CHALMERS ON CALVINISM.

How comes it, that Scotland, which of all countries in Europe is the most signalized by the rigid Calvinism of her pulpit, should also be most signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen, that such a theology as ours is conjoined with perhaps the yet most unvitiated peasantry among the nations of Christendom? The allegation against our churches is, that in the argumentation of our abstract and speculative controversies, the people are so little schooled to the performance of good works. And how is it, that in our courts of justice, when compared with the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience, that in that country where there is the most Calvinism, there should be the least crime—that what may be called the most doctrinal nation of Europe, should at the same time be the least depraved, either by their weekly profligacies or their Sabbath profanations.

This is the peasantry of which Burnet said, "They had a comprehension of matters of religion greater than I have seen among people of that sort any where." [Chalmers.

Thus is Life.—If we die to-day, the sun will shine as brightly, and the birds sing as sweetly to-morrow. Business will not be suspended for a moment, and the great mass will not bestow a thought to our memories. "Is he dead?" will be the solemn inquiry of a few, as they pass to their work. But no one will miss us except our immediate connections; and in a short time they will forget us, and laugh as merrily as when we sat beside them. Thus shall we all, now active in life, pass away. In a few years not a living being can say, "I remember him!" We live in another age, and did business with those who slumber in the tomb. Thus is life. How rapidly it passes! O, blessed are they who are held in everlasting remembrance.

The Retort Oblique.—A lady took umbrage at the use, by a gentleman, of a very common word, of which the primary and most obvious sense was unexceptionable, while its most remote and unusual signification was indelicate. "I beg pardon," said the offender, apologetically, "I certainly did not mean what you were thinking of!" A retort which was as philosophical as it was just and severe.

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THE RESURRECTION AND THE AWARDS OF THE FUTURE.

Reply to Bro. Griswold Continued.

In our strictures upon the doctrine of the soul's unconsciousness between death and the resurrection, we argued, that the Creator had implanted in man's nature a capacity of being rewarded for virtue and punished for vice—that in consequence of this natural capacity, a life spent in the practice of strict virtue would be followed by happiness, with the same unerring certainty that effect follows cause, and that a life of wickedness would, in like manner and with like certainty, be followed by misery—that this was the way in which God recompensed his creatures according to the course of nature. Even in this life, men are, to a certain extent, recompensed in this way. But we supposed a case, in which death so immediaately and suddenly followed a virtuous or vicious course of life, that recompense in this world was impossible; and then the question was, whether, in such supposed case, God's power to reward, or punish, according to the course of nature, was frustrated. And we showed that it was effectually frustrated, if the soul was annihilated, or laid to sleep, when the body died. Such was our argument substantially, though not in precisely these words.

It is an important question, whether this is the *only* and *final* method of recompense? in other words, whether God does any thing more with one who dies in his sins than simply to leave him in that state, suffering merely the horrors of a guilty conscience; and whether He does any thing more with one who dies in the love of virtue than leave him under the dominion of such love, enjoying that happiness which the love of virtue naturally brings to the soul? Bro. Griswold *seems* to argue, that this is all the recompense which man ever receives. For he excepts to our admission of the necessity of a *miraculous resurrection of the body*, in order that both soul and body may be rewarded together; and says, "that if the course of nature is fully adequate to reward and punish in a future [life] for the deeds of this, then surely any miraculous addition would be superfluous, if not unjust." He thinks that "no miracle will be found necessary to insure the absolute certainty, measure, or degree of the rewards of the future state; but that both rewards and punishments, in that state, will be according to the course of nature."

But here a question might be started, whether the raising up of the body, at the coming of Christ, to be thenceforth the medium through which the soul shall receive its recompense of reward or punishment, really adds to and increases the measure of this recompense? Does it augment the happiness of the righteous? Does it enhance the misery of the wicked? And if it does, where is the "injustice" of the thing—especially, if it is a righteous principle of the divine government to take into account, not only the immediate fruits of one's conduct, but all the results which naturally flow from it? For example the infidelity of Paine was not only productive of mischief while he lived, but is, to this day, doing incalculable injury, and probably will continue to do so to the end of time. And if at the resurrection, when he shall have discovered, in the light of the judgment day, what the fearful results of his infidelity have been, there should be some addition to the measure of his punishment, where would be the "injustice" of it?

If you admit that the punishment will be increased, but deny that it will be done in any *miraculous* way, or in any other way than *according to the course of nature*, as before; we reply, that though the mode in which God will inflict the additional punishment, *after* the body has been miraculously raised, may be strictly according to nature, it is very evident that it cannot reach the soul through the *medium* of the body, if no such miracle should intervene. Besides, the resurrection and the consequent assemblage of mankind for judgment seem necessary, in order that a full development may be made to all of their guilt. It is necessary that the sinner know, not only the sins that he committed while he lived, but also what have been the mischievous results of his sins since he died. Of these he could neither be convicted, nor punished for them, *before* the resurrection, for *until then* they were not finished. It is only by the assembling of the world for judgment, and that strict scrutiny which is then made of the deeds of all in the varied relations they have sustained to each other, that the full measure of each one's guilt will become manifest. Not that a general assize is necessary, in order that God may find out how much punishment each sinner deserves, but that each one may know for himself what he deserves, and that the addition which is then made to his punishment is strictly just.

We were not aware that there was any thing, in our remarks on this subject formerly, implying a belief that neither saint nor sinner receives *any other* recompense, in the future world, than what is strictly according to the course of nature. If the only system of religion enjoined upon us were the Religion of Nature; if the only sins chargeable to our account were violations of the Law of Nature; if Christianity, as a positive Institution, had not been enjoined upon our faith; or if Christianity were but a mere republication of Natural Religion, without any new light, or other circumstances of peculiar advantage, adapted to the wants of mankind; if the Moral Government of the world had not been placed in the hands of Jesus Christ our Mediator, and the administration of it modified, in some very important respects, by his mediation; and did we not, on this account, lie under obligations of a special nature—we might admit, that the only rewards of virtue and vice, in the future world, were such as would be induced according to the course of nature. But for some very important reason, "the Father judgeth no man, but hath committed all judgment unto the Son." (John 5: 22.) It is before the tribunal of the Son that we must all appear, in order that the Son may receive the honor which is his due, as well as the Father. And though the essence of Revealed Religion, as distinguished from Natural, consists in religious regards to *the Son* and to *the Holy Spirit*, while the essence of Natural Religion consists in religious regards to *God the Father Almighty*, it is clear that Revealed Religion does not destroy the claims of Natural, nor the requisitions of Christianity at all invalidate the regard due to the Father. And since Revealed Religion does not annul Natural Religion, but confirms it, therefore, in the awards of a future life, the penalty of violating the duties of Natural Religion will be inflicted as well as the additional penalty of violating the commands of Revealed Religion. But as the annihilation scheme, or soul's dormancy, precludes the penalty of Natural Religion, and predicates the *whole* punishment which a sinner suffers upon a *miracle*, we repudiate it as contrary to both reason and Scripture.

We reserve for a future number some additional remarks on this topic. T. B. B.

☞ A typographical error, last week, makes us say the direct contrary of what we intended. In the second sentence of the first paragraph—"to show that God had not created man with a capacity of being rewarded or punished according to the course of nature"—for *with* read *without*.

CREEDS.

Some time since I gave my views on the subject of Creeds, and am satisfied that the view I then took of the matter was correct; and I would not introduce the question to the readers of the *Recorder* again, if it had been allowed to rest. But in some parts of the denomination the subject has been pushed before the churches, and used, with other things, for a kind of entering wedge to slab off and help make a new and separate sect. I do not wish to make light of any body's difficulties. But I am reminded in this case of a young man whose attention was called to a dead fox that lay by the side of the road. Looking steadily at the object by *moonlight*, he soon reached the conclusion, that it was the "devil," and on more close examination, concluded that he could see him "root in the snow" to cool his nose, and gave counsel to his companion that they should "leave on suspicion." Now it seems to me that our friends who propose to run from creeds, are only enjoying the benefits of moonlight. One would think, to hear the loud-sounding words that are used in denouncing creeds, that there must be something frightfully wicked in a church's having a creed. Let us inquire into the matter a little.

What is a creed? Perhaps Webster would be good authority. He says creeds are—"1. A brief summary of the articles of Christian faith; a symbol. 2. That which is believed; any system of principles which are believed and professed." Now let me ask those who are making "discord among brethren," (Pr. 6: 14—19,) what there is wrong in a church's having "articles of Christian faith?" Do not answer me, that churches have corrupt or unscriptural articles of faith; this is not the question. Nobody will dispute you here. Meet the question in the shape that the objections are raised in; which is, that creeds "are the work of the man of sin." The fact is, there can be no church without a creed. The ten commands are a "synopsis" of the law of God, and are so many articles of Christian faith. Can there be a gospel church where these articles are really rejected? Will our friends object to these articles of faith? They must, to make themselves consistent; and yet they have them printed on a card, and handed round. Here they are with a creed, in spite of themselves; and yet vehemently denouncing all creeds, and going so far as to say that "if the *Bible* was written off and received as such, they would *destroy it*—they would BURN IT UP." What madness! A gospel minister, rather than that the Bible should be received as articles of faith, would "DESTROY" the *priceless* book of God! God save the book from such hands.

But if it is objected, that what is meant is, that extracts from the Bible are not to be made, very well; say so when you hold up "creed-making" as a crime. But does it destroy the importance of a truth, because it is written somewhere else than in the Bible? Does the particular place where a truth is recorded affect its worth? It is the *truth*, and not the particular place, that is of worth. Take an instance: "Hear, O Israel, the Lord our God is one Lord." Has my writing it upon the page diminished from its importance? No, it is the same important truth. Call that Article 1st. Paul says, "He that comes to God, must believe that he is." This is a truth indispensable—the book of God would be deficient without it. But have I spoiled it by writing it here? No, it is the same important truth. That is Article 2d. "The seventh day is the Sabbath of the Lord thy God." This is Article 3d. "He that believeth and is baptized shall be saved." Art. 4th. Now, here is a creed. Is it wicked for a church to subscribe to these articles? "Sin is a transgression of the law." Give us the law we violate in subscribing to this creed, or insisting that others shall subscribe to it. Now, supposing we change the phraseology—but not the doctrine; then where is the crime? Do not say that it is a crime until you are prepared to sustain it. Then we invite you to the task, and will thank you kindly to show *us* our sin; we will then ask pardon of God, and "burn them up." One would almost be led to think, by the talk of some of our would-be reformers, that they think that the words in which revelation is clothed were as much inspired as the *sentiments* of which the *words* are signs. When we have fully presented the sentiment God designs to convey, we have accomplished all that can be accomplished, whether this has been accomplished by Greek, Hebrew, Latin, or any other language. Nor are we confined to any *set form of words*. If the great truths are presented, the object is secured, so far as that is concerned. The only important question is, not whether our creed is written or unwritten, but whether it is correct. It is the *truth* that makes a man "free," whether presented in the form of a creed or not. There is bondage in error embraced in any form. The fact is, no man can be a Christian without a creed; there can be no gospel church without a creed. We challenge our friends who are making war on creeds, to produce the instance. We challenge them to show that the mere *writing* out in form of any Christian truth is a crime. Our opponents will preach *their creeds*, and vehemently insist that they must be received, and threaten us with the "mark of the beast," if we do not receive them. Suppose, now, we adopt the sentiments of our brethren. Then we are welcomed with Christian cordiality. *All is now right.* But suppose now we go a little farther, and write off the doctrine, and adopt it as a creed. Then what? Has it spoiled it all? Yes, if I understand them, I have committed a great wrong. I want to know if God has hinged his government on such conditions as these? I believe it to be a painful misrepresentation of the high-toned moral character of God's government. The difficulty is an imaginary one, and not real.

Closely associated with this difficulty is another one urged against us, which is that of giving letters of standing to such members as propose to move their standing from one church to another. What a crime that—that a church should presume, when one of its members proposes to go where he or she is not known, to say by letter, that the brother or sister is esteemed as a Christian! And yet it is deemed to be a matter of sufficient importance for one of some pretensions to justify him in intruding himself upon the time and patience of a church to which he did not belong, and seriously urge it to be a departure from church propriety. To me, such a course looks more like an effort to rake up something to create dissatisfaction, than to promote peace and harmony among brethren. When men of sense seize upon such things, to create opposition and draw off, it shows to what extremes good men are driven, when they come to building up sects of their own. How molehills swell to mountains! When men come to be so wrapped up in their own cause as to see such crimes (as they call them) in others, they are as much unprepared to judge of their own conduct as they are that of others. They will find it quite as easy to depress their errors as to swell the real or supposed errors of others. V. HULL.

LETTER FROM A. M. WHITFORD.

To the Editors of the Sabbath Recorder:

It appears by the letters of Elder Maxson and Bailey, that their design was to take no public notice of the articles of W. and S.; but they have so far departed from it, (probably through fear that the reasons for their silence might be misconceived by the readers of the *Recorder*,) as to give publicity to the reasons which led them to this determination; thus giving the public the benefit of their estimate of those articles; which estimate, I think, will be readily admitted, was not intended to flatter their authors. By what process that which was published by Whitford and Summerbell became worthy of public notice and "respectful courtesy," when reiterated by a church, I am at a loss to conjecture; perhaps Eld. M. will deign to inform us. But my wish is mainly to notice some of the positions taken by Eld. B. to justify the publication of their joint communication; and not to defend my "strictures" upon it. I leave them with the readers of the *Recorder* to decide their character, merely remarking, that expressions such as "unworthy of their authors," "the spirit which dictated them," &c., is the common resort of those who find themselves occupying a position which they are unable to defend, and unwilling to abandon.

Eld. B., in his letter published Feb. 22d, does the Adams church a manifest wrong, unintentionally I presume. He says, "he (the Corresponding Secretary) published their (the church's) response, which he deemed an acceptance, while I viewed it *equivocal*, and did believe that they never intended to submit their acts of discipline to the inspection of any Council whatever; and their subsequent conduct has fully sustained the views I then entertained." The Adams church, in their response, say, "We most cordially accept them [the Council] in accordance with the Rules [Constitution] of the Association." If this is equivocal, the fault is in the Constitution of the Association, in not clearly defining its powers, and not in the response of the church. If any are dissatisfied with this acceptance, it must be those who wish (as was expressed at the Association) "all ecclesiastical technicalities laid aside," which I understand means to include the Constitution of the Association. If Eld. B. had doubts of the intentions of the Adams church in their response accepting the Council, there need have been none, as they were set out in the resolution adopted by them, and published in the *Recorder* of Jan. 18th, as follows: "*Resolved*, That we request the Council designated to meet with this church on the second Fourth-day of February next, and investigate the *acts* and proceedings of this church—allowing the church to join the issue with any member of the Central Association in any charges such member may present affecting the purity of its *acts* or *discipline*," &c. If this fully sustains the views which Eld. B. tells us he entertained, surely he must construe it by a mode peculiarly his own.

If the Council had any difficulty in deciding upon the propriety of attending to their appointment, it was doubtless owing to the ambiguousness of the act of the Association making the appointment; and Eld. B. seems to have been of the same opinion when the joint communication was written; for the object of it, as he expressly tells us, was not to have any thing *equivocal* explained by the churches, and thus set "themselves right before the Committee, but to explain to the churches and to the Council the intentions of the Association in making that appointment." Had Eld. B. read that communication immediately previous to writing the one of Feb. 22d, he probably would not have written this so much in conflict with the views expressed in that. Then there did not appear to be anything equivocal in the response of the churches. In analyzing it, he seems to be at no loss to comprehend their meaning; and the objection he urged to it was, its being too restricted (explicit certainly to warrant the conclusion) to meet the wishes of the Association. Upon this, his suggestion to the Council to consider their appointment a nullity was based. That the Council are as incapable of being improperly influenced in their decisions as any that could be selected, I probably believe as fully as Eld. B. Their being so, however, so far from proving it "too ridiculously absurd" to believe that there was a wish on the part of any to thus influence them, would only prove the folly of making the attempt. I am willing, however, that he should have the full benefit of his assertion, that he never entertained such thought. A. M. WHITFORD.

ADAMS, April 4th, 1855.

LETTER FROM MRS. SAUNDERS.

PALESTINE, Plains of Sharon, Feb. 26, 1855.

To the Executive Board of the Seventh-day Baptist Missionary Society:—

MY DEAR CHRISTIAN BRETHREN,—I feel it to be my duty to inform you of our present condition, as Mr. Saunders is now sick and unable to write. Mr. S. sent a letter to you on the 17th of December. We received yours of October 22d on the 12th of January, 1855. Mr. Saunders wishes me to say, "that he fully approves of the decision of the Board, and thinks that all of the property belonging to the Mission should be located together."

Our daughter has been sick with ague and fever for the last six weeks. She is now better, yet very much debilitated. Mr. Saunders has been confined to his bed two months and a half with this last attack—the first two weeks with Syrian fever, after which the disease took a different phase, when the typhoid symptoms appeared, and the disease increased so fearfully in violence, that for ten days I almost despaired of his recovery. By active and vigorous treatment, and through the mercy of God, I was able to subdue these alarming symptoms. Since that time he has been suffering much from chills and fever, and can only sit up long enough to have his bed made. Our Consul, and also the members of our colony, think that as soon as the weather is suitable, and Mr. S. has sufficient strength, he ought to be removed to some place in the Mountains for a time, in order to preserve his life, and a restoration to health. This will be attended with considerable expense. If the Board think this course advisable, they will see the necessity of appropriating means for that purpose immediately. May fervent and effectual prayer go up to God from our brethren and sisters at home, that He may shield this mission from the shafts of death.

Your sister in Christ, MARTHA SAUNDERS.

RELIGIOUS INTEREST IN WISCONSIN.—From a business letter of Eld. Julius M. Todd, dated Berlin, Wis., March 29, 1855, we copy the following interesting paragraph:—

"I have the pleasure of informing you, that it has pleased God to revive His work in this church. We have held evening meetings for nearly two weeks past, and some good has already been accomplished. The members of the church, with few exceptions, are in the work, and sinners are inquiring what they shall do. We commonly have from twenty to twenty-five forward for prayers every night. The work is an extensive one, having commenced in Dartford, visited Bluffton, and some other parts, and now it is going on among us. The burden now upon us is, that these inquiring sinners may find Him of whom 'Moses in the law, and the prophets did write.' Pray for us."

Rev. F. O. Nelson, the indefatigable Swede missionary, writes to the Home Mission Record, from St. Paul's, Min., that he has organized the first church of converted and baptized Swedes in the West, on the Rot River, in Minnesota Territory.

A JEW REPRESENTING THE CLERGY.

A striking illustration of the equality of religious sects in this country, was furnished at the banquet recently given by the Corporation of New York to the State Legislature. Among the toasts at that banquet, one was: "*The Clergy*—To them we look for sincerity, truth, and admonition." By appointment, it was responded to by a Jew, Rev. Dr. Raphall, who spoke as follows:—

Mr. Chairman: It is your pleasure to call upon me to respond for the clergy. Now, I am not in the habit of often acting as spokesman for my reverend brethren of the Christian church; and when I entered the room I certainly did not expect that I should have to do so this evening; nevertheless, I readily and cheerfully obey your call; for while I know that in the eye of God, all men are equal, I feel that it is my happy privilege to live in a country, a state, a city, in which all denominations are equal in the eye of the law. Here, indeed, freedom of conscience is recognized as God's choicest gift; civil and religious equality, as man's dearest right. To achieve that freedom and equality, Washington toiled in the field, Franklin in the cabinet, Jefferson and his high-souled coadjutors in the halls of legislation; and that which they, in their generation, so nobly achieved, we of the present age cherish, enjoy and maintain. As they transmitted it to us, so, with the blessing of the One on high, we shall bequeath it to our children, unimpaired, to have and to hold forever. When, therefore, your choice confers on me the pleasing and valued distinction of speaking for my brethren in the profession, I do so without the slightest hesitation. While they of the church or chapel claim the right to preach in the words of the New Testament: "On earth peace and good will toward men," we of the Synagogue do the same, as in the words of the Old Testament, we proclaim that we all have one father—that one God hath created us.

Sir, your toast requires of the clergy, sincerity, truth and admonition. Sincerity! How base must be the hireling who, in the exercise of his sacred functions, imposes upon his flock and tries to deceive mankind! Can he, dare he hope to deceive Him, whose all-seeing eye searcheth the heart and inward parts, and before whom no hypocrite shall come? Truth! We teach you the word of God; and however our interpretations of that word may vary, however much our opinions, as men, may conflict, the word of our God is true, and standeth forever! Admonition! While we remember that we ourselves, like you, are but sinful mortals, we also bear in mind, that we are the servants of a Master who is no respecter of persons, and unto whom lying lips are an abomination. No fawning, no flattery, must proceed from the tongue of him who is appointed to speak the word that reviveth the weary; he must not bend the knee before the Baal of popularity, nor yet flirt with the alluring seductions of worldly advantage. But firmly, yet meekly, he must exhort, reprove, admonish, the many as the few, the high as well as the low. But, sir, in addition to all that your toast requires, another duty is entrusted to us, full as dear to our hearts, and most precious to those unto whom it is extended; and that is, consolation. It is ours to penetrate into the haunts of sin and despair, to carry thither the good tidings of peace and salvation; to visit the home of sickness and sorrow, there to dispel the gloom of suffering by the rays of hope kindled at the divine mercy. It is ours to soothe the anguish of remorse by the balm of religion, and to direct the closing eye of the believer to his heavenly home beyond the grave, where dwelleth peace and bliss everlasting. To us it is given to plead the cause of poverty and distress, and to invoke the aid of private beneficence, which you, sir, and your worthy colleagues are the kindly and benevolent dispensers of, those munificent public charities which form so bright and pleasing a gem in the chaplet of our city's glories. And, sir, when we join you at your festive board, and partake of your hospitality on occasions like the present, it becomes our duty, while we direct your thanks to the Supreme Giver of all good, to implore His merciful protection for the land, the state, the city, we live in; that He may grant unto our legislators and representatives, wisdom and patriotism; unto our homes prosperity; unto our people peace and brotherly love. Mr. Chairman, for my colleagues, the clergy of all denominations, as well as for myself, I thank you.

RELIGION IN NEW YORK.

A late number of the *New York Christian Advocate and Journal*, contains an article headed "A Loud Call for Missionary Effort at Home," which unfolds a striking necessity in the wants of this city. In consequence of the removal of so great a portion of the people to the upper districts, the lower part of the city has been surrendered to commerce, and in the removal of many sanctuaries, has also been largely given up to the dominion of irreligion. The district in which houses of worship have been thus vacated and sold, is swarming with inhabitants, having "a greatly increased population." South of a given line, twenty-eight houses of worship have, within a few years, been sold by different denominations, leaving there but twenty-two, including Catholic, colored, Hicksite, French, etc., remaining. Commenting on this remarkable change, with a glance at what it involves, our cotemporary says:—

Now it is true that many who reside in the district we have marked out, and which has been so generally abandoned by the worshiping assemblies formerly there, have followed their churches up town, and still attend the means of grace as heretofore; but these constitute but a very small proportion of the population of the district. What, then, will become of those? Shall they be left to all the fearful consequences of ignorance and vice? What these consequences must be we already see in part; but the full effect of a destitution of religious teaching has not yet been seen. As patriots and good citizens, we have to fear the reign of lawless passion—liberty degenerating into licentiousness, setting at naught the wholesome restraints of legislation, and fiercely preying upon each other, as well as the orderly part of the community. Among the grounds of these apprehensions, besides the necessary moral degeneration of a people among whom the moral precepts of the gospel are lost, we may add the fact, that a considerable portion of the population are foreigners, many of whom "have left their country for their country's good," already ripened in vicious habits—the Papists, sinning with fancied impunity, because they look to what they vainly call sacraments, masses, and extreme unction, with priestly absolution in the last struggle of mortality—while many are the very dregs, the last filterings of infidelity, under the name of rationalism; the effects of which we have seen abroad, in the disappointment of the best hopes of humanity, whenever the people have attempted to revolutionize their political governments, cast down their oppressors, and establish free institutions. As there was no truly religious element among the people, or their leaders—no common moral standard with divine sanctions, and, consequently, no conscience, they necessarily ran into licentiousness and anarchy, and finally had to take refuge in despotism again.

We ask again, then, what is to be done under these deplorable circumstances? Are the evangelical denominations to look on in despair, until the fruits of this religious and moral destitution ripen into one wide spread moral pestilence? Do not the signs of the times call for a combined missionary effort to stay the moral pestilence already at our doors?

LORD JOHN RUSSELL AND THE JEWS.—When Lord John Russell was at Berlin, on his way to the Convention at Vienna, he received a deputation from the Jews, headed by their Rabbi, Dr. Philipsohn, who presented him with an address, expressive of their gratitude to him for the part he has always taken on the question of the restrictions imposed on Jews to sit in Parliament, and hoping that, on the termination of the war, the same liberal policy will be followed with regard to Turkey, so as to secure to the Hebrew race the same privileges and advantages accorded to other religious sects in the East. Lord John Russell replied the following day, and assured them that it was not the intention of Her Majesty the Queen, in settling the Oriental question, to make any difference between Jews and Christians residing in the Turkish dominions, but to use her influence that the Jews should enjoy exactly the same privileges as any other persuasion in the East. This gave offense to the orthodox Lutheran *Kreutz-Zeitung*, who would excommunicate Lord John and England, as heathen and publican, because "intending to make out of Turkey a State without any religion at all!" German Lutherans, for the most part, are as intolerant as Catholics, and need to learn the very first principles of religious liberty.

RELIGIOUS DESTITUTION AT THE SOUTH.—A convention of colporters was recently held at Charleston. In an account of their doings, we find the following paragraph:—

"The spiritual desolations in these States are more prevalent than is ordinarily supposed. There are, as you know, comparatively few towns and villages. The population is widely dispersed. Many thousands of white families are too remote from places of worship to listen steadily to the preaching of the Gospel, while public worship is too unfrequent in the country districts to furnish adequate instruction to those who desire it. A colporter in North Carolina found more than 500 families out of 2,900 visited in his native county, destitute of the Scriptures; and more than 600 families uniformly neglected the sanctuary. In another county, the colporter visited 13,000 souls, and found the belief in witchcraft, charms and conjurers, nearly universal; and his statement was confirmed by a clergyman and editor, of this city, who had visited the county two successive seasons."

MISSION TO JAPAN.—The *Independent* says that Rev. B. J. Bettelheim, M. D., who for nine years past has labored as a missionary in the Loochoo Islands, is now in New York, endeavoring to make arrangements for a mission to Japan. Dr. B. has thoroughly mastered the Japanese language, has prepared a grammar and a dictionary, and has translated into that tongue the Holy Scriptures. He is a man eminent for learning and piety; and though not connected with any missionary board, is entitled to the affection and the confidence of the friends of missions. His object has been commended to the favorable regard of Christians, by a committee of ministers of various denominations, and some plan will doubtless be devised for the early occupation of Japan.

RELIGIOUS INTELLIGENCE.

A Convention of Christianized Jews is to be held in New York city in May next. A correspondent of the Rochester *Advertiser* says that a prominent matter to be brought before the Convention is the consideration of the return of the Jewish people to Palestine, and to take measures to co-operate with Jews in England, (who have already moved in the matter,) and other parts of the Eastern world.

Mr. Turin, a Waldensian, has engaged in missionary labors among the Italians found in the great city of the East, Constantinople, and has a flourishing school under his care, in which the children are taught the first elements of Christianity—such a school as could not on any terms be gathered at Rome.

Since the triumph of the No License Law, in Texas, there has been a great increase in the demand for a substantial literature. Book stores are springing into existence in all the principal towns of the State. Book agents and pedlars, it is said, are also doing a profitable business.

The Methodists are exerting themselves with praiseworthy zeal to evangelize our foreign German population. Their German missions include fifteen presiding elders, one hundred and eighty preachers, and ten thousand communicants—the result of ten years' labor.

Rev. C. L. Brace, Agent of the Children's Aid Society, has received from a former pupil of his, lately deceased at New Haven, a legacy of $15,000, in trust for that Society.

The Constantinople correspondent of the New York *Evening Post* calculates the loss consequent upon the present war in Europe, up to Feb. 26th, at not less than 200,000 men.

A glass-factory at Roncocos Creek, N. J., was blown down by the gale on Monday, April 2d, and seven or eight persons were killed.

The postage on all letters to any part of this country must be prepaid after April 1st. *If not prepaid in full they will not be sent.*

General Intelligence.

European News.

The U. S. Mail Steamship Baltic, with European dates to March 24th, arrived at New York on the 6th inst.

In a commercial point of view, the news by her is considered very favorable. A general impression prevailed in monied circles, that peace would grow out of the Vienna Conference.

The first of the four points of guarantee, namely, that the Danubian Principalities be placed under the protectorate of the Five Powers, has been unanimously agreed to in the Congress of Vienna. The Czar Alexander has made several speeches—mild to the diplomatic body, and strong to the army. On the whole, his language is interpreted in a pacific sense.

The seige of Sevastopol makes but slow progress. Lord Raglan, in his latest dispatch, admits that the enemy is actively engaged in throwing up new works that enfilade the trenches, and that vast convoys of provisions and ammunition continue to enter the city. Some weeks will probably elapse ere either the Conference or the seige comes to a conclusion.

The Parliamentary inquiry into the management of the army of the Crimea continued its investigations, and continued to elicit evidence that the most extraordinary confusion prevailed in all departments of the administration of the army.

A singular accident occurred at Bristol. A cast-iron bridge, consisting of a single arch of 100 feet span, with six iron ribs, trussed by iron girders, tied and pinned, and supported by cast-iron stanchions, was struck by a steam propeller, and instantly the whole bridge fell with a tremendous crash into the river Avon. Several persons who were on the bridge when it fell are supposed to be lost. The bridge, which was known as "Hill's Bridge," was erected by the Coalbrookdale Iron Works Company, and occupied in its erection from 1805 to 1809. In 1808 part of the iron and stone work fell, and killed or wounded thirty-two persons. The steamer that caused the fall of the bridge had no cargo on board, and was propelled by an engine of no more than six horse power.

Louis Kossuth announces, by an advertisement, that he has formed a permanent engagement with the London *Atlas*, and solicits subscriptions for that (weekly) paper.

Dates from Shanghae are to the 16th January. On the 6th the French attempted to storm the city. Two hundred men landed from the French ships, and effected a breach, the steamers Jeanne d'Arc and Colbert commanding the city at the same time. Two detachments of French succeeded in mounting the breach, but were exposed to a severe fire from the houses. A party pushed on, and planted the French flag upon the north gate, but just then great confusion ensued from a party of Imperialists entering the breach and attempting to scale the walls. The French had to retire, and regained the breach, when the recall was sounded. The French lost 15 killed and 37 wounded. Admiral Laguerre awaits reënforcements, to resume operations. The English and American forces took no part in the affair.

California News.

California dates to March 16th were received in New York on the 7th inst. From the California papers the following summary of news is clipped.

The bank excitement which existed at the date of our previous summary has in a great measure subsided. The suspended banks have not resumed, and it is altogether improbable that any of them can resume.

Robinson & Co.'s Savings Bank has turned out as rotten as could be. The deposits amount to $207,000, and the assets nothing at all. It is doubtful if the depositors receive one cent on the dollar. Mr. Robinson has been arrested on a charge of embezzlement, and is now awaiting the action of the Grand Jury.

A number of mercantile failures have been recorded.

At Grass Valley, and several other places, there were symptoms of disturbances, consequent upon the failure of Adams & Co., but no actual violence was attempted.

At Sonora, on Sunday, a mob gathered and broke open the bank of Adams & Co., which had been closed since the 23d ult. A Committee was appointed, and depositors paid off to the full extent of their certificates. Some $10,000 above the evidences of deposit were found in the vault.

The newly-discovered diggings—the Kern River mines—receive their full share of public attention. People are flocking thither by land and water. The most wonderful stories are reported, many of them, undoubtedly, very much exaggerated.

Gen. Chamorro, President of Nicaragua, died at Grenada, on the 12th ult., and Gen. J. Estrada at present is his successor, as well as Commander-in-Chief of the army.

The rain has fallen abundantly of late, and all the streams are swollen. At Sacramento the river has been rising rapidly for several days past, and on Wednesday was but very little below the maximum hight attained since the foundation of the city.

The Supreme Court adjourned on the 6th, having rendered a number of very important decisions. One decision was to the effect, that persons who hold lands in the mining region for agricultural purposes cannot hold them against miners.

The Legislature has been occupied recently with several subjects bearing on the public morality. A bill prohibiting noisy and barbarous amusements on Sunday has passed both Houses, and awaits the signature of the Governor to become a law. A bill suppressing houses of ill-fame has passed both Houses, and one prohibiting raffles and lotteries has passed the House of Representatives.

The accounts from Oregon are favorable. The growing crops are uncommonly prosperous. Some excitement was produced in business circles by the news of the great failures in San Francisco, but it was confidently expected that no disastrous consequences would ensue in Oregon. A large military force is to be sent out directly against the Snake Indians who massacred the emigrants near Fort Boise during the last season.

From Utah we learn that a collision took place in Great Salt Lake City on New-Year's Day, between the United States soldiers and a number of the citizens. The affair commenced in a drinking-house, and terminated in an order from the authorities forbidding the sale of spirituous liquors in the city. No lives fortunately were sacrificed, though several were severely wounded on both sides.

Prohibition in New York.

New York has now a Prohibitory Liquor Law. It was passed in the Assembly by the decisive vote of 80 yeas to 45 nays. That it will be executed, there is little room to doubt. True, the rumsellers talk of getting it adjudged *unconstitutional;* but that is easier said than done. Meanwhile it becomes the friends of the law to rally for its support, and form such organizations as the circumstances may demand. The *Tribune* furnishes the following synopsis of the Act of the Legislature, which presents all its essential features:

1. No Rum, Brandy, Gin, Whisky, Wine, Beer, or other intoxicating liquors, can legally be sold nor given away in this State after the 4th day of July next, except by persons specially appointed and licensed to sell the above articles for mechanical, medicinal or sacramental purposes. And no license to sell as a beverage shall be granted from and after the date of the passage of this act. Neither shall it be lawful to keep the liquors aforesaid in any store, tavern, grocery, shop, boarding or victualing-house, nor room used for dancing, gambling, or other amusement.

2. Any citizen of good moral character, being an elector of the town or city in which he proposes to sell, and not being a peddler, nor interested in any tavern, grocery, fruit-store, confectionery, or other place of entertainment, nor employed therein, nor captain, agent, clerk, or other person employed on a vessel or steamboat, may, from and after the 1st of May next, keep and sell the liquors aforesaid, for mechanical, chemical, or medicinal purposes, or pure wine for sacramental use, provided he shall, within one year preceding, have filed in the office of the Clerk of the County in which such liquor is to be sold, an undertaking executed by himself, with two good and sufficient sureties, to be approved by the County Judge of said County, or in this City by one of the Judges of Common Pleas, that he will not violate any provision of this act, and that he will pay all fines, damages and costs which may be rendered against him in any action commenced under the provisions of this act, and shall also have taken and filed an oath that he does not use intoxicating liquor as a beverage, and will not sell it contrary to the intent of this act.

3. No person authorized to sell as above shall sell any liquor known by him to be impure or adulterated; nor shall he sell any to be drank on the premises; but he may sell to any sober person of full age whom he really believes to require it for some other use than as a beverage. Strict account is to be kept of all sales, in a book open to public inspection, and a monthly account of all sales is to be sworn to and filed with the Town or City Clerk by each seller.

4. Sales by persons unauthorized as aforesaid to be punished by a fine of $50 for the first offense, $100 and thirty days' imprisonment for the second, and for every subsequent offense of a fine $100 to $500, and imprisonment for not more than three nor less than six months. Any person licensed to sell as aforesaid who shall sell in violation of the conditions of his license is to be fined $100 and imprisoned thirty days for the first offense, made to pay all the costs, and prohibited from ever selling again in this State. He who gets liquor of a licensed seller by lying as to the use to be made of it is to pay a fine of $10 and costs, and, if he can't or won't fork over, he is to be imprisoned until he works out his little bill at the rate of $1 per day.

4. All Judges and Justices of the Peace to have power to hear and determine cases arising under this act, and to hold special sessions for the purpose. Costs as in other cases. Any citizen may complain of violations, and may appear on trial in behalf of the people, by counsel if he chooses.

5. If the District Attorney appears for the people, the costs recovered go to him; otherwise, to the complainant.

6. On the complaint of a credible person that he has reason to believe that intoxicating liquor is kept or deposited in some specified place or places, any magistrate may issue a search-warrant and have said place searched, and if any such liquor is found on such search, it may be seized and stored for future disposal. No dwelling house can be searched unless the occupant shall have previously been convicted of selling liquor unlawfully within the year preceding.

7. Due notice shall be given to the owner of said liquor, if he can be found—if not, to some person on the premises—of the seizure aforesaid; and he may respond by affidavit that said liquor was not kept in violation of law; and thereupon the question thus raised shall be tried, and, if a conviction results, penalties may be inflicted as aforesaid.

8. Appeals may be taken to higher Courts, from judgments under this law, by the complainant as well as by the defendant. Cases go up to the Court of Appeals only under a certificate of one of the Judges below, that a legal question is involved which ought to be passed on by that Court. All appeals under this act to have precedence of all civil cases.

9. These appeals to be litigated as others are; but if the complainant appeals and fails to prosecute his appeal, he shall be liable to the defendant for costs.

10. Liquor seized as aforesaid, without good ground, shall be returned by the officers to the place whence taken; but if it be proved to have been justly seized, the magistrate shall order it to be, and it thereupon shall be, destroyed. The vessels in which it was contained shall then be sold, and their proceeds applied to the satisfaction of the penalties and costs incurred by keeping the liquor as aforesaid.

11. Upon affidavit setting forth that the deponent verily believes that this law is violated, and that some person named has knowledge of such offense, any magistrate may summon such person before him, and require him to give testimony in the premises; and if he fails to obey the summons, he shall be fined not less than ten dollars, and, in default of payment, imprisoned as aforesaid.

12. Every sheriff, deputy, constable, marshal, or policeman, must serve all processes confided to him under this act, and must arrest every person whom he shall see engaged in violating it; also, seize all liquors which he may find kept in violation thereof. If he sees any person intoxicated in any public place, he must apprehend and keep him in jail until sober, when he shall be examined; and if it shall appear on his examination that his intoxication resulted from a violation of this act, then process shall immediately issue against the violator, and he be dealt with as aforesaid. If the sobered tippler won't swear or won't testify, he is to be sent back to jail till he will. To get publicly drunk is also an offense against this law, to be punished by a fine of $10.

13. All liquors seized under this act and not reclaimed within twenty days, to be forfeited. Ditto all liquors seized in the possession of any person caught violating this act.

14. It shall be the *right* of every citizen, but the *duty* of every Supervisor or Overseer of the Poor, to make complaint of every known or suspected violation of this act, and prosecute therefor in behalf of the people. But if anybody is guilty of malicious prosecution under this act, judgment shall be rendered against him—and execution shall issue thereon against his property and person. Fines collected under this act to be paid to the Overseers of the Poor.

15. A magistrate's certificate of conviction under this act to be evidence of that fact in all courts and places.

16. Law-defying liquor-sellers and convicts under this act may not sit as jurors in trials for alledged violations thereof. No action can be maintained for liquors sold or delivered, unless they were so sold in accordance with the spirit of this act.

17. Proof of sale of liquor under this act shall be *prima facie* evidence of unlawful sale, and proof of delivery shall be proof of sale. No person can justify as a licensed seller unless his answer to the complaint shall have averred that he was so, and further, that he verily believed, at the time of the sale, that the buyer would use the liquor in accordance with the provisions of this act.

18. No person or company, under a penalty of $50, shall convey more than five gallons of liquor within this State unless the name and residence of the person who is to receive it, with the words "Intoxicating Liquor," are plainly marked on the outside thereof. Whoever shall purchase liquors for any person not authorized to sell under this act, shall forfeit $100 by so doing.

19. Wherever there is a Penitentiary in any county, convicts under this act may be sent thither instead of to jail, and shall be closely confined therein.

20. Every public officer neglecting or refusing to perform any duty required of him by this act thereby commits a misdemeanor, for which he shall be punished by a fine not exceeding $500 and imprisonment for not more than six months. Resisting process under this act is also a misdemeanor, to be punished by a fine of not over $200 and imprisonment for not more than six months.

21. Costs are allowed to magistrates and officers for each service in enforcement of this act.

22. Cider may be sold in quantities of not less than ten gallons, but not to be drunk on the seller's premises. Alcohol may be manufactured, kept or sold; so may pure wine from home-grown grapes; and importers of foreign liquors may keep and sell the same in the original packages to persons authorized to sell under this act. Burning fluids, perfumery, essences, drugs and varnishes, composed in part of alcohol or spirituous liquor, may also be kept and sold, if not intended for use as a beverage or in evasion of this act. Liquors may not be seized in any bonded warehouse of the United States, nor while in transit thence to any place out of the State.

23. Grand Juries to be specially charged to inquire into violations of this act.

24. All acts inconsistent herewith are repealed; but suits in progress against violators of old-fashioned license laws are not abated by the passage of this act.

Arrest of a Defaulter.—One of the passengers by the steamship Union, which arrived at New York, April 4th, from Havre, was John M. Throck, recently a resident of Millsbury, Holmes County, Ohio, who was arrested in Germany on the charge of absconding from Ohio, with public funds amounting to about $20,000, and also, with having committed several forgeries. It appears that Throck was collector of taxes in Holmes County, and, after getting possession of the funds above mentioned, part of them by altering the figures of bills, absconded to Germany, his native country, in December last. A reward of $2,000 was offered for his arrest, and, as it was generally believed that he had left for that country, information was sent over, and the accused was arrested on his arrival. About $9,000 was found in his possession, mostly in drafts, the payment of which was stopped. Accused was taken in charge by Officer C. J. Loveland, of Ohio, on a requisition issued by Gov. Clark, of this State. Throck is a German, about 66 years of age, and up to the time of committing the crime was considered an honest man.

Emigration to Kansas.—An association under the title of "The Indiana Kansas Industrial and Literary Association," has been formed at Dublin, Indiana. The objects are: 1. To secure a territory sufficiently large for a home and a farm for each family. 2. To furnish buildings and machinery for the different mechanical and manufacturing pursuits of the company. 3. To establish a Manual Labor School, acceptable to all, where students can pay their expenses by their daily labor. 4. To erect suitable buildings for meetings, lyceums, and the general purposes of the association, in pursuance of the plans of the Society. Families will go on to Kansas as rapidly as tenements can be provided for their accommodation when they arrive there. It is expected that five hundred will remove at an early day.

The N. Y. *Tribune* of April 4th, says: We sincerely regret to be obliged to announce that the maturing obligations of Messrs. Page & Bacon, of St. Louis, and Messrs. Page, Bacon & Co., of San Francisco, were not paid to-day. Mr. Hoadley, the agent of the latter house, received directions early this morning, written last night, from Mr. Bacon, to make no more payments. The drafts of Messrs. Page & Bacon were refused by the Bank of America, which is the correspondent of that house in this city.

It was announced in our columns, with those of many other papers, that the Rev. J. R. Graves, editor of the Tennessee *Baptist*, had been recently assassinated, while making a little tour into the country. We are glad to see that Bro. Graves is still at his post as editor, and hence we very naturally infer that he is yet alive.

SUMMARY.

The sale of a portion of Daniel Webster's Marshfield property took place at the old homestead, on the 28th March. Real estate to the amount of $16,700 was sold. The same property cost originally over $18,000. A lot of cattle and sheep were also disposed of, which produced the sum of $2,100. Mr. Webster's affairs were left in a state of great embarrassment, but his friends, we believe, expect to be able to save to the family some 300 or 400 acres of the estate, including the old mansion. At the time of his decease, it seems the Massachusetts statesman owed the moderate sum of $140,000, or thereabouts.

A dispatch dated Philadelphia, Tuesday, April 3, 1855, says: The new and extensive glass factory at the town of Progress, mouth of the Rancocas Creek, New Jersey, was blown down yesterday during the gale, and 25 workmen, engaged in the manufacture of glass, were buried beneath the ruins. At the latest dates from the scene of the disaster, eight dead bodies had been taken from the ruins, and several others were seriously injured.

As a number of boys were sliding down hill, in the vicinity of Carthage, Jefferson Co., N. Y., a few days since, a difficulty arose between two of them, aged respectively 17 and 15 years. The latter, it seems, took possession of a sled belonging to the former, when a scuffle ensued, terminating in the death of the younger boy, whose neck was broken by a kick from his assailant. The name of the youngster who committed the act is Bohall.

The schooner Whale, Capt. Johnson, was wrecked on the night of the 1st inst., on Saybrook Bar, near the Lyme shore. She was loaded with pig iron from Philadelphia, and bound up the river. Capt. J. was found in the morning frozen to death in the rigging. Three men were taken off, nearly chilled through. A cabin boy was washed overboard. Capt. J. was formerly a well-known steamboat pilot.

Dr. John C. Warren has presented a copy of "Loring's Hundred Boston Orators" to each one of the theological institutions in the United States. The father of Dr. Warren, in 1783, delivered the first Fourth of July oration that was pronounced in the town of Boston. Gen. Joseph Warren, of Bunker Hill fame, was uncle of the donor above-named. He officiated as town-orator at the anniversary celebrations of the Boston Massacre, on the fifth of March, in the years 1772 and 1775.

A correspondent of the *Southern Presbyterian* proposes to the Presbyterians of South Carolina to meet together and spend a day and two nights in thanksgiving-services, on account of the gracious outpourings of the Spirit which have been enjoyed; nearly one-half of their forty-seven churches having been blessed with revivals, and many hundreds of persons having hopefully passed from death unto life.

Miss Martha Rockwood died in Lansingburg, last week, from the effects of poison contained in some maple sugar of which she had partaken. It is supposed the poison was imparted to the sugar by boiling it in a brass kettle. All the other members of the family who had partaken of the sugar were more or less affected by it. The poison was thrown from her stomach, but it engendered an inflammation, of which the victim doubtless died.

The Newark *Mercury* says that the noticeable effects of the hard times during the present winter are, a very marked diminution of the usual number of marriages, and the increase in the number of inventions for which applications are made. Affairs of the heart must give way to calculations of the head, in seasons when rigid economy becomes an imperious necessity.

In the debate on the bill now before the Pennsylvania Legislature, which prohibits the holding of church-property in perpetuity, as now practiced in the Catholic Church, it was stated that the opposition was almost entirely confined to the ecclesiastics of that church, and that a number of letters from intelligent Catholic laymen, entirely approving of the object of the bill, had been received.

We hear of a very powerful interest of religion among the students of Amherst College—perhaps the most so that has ever visited that favored institution. In the upper two classes alone, fifteen or more have become Christians, and scarcely any in the college are unaffected. Some of the best minds in the college have experienced the "great change."

"Thank God," says Rev. W. C. Milne, "that amid the confusion and anarchy in certain parts of China, our Protestant missionaries are carrying on their labors without interruption; and the Spirit appears to be blessing them in their work. Letters from Shanghae and Hong Kong give accounts of conversions from darkness unto light."

A clerical friend, who has been traveling extensively through Virginia, tells us that there is a most gratifying spirit abroad among the churches, in regard to the better support of their pastors. In some cases the salaries have been doubled, in others they have been increased one-half, and in not a few arrangements are making also to provide parsonages.

The leading editorial in *Zion's Herald* of March 7th, on the question, "Is there a Paucity of Ministers in the Methodist Episcopal Church?" states that there is a traveling preacher to every 163 members in the church, and, if local preachers be counted, one preacher to every 71 church-members.

The Terre Haute (Ind.) *American* says that the country thereabouts is literally swarming with wild pigeons. On the evening of the 9th, about 5 o'clock, a flock near a mile in length, by about sixty feet deep, passed directly over the city, making a noise audible at a great distance.

A dispatch dated Boston, Wednesday, March 4, 1855, says: The House has passed to a third reading a bill prohibiting the exclusion of colored children from any of the Public Schools, and the act will probably pass both branches with slight opposition.

The Wisconsin Assembly has passed the bill to prevent the use of jails or prisons of that State for confining persons under the Fugitive-Slave law of 1850, by the following vote: Yeas 44; Nays 25.

The "Association for the Improvement of the Condition of the Poor," in this city, have expended $58,537 since the first of January last.

A subscription has been set on foot by the many friends of Barnabas Bates to erect a monument to his memory in Mount Auburn, near Boston, where he was buried. Could the millions who are every day benefited by the ten years of laborious services of this "Father of Cheap Postage" be called upon to contribute but a penny each there would soon be funds enough to build a temple to perpetuate his good work.

It turns out that according to the books of the Treasury, Jacob Richardson, late Collector at Oswego, N. Y., is a defaulter to the tune of $202,000, for the recovery of which his bail are now being sued. The aggregate amount of the bonds under which Richardson's defalcation occurred, is but $45,000, which will doubtless be recovered, and, perhaps something more.

An Orthodox Congregational Church is to be formed by members of the Hampden colony for Kansas, previous to their departure. It is found that there are enough of those who propose to join the church and those that attend Congregational worship, to make a hopeful beginning.

The late James Brown left by his will the sum of five thousand dollars for the purchase of books on natural history for the library of Harvard College. During his life he made several valuable and judicious donations to our public libraries.

The Cincinnati *Commercial* says Mr. Ward, of Loveland, Ohio, recently brought from the Jersey nurseries 18,000 peach trees. An immense number of peach trees are being planted in the region round about the city.

The great Mariposa land claim of Col. Fremont has been decided in his favor by the United States Supreme Court, and the District Court is ordered to reverse its decision and enter the proper decree.

It is said that over ten thousand pounds of bread were week before last distributed by the Hebrew benevolent societies among their own poor in New York. The Hebrew population is estimated at 30,000.

The Maine Legislature passed a law at its late session that no person of foreign birth shall vote unless he shows his naturalization papers to "the authorities" at least three months before an election. The act took effect March 17.

The receipts of Niagara Suspension Bridge the last year amounted to $40,000, the first cost being but about $50,000. The new large structure just completed for railroad transportation, cost about $500,000.

Dr. Richardson and Dr. Ashbel Smith, two old experienced Physicians, of Texas, give it as their opinion, that the Brazos and Trinity Vallies are, for Consumption, equal to Cuba.

The Assembly of the Law School at Cambridge, Mass., has been dissolved by a vote of the Law Faculty, in consequence of the improper conduct of the young partisans of Judge Loring.

We received, says the *Congregational Journal*, a donation for Home Missions, the other day, amounting to $14 20, in five hundred and sixteen pieces of coin!

A belated snow-storm has just paid the interior of South Carolina a visit. It is though that all the crops are injured.

New York Markets—April 9, 1855.

Ashes—$6 00 a 6 12 for Pots and Pearls.

Flour and Meal—Flour 9 31 a 9 68 for State, 9 81 a 10 25 for Michigan, Indiana, and Ohio, 11 50 a 13 00 for extra Genesee. Rye Flour 6 37 a 7 56. Corn Meal 4 62 for Jersey.

Grain—Wheat 2 50 a 2 55 for fair to good Southern. Rye 1 38. Barley 1 33. Oats 62 a 67c. for Jersey, 72 a 77c. for State. Corn 1 05 for Western mixed.

Provisions—Pork 14 75 for new prime, 17 50 for new mess. Beef 6 50 a 8 00 for country prime, 9 50 a 12 00 for country mess. Lard 9½ a 11c. Butter 12 a 18c. for Ohio, 28 a 32c. for new State. Cheese 10½ a 12½c.

Hay—90c. per 100 lbs.

Lumber—17 00.

Seeds—Clover 10½ a 11c. Timothy 4 00 for reaped, Rough Flaxseed 1 85 a 1 90.

MARRIED,

In Dakota, Wis., on the 28th of March, 1855, by Eld. J. M. Todd, Mr. William C. Webb, of Wautoma, to Miss Mary M. Witter, of the former place.

DIED,

In Pawcatuck, R. I., at the residence of Wm. D. Wells, Esq., on the morning of the 15th March, Rev. Ebenezer Brown, aged 72 years.

In Pawcatuck, R. I., on the 20th March, of lung fever, Mrs. Edia Lewis, wife of Mr. Henry Lewis, in the 81st year of her age.

At New Market, N. J., March 29th, of a disease of the heart, Esther Dunn, wife of Dea. Randolph Dunn, aged 54 years. Mrs. Dunn was a daughter of the late Dea. Lewis Titsworth, and the first of the family of ten children to be borne to the tomb. She made a profession of religion in 1822, at the age of 22 years, and with her husband was baptized and united with the church, with which she remained a worthy member until called to swell the number of the church triumphant above. Although her disease was protracted for a series of years, and suffering also from a paralytic attack, yet she felt that these "light afflictions" would work for her "a far more exceeding and eternal weight of glory." She resigned herself into the hands of her Saviour, and having all things duly arranged, committed her spirit to the care of Him whose promise is yea and amen to the faithful, and thus bade adieu to earth. She was followed to the grave by a numerous circle of mourning relatives and friends, who cast upon it the mourner's tear and then retired.

LETTERS.

Winter Green, J B Wells, J M Todd, M S Green, J Saxton, O L Davis, G C Green, S S Griswold, John Whitford, S Johnson, P S Crandall, Silas Hammond, Peleg Clarke, D C Long, A B Spaulding, Noyes Spicer, W C Bailey, H W Babcock, Silvanus Carpenter, S A Taft, M A Rogers.

RECEIPTS.

FOR THE SABBATH RECORDER:

Peleg Clarke, Hopkinton, R I	$2 00	to vol. 11	No. 52
Alfred Clarke "	2 00	11	52
I. A Crandall, Rockville, R I	2 00	11	52
Samuel Crandall, Jr "	2 00	11	52
Alanson Crandall "	2 00	11	52
Albert Wells "	2 00	11	52
Nathan Palmer "	2 00	10	52
David P Rogers, Waterford, Ct	2 00	12	52
Jesse Barrett, Shiloh, N J	2 00	11	52
Theodore A Dunn, Plainfield, N J	4 00	11	52
Noyes Spicer, Indianapolis, Ia	1 00	12	13
R E Lanphear, Berlin	2 00	11	52
W C Bailey, Oneida Castle	2 00	11	45
Nancy Spaulding, Leonardsville	5 00	12	13

FOR THE SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N J	$3 00
P L Berry, New London, Ct	40

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Melissa Spaulding, Leonardsville	$1 00
Alanson Crandall, Rockville, R I	1 00

WILLIAM M. ROGERS, Treasurer.

☞ Have you paid for the eleventh volume of the *Sabbath Recorder?* If not, it is high time you attended to that business. The volume will be completed in eight weeks, and during that time we must receive about one hundred and fifty dollars per week to enable the Society to close the year in as good a condition pecuniarily as it commenced. Let those who owe us from two to ten dollars each, consider what is their duty in the premises.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

Mayor's Office, Jan. 2, 1855.

COMPLAINT BOOK.—There is opened at this office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the urisdiction of the Municipal Authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the City Government. By Order of the Mayor,
WM. H. STEPHENS, First Marshal.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.
Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

The Good Time Come at Last.
Belcher's Religious Denominations in the United States

IS beyond all question the most popular subscription book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once properly introduced to their notice, are bound to have it. Let "Young America" arise in her might, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher,
JOHN E. POTTER,
15 Sansom-st., above 6th, Philadelphia.

Alfred Academy,
At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary.

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes.* The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women.* In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. Hull, or W. C. Kenyon.

Feb. 24th, 1855.

Bruce's New York Type Foundry,

ESTABLISHED 1813, has now on hand, ready for immediate delivery, in fonts to suit purchasers,
100,000 lbs. Roman Type of new cut,
50,000 lbs. Fancy Type,
10,000 lbs. Scripts of various styles,
5,000 lbs. Germans,
5,000 lbs. Ornaments in great variety,
5,000 lbs. Borders,
30,000 feet Brass and Type Metal Rules, and all the novelties in the business.

All the above Types are cast by steam power, of the new composition of metal peculiar to this foundry, and which is certainly superior to any ever used before in any part of the world. The unequaled rapidity in the process of casting, enables me to sell these more durable types at the price of ordinary types, either on credit or for cash.

Presses, Wood Type, and all other printing Materials, except Paper and Cards, (which have no fixed quality or price,) furnished at manufacturers' prices.

The latest Specimen Book of the Foundry is freely given to all printing offices, on the receipt of fifty cents to prepay the postage.

Address, GEORGE BRUCE,
Feb. 12, 1855. 13 Chambers-st., New York.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

Artificial Manure—Deterioration of the Soil.

It is a positive fact, that while we send vessels to the Lobos Islands, thousands of miles distant, and pay some millions annually for guano, in all our cities and villages we suffer the best of fertilizing materials to run into the sewers. Something must be done, and with alacrity, for economizing American agriculture. For want of pursuing a proper system of agriculture, the products of various States have been falling off for the past ten years. In Massachusetts, the New England *Farmer* has stated that, from 1840 to 1850, the hay crop had depreciated 12 per cent., although 300,000 acres had been added to those previously under tillage. The corn crop during the same period fell short 6,000 bushels; there had been a falling off of 160,000 sheep, and 70,000 swine. In the State of New York, from 1845 to 1850, 671,692 acres were added to those previously under cultivation, and yet there had been a most alarming falling off in all kinds of agricultural products. The number of horses had decreased 50,141; milch cows 68,066; sheep no less than 2,990,624; hogs 566,092; potatoes 7,255,066 bushels; peas and beans 1,182,054 bushels; flax 1,956,485 pounds; wheat 270,724 bushels; buckwheat 450,724 bushels. There was an increase in corn, rye, oats, barley, hay butter, and cheese, but no greater than the increase of population in that period, viz. 194,323 persons. No wonder potatoes are so dear; such a falling away of this crop accounts for it all. In Kentucky and Tennessee, there has been a great decrease in cattle in ten years; no less than 38,786 of neat cattle in the former and 72,086 in the latter State. In Indiana and Wisconsin there has also been a falling off in the amount of the crops raised, especially wheat, on the rich lands. If this state of depreciation goes on for twenty years more, we will have to import grain from other countries, instead of exporting to them, as we hitherto have done. The remedy is a better system of agriculture, especially a more liberal supply of fertilizing matters. It is very evident that unless soils have returned to them every year as much fertilizing matter as that which is taken away in crops, they must depreciate. There can be no mistake about this; it is plain to every man. There may be various ways of restoring this to the soil, but unless it is restored, the work of deterioration must go on. Those farmers who suppose they can, year after year, sell large crops of hay, wheat, oats, barley, potatoes, and butter, and supply but a scanty amount of manure to their farms, exhibit a great want of common sense and forethought. The grand idea, however, for the farmer, is to get a cheap supply of fertilizing matter; for it is very evident that if his fertilizers were to cost him as much as the returns which he receives for his surplus products, it would be no object for him to raise crops for sale. The cheaper the fertilizer, then, the more profitable must be the business of farming, the more abundant will be the crops, and the people will thereby be supplied with cheaper bread.

In England we perceive that great attention has lately been paid to obtaining the mud of sewers for manure, and were some company organized in this city to keep the sewers clear, perhaps a million of dollars might be saved annually to the farmers within an area of twenty miles from the City Hall. It would also be the means of making our city more healthy, by removing the pestilential effluvia which arise in warm weather from sewers, and it would save a vast annual outlay in keeping our docks from being filled up with the great quantities of mud which are swept down into them, especially during heavy showers. A patent for making sewerage manure has been taken out recently in England by Thomas Wickstead, C. E. It consists in mixing sewerage water with charcoal dust and lime, then allowing the matter to settle in large vats, and running off the clear repeatedly until the lime and charcoal are perfectly [illegible], after which it is dried, and put [illegible].

Alexander Manning, of London, has also obtained a patent for making manure from sewerage water, by employing lime and charcoal mixed with the sludge water obtained in making alum, which consists of sulphate of alumina. Charcoal and lime appear to be the best substances for deodorizing sewerage water, and absorbing the ammonia and phosphates contained in them. The simple question of converting sewerage into useful manure, for any company, is one of dollars and cents, and we cannot decide on this point. Our object is to direct attention to the obtaining of cheap fertilizers by any means, and that as soon as possible. [Scientific American.

Stumps.

In a timbered country, beginners at farming have to submit to the inconvenience of stumps and their roots, and it is no small trial of one's patience to attempt the plowing of land where they abound. It is generally considered the easiest as well as the most economical way, to seed newly cleared fields and let them lay in grass and pasture till all the smaller stumps, in fact, until the greater portion of all the stumps, have so far decayed as to be readily removed. Plowing is then done with more ease and economy, while the rotting of the smaller roots in the ground tend in some measure to enrich it. But one's necessities cannot always wait for the slow decay that time works, and the plow must turn up what soil it may, that corn, wheat, &c., may be planted and sown for the sustenance of the farmer's family.

The decaying process is hastened or retarded to some extent by the time at which the trunk is severed from the stump. Thus the tree which is cut in the winter or early in spring, leaves behind it a stump whose roots at the time are dormant, and which, at the invigorating call of spring, put forth their energies as usual to supply the wants of their nature, and the result is often that the stump shoots forth a crop of your boughs. As a consequence the stump is a long while yielding to decay. Cut a midsummer, or when the roots have nearly or quite exhausted their energies for the season—they have not the power to throw out a second growth. So when one has not the means or the machines for extracting stumps, he may materially hasten the time when he may enjoy unobstructed fields, by observing, so far as circumstances will admit, the proper time for chopping fallows.

To the good farmer, stumps are a continual source of annoyance, and he will leave no available means untried till his premises are rid of them. Drawings of various stump extractors have formerly been given, so any one could adopt that which should suit his condition best. There are some varieties of timber whose stumps will last longer than a lifetime, and it is necessary that forcible means are used for their removal, and the sooner one is rid of them the greater will he find the resultant profits, not only in the increase of the crop, but in the wear and tear of tools, teams and conscience. Among a field of stumps one can never make clean cultivation, except by greatly enhanced labor.

A Mr. Carr, in the *Maine Farmer*, gives a method he pursued to rid himself of a half dozen large white pine stumps that stood in a partially cleared field of one and a half acres, the soil of which was covered with mossy knolls and grass. He commenced with three men, clearing the earth away from one of the stumps so that fire could have free access to the larger portion of the stump. The surface roots were cut off and piled around the stump. The smaller stumps, rubbish etc., near by, were collected and heaped closely around the stump also, and when completed the pile was covered with the mossy turf from the knolls. All the stumps were served in the same manner, and then set on fire, care being had that whenever the turfy covering was burned through, its place was supplied with more. Thus the fires were kept burning some ten days, when the six heaps were raked open, and the pine stumps found to be nicely and completely charred through, except the ends of the roots that extended some distance into the ground. From the whole he obtained over 100 bushels of good charcoal, and more than 500 bushels of ashes from the brush, rubbish and turf. With these he dressed his meadow, and besides spread a quantity on the piece, which was nicely plowed in the fall for spring planting. Thus he cleared his piece of land, got completely rid of stumps, and found himself a gainer in the account, as he estimates the labor and results:

Dr.	To 30 days labor of men		$30 00
	To 1 1-2 days plowing with teams		6 00
			$36 00
Cr.	By 100 bushels charcoal	$10 00	
	By 500 " ashes	30 00	
		$40 00	
	Being a gain of		$4 00

to say nothing of a cord or more of first rate wood in the shape of coal brands. Perhaps Mr. Carr's experiment may serve as a useful hint to some reader.

An acquaintance, a young man of intelligence, tells me than an uncle of his had a method of riding his fields of pine and other stumps by boring one or more holes into them with an augur, and filling the cavity with saltpeter, plugging the hole up again. In a year or so it will have penetrated the stump, when, if in a dry time, a fire be kindled about it, it would consume without difficulty even to the extremities of the roots. We give it for what it is worth. Its merits are easily tested, and at very little cost or trouble.

Diseases of Animals.

Prevention is better than cure, with animals as with people. Plenty of good food and water, air and room to exercise, shelter from cold and storms, and from the burning sun and extreme heat of summer, a dry, comfortable place to sleep—all these are highly conductive to health of animals.

The vulue of salt, used frequently and in abundance, can hardly be exaggerated. Wherever it is practical, or otherwise convenient, salt should be provided so that animals can have free access to it. There is no danger of their eating enough to hurt them. The expense is small, the utility and advantage great. One of the tightest and richest farmers that we have ever known, a clear-headed old man, of ample experience, and as close a calculator as anybody—used to buy, annually, a large quantity of salt, several times as much in proportion to the stock that he kept as any in his neighborhood, and he used to take great pains to procure the very best quality. Turks Island he preferred, and when that was not to be had, such as most nearly resembled it. We have seen accounts of flocks of sheep dying in large numbers until they were liberally supplied with salt, and then going for years without a single instance of disease amongst them. The great value of salt has likewise been shown in the management of horses, though perhaps with less emphasis than in the treatment of sheep. The best way is to have a trough constantly supplied with salt, to which the animals have daily access.

Warts on Animals.—These excrescences are sometimes very troublesome on horses or cattle, spreading through a herd or drove as if by infection, growing to an enormous size, and impoverishing, as well as deforming their victims, often to death. Nothing is more disgusting, except a poll evil, than one of these when of large size. Some time since inquiry was made for a cure, and our recommendation was that of the advice given in the books, the use of severe acids, muriatic or sulphuric.

An old subscriber informs us that these remedies are of no avail whatever in a bad case, that they entirely crust over the wart with a scab, which soon drops off, and leaves it as bad as before. His remedy, which he declares sovereign and decisive, is to cut the thing off, and cauterize the wound with a hot iron. Cord the wart as tightly as a man, or even two can do it, close to the body or limb of the animal on which it grows, and after leaving it a week, tighten the cord again, and then immediately cut it off above or outside the cord, so as to prevent bleeding, and apply the iron heated red, till it is thoroughly seared, burning it down to near the ligature. The wound will heal directly, and the hair cover it at once. Our informant states that he had a horse worth one hundred dollars, from which he took seven warts, one of which weighed two and a half pounds, all in this manner, after trying acids, salves, and every thing else of which he could hear, and all to no purpose. [Prairie Farmer.

Hollow Horn in Cattle.—Feed liberally, and should the disease appear, give a tablespoonful of copperas, and a teaspoonful of sulphur once a day, for three or four days, and put half an ounce of turpentine on the head, back of the horns, two or three times. This I consider far preferable to, and equally efficient with the old, troublesome and unfeeling mode of boring the horns. [Ib.

Choked Cattle.—When an animal is choked by a substance getting into the windpipe, the New England *Cultivator* directs to raise the animal's head, open his jaws as wide as possible, and then throw down his throat a handful of gunpowder. This will cause him to eject the obstruction by coughing. But choking may frequently be relieved by ramming the obstructing substance down the throat of the animal with a smooth round stick.

Foot-rot.—Mr. W. Morgan, in the *Wool Grower*, has a way of curing foot-rot, which he gives: "There has been much said lately of the foot-rot in sheep, and as I have had it in my flock, and effected a cure by a very simple method, I will state it for the benefit of your readers. I put salt between their hoofs, and rubbed them together until they were quite chafed, and then put plenty of salt between the hoofs, and the cure was certain. I have told some of my friends, and they have tried the plan with the same success."

Charcoal and Salt for Sheep.—A contributor to the Northwestern *Cultivator* writes:—

"It is generally conceded that wet pastures are unfavorable to the health of sheep. I have kept a flock for four years in a pasture of this description, for the first two years with unfavorable results. My sheep were unhealthy, and many of them died. I ascribe it to the wetness of my pasture. Upon the recommendation of an old farmer I gave the sheep charcoal, mixed with salt. The beneficial effects of this mixture were soon apparent. My sheep presented a more healthful appearance. I have continued this treatment, and the animals have continued to thrive. I suppose the medicinal qualities of this mixture consists in the disinfecting property of the charcoal." And in the invaluable tonic and alterative properties of the salt, we may add; for, like many other remedial agents, this article, when given in small doses, augments the digestive functions. In larger doses it is cathartic.

Scab in Sheep.—Flower of sulphur is believed to be both a certain preventive and a safe cure. Let it be mixed with their salt, in the proportions of one of sulphur to two of salt, to equal parts of each when had, if they will eat it so. A portion of sulphur might be rubbed on spots where the wool is lost off. The mixture should be fed to them in troughs, that the sulphur may not be lost. It is also advisable to shelter them from rain immediately after administering such doses. Two or three doses will generally rid a flock of it, and a few doses in a year will prevent their taking the disease. [Prairie Farmer.

Horn Distemper, etc., in Cows.—I have from my boyhood been acquainted with, and administered for the disease in cows called horn distemper, horn ail, &c, and have never failed of effecting a speedy cure, nor did my father, who for many years used the same simple remedy.

Immediately after the symptoms appear, which are want of appetite, coldness of the horns, dryness of the nose, and dullness of the eyes, with a small gimlet I bore a hole about three inches from where the horn connects with the head, into which, with a small syringe, I inject once a day, about two table spoonfuls of vinegar, to which there has been previously added of each one teaspoonful of black pepper and salt. The hole should be kept closed with some kind of wax, except when administering the medicine.

[Cor. Country Gentleman.

How the Poet Works.

It was a small back room of a large building in the centre of the town, and looking immediately upon one of the meanest masses of dead brick walls in Sheffield; from *its* windows he could see none of the fine scenery in the neighborhood, that might serve even to *remind* him in summer of pastoral Alpine landscapes, or in winter of falling avalanches—of the cottages, the lakes, or the waterfalls of Switzerland at any season. Mr. Everett one day remarked to Montgomery that Matlock would be a fine situation for the permanent residence of a poet, as the beauty and variety of the scenery, according to the current opinion, would induce sublime thoughts. He partly exploded the notion; observing that he should have to lament for his own situation, if it was so. "From the room in which I sit to write," said Montgomery, "and where some of my happiest pieces have been produced—those I mean which are most popular—all the prospect I have is a confined yard, where there are some miserable old walls and the back of houses, which present to the eye neither beauty, variety, or anything else calculated to inspire a single thought, except concerning the rough surface of the bricks, the corners of which have either been chipped off by violence or fretted away by the weather. No; as a general rule, whatever of poetry is to be derived from scenery, must be secured before we sit down to compose—the impressions must be made already, and the mind must be abstracted from surrounding objects. It will not do to be expatiating abroad in observations, when we should be at home in concentration of thought."

[James Montgomery.

The Basin of the Atlantic Ocean.

The basin of the Atlantic Ocean is a long trough, separating the Old World from the New, and extending probably from pole to pole. This ocean furrow was probably scored into a solid crust of our planet by the Almighty hand, that there the waters which he called seas might be gathered together so as to let the dry land appear and fit the earth for the habitation of man. From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by the plummet in the Northern Atlantic, the distance in a verticle line is nine miles. Could the waters of the Atlantic be drawn off so as to expose to view this great sea-gash, which separates continents and extends from the Arctic to the Antarctic, it would present a scene the most rugged, grand and imposing. The very ribs of the solid earth, with the foundations of the sea, would be brought to light, and we should have presented to us, at one view, in the empty cradle of the ocean, "a thousand fearful wrecks," with that dreadful array of dead men's skulls, great anchors, heaps of pearls and inestimable stones, which in the poet's eye, lie scattered in the bottom of the sea, making it hideous with sights of ugly death. The deepest part of the North Atlantic is probably somewhere between the Bermudas and the Grand Banks. The waters of the Gulf of Mexico are held in a basin about a mile deep in the deepest part. There is at the bottom of the sea, between Cape Race in Newfoundland and Cape Clear in Ireland, a remarkable steppe, which is already known as the telegraphic plateau. A company is now engaged with the project of a submarine telegraph across the Atlantic. It is proposed to carry the wires along this plateau from the eastern shores of Newfoundland to the western shores of Ireland. The great circle distance between these two shore lines is 1600 miles, and the sea along this route is probably nowhere more than 10,000 feet deep. [Prof. Maury.

A Steamship to Talk About.

An immense iron steamship is now constructing at the yard of Scott, Russel & Co., at Blackwall, near London, for the Eastern Navigation Company. She is to be a screw and paddle steamer. The dimensions will be nearly as follows: Tonnage, 10,000 tons, or builder's measurement, 22,000 tons; extreme length, 500 feet; extreme breadth, 82 feet; depth of hold, 58 feet, with screw and paddle engines of the aggregate nominal horse power, 2,800 horse; stowage for coals, 10,000 tons; for cargo, 5,000 tons; 500 first class cabins, with ample space for troops and lower class passengers. Her entire construction will be similar to the tube of the Britannia bridge, a kind of double ship, with a space of 2 feet 8 inches between, of a cellular formation. She is to have 14 water-tight compartments, most of them 40 feet apart. With these, it is said she will carry out sufficient fuel for a voyage to Calcutta and Australia and back to England, and avoid the delay of lenngthened stoppages and coaling, which other steamships are subject to. It is expected that she will accomplish the voyage between England and India, by the Cape, in 30 or 33 days less time than the distance is at present done by sea-going steamers. She is to be completed in eighteen months.

The Puzzled Pig.

One of our western farmers, being very much annoyed last summer by his best sow breaking into the cornfield, search was instituted in vain for a hole in the rail fence. Failing to find any, an attempt was next made to drive out the animal by the same way of her entrance; but of course without success. The owner then resolved to watch her proceedings; and posting himself at night in a fence corner, he saw her enter at one end of a hollow log, outside the field, and emerge at the other end, within the enclosure. "Eureka," cried he, "I have you now, old lady!" Accordingly, he proceeded, after turning her out once more, to so arrange the log, (it being very crooked) that both ends opened on the outside of the field. The next day the animal was observed to enter at her accustomed place, and shortly emerge again. "Her astonishment," says our informant, "at finding herself in the same field whence she had started is too lidicrous to be described! She looked this way and then that, grunted her dissatisfaction, and finally returned to the original starting place; and after a deliberate survey of matters, to satisfy herself that it was all right, she again entered the log. On emerging once more on the wrong side, she evinced even more surprise than before, and turning about, retraced the log in an opposite direction. Finding this effort likewise in vain, after looking long and attentively at the position of things, with a short, angry grunt of disappointment, and perhaps fear, she turned short round, and started off on a brisk run; nor could either coaxing or driving ever after induce her to visit that part of the field." She seemed to have a "superstition" concerning the spot. [Knickerbocker.

Value of Leached Ashes.

Some weeks since, I noticed in the *Rural* an inquiry in relation to the value of lime and ashes for wheat. As to lime I have nothing to say, having no practical knowledge on the subject; but as to leached ashes, I have used them more or less for some fifteen years. Naturally, our soil is not adapted to the growing of wheat, so that but few of our farmers attempt to raise any; yet, by the right kind of culture, and the application of leached ashes, it is as sure and paying a crop as we can raise.

For the last ten years, I have sowed from 2 to 2 1–2 acres of wheat—just enough for bread for my family. I apply from 5 to 10 loads of leached ashes to the acre—and should always apply 10 if they could be procured. Sometimes I have drawn them in the winter and spread them, plowing them in, in the spring; at others, I have drawn them and placed them in heaps near the field, and immediately after my wheat is sown and harrowed in, I draw them on and spread them evenly as may be. In so doing, I have not failed for the last ten years of a fair crop, weevil seasons not excepted, while most of my neighbors that have sown on equally as good or better land, have either entirely or partially failed of a crop. This, I know, is to be attributed, in part, at least, to the ashes, from satisfactory tests.

On almost all other kinds of crop, ashes are a most valuable manure, richly paying the expense of purchasing and drawing, where it does not exceed $1 per load.

[Rural New Yorker.

The Napoleon of Cattle-Breeders.—The *Prairie Farmer* gives a long and interesting account of Mr. Jacob Strawn, the Napoleon of cattle-breeders in Illinois. He was born in Pennsylvania, at an early day removed to Licking county, Ohio, where he remained eleven years, and in 1831 removed to Illinois, located on 300 acres near Jacksonville. Buying and selling cattle has been the business of his life, and he has kept on adding to his stock and his broad acres, until his sales of cattle the past season exceeded $96,000, and his farm in Morgan county consists of 7,800 acres in a body, and his farm in Sangamon, of 8,500 acres, both as good land as the sun ever shone upon. His passion for steers began at ten years of age, and it has been growing for forty years. To buy cattle, drive them, feed them, sell them, then own other droves and go through the same process, has been and is the absorbing idea of his mind. He has added to his lands not for speculation, for he never sold an acre in Illinois, but to accommodate his herds. Last fall he had on his farm 2,900 acres of corn, 2,000 head of cattle, 700 hogs to follow and fatten after his cattle, 50 horses, and from 50 to 100 mules. He raises no wheat, oats, or other small grain; the whole surface of his domain being devoted to timber, grass and corn. The half section, 320 acres, is a favorite size for a field on Mr. Strawn's farm, and Mr. S. makes it a condition with all who cultivate for him, that no weeds are to be tolerated. One man will tend a field of 40 acres of corn. The yield is generally 80 bushels to the acre, which is grown and put into stacks at a cost to Mr. S. of 8 cents to the bushel. The corn is fed out, stalks, ears and all.

Soldiering with the Gilding Off.—Here are careless, daring sort of sentences from an officer in the Crimea; but they have a meaning for those who would encourage the military spirit, and delight in holiday parades, without thinking to what they may lead—what is war, for which they are the "preparing."

"We are out here 'soldiering with the gilding off,' and many a young gentleman would be forever cured of his love of arms if he could but see one day's fighting, and have one day's parade of the men who do it. Fortunate it is for us that we have a youth on whom to rely, and that there are in old England men 'who delight in war,' and who will be ready to incur privation, danger and death, at her summons. As to young ladies suffering from 'the scarlet fever,'—the pupils of the 'L. E. L.' school, who are forever thinking of heroes and champions, 'of crowning conquerors' brows with flowers,' and wishing for 'Arab steeds and falchions bright'—if they could but for one instant have stood beside me and gazed into one of the pits where some thirty 'clods of the valley,' all covered with scarlet and blue cloth, with lace and broidery, and blood, were lying side by side, and staring up to heaven with their sightless orbs as they were about to be consigned to the worms, they would feel the horrors of their hero worship, and would join in prayer for the advent of that day—if come it ever may—when war shall be no more, and when the shedding of blood shall cease."

A Touching Custom.—A common practice in Paris, which impresses a stranger favorably, is that of lifting or taking off the hat when a funeral passes. A writer on this subject relates the following:—

"Some years since, we were one of that rushing crowd ever pouring up and down Broadway. When in front of old St. Paul's, all eyes were attracted by the appearance of the crew of the French war vessel, La Belle Poule, which then visited the United States under the command of the Prince de Joinville. The crew were in their naval dress uniform, bright and beautiful, and were sauntering along seeing the sights. All at once they stopped, formed a line, faced inward, and uncovered. How exquisite and touching was the scene when we discovered in that thoughtless, busy, hurrying crowd, a man of foreign birth, evidently poor and friendless, under whose arm was carried a tiny coffin, and by his side the stricken mother. They were in search of a burial for their babe, and were jostled and unheeded in that gay torrent of humanity, until they met these hardy tempest-tossed mariners, who on the instant, with bared heads, stood in silent respect, while the sacred ashes of the unknown infant were passing.

Tansy.—A writer in the New York *Times* recommends the sowing of tansy about the roots of peach trees, as a means of preserving them. He says that he once knew a large peach tree which was more than forty years old, while several generations of similar trees in the same soil had passed away. This led to examination, and a bed of tansy was discovered about the trunk. It was naturally inferred that the preservation of this tree to such a green old age, was attributable to the presence of this plant. It was decided to try the experiment on others, and accordingly a few of the roots were placed about each of the other trees on the premises, some of which gave signs of decay. Not only has it preserved for several years the sound trees, but renovated those that were unsound. The odor of the plant, he says, doubtless keeps off the insect enemies of this kind of tree, and it might have the same effect on others, as the plum, apple and pear, as well as the elm, sycamare, and other ornamental trees.

Smells.—In an article in the *Eclectic Magazine* for March, on the Chemistry of Common Life is the following paragraph: There is a possibility of compounding smells infinitely more terrific than any which nature produces, and of employing them in warfare either for purposes of defense or annoyance. Some substances are sufficiently atrocious in themselves. Swallow a small pellet of powdered sulphur, and it will diffuse a noisome atmosphere around the individual for many days. Take a quarter of a grain of a preparation of telluriam, and though in itself inodorous, it will impart such a disgusting fetor to the breath and perspiration, that the dearest friend of the victim will be ready to indict him as a public nuisance. If a bubble of seleniuretted hydrogen gas be permitted to escape into a room, it will attack the company with symptoms of severe colds and bronchial affections, which will last many days.

Orchards.—Clean the bark of your trees early in spring. Plant out young trees, and in doing so cut off broken and bruised ends of roots and end of tap-root. Use a sharp knife and cut upwards, so that the clean face of the cut when in the ground will be downwards, or like the angle of the first cut of a quill on making a pen when held in a proper position for writing. Dig the holes large and replace the sub-soil with good surface mold, (from the woods, if you can get it,) and manure freely, (old manure.) Many trees require lime and other substances; to succeed well, (see Downing,) do not let the roots come in immediate contact with the manure, nor bend the roots from their proper position; the hole must be large enough to receive them.

The Home of Taste.—How easy to be neat! to be clean! How easy to arrange the rooms with the most graceful propriety! How easy it is to invest our houses with the truest elegance! Elegance resides not with the upholsterer or the draper; it is not in the mosaics, the carpeting, the rosewood, the mahogany, the candelabra, or the marble ornaments; it exists in the spirit presiding over the chambers of the dwelling. Contentment must always be most graceful; it sheds serenity over the scene of its abode; it transforms a waste into a garden. The home lighted by these intimations of a nobler and brighter life may be wanting in much the discontented desire; but to its inhabitants it will be a palace, for outvieing the oriental in brilliancy and glory.

Much of the pain and pleasure of mankind arise from the conjectures which every one makes of the thoughts of others. We all enjoy praise which we do not hear, and resent contempt which we do not see.

New York and Erie Railroad.

On and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

These Express Trains connect at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland Cincinnati, Toledo, Detroit, Chicago, &c.

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Ayer's Pills.

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WHOLE NO. 565.

The Sabbath Recorder.

For the Sabbath Recorder.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 7.

Fifth and Sixth Days.

These are distinguished from the other days of the week by the creation of all animated nature, and from each other by distinct classes—the *fifth day* by the waters producing all those classes of insects and fishes, and sea monsters, whose native element is the water, and the great variety of fowls that fly in the atmosphere above—the sixth day by the earth bringing forth the insect, the reptile, the cattle, and the wild beasts of the forest, whose native element is the dry land. That a great radical distinction exists in the habits and natures of these innumerable classes, is obvious enough—so obvious, that notwithstanding the pagan fables of mermaids, winged lions, or griffons, no instance of any species of the two distinct classes generating together has ever been found; nature cannot produce such a monstrous hybrid. Oh, ye pre-Adamite ages, that geological sages delight to trace up ere time begun, or Adam was fashioned to man, what were the laws of fate which limited your fecundate powers, that ye could never bring forth one poor griffon, to gratify kings, poets, philosophers, or sages, who have sighed and sought to find such a genus! Poor bats—poor membraneous squirrels, and inflated, undulating serpent, your bare webbed members can never compensate for the want of a *feather* or a *fin*. You are of a genus that don't make the pagan compound. Ye sculptors and painters, your genius outwits the ages of geology; but alas! your productions are like the gods of the heathen—they have not the breath of life in them! The record of the man of God has stood the test of near six thousand years, and yet is as impregnable and demonstrable as the existence of ocean and earth!

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great *sea monsters*, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God saw that it was *perfect*. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." At this time, water insects, fishes and fowls, are the most prolific creatures existing. It is said by naturalists, that a tench spawns a thousand eggs, a carp twenty thousand, a cod millions; and that thirty thousand animalculæ have been reckoned in a drop of water. Pools and ponds, rivers and lakes, are full of living, moving creatures, and the great ocean itself teems with animated beings. The forest and the prairie, the ocean, islands, and the foaming Atlantic wave, are every where enlivened by the feathered fowl. In five thousand miles travel over the broad bosom of the world, I have neither found nor heard of a solitude of inhabitable firmament without them. "O Lord, how manifold are thy works; in wisdom hast thou made them all."

"And God said, Let the earth bring forth the living creature after his kind, and cattle and creeping thing, and beast of the earth after his kind. And it was so. And God saw that it was completed." There is something so remarkable in the impassable barrier God has made between the creatures of the waters and the creatures of the land, that I have never found sufficient philosophy to account for it on mere natural principles. It appears to be so absolute, that there is no invading it. Even the amphibious cannot generate or raise their offspring in more than one element; not only are their classes distinct, but each kind are so distinct that the number of kinds can never be multiplied. Hybrids, whether of fowl or of quadruped, can never reproduce! He who made them saw that His work was good, or complete, and has forever put it beyond the power of the creatures He has formed, to multiply forms and natures that He has not made. How pagan-like are the theories of those would-be philosophers, who imagined that animated organization was at first spontaneous, and then progressive from the lowest forms to the highest! How blasphemous to find in the head of a monkey and the form of the negro, the connecting links between the brute and the human species! Little less does it appear to me for the geologist to dogmatize upon pre-Adamite ages, because he finds the leafy form, the woody fibre, the herbaceous and floral shapes of known or unknown kinds, in slate or coal formations. While I write, the window before me has a variety of beautiful impressions of the pine and the palm, and many other herbaceous forms, all made by the frost, although there is not a native pine or palm tree nearer, the one than a thousand miles, and the other five hundred. So almost every figure ever found in a plane, is abundant in the snow flakes outside the door. It is as easy for nature to form these shapes in the rock, the slate, and the coal beneath the surface of the earth, as it is in the frosty atmosphere of winter, or in the balmy breezes of summer. Chemical or geological forms are more permanent than the herbaceous, and the herbaceous than the frozen; but the original chemistry of the one is as inscrutable as the other; all are the works of Jehovah; and I dare not—I would not for all the reputation or wealth that the world of science could give me—make His works contradict His words. I follow where the footsteps of Jehovah's revelation lead.

S. D.

For the Sabbath Recorder.

RESPONSIBILITY OF PROFESSING CHRISTIANS.

No one doubts the obligation of professing religion as soon as there is satisfactory evidence of a divine change. Nor does any one endeavor to raise an argument against the binding duties devolving upon every professor. Yet perhaps but few entertain such views of the weight of responsibility lying upon them as they ought. Hasty professions are often made under no sound considerations, but persons are moved to it by excitement or an effect produced on the passions. In all probability, if it was as disreputable to profess Christianity as it used to be, and persecution and exposure to death were likely to attend it, persons would be more calculating. No doubt many would demur about taking their stand among the followers of the Lamb, if imprisonment and the stake were likely to be the result; and many throw off their profession as quick as they can their garments. The present times are easy upon professors, and, generally speaking, there is no fear of evil results from the world. Perhaps, in some cases, to cast in our lot with the people of God may be a stepping-stone to worldly improvement and success. It is hard to believe that, provided the holy and exemplary and self-denying Christianity of primitive times were carried out, we should escape so easy as we do. The spirit of the world is the same as it ever was—perfectly antagonistic to real pure and spiritual Christianity. Man in an unregenerate state hates God as a spiritual and holy being, and all that bear his image; and were there less dissimilarity between the professor and the profane, human nature would show its real character in persecuting the saints. Whatever may be the results, however, it must be remembered, that every professor of religion occupies new ground, and is bound by every consideration to carry out his profession as the Scriptures require, and bear the natural lineaments of a renewed and sanctified nature, and if he is not prepared to do this, to throw up his profession altogether.

There is a great deal of work for a Christian to perform, and the moment he has joined the ranks of the Lord's people, he is bound to set about it, without delay, and follow it up until he is called to his reward. There is much to be done internally—much to oppose and vanquish. The enemy that had entire possession, and had despoiled the beautiful house in all its departments, still lingers around, and is ever ready to renew his devastation, and must be faithfully studied and steadily resisted. In this department of duty there must be no remissness; for God holds us responsible, both for the discharge of the duty and the result. He has given his Word to deposit in our hearts, that we might not sin against him, and his Spirit to arm us for the conflict. The opposition required to be carried out is but part of the work—for improvement is as much bound upon us as others, and we are held responsible equally for growth in knowledge and gracious dispositions and tendencies. If we consider Christianity only as it refers to us individually, it is most certainly a vast enterprise. There is an unlimited volume of truth furnished from nature, providence, and grace, to be studied and learned. The mind, with all its energies, must be engaged, and every facility laid hold of for the intellectual, and especially the spiritual improvement, of which we are capable. Pefection is the standard, and though possibly in this world we may never arrive at it, yet it is well to get as near as possible. The higher our attainments in Christian knowledge and holiness, the brighter will be our example, the happier ourselves, and the more qualified for the future life.

If all the facilities for improvement are binding, then surely we are responsible for our time. It is by study and reflection and reading (especially divine truth) and prayer, that divine influences may be imparted—that we shall grow in grace and in the knowledge of our Lord Jesus Christ. Alas! how many hours, months, and years, are spent in doing nothing, and worse than nothing—spent amid the pleasures and follies of the world, and in those pursuits which tend to lead us away from God, and disqualify us for devotion and usefulness. Many of our youthful professors think but very little of the step they have taken, when under excitement they came forward and united with the church. It seems as if they never considered the onerous duties which devolve upon them, and the new course of life they have to pursue. Hence their time is spent with their old light, trifling and worldly companions, instead of improving it in the acquisition of useful knowledge, which would prepare them for future life. This deficiency in the outset—this want of a proper calculation—it may be a destitution of religious principle—lays a foundation for a dwarfish Christianity, and often for apostacy. At this period a basis is laid, if ever, perhaps, for a good, sound, enlightened and useful character; but in many cases the time passes unimproved, and it may sometimes in future life occasion the lamentation, I have spent my time for nought.

The last consideration, though not the least, we shall present, is the influence exerted upon all around us. This is a point of vast importance, and lies with tremendous weight upon every serious and sensible mind. It has to do with sentiments and conduct, or every-day life. The sentiments we utter are either true or false. They will have a good or evil tendency, according to their character, and will produce greater or less results, according to the deference paid to us by mankind, and the different dispositions and tendencies of mind in those who hear or read them. The sentiments presented to others are not evanescent, vanishing like a shadow, but substantial things—we may say of endless duration. One generation passes away, and another cometh, and the sentiments uttered by parents and ministers and teachers, and all public men, last and are extended on to future generations. Many an erroneous book, written ages ago, is still doing its mischief, and will to an indefinite period. Converted infidels, who have scattered their opinions and issued them through the press, have experienced the keenest anguish on reflection of the results produced on mankind. The every-day life is a volume that every one reads who knows and can observe our demeanor. Our actions are written on the memory of others, and perhaps there is no one living but produces some influence on some minds. The effect of our lives will be in proportion to the position we occupy in society, and the estimation of mankind. Upon the whole, we shall see that the amount of responsibility attached to us is not to be defined, and in all probability the judgment day alone can disclose it. How important, then, to walk circumspectly—to act as in the sight of God, and in view of a solemn reckoning; for our Maker and Judge holds us responsible for every thing we say and do, and expects that we will improve the talents entrusted to us for the good of mankind and his glory. [illegible]

SALEM, N. J.

THE GOOD PASTOR.

Last week (says the N. Y. *Evangelist*) we translated from Rousseau, an eloquent tribute to the Christian pastor. That testimony was just. No character on earth has such moral beauty. It is indeed a happiness of this profession, that it involves no injury of rivals—that one's success is not another's ruin. The faithful pastor is only a minister of good. He is the village peace-maker, the school visitor, and the comforter of the sick and the dying, as well as the preacher of righteousness and salvation.

By his very office he is a public benefactor, a fountain of good influences. He is the trusted friend of all his people, their counselor and guide. To him it belongs to confirm the wavering in faith—to inspire hope and courage in those who are ready to despair; and to cheer the spirit that is about to plunge into the awful night of death. His work is complete when he sees those to whom he has preached, departing from life in peace and in triumph. Legh Richmond, in his Young Cottager, thus describes the death of that poor child:

"She turned towards me with a look of surprising earnestness and animation, saying, You, Sir, have been my best friend on earth; you have taught me the way to heaven, and I love and thank you for it; you have borne with my weakness and my ignorance; you have spoken to me of the love of Christ, and he has made me to feel it in my heart; I shall see him face to face—he will never leave me nor forsake me. Dear Sir, God bless you."

Who would not prefer this benediction of a dying child to all the applauses of successful ambition? This is the pastor's joy and crown. His reward is not in fame—but in good accomplished, in tears dried, in sorrows soothed, and human spirits redeemed. The greatest minister is he who has saved from death the greatest number of his fellow-beings.

The secret of his power lies in preserving pure and stainless this sacred character. Great importance is given to talent and study, and justly so. But after all, the strongest influence which one man can exert over another, is a superior moral feeling. It is the power of a sincere heart, of devotedness, of purity of life, of patience under suffering, of love and of humility.

Pascal distinguishes three kinds of greatness among men—Power, Intellect and Virtue. "Great geniuses have their empire, their renown, their elevation, their victories, and have no need of external grandeur. They are discerned not by eyes, but by spirits—but that is enough. The saints have their empire, their renown, their elevation, their victories, and have need neither of external glory nor intellectual fame, which do not belong to their order of minds, and which can neither add to nor take from that eminence which they desire. They are seen not by the eyes or by the curious spirits of men, but by God and by angels—God alone is sufficient for them."

Here is the distinction at which the minister of Christ is to aim. All cannot be great men. But all can be useful. All can be devoted to doing good, and exert that influence which comes from a holy life.

SIC VITA—SUCH IS LIFE.

At the east end of this aisle—Church of St. Mary Overy, London—stands a monument, a portion of whose inscription consists of the first verse of the following beautiful poem, which is thought, and with some probability, to be the production of Quarles.—*Annals of St. Mary Overy, by W. Taylor, p.* 99.

Like to the damask rose you see,
Or like the blossom on the tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had:
Even so is man, whose thread is spun,
Drawn out and cut, and so is done!
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man he dies.

Like to the grass that's newly sprung,
Or like the tale that's just begun,
Or like the bird that's here to-day,
Or like the pearled dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
E'en such is man, who lives by breath;
Is here, is there; in life, in death;
The grass decays, the tale doth end,
The bird is flown, the dews ascend,
The hour is short, the span not long,
The swan's near death! man's life is done!

Like to a bubble on a brook,
Or—in a mirror—like a look,
Or like a shuttle in the hand,
Or like a writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
E'en such is man, whose life is breath,
Is here, is there; in life, in death!
The bubble's burst; the look's forgot;
The shuttle's flung; the writing's blot;
The thought is pass'd; the dream is gone;
The water glides—man's life is done!

A SABBATH AMONG THE SAMARITANS.

The Rev. Dr. Prime, well known as the Irenæus of the New York *Observer*, and now the acting editor of that paper, is about to issue "Travels in Europe and the East," in two volumes. He is a graceful and pleasing writer, and in his lengthened tour enjoyed abundant facilities for making a most readable and valuable book. The following graphic sketch, which is from the advanced sheets of the work, describe a Sabbath among the Samaritans, and the procession of that ancient people to Mount Gerizim, where they still perform their religious rites four times a year:—

A remnant of the ancient Samaritans still lingers in Nablous. After our morning service, we walked out and found their synagogue, a low building, which we reached by passing underneath the basement of one or two houses, and up a narrow lane, till we came to a platform, where the priest was smoking with several of his friends around him. At our request, he came down and led us through the court—in which a large apricot tree was standing, loaded with fruit—and unlocking the door of the synagogue, he requested us to take off our shoes, which we did; and in our stockings we walked in. The room was low and arched, with heavy, gloomy walls. A few lamps were suspended across it, and book-shelves, on which were scattered copies of parchment. At one side of the room was a platform with a single step, and behind a curtain, in a recess, were kept the sacred records.

The old priest asked us various questions about Paris, and London, and America; and whether there were any Samaritans in our country, or in any of the countries through which we had passed. He manifested but very little interest when we told him that we knew of none. He spoke of the Jews—whom they hate as of old—and said that the Messiah was not to come of Judah; and denied the correctness of the interpretations which have been given by modern commentators. He then inquired of us if we would give him a present for showing us the old manuscript which they claim to be 3460 years old. We assented to his terms, and he stepped behind the curtain and produced it. It was on wire rollers, and had an ornamented head-piece to the box which enclosed it. The whole was covered with a rich silk embroidery, and kept with great care. As it was brought out, a few Samaritans, who had come in with us, laid their hands reverentially on their breasts, as if deeply affected with veneration for the ancient manuscript. We sat down, Turkish fashion, upon the floor, and examined it. If it is as old as is pretended, it must be the most remarkable preservation on earth; but we had no faith whatever in the story. The venerable priest, with his long, white beard, discoursed upon it, to our very slight edification, as we did not understand a word he said, unless it was interpreted by Mr. Thompson, who was our medium of conversation. The natives, with fixed eyes, listened as long as it was open. We gave the old man a half dollar, according to agreement, and then, at his request, doubled the donation. The doorkeeper and two or three others clamored also for a present; and after all had been about half satisfied, we took our departure.

I must add, that some scholars regard this manuscript as undoubtedly very ancient, and therefore of great value. As this sect will doubtless soon become extinct, those who believe in its importance have suggested the expediency of taking measures to secure it from destruction.

Taking a lad with us for our guide, we walked out of the city, to wander for an hour or two among scenes of sacred interest that skirt this remarkable and venerable town. It was natural that we should wish to go from the synagogue of the Samaritans to the hill on which they had worshiped from the earliest ages of their history. Even now, and four times in every year, they march in solemn procession, reading the law as they go, and ascend to the summit of Gerizim and perform their worship, not without the shedding of blood. It was, therefore, with strong and strange emotions that we took their line of march, and on the Sabbath day, when, more than on any other, we would feel the contrast between our own and the ancient Jewish forms of religion, we wended our way out of the upper gate. The path led us through well-tilled gardens, and among various fruit trees, to a large fountain where several women were washing clothes. They made themselves merry with our appearance, and we were pleased to see that they ventured to enjoy themselves by the inspection of strangers. The winding path up the hill, to avoid the steepness of a more direct ascent, was rough, but in twenty minutes we arrived at the ridge, and then bore off to the eastward toward a wely, or tomb of a saint. A short distance from this was a hole in the ground stoned up, perhaps six feet deep and four across; ashes and brands were lying in it, the memorials of recent sacrifice. For although we have the impression that even in Judea there is no more sacrifice for sin, and the day has long since gone by when the blood of bulls or of goats is shed in worship of the God of heaven, it is true that this remnant of the ancient Samaritans come up hither, and once in every year, at the feast of the Passover, they slay and burn seven lambs at the going down of the sun. They lodge all night in tents upon the mountain and descend the next day. Again they come on the day of Pentecost, and at the Feast of Tabernacles, and on the day of Atonement; a people over whose hearts is a double veil, and who will doubtless never have it removed. A little further on we came to the foundations of a large fortress or temple, the walls of it about ten feet thick and made of immense stones. We were ready to believe that this is the ancient temple of the Samaritans; but Dr. Robinson determines it to be the remains of a castle erected by Justinian.

Certain it is the Samaritans themselves attach no sacredness to these ruins; and their tradition would undoubtedly have preserved the identity of these stones with those of their temple, if such were the fact. We examined with much attention a number of flat stones, on the west side of the walls, lying on the ground, under which we are told are the twelve stones brought up by the children of Israel from the river Jordan, and with which the altar of the Samaritans on this hill is said to have been built. Now they are buried under these; and here they are to lie until the Guide, the Saviour of the Samaritans—not the Messiah of the Jews—appears.

And then we came to the Holy Place—the Most Holy—a broad flat rock, like a threshing-floor, level with the surrounding earth, and sloping westward to a cistern into which the blood of sacrifices may have flowed. No one of their people now treads upon it unless he first takes off his shoes. Wherever they now pray, they turn their faces toward this sacred spot. Doubtless their temple stood over this rock and the site of its wall can be distinctly traced. In their zeal to have a monopoly of the holy places, the Samaritans show us on this height the spot where Abraham offered his son. As we stood among these memorials of this remarkable people, it was painful to reflect that they are perishing from among men, without the slightest evidence being given that any of them are brought to the knowledge of the truth. They are dwindling away, and one or two generations more will probably terminate their race. Dr. Robinson thinks that there are not more than one hundred and fifty now left in their entire community.

A CHRISTIAN'S DEATH.

We find in *Zion's Advocate* a thrilling narrative of the dying hours of Rev. C. B. Davis, a Baptist minister, who recently died in Portland, after long and excruciating sufferings. It was communicated by Rev. Dr. Shailer. We make a few extracts:—

One day he said:

"As the foundation of my religious peace, every thing instantly slides away from me, except a renovating faith in the atoning sacrifice and merits of the Son of God. Here I seem to cling with all the earnestness of which my nature is capable; and I do so because, whether living or dying, I can find no other resting-place in the universe for my spirit. In anguish or in relief, and almost instinctively, the voiceless outgoings of my soul are:

'Rock of Ages, cleft for me,
Let me hide myself in thee.'"

"I would choose no affliction, nor aggravate the trials of life by repining comparisons, as if the bitterest dregs of grief were mine alone, or this or that form of adversity were preferable to my own. I would submissively and adoringly accept whatever trial God appoints, since that is always the very best affliction."

"The affliction of some persons is as if an eagle were unpinioned to expand and soar and praise its Maker. The affliction of others is as if an ox had broken his leg; they hobble along with their eyes and aims only downward to the earth. Their brutish nature is unchanged."

"Strange existence!—declining into vigor, dying into life, expiring into immortality! passing away, that I may remain forever—sinking into the grave, that I may reach the heavenly places—suffering onward into the far more exceeding and eternal weight of glory! O, what is man? What am I? A sinner, a poor sinner."

"Were I able, I would love to write a tract on immortality, from the gate of the celestial world, and multiply and scatter it, like leaves from the tree of life, to the loved ones on earth to whom I can no longer speak."

"Sufferings indescribable, sufferings indescribable, sufferings indescribable; but happiness beyond description, happiness beyond description, happiness beyond description."

Very frequently in the severity of his sufferings he would exclaim, "Lamb of God, be my pattern, be my pattern!"

"God my supporter and my hope,
My help forever nigh"—

"Yes, forever nigh. Blessed forever."

"This dying into life—this expiring into immortality—O, how glorious! how infinitely blessed!"

"There's glory in my soul, unutterable and inexpressible. A sinner saved through Christ! O, divine and infinite love!"

"The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that have been presented to my mind. An artist would joyfully spend ten thousand years to represent such glory."

"I have asked God only to give me a quiet trust in him, as that is all I think my poor shattered frame can bear. He has given me that, and much more. He has lifted the veil and given me such a view of himself, of Christ, of the Holy Spirit, that full and complete divinity, that I cannot express to any human being. My soul seems lit up with the glory of God. I would love to prostrate myself before him, and offer one prayer, and then lay down this body of death that my spirit might soar to those blest regions of glory."

When told by the physician that he could not live twenty-four hours longer, he exclaimed, "blessed, blessed news! Welcome, everlasting life."

He lingered a few hours, but was not able to converse much, though in the full possession of his reason, and with his countenance and soul glowing with joy. His last words were, "Ease in death—ease in death—peace, peace, peace. Amen. Amen."

A moment before his death, after the power of utterance was gone, his companion said, "If all is peace still, press my hand." He pressed her hand, and departed to his peaceful and heavenly home.

WELL ANSWERED.

We clip the following from the occasional correspondence of the *Evangelical Lutheran*. It contains a hint which may be useful to more than one smart young man.

One of our smart ministerial youngsters had a church to dedicate, and wrote to a venerable brother, inviting him to preach the sermon on the occasion. He used language something like the following:—

"We expect great things of you; load your heaviest piece of artillery, give us a regular 48 pounder; let your shot be heated to the intensest white; ram all down with a handspike, and let there be such a report as will exceed an Alpine avalanche in thundering roar; blow your loudest trumpet; beat your biggest drum, let your steam whistle give out its most piercing scream. The Methodists and Presbyterians have lately had their big guns here; I want one of ours to be fired off too. Now, mind, every one will be on tiptoe, and we shall be disappointed if you do not make a most decided hit. The extent of our collection will depend upon your effort, and if you do not come up to the expectations of the people, we shall not do much. All the lawyers and doctors in town will be there, and you must come well prepared," &c.

The venerable minister answered somewhat after this fashion:—

"I never was a soldier, and do not understand artillery tactics; I never blew anything but a tin toy-trumpet, and that only when I was a child; I have not beat a drum since I used to hammer my mother's brass kettle with her rolling-pin, and for this I got beat myself; my jaws have grown stiff, and I cannot whistle any more at all, much less do it after the locomotive fashion. I am neither a big gun nor a little gun, though I do sometimes shoot at *simple* people. You see, then, I am not qualified to perform your service, and you must get some other brother to do your firing, drumming, trumpeting, and whistling. I am sure the lawyers and the doctors would be disappointed, for people usually are, where the highest expectations have been cherished; and as, according to your own owning, the collection would be small in consequence, I will not be the cause of it, and hence must decline."

AN AGED SAINT IN A POOR-HOUSE.

In a religious paper, during the present year, there was published an obituary notice of a Christian female who had died, at the age of seventy-six, in a country poor-house. The obituary says of her that, "more than half a century ago, she became the subject of God's grace; that she loved the praying circle, and house of God, always loved to talk about the Saviour's love, and the exercises of a gracious soul." A recent correspondent of the paper in which this obituary appeared, passes some very just censures upon the church with which this aged Christian was connected, and furthermore adds, "I have reason to believe that, from the time she was sent to the poor-house to the day of her death, she never heard a sermon, never was made glad by a pastoral visit; but there lived and died a church neglected, but not a God-forgotten saint."

We publish the above without giving names, localities or dates; for our purpose is not to point the finger of scorn at any one, but to impress a profitable lesson upon ourselves. Is it, disciple of Christ, an impossibility for such a sad occurrence to happen in the church where *we* worship? Is there such a degree of Christian acquaintanceship among the brethren of the household of faith, that one of our church-members could not fall into poverty and sickness without its being known, and if known, without the sufferer's being pitied and relieved? Do we feel, in any adequate degree, that one purpose of our being incorporated into a church is, that mutual sympathy may be in continual exercise? And that it can only be exercised by seeking to know at least some little about those with whom God commands us to rejoice and weep? There is danger lest, in the hurry and bustle of these busy times of ours, we do not often enough question ourselves as to the duties we owe to God, to others, and to ourselves, in the varied relations of life.

[Christian Intelligencer.

BIBLE BONES.—An old man once said: "For a long period I puzzled myself about the difficulties of the Scripture, until at last I came to the resolution that reading the Bible was like *eating fish*. When I find a difficulty, I lay it aside and call it a *bone*. Why should I choke on the bone, when there is so much nutricious meat for me? Some day, perhaps I may find that even the bone may afford me nourishment."

The Sabbath Recorder.

New York, April 19, 1855.

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THE AWARDS OF THE FUTURE.

Continued from last week.

The Scriptures declare that "the carnal mind is enmity against God." Rom. 8: 7. And the carnal mind is the governing principle of all who are not renewed by grace; for "that which is born of the flesh is flesh." John 3: 6. Perhaps some may suppose, that the term "enmity" does not imply that sinners positively *hate* God, but only that they prefer their own gratification to the service which He requires. It is certain, however, that this preference is obstinate and unyielding; nothing but the Spirit of God can overcome it. Besides, if we consider the nature of the service which God requires, we shall find that it consists, not merely in external acts, or such acts as are apparent to men, but in the exercise of *love* to Him. A positive *delight* or *complacency* in the Divine Being is as much a requirement of the Law as any thing else. And as God insists upon this, and will continue to insist upon it, not only in this world, but in the next, and to all eternity, it is clear, that the sinner's obstinate and unyielding refusal to delight in Him amounts to nothing short of positive hatred.

Now it is most certain that, in the exercise of this hatred, the sinner can find no happiness. So long as the objects of time and sense engage his attention, the necessity of loving God with a positive delight in His character may not be so pressed upon him as to arouse him to any particular consciousness that the actual feeling of his heart is positive hatred instead; therefore, he is not aware that his hatred, or enmity, is of such a nature that it must, of necessity, destroy his happiness. Hence, he imagines that the misery of a sinner in the future state grows mainly, if not altogether, out of the *arbitrary appointment* of God; and sometimes, he vents himself in blasphemy against God on this account. It is nevertheless true, that his hatred is of that nature that, when it is brought into action under a clear view of the fact that God insists upon a feeling directly the opposite, it will render him perfectly miserable; there is no element of happiness in it. And it is certain, that this clear view will arise, when the objects of time and sense are done with. No intelligent being can take leave of these objects, and pass into the next world, conscious that he will behold them, and have to do with them, no more, without at once awaking to see that there is a natural necessity that *some* object shall engage his mind and enlist his affections. This object is God; and the sinner and God being thus brought together, (face to face, as it were,) God insists upon that love, or delight, in Him, which is the fulfilling of the Law, and the sinner, having no heart for it, obstinately and perseveringly refuses. The necessary result is misery, nothing else but misery.

We all know, from experience, that in the exercise of hatred, even towards a fellow creature, there is naught but unhappiness. The faculty or power of hating is a very important element of our nature, it is true, and was given us for wise and important ends; but it is lawfully exercised, only when the object towards which it is directed may be lawfully destroyed. If directed towards an object which it is wrong to destroy, it is unlawfully and wickedly exercised, and is therefore a source of unhappiness to the subject of it. Two persons who cordially hate each other, may enjoy comparative quietude of mind, so long as they do not come into one another's way, nor think of one another. But let them be brought face to face; let them be shut up in the same room together; compel them to be one another's companions for a time—and how quickly is the scene changed! If they do not, in the exercise of their mutual hatred, attempt one another's lives, they are at least as wretched as they well can be. What is there in their hatred to make them happy? What element of comfort can there be in it? They feel themselves so completely wretched, that they long to get away from one another's company. Every minute they are together seems an hour, every hour a day. They cannot endure it; they need to love one another in order to be happy. If one of them loves, and the other hates, then the one who hates will be unhappy, the other will be happy! That there was such an element of misery wrapped up in their nature, they never suspected; but now, being brought into circumstances which call it into exercise, they awake to the full consciousness of it, and are unhappy without any thing arbitrarily inflicted upon them to make them so.

So when a sinner goes out of this world into the next, and has bid adieu to all the objects of sense which entertained his mind and filled his heart here, he finds no other objects to engage his attention but those which are spiritual. In such objects he must find his happiness, if he can. These objects are God, angels, the spirits of good men, devils, and the spirits of wicked men. Some of these he must be able to associate with, and love, if he would be happy. That he can associate with devils and wicked men, so as to love them, and feel that they are lovely, is impossible. And he cannot associate with and delight in angels and good men, unless he can also delight in God, for they all bear the image of God, and only reflect what they receive from God. He is therefore shut up to the necessity of finding his happiness in God, if he finds it at all. And being in this situation, it may be said of him, that he is brought face to face with God, notwithstanding God is absolutely invisible. He is now fairly awake to the necessity of loving God with a positive love and delight. But alas! he cannot do so. Enmity against God is the governing principle of his heart. The moral perfections of God afford him no satisfaction; and the more he contemplates these perfections, the greater is his opposition to them. Instead of loving, he hates his Maker, and in the exercise of this hatred is perfectly miserable, although nothing is arbitrarily inflicted upon him to render him so. The more he thinks of God, the more he hates Him; and the more he hates, the more miserable he feels. And as he never can forbear to think of God, because he can never again get into a situation where other objects will occupy his attention, so his misery goes on increasing to all eternity—the worm that never dies—the inward fire that never is quenched. The employment of no force is needed to drive him from God's throne, for gladly would he flee away to some place where God is not, if such place could be found; but "whither shall he go from God's Spirit, or whither shall he flee from his presence?" Whichever way he turns is hell, because he himself is hell.

According to this view, the hell of sinners in the future world grows out of, and is caused by, the enmity of their hearts against God, and is not a condition of torment *arbitrarily imposed* upon them by a stronger Power. And the eternal hopelessness of it grows out of the determined obstinacy, the unyielding perverseness, of their enmity. It is an enmity deep-rooted, desperate, and pervading every power and faculty of their nature. Moral suasion has no power to subdue it; the most intense sufferings do not furnish motives sufficiently weighty to induce them to dismiss it; in short, no power but that of the Spirit of God is at all adequate to destroy it. Hence, when an unrenewed sinner passes into the world of spirits, nothing is wanting to make it a hell of hopeless, irremediable despair, but for God to leave him to himself, or simply to say, "Let him that is filthy be filthy still."

Such is the way, then, in which the punishment of sinners can take place strictly *according to the course of nature.* And as we remarked, substantially, in our last, if *Natural Religion* were the only system of religion devolving its obligations upon man—if Christianity and its sanctions had not been introduced, and the moral government of the world thereby modified in some very important respects, probably no other punishment would be inflicted. But if the mediation of Jesus Christ *does* modify the moral government of the world, it must exercise its modification upon the final judgment and the retributions which thence follow.

But we shall pursue this point in another article. We had expected to say all we had to offer, this week; but for the sake of presenting our views upon the dependence of the recompenses of eternity upon the innate laws of our nature, and because of the importance of the subject, we have spread out our thoughts more than was necessary to meet the issue raised by Bro. Griswold. T. B. B.

AGRICULTURE IN PALESTINE.

A copy of the *Evening Post*, containing the following article from the pen of Mr. Bryant, and the letter of Mrs. M., were received, accompanied with a ten dollar bill as a contribution to the enterprise which he so highly commends. T. B. S.

The Agricultural Missionaries in the Holy Land.

In another part of this sheet will be found a very interesting letter from one of the most active and intelligent of the little band of Americans who have founded in Palestine a mission, the ultimate object of which is the spread of Christianity, but one of the principal means of which is the introduction of the system of agriculture and husbandry practiced in our own country. If any practical demonstration were wanted of the wisdom of this method of conciliating the minds of men to the Christian religion, it is to be found in the success of the mission thus far. Every day seems to add to the regard in which these missionaries are held by the Mohammedan natives of the country. The old prejudices against foreigners and Christians are so far relaxed in their favor, that their enterprise is regarded as a benefaction to the country, and for the first time a foreigner and a Christian has received a conveyance in fee of land on the plain of Sharon.

This plain is one of the finest parts of Palestine. The old Hebrew poets refer to its rich fields and flowery pastures, nor is its fertility at all diminished by the lapse of time. At present it gives the Arabs plentiful crops of barley where it is cultivated, and its old olive groves, planted centuries ago, yield abundance of fruit. Its chief town, near to which the mission is situated, is Jaffa, the ancient Joppa, one of the finest cities in all Syria, and anciently, until Herod formed the harbor of Cesarea, the only port possessed by the Israelites. This place has an increasing trade; it is the residence of American and European consuls, and its site, on a bold promontory crowned by a castle and surrounded by gardens and groves of fruit trees, is thought the most beautiful of all the cities of the Syrian coast. The plain of Sharon yields three harvests a year, the first without irrigation, the two others by the aid of water conducted to the roots of the growing plants.

On a former occasion we explained, that the object of the missionaries was to furnish the Jews of Palestine, now supported by the alms of their brethren in various parts of the world, with the means of acquiring their own livelihood, and to induce them to embrace Christianity. Their method of making proselytes is the most indirect and insinuating possible. They stand between the Jews and the Arabs, by whom the Jews are despised, ill-treated, excluded from the pursuit of agriculture, and obliged to live in towns where they can have no occupation; they protect this unfortunate class, give them work and wages, and set them an example of unwearied beneficence. If, after this, they are not won over to the Christian faith, their benefactors are not in fault.

So successful, however, have been their efforts in softening the prejudices of the Arab inhabitants against the Jewish race, that the mission has already attracted the notice of the benevolent in England and in Germany. In England two societies have been formed on a similar basis, one among the Jews and the other among the Christians. The Christian society has already selected the site of its mission in the neighborhood of Cesarea, which lies about thirty-five miles to the north of Jaffa, a heap of ruins tenanted by jackals, on the shore of the Mediterranean.

The Germans, before forming their society, sent out one of their countrymen to Palestine, who remained a considerable time in Jaffa and at the mission, making minute inquiries, observing carefully the proceedings of the missionaries, and watching their success. On his return he made a report which led to the formation of an association with the like objects.

The very slow progress of missions, conducted in the usual manner, has discouraged many benevolent persons who would otherwise be disposed to contribute liberally towards them. It seems to us that in assisting the Agricultural Misson at Jaffa they could not possibly commit a mistake.

The Agricultural Mission at Jaffa.

Letter from Mrs. Minor to her Son in this Country.

The First Conveyance of Real Estate in Jaffa to a Christian—Terms of Purchase—Visit from Mohammed Amalgee—His Mode of saying his Prayers—Grist Mills in Jaffa—Tediousness of Negotiation—Agriculture.

HEBREW BIARRAH, PLAINS OF SHARON,
February 15, 1855.

MY DEAR SON:—We are happy to inform you that we have at length made a selection among the several pieces of land offered to us for purchase by native owners. Through the favor of the authorities of Jaffa, we have secured it in the safest possible manner, not only receiving a deed from the owner, made out and sealed by the Turkish Divan, but also an attested copy of the original grant of this particular land from the Sultan. We expected that the deed would be made out in the name of a responsible native, who would afterwards make it over to us, as has been the universal practice, in similar purchases, by Christians and foreigners; but after the documents were delivered to our Consul, we learned that they had been given, most unexpectedly, to us, in my own name, with the declaration, in the redundant style of Arabic courtesy, that it was the first deed ever thus made out to a Christian and foreigner in Jaffa!

As we had before ascertained, that it is impossible for non-resident foreigners to receive a deed in their own name, we are obliged, for the security of the generous donors, to send them a legally executed mortgage on the land, in the English language, in case of a Providential discontinuance of our work, through death, or unforseen calamities, while the Arabic documents are deposited in the United States Vice-Consulate of Jaffa. While we occupied land by lease only, a number of the principal and more intelligent inhabitants when visiting us would frequently urge us to settle more permanently among them, and express doubts of our remaining, remarking, that other foreigners are generally satisfied with a residence of a year or two at most. In the few days since our purchase, we have received the kindest assurances and congratulations from neighboring landholders and persons in authority—the former declaring that our establishment in their vicinity will greatly increase the value of their property.

Mohammed Amalgee, one of the first executive officers of Jaffa, came out to make us a special visit to-day, to inform us that he had particularly spoken to the new Pasha, (this week arrived from Constantinople on his way to Jerusalem,) recommending us and our object to him, who was so much interested that he determined to communicate with the Sultan, with the design of securing to us every privilege necessary in prosecuting our benevolent work. We could but feel grateful to a Higher Power for this friendly expression from such a quarter. Our visitor again and again repeated, "Now you will remain with us and we shall work together," as he looked over the plain toward Jaffa, at the beautiful little mount on our land. He familiarly related particulars respecting himself and family, and requested medicine for a serious difficulty with which he was afflicted.

As we had dined at his house, and knew something of his luxurious style of living, and disinclination for exercise, we proposed a temperate diet and frequent horseback excursions, which course his good sense evidently approved. While sitting with us, his hour of prayer approached; he suddenly arose, and first laid his gold-embroidered mantle with its glittering epaulettes upon the floor, and also a fine cloth tunic. As he is enormously corpulent, we supposed him overheated, and begged to lay them on a table He replied, that he desired the privilege of observing his devotions, and had laid them down for that purpose. He then stepped out on the terrace before the open door, and called for a "breek," (a water-can with a spout;) one of our people understood his need, and immediately poured water on his hands; after he had washed his face, he sat down upon the ground, and elevating his feet on a stone, washed them also. After wiping with a towel, which we presented, he left his red morocco slippers at the door, and in his naked feet stepped upon his robes, and seven times reverentially bowed himself, praying in a low and earnest tone.

Soon after, one of our Jewish apprentices came in haste on a mule across the plains from the north. He and our principal helper, J. S., had gone with several animals with wheat to the government mills, on the river Ogy, the same morning. He now came back to inform us that there was a new superintendent at the mills, who, not knowing us, charged an exorbitant toll as for strangers, demanding more money than they had taken with them. Amalgee inquired into the particulars, and was very indignant, and though unattended by his usual suite, whom he had sent up to Jerusalem to escort the Pacha, he insisted on riding out to the mills (about two miles) to reprimand the superintendent and reduce our toll. Our young Jew cantered after him, delighted at the idea of such a triumph over the avaricious Arab miller. After two hours Amalgee returned, having accomplished his purpose, and seemed very happy in the opportunity of proving to us the sincerity of his previous expressions of readiness to serve us. Again, February 16, our men did not return from the mills until this morning, and we learn that the superintendent had kept their grain waiting all day, until near evening, and then appropriated but one set of stones to their use, (there are eleven, running day and night,) and had taxed them five times what we have before paid. Further to oppress them, just before the Amalgee arrived, the use of the one set had been refused through the night! In this distress, to the great relief of our faithful helpers, Amalgee appeared, called for the superin tendent, and had a short converse with him, and immediately four set of stones were ap propriated to us, and the toll was reduced below what they require of the natives.

Excuse these minute details, as I wish you to understand how important in our daily toil is the friendly acquaintance and favor of our Turkish superiors. But I commenced writing with the intention of speaking more particularly of our new purchase. We had received about five hundred dollars from benevolent friends, to aid in securing land and a suitable site for building, in order to establish our work on a more permanent basis. As this sum was not sufficient to purchase a farm with buildings and improvements upon it, we desired to obtain an elevation near the sea, on account of health; for building, connected with as much good soil as possible, and this also in an eligible situation, at a convenient distance from Jaffa, our seaport and market. With these considerations we regard our late investment as most happy and favorable. Our land lies about two miles northeast of Jaffa, near the sea. A fine elevation on its eastern side commands a beautiful view of Jaffa, its orange gardens, and the sea all along the coast towards Mount Carmel. It has a level of good soil, three sides enclosing the hill; on the north, and west, and south. The elevation is covered with young grape vines, almond and apricot trees; there is also a flourishing orchard of five thousand mulberry trees on a portion of the level, which are here very valuable. Its area contains about thirty-three acres. On account of the trees and vines, and its nearness to Jaffa, it is considered by good judges as worth more than we have paid for it. The expense of planting and culture of the trees and vines, has been estimated by our neighbors as equal to the whole sum. On each side adjoining, good level land is now offered to us on moderate terms, and it would be most desirable to secure it before it may be taken by others, to enlarge our farm sufficiently for wheat and barley, at least for the consumption of our large family and working animals. But this we have no prospect at present of doing, as we shall first more particularly need aid in building a shelter for ourselves and our laborers, before our time is out on our present leased Biarrah.

The slow manner of doing business here is a great contrast to that which we have been accustomed to at home. For instance, first, the native owner sent us word that he wished to sell this land, stating the price that he had paid for it, and that he would take the same. After ascertaining the facts in the case, and examining the premises, we decided to purchase it, and sent him notice through our kind native Consul. He returned word that it was ours, and that he would come (bookrah) tomorrow, and show us the boundaries and conclude the bargain. After two weeks he came, attended by the Consul and several friends as witnesses. He is a man of wealth and distinction in Jaffa, and owns eight orange plantations. After a short stay, coffee and smoking, and the usual salams, we accompanied them with one attendant to the land and rode round the boundaries, after which our Consul led the way to the summit of the mount, where, sitting on their horses, they made a circle. The golden sun was just hanging over the blue waters of the sea before setting, and the white domes of Jaffa were bathed in the light of their reflections. The Consul addressed Immanuel, the owner, in a solemn and earnest manner, demanding of him, in the presence of those witnesses, if he that day sold to us the perpetual right and possession of the land before us, for such a sum. Immanuel, with the same appearance of solemnity, gave answer in something of the ancient style of the children of Heth to Abraham, that on the Consul's account, and particularly for our sakes, he was happy to grant it and certain privileges and appurtenances, though "worth" so much and so much, yet between him and us they were nothing, and must not be mentioned. After most poetical and piously-expressed acknowledgements of his graciousness, the Consul then addressed us in the same manner, asking if we would accept the terms, and purchase the land before us? We simply responded in the affirmative, being as unprepared as unable in fluency of Arabic to repeat the professions of usual native compliments. Then followed the benedictions and blessings of the whole company, that peace and prosperity might abide with us there, and ejaculatory appeals for Divine protection and favor to our settlement and labors.

At parting, Immanuel promised to have the necessary documents prepared and completed the day following and delivered to the Consul. After full ten days they were deposited in the Consulate. They consist of two rolls, the first, the copy of the primitive grant of the land from the Sultan; and the other a deed from Immanuel to us. The whole process occupied nearly six weeks. We immediately commenced work, two men ploughing between the vines and trees, which is necessary every year to keep them well through the dry season; two more pruning vines and almond trees, which are small, having been much neglected; and two others have commenced a ditch three and a half feet wide and deep around it, intending to set out a cactus-hedge on the thrown-up soil within, if strength and means permit.

It is a very flourishing season. Our wheat looks well, our barley in some places begins to head. In our garden we have now, of excellent qualities, from which we gather daily, white and sweet potatoes, beets, ruta baga, turnips, cabbage, peas, beans and lettuce in fine heads. We have gathered our oranges and sold them in Jaffa, but we have citrons and lemons still hanging on the trees. The almond trees only are blossoming. We have this week commenced planting white potatoes, Indian corn, cucumbers, squashes, tomatoes, egg plants, beans, etc., expecting one crop before we commence raising water in May. The sick, and suffering, and destitute, are with us, and still claim much of our time and service, and all we can spare from our gardens and narrow store. The cases of suffering among the sick and poor Jews have increased the last month. They assure us that they have only received in Jaffa thirty-two piasters each (about one dollar twenty-eight cents) from the great contributions raised abroad for their relief. The daily calls of this distress, and the necessary expenses of our increasing agricultural labor, notwithstanding the severe economy we endure, have so exhausted our limited means that we are greatly straitened in our work, yet we still trust in that Providential Love that has hitherto been manifested for our relief in the darkest hours of trial and privation. Your ever devoted. C. S. M.

CONSTITUTION AND SUNDAY LAWS.

Mistake Corrected.

In an article in the *Recorder* of March 29th, taken from the *New York Dispatch*, we find the following:—

"There is a law on the statute books of the State of New York '*respecting* an establishment of religion,' and 'abridging the freedom of the press,' by making the publication of a paper on a certain day of the week an indictable offense. The law assumes the 'establishment' of the *Christian religion*, to the exclusion of all other religions, and compels the citizens of other religions and of no religion to a mock compliance with that which their consciences disapprove, inflicting punishment for disobedience, as near to burning at the stake as the utmost stretch of the spirit of the age will allow."

Now the above extract would have been all very good, if the writer in the *Dispatch* had inserted the *Roman religion* instead of the "*Christian religion*," as above. We understand the Christian religion to be "the religion of Christ." And as the religion of Christ has nothing to do with any Sunday laws, so also no Sunday law has any thing to do with the Christian religion. A very little acquaintance with history will show to any man, that the Sunday laws, (as respects "rest" on the first day of the week,) *originated* with Constantine, Emperor of *Rome*, about A. D. 321. Therefore, the "*Sunday laws*" are all *Roman religion*, and not the *Christian religion!* And so far as there are now any "*Sunday laws*" *established* in any of the United States, so far *the Roman religion is now established by law in the United States!*

If the writer in the *N. Y. Dispatch* would begin at the right end of the subject, and lay the axe at the root of the right tree, there might be some hope of good being done. C.

THE JEWS IN JERUSALEM.

The following complete and intelligible sketch of the condition of the Jews in Jerusalem was recently forwarded to Dr. Phillipsohn, by whom it was made public. It is indeed a sad state of things, which places on the poor-list 2,800 persons out of 3,600. Surely, something different from the present arrangement is needed to give permanent relief to such a population. The writer says:

"The Jewish population of Jerusalem consists of 5,500 souls, which is divided into two principal congregations, the Sephardim and Ashkenazim. The former number 3,600 souls, 2,800 of which are on the poor-list. They follow the Spanish rite, and derive their origin from the Turkish provinces of Roumelia, Asia Minor, and Egypt, also from Persia and India, further, from Tunis, Tripolis, Algiers, and Morocco. They are governed by a perfectly organized hierarchy of 'Chacanim' (Sages,) with the Chacam Bashaw Rabbenu Abulafy at their head, who has several assistants, the principal of whom is Rabbi Abraham, Ashkenasi.

"The Ashkenasim, about 1,800 in number, follow the German rite, and derive their origin from Europe. They are divided into Perushim and Chasidim. The former, coming from Lithuania, has 950 individuals on the poor-list, and its affairs are administered by a Beth Din, at whose head stands the chief Rabbi, Jesai Bordaki. The Chasidim, deriving their origin from Volkynia (Russia,) Poland, and Gallicia, with 550 names on the poor-list, has its own administration under Rabbi Nisim Back. There is also a small congregation, consisting of 10 families of German origin, with 57 individuals on the poor-list, who, however, stand under the Beth Din of the Perushim.

"Sir Moses Montefiore generally transmits the funds collected for the poor of the Holy Land to the heads of the respective congregations, who distribute the money equally among the poor, sending the receipts signed by each recipient to that gentleman, who then collates them with the list of the poor in his hand, and which list is modified according to the changes taking place among the poor. In other respects, the whole Jewish population of Jerusalem may be divided into Chacanim (Talmudical scholars) and tradespeople. Half of this population consists of Chacanim, who have no other occupation save study at the 'Yeshiboth' (Talmudic academies)."

FASTING AND PRAYER.

The Queen of England has been advised to proclaim a National Fast, and the Bishop of Oxford has contributed a collection of prayers for the use of the devout. The proclamation is received with a very ill grace. It is argued, that it is the rulers who should fast and pray for their sins, and not the nation, which has been sufficiently afflicted. A homily, too, has been read to Samuel, Bishop of Oxford, for his edification; his "Prayers for our Present Troubles" being the text. The homilist thus notices and holds forth:—

"'At the request of many persons,' the Bishop of Oxford lately prepared some forms of prayer for use during the present grievous war. It is a little book of twelve pages, and its design pious and good; but no sound and intelligent Churchman can read them in a mood befitting these serious times, without having the words arise in his mind—'*Ye have not, because ye ask amiss.*' The prayers altogether want adaptation; they are not to the point and purpose, or only so in the slightest degree; the crying and specific sins of the nation, of our rulers, the sins of Englishmen, having public rights and duties, are not confessed; the special wants and requirements, the crying necessities, and real troubles of the time, have no recognition or utterance in these prayers of our Right Rev. Diocesan. His candor, his charity, and his humility, will admit this freedom in the season of Lent, and his quick intelligence will apprehend our meaning almost without illustration; *verbum sap.* It will not need that we should quote for him, at length, the Father who in many words says, that Christians should labor and do with all their might, and then pray as if their labor were nothing. *Ora et labore.* It is of no use to pray, if we do not act—it is profane to ask for miracles with folded hands. In his Collects, the Bishop prays for our fleets and armies: 'Bless them with strength, courage and victory;' 'succor and defend our brethren in our fleets and army;' 'defend our hosts from all dangers of their enemies.' But how shall there be *strength* without food? Will prayer move tons of food, which the proper authorities know not how to touch with one of their fingers? Prayer against enemies, certainly; but the most earnest and continued should be 'Save, O save us from our friends!' 'Give us strength and grace to overcome and vanquish the foolish, the idle, the selfish, the factious, the wicked, in place and power, and enable us to act up to our rights and duties as Englishmen.'"

FEAST OF THE PASSOVER.—The Jews of New York observed the festival of the Passover this year with more than usual eclat. To them it commemorates an event of surpassing interest and importance—their coming out of Egypt on that night when the destroying angel that slew the first-born of the Egyptians passed over the houses of the Hebrews without entering them, as they were marked with the blood of the lamb, which for this reason was called the paschal lamb. There are no less than twelve synagogues in this city; and for some period preceding the commencement of the festival, preparations were made for the feast, which consists of a piece of lamb, representing the lamb sacrificial, bitter herbs, unleavened bread, with a preparation used as a spice, intended to image the cement made for their Egyptian taskmasters. Advertisements abounded, addressed to Israelites, recommendatory—we use the words of Israel Nusbaum—of "a first rate article." Matzoh was in preparation as early as the fourth of last month; and board was offered, where the devoutly disposed should be enabled to comply with all the material requirements of the ordinance. Unleavened bread and all kinds of confectionery have been in chief demand. German Jewish cooks have been in special request. How significant is the fact, (says one of our exchanges,) that while other ceremonies have been preserved by the Jews in their integrity, there is no sacrifice of the paschal lamb—that no priest, no household, presents this offering, the symbol of their deliverance, any more as to the Lord, and that, notwithstanding the unbelief of the Jewish race, and their intentioned persevering adherence to immemorial customs, they are powerless to countervail the Word fulfilled in their experience, as well as their hearing—'there remaineth no more sacrifice for sin.'

TENURE OF CHURCH PROPERTY IN NEW YORK.—The church tenure act recently passed by the Legislature of New York, has been signed by the Governor, and is now a law. It declares all future conveyances to Priests, Bishops, and other ecclesiastics, in their official character, or as corporations sole, void. It also declares void all future conveyances of lands consecrated to religious purposes, unless made to a religious corporation, organized in conformity to the statutes of the State, which require such corporations to consist of at least three Trustees, and not to have an annual revenue of more than $3,000, excepting the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church of New York; the Rector, Church Wardens and Vestrymen of Trinity Church, New York; and the Minister, Elders, and Deacons of the First Presbyterian Church of New York. As to such lands at present held by individuals, (Bishops or others,) it provides that they shall be deemed to be held in trust for the congregations who use them; and that they shall revert to those congregations on the death of the individuals who now have the title. In case the congregation do not organize a corporation to take the title, the land shall escheat to the State, to be held in trust by it until such a corporation shall be organized.

AMERICAN TRACT SOCIETY.—The church in Farmington, Ct., (Rev. Dr. Porter, pastor,) has adopted the following resolution among others, viz:—

"That the refusal of the American Tract Society to treat slavery as it does intemperance, gambling, and other gross immoralities, or even as it does dancing, sleeping in church, and similar faults, is grossly inconsistent, and if persisted in, will justly forfeit the confidence and support of the Christian community."

The same sentiment is more and more widely pervading the community at large, and will ultimately make itself felt throughout the entire circle of evangelical churches holding fast upon the institutions of God, and the inalienable rights of humanity.

OPINIONS OF RUSSIAN PRISONERS.—The Rev. E. Stallybrass, who is laboring for the spiritual benefit of Russian prisoners in England, says: "As an instance of the manner in which they regarded England, he might say, that it was a common saying amongst the prisoners, 'You English depend on France, France depends on you, and the Turks depend on both; but our Emperor depends on God alone, and fights for him alone!' They spoke of the Emperor as God's Anointed, and to think a thought wrong against him was considered one of the greatest sins."

DEATH OF A MISSIONARY.—Intelligence has been received, that the Rev. John Scudder, Missionary of the American Board in India, died near Capetown, Africa, on the 13th of January, of apoplexy. He had left Madras, and taken residence near Capetown, for the benefit of his healty.

The books published by the Methodist Book Concern amount to not less than 1,000 different volumes. The periodicals have the following circulation:—The Methodist Quarterly, 3,000; National Magazine, 20,000; Ladies' Repository, 20,000; Christian Advocate and Journal, 30,000; Sunday-School Advocate, 130,000; Missionary Advocate, 40,000.

RELIGIOUS INTELLIGENCE.

News from the Missions of the American Board, read at the late monthly concert, had some points of interest. The death of Rev. Mr. Hum, of Bombay, was noticed; also numerous accessions to the churches in Madura. There is a greatly increased demand for evangelical books in Turkey. Orders are received from all parts of the empire, and many proofs occur to show that the reading of them is not in vain. A great work would seem to be in progress in Cesarea, and the numerous villages adjacent. The people are beginning in numbers to listen to the preaching, and many signs of a veritable revival of religion exist.

The *Congregationalist* states that the Congregational church in Hanover, Mass., with not a little difficulty, has for many years raised $400 per annum for the support of its pastors; a division has recently occurred for the better accommodation of the parish; a new house of worship has been erected two miles from the center of the town, costing about $4,000, and a parsonage costing $2,000, and they give their minister $800; the old church has received a new impulse also, and is re-fitting its house of worship, raises with comparative ease a salary of $700 for its minister, and is about to secure a parsonage.

The Rev. Mr. Chichester, who succeeds to the vast estates of the late Lord O'Niel, (valued at £40,000 per annum, and wholly free from incumbrances,) is at present incumbent of St. Michin's, one of the poorer parishes in Dublin, and to which he was but recently promoted from the still poorer incumbancy of St. Michael's. By a late Parliamentary return, it appears that the annual amount of "minister's money" to which the latter parish is liable is no more than £36.

Revivals of religion are going on in various parts of Illinois, with signal success. In Paris, there have been 381 accessions to the Methodist church, and in Beardstown 147. In the North Rich Woods, in Greene county, a few weeks since, there was quite a revival; 46 persons professed religion, and joined the church. There has been a protracted meeting in the Methodist church in Carrollton, which resulted in the conversion of 15.

We understand, says the Montreal *Witness*, that raffles and lotteries are becoming alarmingly common in some of our rural districts, where farmers wishing to dispose of their *animals, implements, etc.*, resort to this mode to get them off at much more than their market value. These lotteries, most objectionable in themselves, are rendered still more so by the drinking and disturbance which too frequently attend them.

The old homestead in which Mr. Calhoun first saw the light, stands on the eastern edge of a beautiful tract of country which is known as the Calhoun settlement. The plantation passed, a few years since, from the hands of a younger member of the family to Mr. John White, and is now occupied by his overseer as a *negro quarter*. Other changes, too, and more impressive, have come over this venerable relic of the past.

There is a sect in Australia known as Bible Christians. The South Australian *Register* says they did not spring from the Methodist body, but rather from the Church of England. They could scarcely be called a "people" thirty-nine years ago, but now the members number 17,000, and possess 600 chapels, capable of holding 150,000 worshipers, all built upon the voluntary principle.

Rev. J. S. Clark, Secretary of the Congregational Library Association, makes an appeal for funds to purchase the library of Rev. Dr. Williams, of Red Cross Street, London, which is said to be exceedingly rich in Nonconformist history and biography. The collection is offered on reasonable terms, and it is thought, would be very valuable in this country.

According to a calculation founded on the Clergy List, the number of clergy in England and Wales amounted at the commencement of the year 1854 to 18,420; at the commencement of 1855 it is 18,750; showing an increase of three hundred and thirty, which is about the excess of ordinations over deaths notified in the *Ecclesiastical Gazette.*

A new Presbyterian church was dedicated at Mechanicsville, Saratoga Co., N. Y., on the 15th ult. Sermon by the Rev. Dr. Beman. After sermon, a debt of over $400 was removed by the congregation, and then the house was dedicated as a sacred gift to the Lord.

A very interesting revival of religion has recently taken place in the Allen-st. Presbyterian Church, New York City, under the pastoral care of the Rev. George C. Lucas. Upwards of fifty have been converted, and a deep interest is still felt in the subject.

The circulation of the *Methodist National Magazine* is put down at 17,000, the *Christian Advocate and Journal* at 30,000, and the *Sunday-School Advocate* at 90,000. The *Quarterly Review*, however, does not pay expenses.

The *Mississippian* says that $10,000 have been raised in Lexington, Missouri, to assist settlers from slave-holding States to go to Kansas; and urgues the Mississippians to organize, and not to leave to Missouri the laboring oar of making Kansas a slave State.

The Carmine Street Church, New York, have very generously offered to their Pastor, the Rev. T. H. Skinner, Jr., leave of absence, for a voyage to Europe, of six months or more, engaging to supply the pulpit meanwhile, and to defray the expenses of the tour.

The Pope is about to erect a colossal statue of the Virgin Mary at Rome, in celebration of the triumph of the Immaculate Conception dogma. Three hundred medals are to be struck of Virgin Australian gold.

The McIntyre estate, which has been bequeathed to the city of Zanesville, Ohio, in order that the proceeds thereof might be applied to the support of a school for the poor, now amounts to $300,000.

The *Times* advertises contributions to the fund for relief of the Jews famishing in the Holy Land, amounting to nearly £7,500. Sir Moses Montefiore and Dr. Adler acknowledge the contributions.

The Unitarian Association has sent a missionary to India, the Rev. C. H. A. Dall, the first foreign missionary ever sent by that denomination. Mr. Dall's object is rather one of exploration than of permanent occupancy.

One of the Troy papers says that during the religious revival now in progress in the Third-st. Baptist church, Rev. Dr. Baldwin's, no less than seventy-five persons have been added to the church.

European News.

By the steamer Washington we have European news to March 28th. The following summary includes the principal items.

Intelligence from Vienna dated March 23, state that the Conferences were progressing favorably. The Third Point, relative to the diminution of Russian power in the Black Sea, was to be discussed on the 26th ult.

According to the Vienna *Presse*, the English Government has very favorably received the project of transforming Sinope into a strong fortified port, and also of surrounding Constantinople with extensive fortifications, both on the land and sea sides.

Letters from the Crimea of the 17th ult. announces that Omer Pasha arrived at the camp of the Allies on the 12th. On the 13th the Russians opened the fire of their batteries on the heights of Balaklava. The English, assisted by Gen. Viroys, routed them. On the 17th the Russians attacked the whole line of the Allies, but were driven back with great loss.

Advices from Odessa of the 21st ult. state that the Russians, in spite of repeated attacks, maintain the position they had taken on Malakoff Hill, on the 24th February, from which their guns play upon the French lines, and upon part of the camp.

By a dispatch received from Lord Raglan, and dated before Sebastopol, March 10, his Lordship says that the weather still continues exceedingly fine, and that great hopes are entertained that the sick would materially benefit by the change in the temperature. Every effort was being directed to the maintenance of the camp in a healthy state. The advanced batteries of the English wing were said to be making considerable progress. According to the information of deserters, the event of the death of the Emperor of Russia had not been promulgated at Sebastopol.

The London *Morning Herald* says: "We are informed, on good authority, that the Emperor of the French has agreed to send 50,000 additional troops to the Crimea, if it should be necessary, after the Vienna Congress, on the condition that England shall find vessels to convey them."

The Emperor Louis Napoleon and the Empress were to arrive in England on a visit to her Majesty Queen Victoria, on the 15th inst.

The Sebastopol Inquiry Committee continues its sittings, and the revelations made become every day more and more appalling. Mr. S. G. Osborne was examined on the 24th ult., and, as an eye-witness of the scenes which he describes, gives the last touch to the dreadful picture by informing the country that the wounded and sick soldiers, by hundreds and by thousands, were literally starved to death.

From China we learn that the French had again attacked Shanghae, but were repulsed by the insurgents. Report says that the insurgents around Canton had taken the Tiger Fort, and plundered the surrounding villages.

The Struggle in Kansas.—It seems to be quite evident, from the tone of the Pro-Slavery papers of Kansas, that that Territory is deemed and taken to belong exclusively to the Slaveholders. All their articles upon the subject proceed upon the assumption that all persons who are opposed to the introduction of Slavery there, are intruders, to be expelled by the revolver and bowie-knife, or if they persist in remaining, to pay the penalty of their heresy by being lynched. The Missourians are invoked to come armed and with plenty of ammunition to drive out the immigrants from the Free States, and even the Governor himself is threatened with hanging, as the following beautiful extract from the Kansas *Pioneer* shows:—

"We would not like to see the Governor dangling in the air by the neck—he will soon be dead, dead, dead, without that—merely because we consider him a fair specimen of Eastern chivalry, and a very fair sample of a Free-Soiler; but if he is an Abolitionist at heart and in action, and would abet in running off darkies into Canada, it might be well enough to place the noose around his neck, by way of experiment, if it were only to hear him cough and see him make pretty faces."

Slavery in the N. Y. Legislature.—In the New York State Senate, last week, several anti-slavery resolutions were adopted by an average vote of 16 to 9. These resolutions strongly condemn the Repeal of the Missouri Compromise as tending to Slavery extension; demand of Congress the enactment against the further extension of Human Bondage into Territories formerly consecrated to Freedom; declare that the Repeal of the Missouri Compromise releases the people of the Free States from all compromises on Slavery outside of the Constitution; and while they thus recognize Constitutional obligations, the Fugitive Slave bill is pronounced a violation of the Constitution, the rights of the several States, and the principles of justice, and disgraceful to the spirit and civilization of the age, and its repeal is demanded for the welfare of the Union and the principles of republican liberty.

Death of the Rev. Dr. Scudder.—The Rev. John Scudder, M. D., for thirty-five years Missionary of the American Board in India, died at Wynberg, near Cape Town, Africa, on the 13th of January last, of apoplexy. Dr. Scudder was a minister of the Dutch Reformed Church and his station was Madras, but for a few months he had been residing at the Cape for the benefit of his health, which had become considerably impaired by his continued labors in a tropical climate. He had been much benefitted by his residence in South Africa, and had actually engaged his passage for Madras, when he was suddenly cut down by a stroke of apoplexy. Dr. Scudder was a most useful and admirable Missionary, combining in one person the skillful physcian and the devoted and zealous preacher. He was originally a physcians in good practice in New York, but, having his heart in the work of missions, he gave up his practice and embarked as a Missionary for India, and there has labored with unremitting fidelity and most abundant success for more than thirty years. Of his large family of nine children, three sons and one daughter are now Missionaries in India, two sons are under appointment to go out as Missionaries, and one son and daughter are in a course of training for the same field of usefulness. Mrs. Scudder, who was a true helpmate to her devoted husband, was a sister of the Rev. Dr. Waterbury, of Boston. She died several years since.

Lands Secured from the Indians.—The *Washington Star* says that under the treaties made by the Commissioner of Indian Affairs with various tribes, in the last year or so, the United States have obtained lands from the Indians located west of the Missouri and the Missouri State line, as follows: From the Omahas, about 600,000,000 acres; Ottoes and Missourians, 3,000,000 acres; Shawnees, 1,600,000 acres; Delawares, 275,000 acres; Sacs and Foxes, 435,000 acres; Kickapoos, 768,000 acres; Iowas, 125,000 acres; Kaskaskias and others, 94,000 acres; and from the Miamis, 325,000 acres. Individual reservations are provided for in these treaties, and also some portions of the lands above mentioned are to be sold for the benefit of the Indians ceding them. This is the case with the Delawares' lands. Such lands are not subject to be squatted on, as this Government cannot, by act of Congress assign lands held in trust to be disposed of for the benefit of others, to squatters.

A Roman Catholic Row.—A dispatch dated Oxford, N. Y., Monday, April 9, 1855, says: A most disgraceful riot occurred at this place yesterday morning. It appears that a Roman Catholic, one who had previously been married by a Protestant clergyman, and who, in consequence, was excommunicated, yesterday entered the Catholic Church during services, whereupon the priest, Father Calton, ordered him to be "put out," which order was faithfully executed. At the door a fight commenced, in which the priest is said to be implicated. The exercises in the church were suspended, and the crowd adjourned to the nearest hotel, where a more general fight ensued between the Catholics and Protestants—the former coming off second-best. The priest was arrested, and held to bail, with several others, in the sum of $1,000, to keep the peace. He has also been served with a writ from the Supreme Court, at the instance of one of his countrymen, who claims private damages.

A Question of Conscience.—The Presbyterian *Herald* propounds a question to whom it may concern. The question is this: "Can a Christian man or woman, with a *good conscience*, continue to take a newspaper for two, three, four, five, six, seven, eight or ten years, causing the editor and publisher to pay out actual cash, besides their own labor, to enable them to send the paper, and the subscribers during that time sending no equivalent for it, though the mails are always at their doors, ready to convey what they may wish to send to the publisher, and he is willing to run the risk of its safe arrival, rather than lie out of his money? Is such a course of conduct obeying the apostolical injunction to 'owe no man any thing, but to love one another?' Is it doing unto others as they would have others do unto them, their respective positions being exchanged?"

SUMMARY.

Mr. Van Schaick, President of the Croton Board, writes to Mayor Wood, urging the importance of more reservoir room. The Croton Works now furnish 30,000,000 of gallons daily, or 46 gallons to each inhabitant. Of this quantity, 17,000,000 gallons are wasted. This most wanton and enormous waste it may be possible to diminish by severe measures, but no human power can subdue it to such a degree as to render the City safe in case of an accident, without increasing the supply by an additional reservoir.

The Receivers' sale by Simeon Draper of the elegant furniture (in one lot) in the Brevoort House, cor. Tenth-st. and Fifth-av., New York, was held last week. The first cost of the furniture was $100,000. The sale commenced at 12 o'clock. The first bid was offered by Joseph Naylor, Esq., at $20,000. The next bid was offered by A. T. Stewart at $20,100. The bidding was then continued solely between the above persons, with considerable spirit, and was finally knocked down to A. T. Stewart at $28,100.

Alexander K. McClung, Esq., of Jackson, Miss., committed suicide recently in that city, by blowing out his brains. He was a remarkable man, and had run a remarkable career. In early life he was a lieutenant in the Navy, but from his quarrelsome disposition he was compelled to resign and retire to private life. He was a graduate of West Point Military Academy, and a man of the highest order of intellect. He fought a number of duels in his life, and with a single exception, always murdered his opponent.

A singular robbery was perpetrated recently upon a passenger on the train from Columbus, Ohio. Mr. S. C. Moore, of New York, was offered by a neighboring passenger, several sugar lozenges, which he ate. Soon after he became very drowsy, and slept soundly till aroused by the conductor. Feeling very sick, and attributing his somnolency to the lozenges, he was advised to examine his pockets. He found them picked of his pocket-book, in which he had $275.

The Romanists in Ireland are divided into two factions, whose aims are essentially antagonistic; the party of the priests, and the party of the people. Messrs. Lucas, Duffy, and Moore, are the leaders of the latter, and are studying zealously to elevate the Irish nation, and to improve their general social condition. The party of the priests, headed by Archbishop Cullen, overlook all social amelioration, and aspire to consolidate the power of the Church, taking advantage of every concession made by Parliament.

An important suit was terminated in Boston last week, growing out of Bishop Doane's debts. The Bishop married a rich widow, Mrs. Perkins, to whom an annuity of $6,000 a year was left. To provide for the debts contracted by the Bishop, this annuity was mortgaged to the amount of $1,000 a year. The trustees denied the power to alienate it from its original design, and were sustained in their position by the court.

The *Journal of Commerce* gives a list of forty-two fires which have occurred during the month of March. The estimated loss in no instance was less than $10,000; and one was as high as $500,000. The total estimated loss for the month by these fires is one million six hundred thousand dollars! And for the three months past, the estimated loss by fires is nearly four millions of dollars!

The Washington *Union* announces another Cuban outrage. The brig P. R. Hickman, from Boston, bound to Matanzas, when a few miles from the coast of Cuba, was fired at three times by a Spanish cruiser. The first ball was thrown astern of the brig, the second fired ahead of her, and the third was fired, it is supposed, with the intention of hitting the vessel. After an examination of the Hickman's papers, she was allowed to proceed on her voyage.

Seventy-five tuns of coin have been engaged as part of a cargo of a vessel now loading in New York for Constantinople, and the shippers, is is said, have forty-five tuns more, which they are anxious to engage. It is all in kreutzers, (the copper coin of Germany, nearly equal in value to our cent) and comprises a collection made, probably, from the money brought out by emigrants. It was taken by a vessel at $8 per tun freight.

For some months past a gang of young villains, eight in number, have been committing burglaries in Chenango County, N. Y., and all efforts to arrest them have, until recently, proved fruitless. Seven of them, however, have at last been caught, and the eighth, Loring H. Rockwell, was traced to this City, whither he was pursued by Sheriff Wilcox, and, with the aid of Officer Sampson, of the reserve corps, taken into custody.

The notes of all the suspended Free Banks of Illinois are now redeemed at par by the Auditor of that State—he having sold the stocks which were pledged for security of the notes. The suspended Bank notes of Wisconsin are also redeemed at par. These facts certainly speak very well for the Banking laws of those States, and the good management of the officers who administer them.

The Toledo *Blade*, of April 6th, says:—"The tide of western travel this spring is very large. Yesterday at noon, an extra train of fifteen passenger-cars, all full, came in on the Cleveland and Toledo Road. In the evening another train of eight cars came in on the same road, all full. Each day brings an average of 18 or 20 passenger-cars from the east, which contain about 600 or 800 passengers."

The receipts for duties in New York, Boston, Philadelphia, New Orleans, Baltimore and Charleston, during the last two months, have been $7,407,147, showing a decrease of about $4,500,000 on the same period of last year. This indicates an aggregate decrease of about twenty millions of imports during the two months.

The Baltimore *American* says that the cost of living in that city is fully one hundred per cent. higher than it was ten years ago. All kinds of meats are held at prices far beyond the means of the poor, and fish, which heretofore has been the chief living of a large class of the community, is now put beyond their reach.

The Hon. John C. Gray, in a communication to the Board of Agriculture, states that there grow in the United States one hundred and forty different varieties of forest trees, which attain a greater height than thirty feet, while, according to Michaux, the empire of France can boast of but eighteen of the same description.

We have a week later news from California. Business was still much depressed, though there is better news in regard to some of the suspended bankers. Wells, Fargo & Co. had resumed payment, and Page, Bacon & Co. would also resume on the 29th. The failures of Dr. Wright and Adams & Co. are said to be very bad. Mining interests were improving.

The Executive Committee of the New York State Temperance Society, have issued an address to the people of the State on occasion of the passage of the Prohibitory Law. It is an interesting and timely document, discussing the history of the law and the present duties of its friends.

A younger son of Judge Kane, of Philadelphia, Dr. John K. Kane, who has recently graduated with the highest honors at the University (medical) of Pennsylvania, is to go out as the surgeon of one of the ships of the expedition soon to start for the Arctic seas in search of the unfortunate expedition of his elder brother.

The Baltic brought intelligence of the death of Martin Van Buren, Jr., son of the ex-President. He died in Paris, on the 20th ult. A large number of Americans accompanied his remains to their temporary resting-place in the cemetery of Montmartre.

Theodore Parker, Wendell Phillips, and others, indicted for aiding in the Burns riots, were discharged on the 12th inst., in consequence of some defects in the indictments. The decision was hailed with loud applause by the spectators.

A patent has been obtained for the preparation of maize leaf, as a substitute for tobacco. The patentees claim for their manufactured weed anti-nervous qualities, and that it is a pleasant tonic, and therefore promotive of good health. It is said to have a sweet and pungent flavor.

The Waukesha (Wis.) *Plaindealer* of March 21, says that a thousand good laborers would find steady employment and the highest wages paid among the farmers of the country. It adds, that ten thousand laborers would find steady employment at from $12 to 20 per month in the State.

Corcoran & Riggs have paid into the Treasury about $100,000 attached in their hands by Government, being about one-fourth the amount fraudulently obtained by Gardner under the award of the Mexican Commission.

A late arrival from the Cape of Good Hope brings intelligence, that an epidemic disease was raging among horses, hundreds dying daily. In some localities not a horse was left alive.

The Paris correspondent of the *Courier des Etats Unis* says that there is in Jorbert street, Paris, an institution where young men are furnished to order, to dance at parties and private balls.

The Know Nothings of the Massachusetts Legislature propose to enact that no person born out of the United States shall be eligible to office in that Commonwealth.

The rental of the young Earl of Shrewsbury, in both countries, is £43,000 a year, unemcumbered, besides a large sum in the funds accumulated during his minority.

The Canal Commissioners have fixed on the 1st of May as the day for the opening of navigation on the New York State Canals.

The ship James Cheston was recently brought into the port of Liverpool by a crew put on board of her from another ship—her own officers and crew having abandoned her at sea. The officers and crew have since turned up, and say that she was water-logged when they left her; but those who took her into port say she was in good condition, except a few auger-holes bored in her near the water-line.

The Administration at Washington have detached Col. Richard Delafield, of the Engineers, Major Alfred Mordecai, of the Ordnance, and Capt. Geo. B. McClelland, of the Cavalry, on special duty, to proceed to Sevastopol, to inspect the works there, and view the operations of the war.

Four cities now stand upon the waters of the two broad rivers which enter the Bay of New York, and in New York, Brooklyn, Jersey, and Hoboken cities, over a million of souls have come to live where one-fifth of that number lived a quarter of a century ago.

The Legislature of New York adjourned on the 14th inst., after having passed about five hundred Acts, of which the Prohibitory Liquor Law was the principal, and worth more than all the rest.

The news of the death of the Emperor Paul, in 1801, was twenty-one days in getting to London. That of the late Emperor Nicholas, according to Lord Clarendon's statement, four hours and a quarter.

Commodore Vanderbilt has reduced the price of passage in his new line of European Steamers, for first cabin from $130 to $110; second cabin, from $75 to $60.

A contract has been made for the completion of the Mississippi and Milwaukee Railroad to the Mississippi during the present year.

Rector College, at Pruntytown, Va., was destroyed by fire, a few days ago. The building cost $10,000, and the library, minerals, and curiosities, were worth about $2,000

Dr. Merle D'Aubigne, the historian of the Reformation, is writing a life of Luther, to illustrate a series of drawings by M. Labouchere.

Isaac Newton, the well known proprietor of the Hudson river steamboats, died in this city, April 7th.

New York Markets—April 16, 1855.

Ashes—Pots $6 00; Pearls 6 12.

Flour and Meal—Flour 9 44 a 9 75 for common to good State, 10 00 a 10 44 for Michigan, Indiana and Ohio, 11 50 a 13 00 for extra Genesee. Rye Flour 6 31 a 7 62. Corn Meal 4 68 a 4 75 for Jersey.

Grain—Wheat 2 70 for white Michigan. Rye 1 45 a 1 50. Barley 1 25 a 1 27. Oats 66 a 77c. for Southern and Jersey, 73 a 78c. for State and Western. Corn 1 08 a 1 10.

Provisions—Pork, 15 00 for new prime, 17 75 for new mess. Beef 6 50 a 8 00 for country prime, 9 50 a 12 00 for country mess. Lard 10½ a 11c. Butter 12 a 20c. for Ohio, 27 a 32c. for State. Cheese 10 a 12½c.

Hay—95c. a 1 00 per cwt.

Lumber—15 00 a 17 00 for Spruce and Pine.

Potatoes—2 75 a 3 25 per bbl. for Western reds, 4 00 a 4 25 for Mercers and Carters.

Seeds—Clover 10½ a 11½c. Timothy 4 00 a 4 25. Rough Flaxseed 1 85 a 1 90 for 56 lbs.

Wool—25 a 28c. for native, 40 a 43c. for Ameriaan Saxony Fleece.

MARRIED,

In New York, on the 2d inst., by Rev. J. Bailey, Mr. Iretus G. Cardner, of Plainfield, N. J., to Miss Joanna E. Briggs, of New York City.

In Alfred, April 4, by Eld. N. V. Hull, Mr. Ralph D. Smith to Miss Margaret M. Gardner.

In Milton, Wis., March 10th, by Eld. J. M. Stephenson, Mr. T. M. Steward, of Madison, to Miss Myrta E. Wells, eldest daughter of Wm. B. Wells.

In Verona, N. Y., on the 4th inst., by Rev. Charles Machin, Mr. John Williams, of Verona, to Miss Wealthy Clarke, of Darien, Genesee Co., N. Y.

DIED,

At his residence in Durhamville, town of Verona, N. Y., on the 24th day of March, 1855, Nelson Green, son of Caleb and Susannah Green, aged 46 years. The deceased had enjoyed his usual health until a few days previous to his death, when he was suddenly prostrated upon a painful dying couch. At about the same time, a favorite son, three years of age, was attacked with a disease which terminated in death three days previous to that of the father. Thus have the hopes of a bright and cheerful circle been suddenly and forever blasted by the entrance of the pale messenger, who has taken from the embrace of a fond wife and mother a kind husband and lovely child, and from four dependent children, a tender father and affectionate brother. Nor does this stroke send mourning to their hearts alone. Aged parents mourn for a dutiful son; brothers and sisters, and a large circle of relatives and friends, are deeply afflicted thereby, and many are the tears of affectionate sorrow which fall over the memory of the departed. But they mourn not without hope. Some time previous to his death he publicly professed his interest in Christ, and was baptized with a view to connect himself with the church; but it pleased the Lord to remove him before these intentions were carried into effect, and we trust he is now rendering a purer and more exalted service to his Redeemer in the church above. Of the esteem in which he was held in his own village, a pleasing testimony was given on the day of his burial—business being for the most part suspended, and an air of stillness and solemnity reigned—a just tribute of respect to the memory of one of its most active and useful citizens, deeply interested in its prosperity, and ever contributing, by his example, influence, and liberality, to whatever concerned its improvement in education, morality, and religion. H.

LETTERS.

Augustus Barnes, Benjamin Clarke, J B Wells, W B Maxson, D P Curtis, O D Langworthy, Silas Taber, J R Butts, E D Spicer, J F Morgan, A M West (yes.) P B Vars, N V Hull, S S Griswold, E M Crandall, H W Randolph, Winter Green, H V Dunham.

RECEIPTS.

FOR THE SABBATH RECORDER:

W C Tanner, Mystic Bridge, Ct	$2 00	to vol. 11	No. 52
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E M Crandall, Utica, Wis	2 00	12	39
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Jeremiah Dunham "	2 00	11	52

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FOR THE CAROL:

Schuyler Greenman, Berlin	$6 30
O D Green, C Saunders, L T Rogers, E M Crandall, G B Clarke, 35c each	1 75

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The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somervill (way) at 6 A. M.

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3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women*. In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. Hull, or W. C. Kenyon.
Feb. 24th, 1855.

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The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath-Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

From the American Agriculturist.

How we Keep our Hens.

Hen-house, in the appropriate sense of the word, we have none. We have no doubt of the utility of these structures, and that something very much better than our contrivance could be got up with a little leisure to plan it, and money to build with. But we have had eggs and chickens enough for the last five years, to satisfy our editorial ambition, without the trouble of putting up a hen-house. Our barn stands on the south side of a hill, and under a part we have a cellar excavated, stoned and pointed with mortar. It makes a snug warm room, about 20 feet by 10, opening to the south. A large ventilator communicates with the barn above, and the door is kept open at all times, except in snow storms and the coldest nights when the thermometer is in the neighborhood of zero. On such occasions, when Jack Frost is out in state, we close the door. On either side of the cellar there are large long poles put up for roosts, three on a side, and at such heights from the ground that they are easily reached by the fowls, and that the droppings from the upper row of fowls falls clear of their neighbors below them. Underneath the roosts we keep a good supply of charcoal dust or muck, and in addition to this we make a constant use of plaster. As often as every morning, in mild weather, and every other morning in cold, we sprinkle a large shovelful upon the droppings. This keeps the air perfectly sweet, and absorbs the most of the ammonia. The olfactories are a very good meter for the necessary quantity of plaster, and the rule is to sprinkle as much and as often as you can detect any unpleasant odor. This is essential to the health of the fowls, and we have no doubt that more fowls die of bad air, from lack of attention, than from all other causes united. The manure made in this way is very powerful; not equal to guano in value, pound for pound, but much cheaper than guano at the cost of its manufacture. It forms a very handsome item in the annual profits of keeping fowls.

In the yard upon which the cellar opens, we have a large pile of refuse cabbages, not quite good enough for market, and a little too good for the compost heap. These are gathered late in the fall, when frozen, and covered with salt-hay or other refuse matter. They keep in a frozen state nearly all winter. The hens have constant access to them, and get all the green food they want. This, with the other attentions, keeps them in fine health. They have pounded oystershells both in the cellar and in the yard, and fresh water every day. The staple feed is Indian corn, raw, soaked and in meal scalded. This is varied with oats, and the sweepings of grain stores and screenings from the city.

We should probably get some eggs without further effort, but to make success certain we give fish two or three times a week. A small fish caught in all our salt-water creeks and ditches, called the mummychaug, makes excellent food for fowls. Fish offal from the market, or butcher's offal, would answer as well. Beginning the fowl season November 1st, with a flock of pullets hatched the preceding April, we have eggs, constantly and in abundance, through the coldest weather. The quantity increases after February, and the three following months it rains eggs on our hill, and the thunder of Shanghae eloquence wakes the echoes of every morning hour.

We keep in their purity. White Dorkings, Buff Shanghaes, and Chittagongs. The Asiatic fowls are the only reliable winter layers, and make early chickens for broiling better than any variety we have tried. The cross of the Dorking with the Shanghae makes a very plump, fine fleshed fowl for the table; and they are not bad layers. The Buff Dorking, made by this cross, is a very handsome, sprightly bird. With a stock of forty or fifty fowls we raise all the eggs, and chickens used in a large family, and from a debt and credit kept for several years, it appears that each fowl pays about a dollar clear profit. No other investment on the premises pays so well. W. C.

Popular Superstitions.

In Berkshire, England, there is a popular superstition that a ring made from a piece of silver collected at the communion is a cure for convulsions and fits of every kind. Another curious English superstition, by way of charm, is recorded: that a silver ring will cure fits if it be made of five sixpences, collected from five different bachelors, to be conveyed by the hand of a bachelor to a smith that is a bachelor. None of the persons who give the sixpences are to know for what purpose or to whom they gave them. While in Devonshire there is a notion that the king's evil can be cured by wearing a ring made of three nails or screws which have been used to fasten a coffin that has been dug out of the churchyard.

There is a medical charm in Ireland to cure warts. A wedding ring is procured and the warts touched or pricked with a gooseberry thorn through the ring.

A wedding ring rubbed upon that little abscess called a sty, which is frequently seen on the tarsi of the eyes, is said to remove it. In Somersetshire, England, there is a superstition that the ring-finger, stroked along any sore or wound, will soon heal it. All the other fingers are said to be poisonous, especially the fore-finger. In Suffolk, England, nine young men of a parish subscribed a crooked sixpence each to be moulded into a ring for a young woman afflicted with fits. The clergy in that country are not frequently asked for sacramental silver to make rings of. to cure falling sickness; and it is thought cruel to refuse. There is a singular custom prevailing in some parts of Northamptonshire, and probably there are other places where a similar practice exists. If a female is afflicted with fits, nine pieces of silver money and nine three halfpennies are collected from nine bachelors. The silver money is converted into a ring, to be worn by the afflicted person, and the three halfpennies (*i. e.* 1½d.) are paid to the maker of the ring, an inadequate remuneration for his labor, but which he good naturedly accepts. If the afflicted person be a male the contributions are levied upon females. In Norfolk, a ring was made from nine sixpences freely given by person of the opposite sex, and it was considered a charm against epilepsy. 'I have seen,' says a correspondent in Notes and Queries, nine sixpences brough to a silver-smith, with a request that he would make them into a ring; but 1 1-2 d. was not tendering to him for making, nor do I think that any three halfpennies are collected for payment. After the patient had left the shop, the silversmith informed me that such requests were of frequent occurrence, and that he supplied the patients with thick-silver rings, but never took the trouble to manufacture them from the sixpences."

Clock-Manufacturers in New Haven.

Few persons are aware of the fact, that by far the greatest number of the clocks now in use throughout the world come from the progressive little State of Connecticut. New Haven furnishes one-half of the number, and the towns of Bristol and Plymonth supply, each, one-fourth. It is thought that the capital yearly invested is now $300,000, and that the annual business amounts to $1,000,000, while it has been estimated that this business, in its various departments, gives support to between two and three thousand mechanics, with their families. The most extensive manufactory of clocks in New Haven is that founded by Chauncey Jerome, the present Mayor of that city, 1844. The Jerome Clock Manufacturing Company is a joint-stock company, formed in 1850, with a capital of $80,000. The business of the first year amounted to $150,000. Its capital at present is $150,000, and the yearly value of its business $500,000. They employ 300 hands in New Haven, mostly men with families, partially boys and girls, and 200 in Bristol, where their clock-movements are made. In addition to this, they carry on a factory at Ansonia, where 25 or 30 hands are employed. The monthly earnings of these hands amount to $20,000. The average number of hours of labor per day is ten. The number of clocks made yearly is 200,000—800 per day, embracing 50 distinct varieties. The highest wholesale price, per dozen, is $100—the lowest $10. To produce these, they annually consume the following raw material:—

Pine Lumber (feet)	2,500,000
Mahogany and Rosewood (feet)	1,000,000
Looking-Glass Plates	50,000
Boxes of Glass	4,000
Casks of Nails	1,500
Iron (tuns)	600
Glue (bbls.)	500
Rolled and cut Brass (tuns)	150
Varnish (bbls.)	100
Tin (tuns)	35

Their lumber is obtained directly from Maine and Western New York. The other materials are supplied by New York City.

There are many other factories in the State, equal in extent with that of the Jerome Company, and the statistics we have given concerning the latter will form a fair criterion to judge of the extent to which the business of clock-making is carried on. In fact, the world is not too extensive a market for the number of time-pieces made by these various Companies. [N. Y. Tribune.

Draining by Wells.

You wish to know if land can be drained by wells. I have made one experiment only, and that was entirely successful. I owned a piece of land on which there was a basin of about three-fourths of an acre, which received the surplus water of at least ten acres. It would sometimes be from two to three feet deep in the center. The water stood in the basin at least eight months in the year, and the basin was full every hard rain the other four months. On the 3d of August, 1841, I dug a well nine feet deep in the center of the basin, and came to living water, which rose very rapidly, so much so that I expected to see it run over the top in a short time. I think the water rose at least two feet in ten minutes and then stopped, and remained at that depth until a heavy rain of three days. I then went to look at the well, expecting to find it full and running over; but to my utter astonishment, there was not more than two and a half feet in the well. It had risen about four feet during the storm I should judge by the marks on the side of the well. There must have been a great quantity of water run into the well, as at least ten acres discharged its surplus water into it, and the rain fell in torrents during three days. I then dug four open drains leading into the well, and the land has been sufficiently dry for wheat, corn, oats, or grass, ever since. It has been in grass for the last 12 years, and has borne a heavy crop of first rate hay.

I should advise in all instances, to dig until you come to living water, and then the water will pass off in the fissures of the earth. I have not the least doubt but that almost any spring can be drained by digging a well at a little distance, and leading the water into it. I would state that I filled the well full of stone, thinking it would be cheaper to dig a new one than to stone it and keep it covered, if it should fail to carry off the water.

[Country Gentleman.

Trees from Seed.

A few years ago we made a large collection of the seeds of shade and ornamental trees, both deciduous and evergreen, and planted with much care, but not a seed did vegetate. This season we have found out what was the matter; we planted too deep. It is well known, that in the pine regions of Georgia this has been a great mast year, and we now find everywhere where the winged seeds have met the surface soil, they have thrown out roots, and begun the form of a tree. They had no planting but what nature gave them, and dame nature is a tolerable horticulturist. We invariably plant tree seed; just soil enough to preserve the moisture is all that is necessary.

An ornamental tree grown from seed, may be made any thing the cultivator wishes it. A fruit tree grown from seed is most likely to be healthy, and may prove a sure and valuable variety. It has been a question of time with most of us; we could not wait for tree seeds to form trees. A pine seed will make boards in twelve years. Apple seeds will make fruit-bearing trees in four years. Grapes in eight and ten years. Peaches and plums in two years. The China-tree seed will make a shade tree in four years. A man may have a forest or an orchard from seed, if he will. Even the acorn and hickory nut may be planted with profit. Plant tree seeds, reader, and you will be astonished at the work of your own hands in a few years. [Ex.

Unlawful Marrying.—At Oxford, England, recently, the Rev. John Allen Giles, D. C. L., was indicted for marrying at uncanonical hours, and making a false entry in the register. Dr. Giles, it appeared, was a man of great literary attainments, who spent much of his time in study. The parties married were a young woman in his service, to a shoemaker of the village of Bampton. By the laws, no marriage can take place before eight o'clock in the morning; but he had married them at half past six, without a license or banns, and had made an entry in the register of the marriage having taken place two days before. He had sent piteous appeals to the Bishop of Oxford, stating that he had erred in ignorance of the law, and offering, if the prosecution were foregone, to do any penance that might be imposed. On the trial it was proved that Dr. Giles had been the means of getting Mr. and Mrs. Pratt out of the way, they having sailed to Australia, the doctor having paid their passage money. The jury found a verdict of guilty, but recommended the prisoner to mercy; and in addressing the court, he stated that he had worked for years past very hard at the rate of twelve hours a day, publishing the ancient records of the country. 120 volumes were the result of his labors. His study had been so great that he frequently did not know what he was doing. Lord Campbell, the presiding Judge, sentenced him to imprisonment, without hard labor, for twelve months. [Boston Traveler.

Congressional Morality.

We were infinitely amused three or four weeks ago by a practical joke in Washington City upon a number of the nice men of Congress. It was too good to be left unpublished. A couple of merry fellows, one of them a distinguished Member of Congress from a Southern State, and the other a distinguished ex-editor from Kentucky, concocted a letter purporting to be addressed by a young lady to a very fine-looking gentleman. It was got up in first rate style. The pretended young lady set forth therein that she had several times seen the gentleman she was addressing; that she was captivated by his fine face and manly form; that her heart was deeply touched by all she saw and heard of him; that she *must* make his acquaintance before his departure from the city; that she hoped and prayed he would forgive her seeming boldness, as it was the first imprudent act of her life; that she had always moved, and was still moving in the highest circles of the Capital; that she would be upon a certain square of a certain street at precisely 12 o'clock on the following day, in a dress which she described with great particularity, and that she hoped and trusted he would meet her, and thus afford her an opportunity of a brief personal intercourse with the idol of her heart. The two wags had between thirty and forty copies of this letter, written by a female friend of theirs, and they sent these copies to between thirty and forty members of Congress, selecting those of course who were known to entertain a very exalted opinion of their own personal fascinations. Everything being thus arranged, the two jokers called upon us and another young gentleman, explained what they had done, and invited us to get into their carriage, and ride with them to the point of assignation and see the sights. We unhesitatingly consented, and we saw sights sure enough. Riding upon the designated square, we beheld the whole of the thirty or forty members, Northern men and Southern men, Whigs, Democrats, and Know Nothings, walking to and fro, all gazing earnestly in every direction, and at every female figure to discover the object of their anxious search. We concluded, that, if a few more copies of the letter had been sent to members of the House of Representatives, the House would have had to adjourn for the want of a quorum.

[Louisville Journal.

Notes Upon Apples.

In my selection of Apples for my family's use, I have found the following kinds not only very choice, but forming a succession of ripe ones. Commencing with the Hawley, the very prince of all apples, and one combining all the good qualities for dessert as well as for cooking, I have found the Fameuse an excellent successor, then the Scolloped Cornish, or Red Gilliflower, which in all respects is a most superior apple, in eating from November to January; next the Jonathan, a most beautiful medium sized, high colored, red fruit, fresh, spicy and juicy; after that the Green Sweeting, ripening in January, and continuing good for two months; to be followed by the Red Canada, which is a most delicious apple, very mild sub-acid and juicy, agreeable in every respect, lasting till my Northern Spys begin to ripen, say the first of March, which continue good as long as it is possible to keep one's hands off of them. Could I have interspersed with the Rambo, a place would have been found in my cellar for a barrel of them. It is an uncertain fruit, the tree never bearing oftener than every other year. It is so choice that it is not wonderful that it takes two seasons for production.

For cooking, the Twenty-ounce cannot be excelled while it lasts. Then comes the Rhode Island Greening, a true and abiding apple, as well as a most profitable one for pies and sauce. For a sweet apple in its season (early fall,) I much admire the Baile Sweeting; it is a great favorite with us. I wish producers would be sure to raise all the good varieties, for you have to look to different orchards for a selection of twelve varieties of choice fruit. Some are better grown than others, and I would like to have mine from such persons as take the best care of their trees to ensure the best fruit. J. H. WATTS.

A Faithful Girl.

A case of woman's devotion has recently been brought to our knowledge, says the Chicago *Tribune*, which certainly equals anything that we have ever met with in the realms of romance. The circumstances occurred in this city, and are perfectly authenticated. While the small pox was raging here a few weeks ago, a young man employed in a store on Lake street, was seized with the disease. It was, of course, improper for him to remain there, and the people with whom he lived, who were distant relatives of his, refused to permit him to stay in their house. The result was, that he was taken to the pest house.

It so happened that he was engaged to be married to a most estimable and amiable young lady. No sooner did she hear of his condition than she determined at once that she would nurse him. She underwent vaccination, and then went where they had taken her betrothed to the pest house. Here she found him, alone, sick, wretched, deserted by all the world. And here she remained, like a ministering angel, waiting beside his bed of pain, soothing his distresses and attending to his wants. He died. But how consoling must have been his last moments!

Though all the world had forsaken him, she, whom he loved better than all the world, remained faithful to the last. Her hand it was that smoothed his pillow; her eyes stilled beamed upon him with mournful but unabated affection; into her ear he poured his last words of love, of sorrow, and of hopes that in this world might never be fulfilled.

It recalled to our mind, when we heard it, the words that Bulwer puts in the mouth of one of his characters: "To be watched and tended by the one we love, who would not walk blind and barefoot over the world?"

Hints for the Fruit Garden.

Pruning Grape Vines—Now is the time to attend to this important matter, if it has not already been done. Cut off from one-third to one-half of the past season's growth from the main shoots, and cut the side shoots back to within one or two buds of the main branches taking care not to cut so close to the buds as to injure them by the drying of the end of the branch. The fruit ripens better, and the vines are more productive and longer lived, for being thoroughly pruned.

Currants and Gooseberries also need pruning to have their fruit in perfection. All the branches more than two years old should be cut out of currant bushes, and gooseberries should be cut back nearly one-half of the last year's growth and the weak and straggling branches cut out, particularly where they are trained as drawf standards, which is the only correct mode.

Fruit Trees of all kinds should be pruned as soon as the severe cold weather is over—early in April is a good time—unless the object be to induce fruitfulness, checking a too luxuriant growth, in which case it should be delayed until about the first of July. Pruning them gives a sudden check to the growth of a tree, and, by removing a portion of the leaves, also partially prevents the formation of new roots, thus favoring the formation of fruit buds. The more rapid the growth of the trees, the less tendency there is to the formation of fruit buds, but whatever retards growth and consequently obstructs the circulation of sap favors that object. It is not of course desirable to induce fruitfulness until the trees attain a respectable size, and hence young trees should always be trained and cultivated in such a manner as to induce a vigorous growth.

Jewish Marriage Ceremony.

Between the hours of 12 and 1 o'clock yesterday, says the Baltimore *Sun* of March 26, a blissful scene was witnessed by a large concourse of friends in the Synagoguo of the Jews, on Lloyd street. Three happy couples were, at the same ceremony, united in the bands of holy wedlock by the Rev. Dr. Hockheimer. The candidates for matrimonial honors, in pairs, having appeared within the altar, a long white woolen robe was thrown entirely over each couple. The Rev. gentleman ascended the desk and delivered an address; then descending, he approached the first couple and caused the gentleman to place upon the right fore finger of the lady a ring. This was followed by the male attendant tendering to the groom a glass of wine; the bridesmaid followed this example, and the groom and bride each partook of the wine. The minister then read—the robe was entirely removed—and the wine again handed and tasted as before. The ceremony in the two other cases was precisely similar. The brides were appropriately attired in white, with crape shawls embroidered. Head dresses, light caps neatly trimmed with evergreen. Throughout the entire service there was deep silence and solemnity, and the ceremony (though the lauguage was not understood by some) was evidently conducted with ability.

Silvering Mirrors.

The silvering of mirrors is performed in the following manner: A sheet of tin foil, the size of the proposed mirror, is laid on a flat table, and rubbed over with a little mercury, until the latter, to a certain degree, amalgamates with the tin. A large quantity of mercury is then poured over it, the workmen having certain indications informing them whether the sheet is in a properly prepared state or not. When all is right, the edge of a sheet of paper or cloth is laid upon the edge of the mercury, and the glass is then slid gently along, pushing part of the quicksilver before it, and resting upon the remainder. When the plate is fairly laid on, the surface is entirely covered by heavy weights, for the purpose of expelling all the mercury except that which has combined with the tin foil, and in this state it is allowed to remain, the table having a slight inclination, until the mercury has drained off. In the case of large plates, this sometimes occupies a long time; and even after the glass has been lifted and set on edge, small quantities continue to ooze out. When the plate is lifted, the tin foil adheres to the back, and the mirror is formed.

Why the Romans Went to Bed Early.—In one of the late London papers we find the following reason why, by De Quincy: "They went to bed early in those ages, simply because their worthy mother earth could not afford them candles. She, good old lady or good young lady, (for geologists know not whether she is in that stage of her progress which corresponds to gray hairs, or to infancy, or a 'certain age,') she, good lady, would certainly have shuddered to hear any of her natives inquiring for candles. 'Candles, indeed!' she would have said, 'whoever heard of such a thing? and with so much excellent daylight running to waste, as I have provided gratis! What will the wretches want next?' The Romans, therefore, who saw no joke in sitting round a table in the dark, went off to bed as the darkness began. Everybody did so. Old Numa Pompilius himself was obliged to trundle off in the dusk. Tarquinius may have been a very superb fellow; but I doubt whether he ever saw a farthing rush-light. And though it may be thought that plots and conspiracies would flourish in such a city of darkness, it is not to be considered that the conspirators themselves had no more candles than honest men; both parties were in the dark."

Care of Cherry Trees.—In answer to an inquiry in a recent number, I would recommend lime as a remedy for imperfect bearing in the cherry tree. The season before this last, the drouth affected a young Tartarian cherry tree so much that the leaves curled and grew very little. Very late in the fall, I placed a quantity of slacked lime around the tree, but not so as to touch the trunk; and last summer it grew very fast—the leaves not curling, although the drought was harder than the year before. Scrape the bark and dig about the roots and apply lime. Old bones that are left after making soap, will make plum trees bear, if applied around the roots of the trees. [Rural New Yorker.

Spring Wheat.—As far as we can ascertain, spring-wheat sustained less injury from the weevil last year, in most cases, than the winter wheat. It did not wholly escape, as some have claimed, but, as a general thing good crops were obtained. We hazard nothing in saying that a large breadth of land will be sown with wheat this spring. We have always supposed that the earlier it could be got in, after the ground was in good condition to work, the more likely it was to produce largely; but some good farmers think it is better to sow late in order to escape the weevil. Spring wheat does very well on a recently inverted sod; a lighter and more active soil than for winter wheat is desirable. For this reason, ashes, lime, or anything that will quicken the soil, would be likely to benefit it more than they improve winter wheat. There are several varieties—the Tea, the Black Sea, the Fife, the Canadian Club, being the most generally approved. One and a half bushels per acre is usually sown. We think two bushels none too much. [Coun. Gen.

Church Organs.—The present organist at Breslau gives, in a book just published, some curious facts respecting the external embellishment of the organs in the seventeenth and beginning of the eighteenth centuries. The whole case was ornamented with statues, heads of angels, vases, foliage, and even figures of animals. Songs of nightingales, cries of the cuckoo, celebrated holy Christmas, and proclaimed to the Christian assembly the birth of the Redeemer, and eagles flapped their wings, or flew towards the artificial sun. The crown, however, of all these absurdities, was the fox's tail. It was intended to frighten away from the organ all those curious and inquisitive persons, who by thronging around it, often disturbed the organist. Thus when they pulled out this stop, suddenly a large fox-tail flew into their faces! Another absurd contrivance, is the tremolando, a register which on funeral services, fast days, and on Good Friday, was to indicate the sobbing, sighing and trembling of men. [Times.

Discovery of Ancient Greek Sculpture.—Letters from Athens mention the discovery of 300 antique statues, or fragments of sculpture, recently brought to light by excavations at Argos, on the site of the Temple of Juno. These precious remains of ancient art have been recovered by the Greek Government; and, if it had any large spirit or interest in archæology, Argos possesses, within its classic soil quarries of invaluable works of sculpture buried in the ruins of the ancient city, and which might be reclaimed at no great cost. Indeed, the sites of the old Greek temples in many districts, excavated by the Government or by the capital of associations, would probably, by sale of the works discovered, amply repay the outlay.

Value of What is Common.—Through the vulgar error of undervaluing what is common, we are apt indeed, to pass these by as but of little worth. But, as in the outward creation, so in the soul, the common is the most precious. "Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless compared with the light which the sun sends into our windows, which he pours freely, impartially, over hill and valley, which kindles duly the eastern and western sky; and so the common lights of reason, conscience, and love, are of more worth and dignity than the rare endowments which give celebrity to a few. [Channing.

Spring Manuring.—A correspondent of the Massachusetts *Ploughman* says:—

I have pear trees that appeared to be dying, and had not made any wood, or borne fruit for years, that matured a fine crop of fruit the first year after the early application of manure, and made on some branches 20 inches of wood. These trees had been manured and dug around, and every effort made to start them the summer before, but all to no purpose. I have pear grafts that made between four and five feet in one season, on trees that were not making any wood before.

The man who anxiously avoids the shadow of a granite post, but dashes against the post itself, is not a whit more witless than he who fears the appearance of doing wrong, but is not afraid to do the wrong which he thinks will not appear. When Lord Chesterfield counselled hollow-hearted politeness—advised the forms of graciousness, instead of things themselves—he must have seemed to any superior order of human beings, as the silly ape, who puts a wig upon his head, and expects to be reverenced as a judge.

Sometime in July last, the French steamer Chimere put into Norfolk, with a great many of her crew suffering from yellow fever, where every attention was paid to the patients by the chief surgeon of the Naval Hospital, Dr. T. Williamson, and also by Dr. James Harrison. The French Government, by a decree of Jan. 7th, has rewarded Dr. Williamson with a gold medal of the largest size, and Dr. Harrison with another gold medal of honor, of the first class.

The Legislature of Michigan has passed a law concerning churches and religious societies, establishing uniform rules for the acquisition, tenure, control and disposition of property conveyed or dedicated for religious purposes. It provides that all church property shall vest and descend, with the improvements, in perpetual succession to, and shall be held by, the trustees provided in the act, in trust for such church, congregation or society.

James Wilson, now residing in St. Johnsbury, Vt., at the advanced age of 92, is said to have been the maker of the first pair of celestial and terrestrial globes in America. The first edition of his globes was published in 1814; they were of rude appearance, but were well received, and being encouraged to continue in the business, he established a large manufactory in Albany, where the manufacture has since been carried on.

Female Reforms had bettter be looking up a new stock of gentleman's wearing apparel before they go into the Western States. The following resolution was adopted by the Illinois House of Representatives: That a fine $500 be hereafter imposed on any lady, who shall lecture in public, in any part of the State, without first putting on gentleman's apparel.

Mr. J. G. Phillimore reminded the House of Commons, the other evening, that it was notorious that Marlborough was an illiterate man; that Marshal Saxe could hardly write his name; and that not one of the marshals of Napoleon, with the exception of Bernadotte, was an educated man.

New York and Erie Railroad.

ON and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, asfollows:

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Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

† John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

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Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Prepared by Dr. J. C. AYER, Chemist, Lowell, Mass.

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For the Sabbath Recorder.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 8.

Creation Completed.

After the earth, at God's command, had brought forth cattle, worms, and beasts of the earth, each distinct in its kind, "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." Man, like all other living creatures on the earth, was made of the dust of the ground; but there is a specialty given to his creation, that there is not to any other creature or class of creatures. After the Spirit of God had brooded over the primeval, unshaped mass of which earth was composed, every successive act of creation was produced by a single volition of Jehovah's will. "He spake and it was done; he commanded and it stood fast." But when man is to be made, a conference is held, and the distinction he is to receive above every other creature on earth is specified before he is formed. It was the image of his Creator that should distinguish him; and the sequence, rule over every other creature that inhabits the earth. According to the apostle (1 Cor. 11 : 7,) this distinction belonged not to Adam *only, but to men in all their generations.* As Paul understood Moses, so, it is manifest from the general tenor of the Hebrew Scriptures, all the ancient worthies understood the appointment of Jehovah. Thus the eighth Psalm—"Thou madest him to have dominion over the works of thy hands; thou hast put all things in subjection under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas." God is ruler of the universe; man is a ruler over the lower creation. Of the fowls of the air and the fishes of the seas it is said, that the waters brought forth abundantly; of cattle and worms and beasts of the earth, the earth brought them forth; i. e., their natures complete at once. But when God had formed man of the dust of the ground, he breathed into his nostrils the breath of life, and man was a living soul. In the brute creation, the process is one; in the creation of man it is dual. At the beginning God separated man from the brute, and there is no affinity in their natures now. At the first, he was made a little lower than angels, and crowned with glory and honor; and though marred and defaced by sin, the dignity of his nature remains.

In this six days cosmogony, what a beautiful progression is given from day to day—what a glorious culmination! First, there is the dark, unfashioned chaos, over which brooded the Spirit of God, with enlivening power, and broke the dominion of ancient night by the formation of light and the alternate rule of day. The wide, wild waste of waters is now divided by the cheerful, buoyant, expansive atmosphere. This is succeeded by the dry land, rising amid the receding waters, leaving the mountain ranges, the ridging hills, undulating plains, and winding vales, all clothed with verdure, or blooming, or bearing alimentary fruit. Next the auroral sun peers over all this scene of beauty and pleasure, until his diurnal orbicular race gives way for the moon and stars to cheer the succeeding night. Thus prepared for vitality, the fowls and winged insects sip and taste the first nectar of a virgin world; fishes and innumerable moving creatures fill the seas; quadrupeds and creeping things occupy the world, till at length man is created, and put in proprietary of them all.

The progress is from darkness to light—from chaos to order—from barrenness to fertility—from the inanimate to vitality—from the corporeal to the intellectual—and all subordinated to the latter—the only being allied to its Creator by a rational and accountable soul. "And God saw every thing which he had made, and behold it was exceeding good. And the evening and the morning were the sixth day. Thus the heavens and the earth were *finished*, and all the host of them."

There have been convulsions and modifications of the surface of the earth, but no *creations* since that first six days' works were finished. Profane history, written, hieroglyphical, and monumental, is some thirty-three hundred years old, but can show no well-attested statement of a new creation of vegetable or animated nature—not a single genus or order of either kind. The Hebrew and patriarchal histories go back to creation itself; but there is no intimation of a single addition to creation since the first six days' work was completed. It is a very possible thing, that some orders of animals that existed at first have perished, and with some others it may yet be so; but spontaneous creation is a figment of pagans and infidel philosophers. Science may investigate nature as it now exists, and discover things unknown to former generations; but it is by faith alone that we can know how the worlds were made; it is faith in divine testimony! Why should it be discredited for theory founded upon indefinite, inferential circumstances? All facts in history, tradition, and nature, show that mountains and plains, rivers and oceans, are now where they were four thousand years ago. Man, corporeally and intellectually, is universally of the same genus now as he was when Moses wrote!

There is intuitive in man an intellectual superiority, and a moral sense, which no animal of sea or air or land can ever approach! These are facts which show plainly the original unity of all the families of mankind; and the truth of the Mosaic record, and the Christian Scriptures which testify that "God hath made of one blood all nations of men for to dwell upon the face of all the earth." The animal creation are as much his inferiors now in capacity and nature, and as subject to his control, as Moses speaks of them at the beginning. The order of nature in the seasons of the year, diurnal and annual; the productions of the earth, herbaceous and fruit-bearing and seed-producing, are now just as the six days cosmogony relates them. There are some undeniable evidences of great surface changes in the present formation of local conditions of the earth; but there are good evidences that the leading geological bases of the world are as they were at the end of the first six days of creation. In Moses' times, the site of Eden was known, marked by rivers, gold and precious stones. The deluge is described as covering the tops of the highest mountains, and the ark rested upon one of those mountains, near the original residence of man.

Every proposition in the Mosaic cosmogony contains a foot-print of Jehovah. S. D.

For the Sabbath Recorder.

WORLDLY COMFORMITY.

"Be not ye conformed to this world." Rom. 12 : 2.

All the inhabitants of the earth have rebelled against God, their rightful sovereign. Those who continue in this state of alienation from God—whose "portion is in this life"—who "worship the creature and not the Creator"—are emphatically styled "the world." Christians are those who are "seeking a better country," a heavenly one. They have been called out from "this world." They have been brought from darkness to light." The design of Christ's advent and sufferings was to "redeem His people from all iniquity, and purify unto himself *a peculiar people*, zealous of good works." And He designed that His people should "stand fast in the liberty wherewith they had been made free, and not be entangled again by the yoke of bondage." Hence the injunction in the text. If it was needful in the days of the apostles to warn Christians against worldly conformity, when associations with the world were in a great measure cut off, how much more the necessity of our heeding the injunction now, when we are constantly associating with the ungodly, some of whom are our kindred and nearest earthly friends, and when multitudes of professed Christians are really conformed to this world.

I will notice briefly the ways in which worldly conformity appears. It exists when love to God and his cause, and desires for heavenly glories, decline—when the eye is no longer single to "the glory of God," and when the mind becomes absorbed in the pursuit of earthly pleasures, fame or wealth. And when this is the case, it is manifested by words spoken. "Out of the abundance of the heart the mouth speaketh." First, then, we witness a conformity to the world in the language of violent passion and fretfulness, in evil speaking, in "jesting and foolish talking," in language nearly allied to the profane, and in habitually worldly conversation.

2d. It is manifest in imitating the men of the world in the manner of men's conducting in their *business transactions.* We are commanded to "love our neighbor as ourselves." Christ has said, "Whatsoever ye would that men should do to you, do ye even so to them." This heavenly rule, given to guide us in buying, selling, and trading, as well as in all our intercourse with men, is generally disregarded, not only by professed worldings, but by multitudes of the professed disciples of Jesus. How willing, alas! are many of them to live, in part at least, upon the unpaid or part-paid labor of others! How ready to take advantage of the ignorance or necessities of others! And how few, as they enter any branch of business, inquire what the results will be as it respects the general welfare! How few conscientiously refrain from those kinds of business which tend to impoverish and demoralize the community!

3d. We may see worldly conformity exhibited in the *popular benevolence* (so called) *of the times.* The world at large being destitute of true love to man, exhibits a Pharisaic counterfeit, which seeks and secures the praise of men for its reward. Too many professed Christians seem to possess the same spirit. They seem very ready to engage in those public charities which are very popular, much more so than where their help is more needed, but where the praise of men will be withheld.

4th. The love of display so general among professed Christians at the present day is clearly an instance of conformity to this world. We are commanded to "do all" that we do "to the glory of God." The world is intent on securing selfish gratifications. They like to gratify pride, vanity, and inordinate appetites, and to imitate one another. Church members follow in the same direction. Instead of following the meek and lowly Jesus, many of them in these respects copy closely the enemies of Jesus, the proud and wicked world. This is seen in the manner of setting tables, building and furnishing houses, in their carriages, harnesses, dress and ornaments, and many other things. True, the poor are famishing for the want of plain food, and plain clothing, and in many lands there is "a famine of hearing the words of the Lord," yet these extravagances continue to increase. As it respects dress and ornaments, Jesus through his apostles has given explicit directions. These are given particularly to the female sex, for obvious reasons, yet the principle is applicable to the other sex. These are, that "women should adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" 1 Tim. 2 : 9. "Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3 : 3, 4. Reader, do you not see that the prevailing customs of the times are in direct opposition to these Scriptures? And how are these principles regarded now-a-days by those who claim to be the light of the world? They seem to be almost entirely neglected and forgotten. On this subject the pulpit is silent, and frequently ministers and their wives, and deacons and their wives, are leaders in violating these blessed rules! Sometimes those guilty of disregarding these rules urge, that though they have these ornaments on, yet they do not take pride in these things. But let it be remembered, that not pride alone is forbidden here, but actually the putting on of these things, whether pride is taken in them or not. But the objector manifests a spirit of pride, in not yielding in this respect, implicitly, to the revealed will of the Master. Sometimes it is urged, in palliation of the practice of wearing gold, that it is done in compliance with the request of some deceased friend. Yet the wishes of friends, dead or living, when opposed to the command of Christ, ought not to control us one moment. He who died for us, and lives forevermore, justly demands full obedience at our hands. How it becomes the professed followers of Christ, to appear like humble Christians, and not like vain worldings.

5th. The extreme difficulty of settling differences among church members, at the present time, is an evidence of worldly conformity. In cases of contending parties, but a little time usually passes before both are in the wrong. Both refuse to confess and make restitution; pride and self-will increase as the matter continues to be talked over; and labor put forth to reconcile the parties, frequently serves to alineate them the more, and to increase the spirit of bitterness. Here is exhibited the spirit of the world exactly. If the Spirit of Christ ruled in each heart, each one would feel constrained to confess his own wrong, without waiting for the other.

6th. There is *a worldly way* of keeping the Sabbath, or rather of *pretending to keep it.* The worldly spirit predominating, no preparation is made for the Sabbath beforehand; ordinary business is continued till after holy time has commenced. And then chores are to be done. With many, there are no exercises of spiritual worship, but the whole period of sacred rest is given up to business, secular conversation, worldly visiting, amusement, reading books and papers on science, agriculture, general news, &c. Have such read and pondered in their minds the instructions of God by the prophet, in Isaiah 58 : 13, where we are told, that in order to be favored of God we must "turn away our feet from the Sabbath, from doing our pleasure on his holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and must honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words." This worldly fashion of keeping the Sabbath, or rather of not keeping it, is a great hindrance to the spiritual prosperity of many, and a great stumbling block in the way of the progress of the Sabbath cause.

7th. There is a conformity to the world manifested in the way many act when they attend religious meetings. We should attend these for the purpose of worshiping God in spirit, of getting good to our own souls, and doing good to the souls of others. Some attend from the force of habit; some to see and be seen; some to criticise the sermon; some to be amused; and some to have a literary repast.

8th. There is a worldly way of preaching. There are those who make preaching the means of gaining a livelihood, rather than of saving souls. Truth is often diluted to suit the popular taste, and that part of the gospel which is heart-searching and unpleasant to the carnal ear, is left out. Thus the preacher may secure popularity and earthly gain, but the cause of God retrogrades, the number of backsliders is increased, and the hands of the wicked are strengthened, so that they do not turn away from their wickedness.

9th. In *prayer and praise* there is sometimes exhibited a spirit of worldly conformity. Where an effort is made to secure the praise of men, by a display of eloquence or musical talent, there is a worldly spirit.

These are some but not all the instances in which worldly conformity appears. Worldly conformity leads away from Christ, from spiritual enjoyment and usefulness, into darkness, lukewarmness, and death. "If any man love the world, the love of the Father is not in him." Reader, are you, in any of the ways above described, or in any other way, conformed to this world? If you will follow the world, you must be condemned with the world. O, "come out from among them, and be separate!" Flee from these worldly practices; follow the footsteps of Jesus; bear the cross; endure to the end; and eternal glory shall be yours. C. A. O.

OBSTACLES TO MISSIONS.

There has been, we apprehend, *a great lack of genuine self-denial*, on the part of the great body of professed Christians. They have only given what they could spare without serious inconvenience. While they have often incurred heavy liabilities to extend their business operations, add to their real estate, or build and furnish a princely dwelling, they have made the very fact of their being thus unwarrantably involved, an excuse for giving "mites" grudgingly; or, perhaps, offered it as a reason for not giving at all; they are in debt, and likely to be as long as they live. But they sadly overlook *the chief item* of their indebtedness—the debt of love and gratitude they owe their dying Lord, for the hopes and blessings of the gospel. They pay but meagre installments on *this* claim, and seem to have little fear of soon being called to give an account of their stewardship.

"I can give so much," said one at a missionary meeting, "to the cause this year, *and not feel it.*" "Then *double it*, brother, *and feel it,*" said another; "it will do you good to *feel it.*" The Church might "double" her contributions of men and means and "not feel it." She *ought* to increase them TENFOLD, and then she would but *just begin* to feel it. I fear the mass of professed Christians have yet to learn their *first lesson* in the school of self-denial. When have *they* ever denied themselves the comforts of life, to aid in saving a perishing world? When have their houses, wardrobes, or tables, been more scantily furnished on account of what they have given to the cause of missions? Let such facts as the following (and they are but few among a multitude that might be cited) indicate:—

"A believer of excellent religious character, in almost every particular, declined contributing to a benevolent object, because *he could not afford it.* Scarcely a week passed by, before he entertained a social gathering at his house, with a variety of viands, at an expense, probably, of not less than *ten* dollars. Another, who could only give twenty-five cents to a worthy object, spread a banquet on the following evening, for a large company of invited guests, at an expense of at least *fifteen dollars.* An agent called on a wealthy Christian for aid; but he refused, on the ground that his present outlays were so large that he could not afford it. He was building a splendid house, at an expense of *seventy thousand dollars*, including the preparation and adornment of his grounds. By dint of perseverance, however, the agent induced him to give *one dollar.*

If, from any cause, there is a pressure in the money market, or they have fallen short of their expected income, how many *lessen* the amount of their contributions, or perhaps excuse themselves from giving at all. Instead of curtailing their expenses, that they may be able to respond to the calls of a sin-stricken world, *they stint God's offering first*, and treat the great interests of his kingdom as secondary On the other hand, if unusually prospered, how seldom are their gifts unusually large! How few in the Church are unwilling to deny themselves the use of *tobacco*, for the sake of increasing their donations for benevolent purposes; and yet I believe *double the amount* is expended by professed Christians for that narcotic, than they give to send the gospel to the heathen. Is appetite their god, or not?

There is *a very unequal and unjust division of personal labor and sacrifice* in the present mode of managing missionary operations. Those who go forth as the servants and representatives of the Church, are expected to sacrifice every earthly comfort, besides devoting *themselves* "a living (I had almost said a *dying*) sacrifice" to the cause. They must bid adieu to home, friends, and native land—isolate themselves from intelligent, refined society—tear their children from their embrace, and send them amongst strangers to be educated, unless they choose to bring them up amid the pollutions of heathenism. As a general rule, they are barely allowed a salary sufficient to meet their actual expenses, when eked out with the strictest economy; and sometimes (I blush to write it) *not even that.* Although missionaries are generally looked upon as preëminently *good* men, yet they are the very last to be treated with a generous and ample support. The fear *seems* to be, that they would become *worldly-minded, and lose their missionary spirit*, if placed in comfortable circumstances. But if the means for procuring the comforts and conveniences of life would prove such a snare to the toiling missionary, is there *no* danger that Christians at home, surrounded with *luxuries* as well as comforts, should "wax fat and kick," like Jeshurun of old? And would not larger and more frequent drafts upon the treasury of the Church have a tendency to reduce that dangerous *plethora* that now cripples its efforts and renders it so sadly imbecile?

[American Missionary.

WHY SHOULD I CALL THEE DEATH?

Where, on thy kindly pinions, tarriest thou,
O soft celestial breath?
Sent to my spirit from the Infinite,
Why should I call thee Death?

On my white couch all day I wait for thee,
And through the dewy night;
Hath He commissioned thee to wing so slow
And calm thy solemn flight?

In velvet fields I know the lambkins play,
And infant violets peep;
Come swifter, ere my almost parted heart
Return for these to weep.

Where still and pale I fade from hour to hour,
Eyes keeping watch like stars,
Make earth so dear that still my spirit rests
Without the crystal bars.

Should I repine while here in arms of love,
Just under heaven's bright gate,
Until the angel of the Lord come down,
A little while I wait.

This lower sky is gloriously fair—
I am not tired of earth;
From other spheres I shall look love to thee,
Land of my mortal birth.

But I have caught a vision of the palms
Around the mount of God—
That mystic tree whose branches spread the way
Which Christ the prophet trod;

And underneath their shade my soul must dwell
With souls beatified—
I heard it whispered in the holy night
By angels at my side

Then, where on thy slow pinions tarriest thou,
O soft celestial breath?
Sent to my spirit from the Infinite,
Why should I call thee Death?

MARY HUBBELL.

LITTLE BY LITTLE.

From the window near which I now write, I saw, some time ago, several workmen clearing away the rubbish from a vacant lot over the way. Then others came, who, spadeful by spadeful, dug deep foundations. Presently the masons began their work. Click! click! click! Incessantly their hammers were going. One rude stone after another was fitted and adjusted in the solid walls, which soon began to rise above the level of the ground. Then the brick laying began. Brick after brick! brick after brick!—so the wall rises. Now they have reached the second story, and now the third. Still the same quiet and gradual process is going on. Brick upon brick! brick upon brick! Now they have reached the fourth story, and now the fifth. I look from my window this morning, and the house is enclosed and completed. There it stands! an extensive and imposing five-story edifice, towering far up, and capable of affording ample accommodations for purposes of trade or residence.

I cannot help *thinking* as I look at that house. It was but as yesterday that it was begun, yet there it stands completed. How was it put there? Little by little. There was no miracle wrought. No giant's strength was applied to it. No Hercules labored upon it. Plain, common men, did all the work. Brick upon brick! They toiled patiently and steadily, but always doing their work little by little. Now look at it! How astonishing a result has come from those many little bits of labor, well planned and perseveringly performed!

But stay. I look at other builders, and I see results quite as wonderful. The successful tradesman, the eminent physician, the distinguished lawyer, the illustrious statesman, how were their names and fortunes built up? Not by mushroom growth, but brick upon brick. A settled plan—a fixed and comprehensive purpose, to begin with. Then a little to-day, a little to-morrow, a little every day. A steady, earnest, judicious, persevering industry. Thus was built up the splendid fortune, the extensive practice, the illustrious name.

I look further. I see other builders, in the Church of Christ. I see an eminent minister of the Gospel, not long since gone to his rest. His fame for piety, and usefulness, and learning, are wide as the Christian world. He stood in the first rank of the preachers of the Gospel. Volume after volume came forth from his exhaustless mind and his untiring hand. Millions of pages of his undying thoughts have been scattered in various languages through many lands. What a glorious reputation did he build up! What an enviable work of usefulness did he do! How was it done? Brick upon brick! Little by little! A well-settled plan of life, a steady industry, an untiring perseverance, some thing well done every day—and behold the edifice!

I looked into the dwelling of an aged and eminent saint. The sweet perfume of holiness filled the dwelling. All venerated, all praised, all loved him. He seemed to live ever on the verge of heaven. His converse was with God and Jesus. He looked by faith on things unseen. His piety shone forth in every word and work. How was this blessed character formed? Not by the transformation of a day or a year did this sinful man acquire it. Little by little! One application to the blood of cleansing, then another. One temptation resisted, then another. One besetting sin conquered, then another. One little act of piety, and then another. Little by little. By persevering industry, by steady effort, that blessed character was, with God's help, formed.

I looked beyond the boundaries of life and time. I saw the redeemed clustered around the throne of the glorified Jesus. Among the hosts were some excelling other saints, whose robes were of transcendant whiteness, whose crowns were of peculiar weight and lustre, whose songs were of more exquisite melody, whose joys surpassed even the ordinary joys of heaven. O, wondrous exaltation in happiness and glory! Whence came it? By what miracle thus lifted above the multitudes of the fallen and redeemed ones? By a miracle of grace, truly. All, all, from first to last, of grace. Yet, through grace, little by little. A settled, heavenward aim; a steady, daily, persevering struggle thitherward. A little good done to-day, a little more to-morrow, a little every day. Not the fortuitous gain of a day, of an hour; not the sudden and unaccountable result of some extraordinary conjunction of outward circumstances; but the faithful occupation, day by day, of the five, the two, or the one talent committed to them by their Lord.

Builders for time! Builders, in time, for eternity! Despise not the *little things* of life, its little opportunities, its little gains, its little temptations, its little sins, its little calls to usefulness. Let your plans be well laid, both for time and for eternity. Be ever found adding one little to another. Lay one brick on another, daily, assiduously, perseveringly; and when the magnificent castles in dreamland, for which others despise your unpretending, plodding round of daily exertion, shall have clean vanished and gone, *your* building will stand forth in sight of men and angels, firm, capacious, and beautiful for ever. [Home and Foreign Record.

MORAVIANS IN RUSSIA.

On the banks of the Wolga, near Czarizin, the Moravian settlement of Sarepta was founded in 1765, at the express desire of the Empress Catherine II. To this settlement and its population, chiefly German, various privileges have from time been conceded by the Russian Government, and as subjects of the Russian crown they have been treated with kindness; but as a missionary community, attempting the conversion of the heathen in the Russian empire, they have experienced the same difficulties as have fallen to the lot of other Protestant churches. After laboring patiently and with little apparent success for many years among the Calmuchs around them, the brethren were enabled at length to gather a small flock of converts from this singular race, and began measures to form them into a regular congregation, by administering to them the rites of the Christian church; the Greek clergy interposed to prevent this, and the civil power sustained them in their interposition, and compelled the brethren to desist from their efforts and abandon the field at the moment when their toils were beginning to meet their reward; and now for more than thirty years, the Moravians have been entirely shut out from the sphere of missionary usefulness in Russia! This single fact illustrates the spirit of the entire Greek church, and its Imperial Protector; Protestant missions and the Oracles of God are as carefully excluded from every part of the Russian empire as from the Papal States of Italy; and the triumph of the Czar in his present contest for the throne of Turkey, would secure the overthrow of every Protestant mission in that country, and the banishment of every missionary, with all his books, types, and other assistances in the work of evangelization. So the missionaries in the field understand it; so the history of the past foretells it; and so the avowed object of the war on the part of the Czar assures it. Ought not prayer then to be made unto God without ceasing for the downfall of the civil and ecclesiastical despotism wielded by the mighty autocrat. [Congregationalist.

THE RICH AND THE POOR.

When I compare together different classes, as existing at this moment in the civilized world, I cannot think the difference between the rich and poor, in regard to mere physical suffering, so great as is some times imagined. That some of the indigent among us die of scanty food, is undoubtedly true; but vastly more, in this community, die from eating too much than from eating too little; vastly more from excess than starvation. So, as to clothing, many shiver from want of defenses against the cold; but there is vastly more suffering among the rich from absurd and criminal modes of dress, which fashion has sanctioned, than among the poor from a deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So the poor are over worked; but they suffer less than many among the rich, who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of *ennui!*—a misery unknown to the poor, and more intolerable than the weariness of excessive toil. The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the overtasked poor; and the cumberer of the ground is found exclusively among the rich.

[Channing.

"DIVINE AND HUMAN WORKS."

In an age when popular language, having a tendency to affect atheistically popular feeling and faith, deifies science and art, it is well to see how man's fabrics are imitations of the Divine work. For this purpose the following, from *Household Words*, deserves to be read and considered:—

A bird is a model ship constructed by the hand of God, in which the condition of swiftness, manageability and lightness are absolutely and necessarily the same as in vessels built by the hand of man. There are not in the world two things which resemble each other more stongly, both mechanically and physically speaking, than the carcass and framework of a bird and a ship. The breast-bone so exactly resembles a keel, that the English language has retained the name. The wings are the oars, the tail the rudder. That original observer, Huber, the Genevese, who has carefully noticed the flight of birds of prey, has even made use of the metaphor thus suggested to establish a characteristic distinction between rowers and sailors. The rowers are the falcons who have the first or second wing feather the longest, and who are able by means of this powerful oar to dart right into the wind's eye. The mere sailors are the eagles, the vultures, and the buzzards, whose rounded wings resemble sails.

The Sabbath Recorder.

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THE AWARDS OF THE FUTURE.

Reply to Bro. Griswold—Concluded.

We come now to consider the question whether the punishment of the sinner, in the future world, which takes place *according to the course of nature*, (that is, in some such way as we set forth in our last,) is the *whole measure* of what will be experienced. In other words, does God simply *abandon* the sinner, or does He *positively inflict* some evil? Does He just leave the sinner to the workings of his own enmity of heart and the misery that naturally results, or does He render "indignation and wrath, tribulation and anguish," besides?

To make the solution of this question as simple as possible, let us employ a familiar illustration. A certain field is filled with plants and flowers of the most variegated colors, and of the richest fragrance. The youth who beholds the scene, is strongly inclined to enter the field, and avail himself of the delights which are so temptingly presented, but his father positively forbids him. But the temptation becomes too strong for him to resist, and so, in defiance of his father's prohibition, he enters, wanders about, plucks the flowers, inhales their delicious fragrance, and then returns home. After a time, his flesh begins to smart, blotches and swellings ensue, finally corroding ulcers break forth, and he becomes a most pitiable object of suffering. He is poisoned. Those flowers, so beautiful to look upon, and so pleasant to the smell, contained a subtle poison, that has diffused itself through the poor child's system.

"The child," says one, "is rightly punished for his disobedience to his father." But if all this suffering is the penalty which the child pays for disobeying his father, what shall be said of another youth, who went into the field with him, and suffers, in consequence, the same kind and amount of misery? For this was a youth, whose parent had *not* forbidden him; yet he suffers, in every respect, like the first. The truth is, that in the first case, as well as in the second, the penalty suffered is simply the penalty of *imprudence*. The youth, in his ignorance, has violated a *natural* law, and therefore disease has come upon him. He is not yet punished for contempt of parental authority.

But when he has suffered sufficiently for his *imprudence*, would it be wrong—would it be unjust—would it be cruel, harsh, or unfeeling—for his father to call him to account for his disobedience? Would it not, rather, be a duty which the father owes to himself as the governor of his own family, to inflict some sort of punishment upon a child so disobedient, and thus to vindicate his rightful authority? Should he allow the matter to pass, others of his children might rebel, if not in the same form, yet in other ways, and so all respect for him as one in whom authority to govern and restrain was rightfully lodged would soon cease. It is certainly right that the disobedient child be punished. The "addition" which is made to the suffering he has already undergone, is neither "superfluous" nor "unjust."

Our illustration shows just how the matter stands in regard to the retributions of the future life. The Law of Nature is violated in every instance of wrong doing. Even the heathen, who know nothing about Revealed Religion, are chargeable with sin, because they violate "the law written in their hearts." For it is not necessary that a duty be *commanded*, or *positively enjoined*, as the Law was from Mount Sinai, in order that it may become binding. The things enjoined in the Decalogue were duties long before they were promulged in that form. Indeed, they grow, so naturally and obviously, out of the relation man sustains to his Creator and his fellow-creatures, that he is reckoned a sinner for not performing them, even if he knows nothing about that written, or revealed, law which commands them. "But sin is not imputed where there is no law." (Rom. 5 : 13.) And if man is under law, even though he knows nothing about Divine Revelation, he is under its penalty; for law without a penalty is no law at all. Accordingly, his violations of duty must be followed by *suffering;* and his *suffering* is of that nature which we set forth in our last—the misery which grows, *naturally*, out of unsubdued enmity and remorse of conscience.

But man is bound, not only by the law inlaid in the elemental principles of his nature, but also by the written or revealed Law contained in the Scriptures. And though the revealed Law is but a copy of that which is written in the heart, and sets forth precisely the same duties, yet, inasmuch as God *positively enjoins* it, it comes with an additional sanction. The whole revealed Law thus partakes of the nature of a Positive Institution, and we are bound to keep it, not merely because the harmony of nature is disturbed by our disobedience, but because God, in the exercise of sovereign and rightful authority, requires it. To speak in the symbolical or figurative style of our illustration, we are bound to keep out of the field, not merely because danger lurks there, but because our Father commands us.

Now, though our violations of duty as indicated by the light of nature must necessarily entail suffering upon us, in the future state; and though this suffering will be fearfully intense because of the strength of our enmity against God, and irremediable because of the fixed obstinacy and perverseness of our enmity; it is nevertheless clear, that the *revealed* and *commanded* Law of God lays us under additional guilt. "The Law entered that the offense might abound." (Rom. 5 : 20.) And if the offense abounds because of the entrance of the law, reason teaches that the penalty should be increased in the same ratio. God's authority as the Giver of the Law, and the rightful Moral Governor of the Universe, must be vindicated. Therefore, an "addition" to that measure of sufferings which the transgressor receives *according to the course of nature*, is neither "superfluous" nor "unjust." It is just as it should be; and if a miracle should be needed to ensure this addition, a miracle will be resorted to.

This "addition" is *the penalty proper* of the Divine Law revealed in the Scriptures. It is the precise thing threatened in what was said to Adam (Gen. 2: 17,) "In the day thou eatest thereof, thou shalt surely die;" and in Ezek. 18: 4, "The soul that sinneth, it shall die;" and in Rom. 6: 23, "The wages of sin is death." (See also James 1: 15.) What are the constituent elements of this additional suffering, or in what manner it is brought about, we pretend not to say. But the fact that Jesus Christ endured it, when he was made a curse for us, proves, not only that it is possible for one to suffer more than takes place strictly according to the course of nature, but that the proper penalty of the Law is not met by what is only according to nature. For certainly, Jesus Christ never possessed any enmity against God to be a source of misery to his soul, nor did he ever commit sin to be the occasion of remorse of conscience. His punishment was *not* according to the course of nature. Yet the sorrows of hell laid hold upon him, and so intense was his agony, that the blood forced itself through the pores of his skin. The consciousness that he had glorified his Father on the earth, and finished the work given him to do, without failing or being discouraged, could not save him. The curse came upon him, and he suffered awfully—fearfully. "It pleased the Lord to bruise him." (Isa. 53 : 10.)

We are aware, that writers on the Atonement have sometimes labored to show, that what Christ suffered, when he was made a curse for us, was not the identical curse which the Law denounces against sinners, but something which the Father was pleased to consider a full equivalent; grounding their argument upon the assumption that the curse, or penalty proper, of the Law, consists of "a painful consciousness of having done wrong—a sense of having offended God—bitter self-reproach for having broken the law of love—and the stormy horrors of a guilty and condemning conscience." But such reasoning (we think) overlooks the clear distinction between the law as inlaid in the principles of our nature, and the law as revealed, commanded and enjoined by sovereign authority. Christ endured the curse—the penalty proper—of the revealed Law of God. And since what he endured was something entirely independent of, and separate from, a consciousness of having done wrong, so in the great day of retribution, when God rises up to vindicate his outraged authority, He will inflict upon the sinner something over and above the stormy horrors of a guilty and condemning conscience—an "addition" neither "superfluous" nor "unjust."

It certainly gives strength to our argument, that the Scriptures represent the infliction of the penalty of the law as beginning at the Day of Judgment, and not as soon as the sinner ceases to live on earth. "Indignation and wrath, tribulation and anguish," are poured out upon the evil doer "*in the day when God shall judge the secrets of men by Jesus Christ.*" (Rom. 2 : 8, 9, 16.) The rejecters of the gospel will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *when he shall come to be glorified in his saints—in that day when he shall be revealed from heaven with his mighty angels.*" (2 Thes. 1 : 7–10.) "Depart ye cursed" takes effect "*when the Son of man shall come in his glory, and all the holy angels with him, and shall sit upon the throne of his glory.*" (Matt. 25 : 31.) The gospel "judges" the rejecters of it "*in the last day.*" (John 12: 48.) Now, if there were no other kind of punishment except that which takes place strictly according to the course of nature, with what propriety could it be said to date its beginning at the Judgment of the Last Day? Certainly, with no propriety whatever, unless we admit the miserable doctrine of man's unconsciousness between death and the judgment. And even then, there would be no propriety in it, because punishment according to the course of nature would be precluded, and a miracle would be necessary to place the sinner in a condition to be punished at all. Clearly, then, the penalty proper of the revealed Law of God is something over and above what is strictly according to nature. For, on the supposition that sinners live in the intermediate state, the stormy horrors of a guilty conscience must commence with them as soon as their connection with this world is broken.

This is an intensely interesting subject. We have spread out our thoughts more diffusely than was necessary for a reply to our correspondent, but our object has been, not so much to defend our position, as to set forth the views which the question has suggested. Still, we have not said all we wished, nor all we intended. The modifying influence which the Mediation of Christ has upon the moral government of God, and therefore upon the retributions of the future, has not been considered. But as our correspondent "has more to say," he need not wait for any thing farther from us. T. B. B.

THE CHURCH AND THE SCHOOL.

American Colleges.

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government—one of the next things we longed for and looked after was *to advance learning, and perpetuate it to posterity—dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.*"

Such is the record which the Pilgrims left of their views and their action. The Church, the Government, and the School, were their first and mutual care. Liberty, learning, and religion, were their priceless legacy to posterity. The church and the college were planted side by side as the great conservators of liberty and a Christian civilization. The American college has been demanded, from the first, by the church, as an ally in accomplishing her great mission.

"Pro Christo et Ecclesia"—*for Christ and the Church*—was the motto adopted by the founders of the first American College. Yale College originated in a "sincere regard and zeal for upholding the Protestant religion by a succession of learned and orthodox men." Princeton College was founded for the "purpose of supplying the church with learned and able ministers of the Word." Amherst, and Williams, and Dartmouth, "were born of the prayers, and baptized with the tears, of holy men." A meeting convened for the purpose of founding a Western College, proceeded, in a body, to the intended location, in the primeval forest, and there kneeling on the snow, dedicated the spot to the Father, the Son, and the Holy Ghost, for a Christian College. The same may be said of nearly all of the American colleges.

"Nearly all of those institutions," says Prof. Tyler, "which have lived and prospered, and exerted a decided influence, even in our literary and political history, were established by evangelical Christians; and have been taught, for the most part, by evangelical ministers, with a direct and special reference to supplying these churches, and the country, and the world, with a learned and pious evangelical ministry. Institutions established by worldly men, for merely worldly objects, have not prospered. Infidelity, or irreligion, or no religion, may have founded them, but it could not sustain them; and it has been found necessary to transfer them to the hands of religious guardians and teachers, in order to save them from utter extinction. They have been planned by the wisdom of political sages, and fostered by the wealth and power of the State, but they could not be well managed and governed without the sanctions of religion. They have not won the confidence of parents and guardians, for even irreligious parents do not generally want their children educated in infidelity or impiety; and Christianity, though hated in itself, has been welcomed as a necessary means—though excluded by statutes and constitutions, it has, sooner or later, been admitted to a practical and controling influence." Thomas Jefferson made an attempt to found a University without any connection with religion. "It was nursed with all possible care; but it could not prosper. There was a blight upon it. They could keep neither professors nor scholars, till at last they altered the plan, brought in a man of God to teach religion, and the institution has since been very prosperous." "Baptists and Methodists, Congregationalists, and Presbyterians—indeed, nearly all of the evangelical Protestant sects, have their prosperous literary institutions in almost every State of the Union; but infidelity has yet to make its first successful enterprise of this sort; and State policy, State patronage, exclusive of religious influence, cannot show a single flourishing American college."

"The State of Ohio," says Prof. Stowe, "undertook to establish colleges without the church. She had a most magnificent educational endowment, as rich for her as Oxford and Cambridge for England—and if as carefully invested and husbanded, would in time have produced proportionately as large a revenue—but for want of steady supervision, the endowments were frittered away to almost nothing, compared with what they might have been—and neither of her colleges has ever been of any practical efficiency, except while put under the special care of some religious denomination." Michigan, Wisconsin, and several of the other States, especially the Southern, have tried or are trying the experiment, but feebleness, inefficiency, or decay, have marked their efforts thus far. The teachers in such institutions are too much under the control of political demagogues. They have to pay more attention to their own politics than to the morals and manners of their students. If they can show certificates of proper standing in politics, it is apt to be considered of more importance than religious culture.

While colleges cannot live and flourish without the religious element, without the aid and support of the church, neither can the church long prosper without the college. Such is the testimony of history in respect to the old world—and such is its testimony in respect to the American churches. All of the leading and efficient denominations have them. It is true that the Methodists, at first, had no colleges—and why? "Because the Methodists in England, under Wesley, were not a church—did not profess to be a church—they were simply a society for the promotion of a revival of religion in the church of England, and the educational institutions of the national church were their educational institutions. In this country, from the necessity of the case, they became a church by themselves; and though they endeavored to live here as they had done in England, they soon found it absolutely impossible—to maintain their church existence and influence, they saw that they must maintain colleges, and they do. What denomination is establishing colleges with such rapidity and success, and in such numbers?" A like course should be pursued by the whole Christian church.

Sad are the consequences, when the intimate relationship subsisting between the church and the school is sundered, and hostility springs up; but seldom does this alienation or perversion of an institution take place, when founded in the faith and prayers of evangelical Christianity. "It is said," remarks Prof. Stowe, "that such institutions are often perverted, and turned against the designs of their founders. This is a mistake. Occasionally there is a temporary perversion; but only occasionally, and not long at a time. Harvard College is alledged as an instance of perversion; and out of all the respectable colleges in the United States, at least 120 in number, this is the only one which can be mentioned as an instance of perversion. One in one hundred and twenty is certainly a very small proportion, and just enough of an exception to prove the rule. Harvard has been in existence something more than 213 years, and for at least 150 years of that time it did answer the purpose of its founders—it did supply the country with an evangelical ministry—and now the power of the supposed perversion is already broken, and again the Spirit of God is already in the College, and soon the hearts of the fathers will be turned upon the children. The same is true of most of the Universities of Europe, founded by pious men. They have been in existence some of them 500 years, and of the five centuries of their existence, they may have been perverted to rationalism and unbelief, some of them fifty, some seventy-five years—and now all of them are again returning, with more or less rapidity, to evangelical ground. What safer investment on earth? In the mutations and fluctuations of opinion, perverted institutions, founded in faith and prayer, after a while always come back purified and better than ever before. Wirtemberg and Harvard will yet be nurseries of men, who will preach the gospel with less admixture of human error, and set it in a clearer and brighter light, than was ever done even by Luther and the Mathers. The spirit of the founders of an institution is a permanent spirit—it never quite dies out, and is always ready to be resuscitated. The promise is not more sure to parents in regard to the training of their children, than is the Providence of God in regard to the pious founders of institutions of learning. We have been too apt to look on the dark side of the picture—to think of the few diseased spots, and forget to remember the many healthy ones." *

REVIVAL AT GREEN HILL, R. I.

DORRVILLE, R. I., April 9th, 1855.

To the Editors of the Sabbath Recorder:—

It has been suggested to me, that it might be proper to send you some further account of the revival interest at Green Hill and vicinity, for the information of those who have an interest in that field of labor.

Eld. C. M. Lewis went to that place as soon as Eld. H. H. Baker left, and continued his labors (in connection with mine) for most of the time during two months or more. Soon after Bro. L. went there, he presented the claims of God to the people, and among those claims he presented the Bible Sabbath, which caused some to take offense, and violently to condemn the course. They then separated from us, and commenced a series of meetings by themselves; and although a strenuous effort was made to draw the interest after them, yet, thanks be to God, His *presence* was not withdrawn; for I must acknowledge that the power of God has been manifested in a manner I never witnessed before. It has been the opinion of some of our people, that in time of revival, to lay the duty of keeping the Sabbath before the congregation, would cause the religious interest to wane; but not so in this instance, for the very opposition raised by our opponents was overruled by God to direct some to investigate the question of difference, who formerly had little or no interest in religion, which resulted in their conversion to God and his truth. One brother, in relating his experience, said that before the Sabbath question came up, he had not given his attention to religion; but in hearing the severe censures heaped upon the Sabbath-keeping Christians, he was induced to read the Bible, that he might know whether those hard reproaches were just; and he not only found that the seventh day was the only weekly Sabbath, but he also found divine truth that convicted him of sin and led him to the Saviour. During the continuance of the work of divine grace, 44 have been baptized; 39 have joined the Seventh-day Baptist Church at South Kingston, over 30 of them converts to the Sabbath, and 13 of the number are heads of families, and there are several others who have not yet joined the Church, but have commenced keeping the Bible Sabbath. Between 20 and 30 have been baptized and joined the Baptist Church at Perryville, who came out in the revival at Green Hill. Thus far a degree of faithfulness has characterized the conduct of the converts. In view of the interest, I have spent most of the time for three months, and now I am attending three meetings a week at that place, and shall continue to go there and spend every Sabbath with that church until the meeting of Association at Pawcatuck, R. I., when arrangements should be made to have preaching there every Sabbath the year following.

Yours in the Gospel, HENRY CLARKE.

AFFAIRS AT SHANGHAE.

Just before sending this paper to press, we received an interesting letter from Eld. Solomon Carpenter, of Shanghae, China, which we shall probably publish in full next week. Meanwhile our friends will be glad to learn of the health and safety of our missionary brethren, though they are in the midst of danger. In consequence of a change of policy on the part of the representatives of the foreign powers, the Imperialists had been allowed to take possession of the "old race course," (near where Bro. Carpenter's new house stands,) and there they were erecting batteries and having frequent skirmishes. Bro. C. represented the case to the American Consul, who directed him to abandon the house as unsafe. The Consul had opposed the project of allowing the Imperialists to come upon the ground in question, and had obtained from the Chinese authorities funds enough to pay for seven American houses, (including those of brethren Carpenter and Wardner,) in case of their being destroyed. Mr. Wardner's house had been partially destroyed, and the Consul had paid him $1,200 for it. If Mr. Carpenter's house is destroyed, the Consul is to pay him $1,500 for it, which is about its cost. At the time of writing, Mr. Carpenter's family were snugly quartered in a little burgalow belonging to James McDonald, and Mr. Wardner's family were quartered in the house of a friend, Mr. Wright. The letter closes as follows:—

Feb. 5.—There has been a delay of the mail until this date, and I have to add, that the people in the city are in an awful state of suffering from want of food. Dr. Lockhart, as a privileged man, has been allowed by the French to visit the city until four days ago. The last time he went in, I sent by him a letter and a little money to the people in our house, expecting to obtain a reply within a day or two; but as no foreigner is now allowed entrance, I have got none; and as others are starving to death daily, it may be that those in whom we feel more immediately interested have already passed that dreadful ordeal. One missionary said to-day, that he expected his whole school, including the teacher, were starving to death.

There was talk of the surrender of the city to-day, but the leaders doubtless shrink with horror from the death by inches which they know awaits them in case they fall into the hands of the Imperialists. Poor, poor Shanghae! Deep is her distress—unutterable is her woe. Some, to avoid death by starvation, leap over the wall, to the great hazard of breaking their bones. Others prefer to meet the king of terrors by hanging or drowning.

ARCHÆOLOGICAL DISCOVERIES IN SIDON.

A correspondent of the *Journal of Commerce* (N. Y.,) writes an interesting letter from Beirut in Syria, descriptive of some important archæological discoveries which have recently been made in the ancient city of Sidon, and it is believed that farther investigations will reveal to the eyes of the searchers monuments and other relics of the past, which, although not equal in magnificence to those of Nineveh, will possess greater value in the history of letters and the disposal of certain questions of archæology. Sidon is thirty miles south from Beirut, and contains a population of about ten thousand persons. In the winter of 1833–34, some Musselmen, who were digging for treasures in the old grave yards of the city, uncovered three copper pots, each containing eight hundred pieces of gold. The whole value of the treasure was about $12,000. After this discovery, excavations were commenced upon a larger scale, and as it has turned out with more important results. The correspondent of the *Journal of Commerce* says:—

"On the 19th of January last some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called Mughorat Tabloon, when, at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a *sarcophagus*, upon the lid of which there is a long Phœnician inscription. The lid is of a blue-black marble, intensely hard, and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive, beyond any thing I have ever seen in the disinterred monuments of Egypt or Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace.

"On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It appears to be mainly a genealogical history of the person buried in the sarcophagus, who, it appears, was a King of Sidon. The names of Baal and Ashtoreth, the well known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek*, king; while the forms of some letters are so much like those of the ancient Greek as at once to indicate the relationship. Letters were invented by the Phœnicians. Here we seem to see them dropping from their hands in the first casting. I have a copy of the inscription before me, with the figure head, taken with great accuracy by the pen of a young Arab, which could hardly be exceeded by photography or lithography. I wish I could forward it to you, to be used in your paper. It was sent to me by a friend in Sidon, and it is the more valuable from the fact that, at present, additional copies cannot be taken."

The inscription was not perfectly deciphered at last accounts. The Rev. Mr. Thomson, an American missionary at Sidon, and the Rev. Dr. Smith of Beirut, had, however, translated a large part of it with little difficulty, and expected soon to complete their work. In the meantime a controversy had arisen between the English and French Consuls at Beirut respecting the ownership of the sarcophagus. One had made a contract with the owner of the land, by which he was entitled to whatever he should discover in it; and the workmen of the other had discovered the relic within the claim of the first. Both were extremely anxious to obtain it at any cost, with the intention of sending it to London or Paris; and for the purpose of preventing any serious trouble, the Turkish governor of Sidon had closed up the ground and surrounded it by a guard of soldiers, while the question of ownership was being decided by the Courts.

LETTER FROM A CONVERT TO THE SABBATH.—Several weeks ago, at the suggestion of a friend, we sent a few Sabbath Tracts to a man in Connecticut who had recently commenced keeping the Bible Sabbath. Last week we received a letter from him enclosing money for more tracts, and giving some account of his feelings. The following extract will be generally interesting:—

MY BROTHER—Although personally a stranger, yet I feel to address you in language the world cannot understand—in language that even Christians cannot understand, except as they leave the commandments of men, (who make void the commandments of God by their tradition,) and come into the liberty of the sons of God. For many years I have had a controversy with the Almighty with regard to the Sabbath that he has "sanctified and made holy;" and since that controversy is ended by my being conformed to the will of God, our sympathies cannot but be mutual, both with regard to the conflicts through which I have passed, and the sacredness that God has thrown around the day that he has made holy. I have noticed one thing, in my experience with "the world," and that is, that with the exception of increasing the wealth of an individual, we cannot impart such satisfaction as by conforming to his religious opinions; and if this is the fact with regard to the unconverted of the world, how much more should those rejoice together who have sacrificed and laid aside their education, the commandments of men, their preferences, the honors, business, and friendship of the world, and in their place have incurred the hatred, the contempt, the frowns, and the persecutions, not only of the world, but also of those we esteem as "members of the body of Christ"—how much, I say, should those rejoice together who have thus separated themselves from the world. But I am alone; as far as my eye can reach, east, west, north, or south, I know of no one that has thus turned aside from the corruptions of men to serve the God of heaven; and in the bitterness of my soul I repeat the language of the scriptures, "There is none that understand, that seek after God; they are all gone out of the way; there is none that doeth good, no, not one." Yet I see around me many that have not bowed the knee to the image of Baal, and my soul cries out to the Lord, that he would bring them into the liberty of the sons of God.

DR. BEAUMONT.—Dr. Beaumont and the late Dr. Morrison, of China, married two sisters. Mrs. Beaumont is left with seven children, one of whom only is married, a daughter, to the Rev. Mr. Milne, who has been a missionary to China, but has now returned to England, the victim of a distressing epilepsy. There are three sons; the eldest is a law-student, the second is studying medicine, and the youngest, about 14, is at school. Dr. B. died a poor man as to silver and gold, and the allowance from the Widows' Fund is a poor pittance indeed. Knowing this, the Hull Methodists have originated a subscription for the family, and the responses are already of the most generous character, so much so, that the committee express their determination to raise at least £2,000, or $10,000.

LIQUOR-SELLING IN NEW YORK.—The Mayor of New York has made public through the newspapers his intentions relative to enforcing the Prohibitory Liquor Law. Rum-sellers will find no "aid and comfort" in him. He says that whatever may be his opinion in regard to the law itself, he can not shrink from the duty imposed upon him of seeing that it is executed. He therefore calls upon the friends of law and order to aid him in sustaining the law—"a principle upon which rests the corner-stone of all our national prosperity and greatness."

In the Board of Councilmen, a motion has been made, and referred for legal advice, to extend all existing rum-licenses to the 4th of July, if the new law will permit. The same Board has repealed the ordinance recently passed concerning liquor-selling on Sunday.

MISSIONS IN CHINA.—At a recent meeting of the Executive Committee of the American Tract Society, a letter was read from Rev. Mr. Williams, of Canton, enclosing a list of the entire Chinese missionary force, namely, American 46, English 24, Swiss 2, German 3, total 75; and states that the operations of the Christian press are much interrupted by the civil strife. Rev. Mr. Lord, of the Baptist Mission, Ningpo, comfirms Mr. Williams' statement respecting the influence of the Revolution on Christian labors, and discourages the use of the Roman character in Chinese printing.

THE BRITISH MUSEUM ON SUNDAY.—In the House of Commons, recently, a proposition was made to have the British Museum thrown open on Sundays. Forty eight members sustained the proposition, and two hundred and thirty-five voted against it.

RELIGIOUS INTELLIGENCE.

Dr. Lewysohn has just published, under the title of *Monuments des Justes*, sixty inscriptions on the tomb stones in the Jewish Cemetery of Worms. This little work, which is accompanied by two lithographs, representing the exterior and interior of Raschi's oratory, has already produced a great sensation in the learned world of Germany. The biographical, historical and such archœological notices furnished by the author for the better understanding of these epitaphs are of a high interest and an inestimable value to Israelitish history.

The *Christian Review*, published by J. J. Woolsey in this city, and edited by Drs. Turnbull and Murdock, of Hartford, opens with an elaborate article on the Book of Acts, reviewing the valuable "Commentary" by Professor Hackett, of Newton. Next follows a severe criticism of Mr. Bancroft's oration on the Progress of Society. After this are articles on the Habitability of Worlds, Hume's Philosophy, Constantinople and the Eastern Question, Bassil the Great, and the Baptismal Formula.

A correspondent of the New York *Observer* writes that "the town of Belvidere, N. J., has been visited by the gracious influence of the Holy Spirit. In the First Presbyterian church, under the pastoral charge of Rev. Mr. Reeves, nearly fifty persons have expressed a hope in the atonement of our blessed Lord, and the good work continues unabatedly. In the Methodist church of the same place, many have found an interest in the Saviour."

In the Baltimore Methodist Conference, the other day, Rev. R. Caddan stated that 200 preachers of that body chewed tobacco, and 100 smoked cigars, all of them expending $6,000 per annum, which he said would support two missionaries in China. Some of the preachers defended themselves, affirming that tobacco did them good, though Bishop Waugh said he did not see how any minister of God could make such a statement.

The venerable "Father Sawyer," of Maine, has a worthy compeer in Vermont, in the person of the Rev. Mr. Hobart, of Berlin. He is nearly ninety-three years of age, but preaches twice every Sunday, and attends a third service regularly. He uses no manuscript, but either extemporizes his sermons or delivers them from memory. *He lives a mile and a half from the house of worship, to and from which he walks as a matter of choice.*

The Methodist Conference of South Carolina commenced missionary labor among the slaves twenty-six years ago. In 1854 there were 22 missions of this kind in the State, which report more than ten thousand communicants The adult free and slave colored population of South Carolina is 178,000, of whom 45,000, about one-fourth, are members of the Methodist church.

The dwelling of Rev. A. H. Dashiel, D. D., pastor of the Presbyterian church in Shelbyville, Tenn., has been totally destroyed by fire. It is supposed to have originated accidentally from a stove-pipe. The Doctor's library—one of the finest in the State—together with all his manuscripts, including six hundred sermons and lectures, which he had prepared for the press and designed publishing, was consumed.

The Promoters of Western Asiatic Missions recently held a meeting at Liverpool, England, when the reports and statements which came before the assembly of the progress of the Gospel in Constantinople, and among the Greeks and Armenians, were of a highly encouraging and cheering character.

Rev. Hiram Wilson, long a missionary among the fugitive slaves of Canada, has been spending some weeks in the East, soliciting aid for his mission. He represents the refugees to be doing well, gaining a comfortable subsistence, and showing marked progress in education and religion.

Rev. Wm. Bates, of Northbridge, Mass. was led, by the inadequacy of his support, to ask a dismission from his people. But his people were not willing that he should be dismissed, until they had made an effort. The society, though small in point of numbers and wealth, unanimously voted to add to their pastor's salary $150.

Prof. Gillespie, of Union College, is about making a tour of Europe, to examine the methods and courses of instruction there in practical science, with a view to the extension of the course of Civil Engineering, which he organized in the above named institution ten years ago, and to collect instruments, models, drawings, etc.

In a note Dr. Sprague received from Alexander Von Humboldt, while in Berlin, the following significant sentence occurs: "Any American, especially any one belonging to the State of New York, which has abolished slavery, will always be welcome to the study of Alexander Von Humboldt."

The Rev. Dr. Cone has resigned his membership in the Executive Committee of the American Baptist Home Missionary Society, because, as he says, he "can no longer serve in a partisan Board."

Missions in Kansas.—There are four mission stations among the Shawnees in Kansas, the Methodist Church South having two, the Baptist one, and Quakers one. The two latter and one of the Methodists are actively anti-slavery. The Rev. J. Johnson, of the Methodist Church, is a large slaveholder, and cultivates 600 acres of the finest lands in the Shawnee Reservation. When this man went into the territory, "an humble missionary of the Cross," it is said that himself and wife, with all their worldly goods, rode, not on "a colt the foal of an ass," but on an *ox*, a single ox, which slaveholding has *matched* at length, humanity bearing the other end of the yoke, that this divine may till his broad acres and fare sumptuously.

Good Advice.—The *California Christian Advocate* gives some common sense advice: "Never build a house of worship upon a back street or upon the top of a hill. Let the most eligible site always be selected, and you will be much more likely to get a good attendance at Church. Never build what is improperly called a 'union church;' they are often the cause of much unkind feeling among professing Christians. If each denomination cannot have a house of their own, the proper way to do is for some one of them to lead in the enterprise, with the definite understanding, that the house is to be owned and conducted by them."

European News.

The U. S. M. Steamer Nashville, with seven days later news from Europe, arrived at New York on the 22d inst.

The intelligence by this arrival, although somewhat scanty, is interesting. The Vienna Conference had adjourned until April the 9th, when it was expected the disputed Third Point would be discussed and decided in presence of the French and Turkish Ministers of Foreign Affairs, Drouyn de l'Huys and Aa'ali Pacha, who had set out for Vienna. It is quite impossible to divine what may be the result of the Conference, but it is certain that the public mind in Britain is not sanguine as to peace. A series of sanguinary conflicts had been fought by the French before Sevastopol. The latest reported of these battles is stated to have put 3,000 men hors du combat. We are yet without detail. Although these encounters were sanguinary, they are said not to alter the face of affairs. Both armies are employed in strengthening their positions, and preparing for the grand operations of the spring campaign. Another detachment of the Baltic fleet had sailed from Spithead, and the flying squadron had arrived out.

On the 16th inst., Napoleon was expected at Windsor. The programme of his stay was not fixed. There were some apprehensions that French or Italian refugees might endanger his personal safety, and probably no public demonstration would greet him in England. The visit is to be a visit to the Queen, not to the people. His time will be spent principally inside of Buckingham Palace, Windsor Castle and Osborne House.

Pennsylvania Liquor Law.

The Governor of Pennsylvania has signed the bill to "Restrain the Sale of Intoxicating Liquors," and it is now a law. It provides:

"That from and after the first day of October next, it shall be unlawful to keep or maintain any house, room or place, where vinous, spiritous, malt or brewed liquors, or any admixture thereof, can be sold or drunk. That all persons who violate this section shall be deemed guilty of a misdemeanor, and, upon conviction, shall be sentenced to pay a fine not exceeding *fifty dollars*, and shall undergo an imprisonment not exceeding one month. That for a second, or any subsequent offense, the penalty shall be a fine not exceeding one hundred dollars, and imprisonment not exceeding three months. That it shall be unlawful for any person to sell spirituous, malt, or brewed liquors in less quantity than one quart, and even then license must be obtained from the Court of Quarter Sessions; and no license shall be granted to the keeper of any hotel, inn, tavern, restaurant, eating-house, theater, oyster-house, or cellar, or other place of entertainment, amusement or refreshment. That no license shall be granted without the payment to the Receiver of Taxes, of three times the amount now fixed by law, and in no case shall a license be granted for a less sum than $30. That the license shall be conspicuously displayed in a frame under glass, nor shall any license authorize a sale of spirituous, vinous, or malt liquors on Sunday; that the provisions of the act as to appraisement or license, shall not extend to importers, to commissioned auctioneers, nor to brewers or distillers selling in quantities not less than five gallons. And finally, that this act shall not interfere with any persons holding a license heretofore granted, until the time for which the same was granted shall have expired. Nor shall any license which may be granted before the 1st day of July next, authorize the sale of said liquors or admixtures after the 1st day of October next. In brief, then, after the time just specified, it will be illegal, according to this new law, to sell vinous, spirituous, or malt liquors, or any admixture thereof, at any hotel, inn, tavern, restaurant, eating-house, theater, or other place of entertainment, in any portion of the State of Pennsylvania."

Great is Slavery.—The slave case recently tried at Cincinnati, Ohio, of which we gave some account, furnishes another illustration of the extent to which slavery rules this country. The colored woman was from Kentucky, and after a fair trial was pronounced free by an Ohio State Court. Immediately after that decision she was seized by a United States Marshal, and dragged before a United States Commissioner, on the charge of being a fugitive slave. This Marshal, having hid the woman away, and having failed to produce her on a writ of habeas corpus issued by a State Judge, was, in consequence of this refusal, committed to jail as being guilty of a contempt. The kidnappers were frightened at these vigorous proceedings, and the slave-catching Commissioner who had issued the warrant, very speedily came to the conclusion that the claim was unfounded, and that the woman was free. The next thing was to get the slave-hunting Marshall out of jail. For that purpose, application was made to Mr. Justice McLean, of the Supreme Court of the United States, who, having brought before him the chop-fallen Marshal on a writ of habeas corpus, discharged him from jail on the ground that he had been improperly committed by the State Judge, and that he was fully justified by the Commissioner's warrant in arresting and holding the woman.

Gifts of Slaves.—The claim of Rev. Mr. Dennison to the girl Rosetta, which has created so much difficulty in Ohio, is pressed so pertinaciously on the pretext that he attaches a special value to her as property, because she was a gift, to his deceased wife from her father in Virginia. The *Western Christian Advocate*, of March 28th, has a letter from Rev. J. B. Finley, describing one of these patriarchal gifts which he met on board a steamer in going down the Mississippi river from St. Louis:

"On the boat on which we descended the river, was a poor yellow woman and two little children, who had been torn from her husband and their father, never to meet again on earth. Some woman from Texas had visited her parents in Tennessee, and her mother had made a present of them to her; but the grandfather, who owned the husband, would not let him go. This poor woman wore in her sad countenance her loss; and it was told by a lady on board that, at the parting, the husband and father was frantic. Such scenes of inhumanity are almost too bad to stain a pure white sheet of paper. Yet this mistress seemed to feel no more than if she had been separating a cow from her calf or a mare from her colt."

The Kansas Election.—It is well understood, that the recent election in Kansas was carried for Slavery by allowing a large number of Missourians to come into the territory and have things their own way. Under date of Independence, March 31, 9 P. M., the St. Louis *Republican* publishes the following:—

"Several hundred returning emigrants from Kansas have just entered our city. They were preceded by the Westport and Independence brass bands. They came in at the west side of the public square, and proceeded entirely around it, the bands cheering us with fine music, and the emigrants with good news. Immediately following the bands, were about two hundred horsemen, in regular order; following these were one hundred and fifty wagons, carriages, etc. They gave repeated cheers for Kansas and Missouri. They report that not an anti-slavery man will be in the Legislature of Kansas. We have made a clean sweep."

Relief to the Poor.—From memoranda in our possession, (says the *Asmonean*,) we find that nearly fifteen hundred dollars were distributed by the Jewish Congregations and Societies, in various forms, for the relief of the distressed of New York, during Passover. When we look back to the hardships of the winter, and note how deeply the Institutions have been taxed to ward off starvation from the people, we see much to praise in their beneficence. New York is the emporium of foreign trade for the Union; it is also the receiving port for the greater portion of the European immigration. Here, the houseless and the homeless find kindness, food and shelter, enabling them to plan out a future for themselves; many a man now flourishing in the interior found the stepping stone to fortune in the aid meted out to him from the generosity of New York Merchants.

A Female Slave Escaped.—A few days ago, the captain of the American steamship Jamestown applied to the Deputy Marshal, New York, for advice as to the recovery of a fugitive female slave, who had been secreted on board his vessel under very singular circumstances. The steamer, when at Norfolk, Va., took on board as a passenger a female slave, the property of a widow lady. The slave was to go to Washington and there remain for a brief period and then return home to Norfolk. The captain saw her go ashore at her destination, and having settled his business, the steamer came on to New York, and shortly after it was at the wharf, a negro named Johnson, who was employed as cook on board, was seen most gallantly escorting her up the street to a hack, which was driven off before the captain could interfere. A pursuit was made, and the parties traced to a house in Sullivan street. The captain set a watch on the house, and hastened to the Marshal; but, as there was no proof that the runaway was a slave, or a fugitive from labor or service, nothing could be done to assist the captain, although his vessel will be forfeited by the laws of Virginia, and the officers and crew are liable to be imprisoned for aiding in the escape of a slave.

The Newfoundland Sub-Marine Telegraph.—Fields, the Managing Director of the Company for laying down a sub-marine telegraph wire between London, Newfoundland and New York, has just returned from Europe, where he is said to have made a very favorable contract for the sub-marine cable to connect Newfoundland with Cape Breton. This cable is to be seventy miles in length, and is to be ready for shipment on the 1st of May. The Company confidently expects to have telegraphic communication established between New York and St. John's, Newfoundland, by the 1st of July next. It may not be generally known, that when this telegraphic communication is completed, it is intended that the Collins steamers shall call at St. John's on both their outward and inward voyages.

SUMMARY.

The Legislature of the Territory of Nebraska adjourned, on the 16th inst., after passing a large number of laws. Among them were thirty-eight general acts, sixteen to incorporate towns and cities, three schools and colleges, two for railroads, thirty-five for ferries and bridges, and eleven for miscellaneous objects. Also, special acts organizing twenty-three counties, and ordering the survey and laying out of eleven territorial roads. Among the joint resolutions is one asking of Congress a grant of land to aid in building a railroad from Plattsmouth (mouth of the Platte River) to the South Pass.

Washington Irving is suffering from the effects of a casualty which occurred on Wednesday. Mr. Irving was riding on the River Road, near Sunny Side, when his horse took fright and ran way. The animal's head was fortunately toward home, for which he made at a terrible pace. Mr. Irving kept his seat, and might have escaped unhurt, but as the horse turned from the main road he fell and threw his rider, who was taken up stunned by the fall. Mr. Irving remained insensible for several hours, and is yet not entirely out of danger. He suffered in a similar manner, though less severely, by the restlessness of the same horse, last summer.

John Reed, one of the oldest citizens of Clarke County, Indiana, died last week. He was one of the early settlers of the country, and has been engaged in several fights with the Indians. At one time he was attacked in the woods by six Indians, but succeeded in escaping with only two wounds. He was also engaged in the battle of Tippecanoe.

The *Union* states that intelligence has been received at the Pension Office of the death of Hugh Harris, a soldier of the Revolution. He died at Jonesboro', Tennessee, on the 13th of February, at the extraordinary age of 110 years. He was married to his last wife, who is now in receipt of a pension as his widow, in the 90th year of his age.

Mr. Brittain, one of the spiritual newspaper editors, in the course of a lecture delivered recently at the Brooklyn Institute, exhibited some paintings which he said were done by spirits. In spite of their celestial origin, they were miserable daubs.

The Queen of England, it is said, has forbidden all fancy work at Court, in order that her Majesty and attendants may devote their leisure time to the making of comfortable articles to be sent to the brave men in the Crimea.

Mr. Eli Humiston, of Derby, Conn., aged 67, came to his death in a singular manner a few nights since. His son, a young lad, was gargling pepper tea for a sore throat, when the father wanted some to drink. He took a swallow, which strangled him so much that his friends feared death would immediately ensue. They gave him some tea, which apparently relieved him; but in a few moments he complained of feeling bad, said he wished he had let it alone, for he was afraid he should be troubled with it all night. His family, seeing that he changed fast, sent for the nearest neighbor, but before he got there Mr. Humiston was dead. He had ruptured a blood-vessel in his lungs, which caused his death.

Passengers who travel by the New York and New Haven cars have a grand chance of "seeing the elephant." Going from New York, the cars pass the farm of P. T. Barnum, a mile or so before reaching Bridgeport, Ct. On that farm, and in plain view from the railroad, an elephant may be seen every pleasant day, attached to a large plow, and doing up the "sub-soiling" in first rate style, at the rate of about three distinct double-horse teams. The animal is perfectly tractable. His attendant rides him, while a colored man guides the plow.

The magnetic telegraph between Bombay, Madras, and Calcutta, was opened on the 1st of February. The whole enterprise embraces a distance of over two thousand miles, and has been completed in a little more than a year. The distance from Aden to Bombay is two thousand one hundred and seventy miles, so that, with the completion of the railroad across the desert to Suez, and the telegraph from Alexandria to Trieste, communication from London to Calcutta can be had in a fortnight's time.

On Saturday, Mr. A. W. Wilson, a printer, was returning to work from his home in South Boston, and when near Dover street bridge he heard cries proceeding from the water, and perceived a youngster struggling in the briny element, and making vain attempts to reach the shore. Without a moment's hesitation, Mr. Wilson jumped into the water, and succeeded in rescuing the boy. After placing him safely on shore, Mr. Wilson had an opportunity to examine his features more closely, and to his great surprise and joy discovered that he had rescued his own son.

Messrs. Lewis Tappan, William Goodell, Gerrit Smith, S. S. Jocelyn, W. E. Whiting, James McCune Smith, George Whipple, and Frederick Douglass, have issued an address to the friends of the abolition of Slavery, calling for a National Convention, to be held at Syracuse on the 26th, 27th and 28th days of next June, for the purpose of reorganizing the Anti Slavery movements upon a more progressive and effective basis.

There has been a large quantity of rape seed received at the Patent Office, recently imported by the Light-House Board, for the purpose of experiment and distribution. The oil procured from this seed is exclusively used in England for the purpose of burning in light houses. The plant is easily cultivated, and might prove a profitable crop.

The Cork (Ireland) *Examiner* states that Mr. Grice Smith, of Castle Widenham, a gentleman of high position and large fortune, has been committed to jail for a month, and sentenced to hard labor on the treadmill, for having, along with two other landed proprietors, torn down the gates of several gentlemen, and wrenched off all the knockers.

It is said that Mr. Baxter, the inventor of the mode of printing in oil colors, has recently, by an ingenious modification of his system, adapted his process to the production of a species of photographic prints, which possesses many advantages over the existing mode of calotype printing.

The Rutland (Vt.) *Herald*, says that on Tuesday night and Wednesday, April 10th and 11th, a foot of snow fell in Rutland, making the first good sleighing since December. On the mountains the snow was 3 feet deep. In New Hampshire, north of Concord, the snow was quite deep, last week; in the woods some two feet.

The Maine Law in Illinois is to be voted on by the people the first Monday in June. A capital fund has been raised in Chicago by the liquor-dealers, and a campaign paper issued to oppose this wise and salutary measure. The new organ is entitled the *Anti-Prohibitionist*, and is circulated gratuitously throughout the State.

The Grand Lodge of Odd Fellows, of Virginia, has adopted the Martha Washington Female College, at Abingdon, and will take measures to insure its completion. It is contemplated to make such arrangements as will insure to the indigent daughters of every deceased Odd Fellow the benefit of a good education.

By the way of Boston, we have some interesting intelligence from Paraguay. One of our war-steamers, the Water-Witch, has been fired into, apparently without the least reason. One man was killed. The fire was briskly returned, but it does not appear with what effect.

A Rochester miller, on reliable data, says that only 1,500,000 bushels of wheat, or 300,000 barrels of flour, can come forward this spring from the West. This does not include any estimate of the amount from Canada. The stocks at the East are small.

The Boston *Transcript* says that the late Miss Elizabeth Pratt, of Boston, who died a few days since, bequeathed twenty thousand dollars to the Massachusetts General Hospital.

Under the Bounty Land act of March 3, 1855, the first claim was presented to the Pension-Office about the 10th ult., and up to this date 81,700 applications have been received.

The Catholic *Mirror* says the phrase about making graven images was omitted in the decalogue, in the Catholic catechism, "in order not to fatigue or overburden the *memory of children!*"

A train of forty cars, containing live stock, was brought into Albany, on Saturday afternoon, on the Central Railway. The train was nearly a quarter of a mile in length.

The notes of the Government Stock Bank of Michigan, must be sent to the State Treasurer's office, at Lansing, on or before the 28th inst.

The corner-stone of a Jewish Synagogue was laid at St. Louis, on the 16th inst. It is the first structure for Israelitish worship ever commenced west of the Mississippi.

The money article of the *N. Y. Tribune* of April 19th, says: Breadstuffs are still buoyant, with moderate supplies. State Flour is selling at $9 75 a $10. The best grades of Flour are selling at $11 50 a $13. Wheat is scarce, and White brings $2 40 per bushel. Rye is $1 48 a $1 50. Corn is without important change, but rather better for future delivery. The range is $1 08 a $1 10 per bushel. Pork is again better. The sales are at $17 75 a $17 87½, and $15, for new Mess and Prime.

On Monday, April 16th, between 7,000 and 8,000 applications for lands under the new bounty law were received at the Land Bureau, Washington—the largest ever received in one day. During the previous week 20,700 applications were received.

A church of deaf mutes has been organized in New York, and vestrymen elected—three of them deaf and dumb; lots have been purchased for the church building, which will contain a lecture-room, reading-room, and library.

The editor and proprietor of the *Merchant's Magazine*, Freeman Hunt, Esq., is about to issue a collection of biographies of some of New York's most eminent merchants.

The carriage which the Hon. Daniel Webster used was sold at auction in Boston, by Mr. Riddle, on Saturday, for $17 50—a less sum than would have been realized for a good hand cart.

The House of Representatives of Wisconsin by a vote of 44 to 27 have restored the death penalty in that State. The Senate have yet to act upon the matter.

New York Markets—April 24, 1855.

Ashes—Pots $5 87; Pearls 6 12.

Flour and Meal—Flour 10 00 a 10 31 for common to good State, 10 50 for Michigan and Indiana, 11 50 a 13 00 for extra Genesee. Rye Flour 6 37 a 8 00. Corn Meal 5 00 for Jersey.

Grain—Wheat, 2 75 for white Southern, 2 80 for prime Genesee to arrive in May. Rye 1 45 a 1 50. Barley 1 25 a 1 35. Oats 81 a 86c. for State, 76 a 80c. for Jersey. Corn 1 09 a 1 12.

Provisions—Pork 15 25 for Western prime, 17 75 for new mess. Beef 7 00 a 8 00 for country prime, 6 92 a 12 00 for country mess. Lard 10 a 11¼c. Butter 11 a 15c. for Ohio, 25 a 30c. for new State. Cheese 10 a 12½c.

Lumber—16 00 for Spruce and Pine.

Potatoes—2 75 a 3 25 per bbl. for Reds and Pinkeyes, 4 00 a 4 25 for Mercers and Carters.

Seeds—Clover 10 a 11½c. Timothy 4 25 for reaped. Flaxseed 1 85 a 1 90.

Wool—25 a 28c. for native, 40 a 43c. for American Saxony Fleece.

MARRIED.

In Dakota, Waushara Co., Wis., on the 28th March, 1855, by Rev. J. M. Todd, William C. Webb, Esq., Attorney at Law, of Wautoma, to Miss Mary M., daughter of Josiah Witter, Esq., of Dakota.

In Christiana, Wisconsin, April 9th, by Eld. Z. Campbell, Mr. J. L. Pope, of Columbus, Chenango Co., N. Y., to Miss Fanny E. Coon, of Utica, Dane Co., Wis.

In Clarkville, Madison Co., N. Y., on the evening of the 10th inst., by Eld. J. Clarke, Mr. Geo. L. White, of Brookfield, N. Y., to Miss Lucy M. Hills, of the former place.

At Lost Creek, Va., Jan. 1, 1855, by Eld. Samuel D. Davis, Mr. Chapin F. Randolph, of New Salem, Va., to Miss Margaret Kennedy, of Lost Creek.

At the close of divine service, April 14, by Rev. W. B. Gillett, Mr. Eli B. Ayars to Miss Rebecca Jane Ayars, all of Shiloh, N. J.

DIED,

In South Kingston, R. I., March 23, 1855, Mercy Browning, widow of the late John Browning, in the 71st year of her age. She was a faithful member of the Seventh-day Baptist Church at South Kingston, and we trust she has gone to join the church triumphant.

H. C.

In Rockville, R. I., April 15th, of consumption, Mary A., daughter of Asa and Sarah Woodmancy, aged 12 years, 11 months, and 19 days.

LETTERS.

Charles Potter, F F Randolph, W B Gillett, P S Crandall, S A Taft, T W Black, Wm Utter, J B Wells, N V Hull, Andrew Babcock, E G Champlin, Thomas A Maxson, Winter Green, G H Perry, I Hale, Delatrius Davis (sent by Express with parcel to R Babcock, Clarence,) J L Boyd, T G Bailey, Joshua Clarke, Reuben Davis (no,) M Wells, Daniel Root, Eli Forsyth, Z Campbell.

RECEIPTS.

FOR THE SABBATH RECORDER:

W Woodmancy, Rockville, R I	$2 00	to vol. 11	No. 52
Geo H Perry, Hopkinton, R I	2 00	11	52
W B Haynes, Mystic Bridge, Ct	2 00	11	52
D A F Randolph, Bridgeton, N J	3 00	13	26
Jasper T Davis, Adario, Wis	2 00	11	39
D Babcock, Johnstown Center	2 00	12	26
Jonathan Babcock, Brookfield	2 00	11	52
Samuel Jordan "	2 00	11	52
Franklin Dresser "	2 00	12	14
Thomas A Maxson, Petersburg	5 00	8	52
Winter Green, Berlin	2 00	11	52
J R Livingston, Cambridge	2 00	12	6
Barzillai Randolph, Berlin	2 00	12	43
Ebenezer Knapp, Clear Creek	2 00	12	46
Roswell Saunders, Adams Center	2 00	11	52
B F Hall "	2 00	11	44
Geo Wood "	1 00	11	35

FOR THE SABBATH-SCHOOL VISITOR:

Joshua Clarke, Brookfield	$4 00
Eli Forsyth, Montra, Ohio	1 20
N Rogers, G B Rogers, 25c each	50

WILLIAM M. ROGERS, Treasurer.

Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the *Sabbath Recorder*:—

1st Church Verona	$3 00
3d Church in Brookfield, to constitute L M Cottrell L M	25 00
Pawcatuck Ladies' Sewing Soc, col. by sale of articles in part that came from Mrs Carpenter	40 00
Peleg Clarke, Hopkinton, R I, for China	3 50
Josiah Langworthy " "	1 00
Peleg Babcock " "	2 00
Matilda Langworthy " "	2 00
Alfred Clarke " "	1 00
Martha Rogers " "	50
Daniel Coon " "	1 00
Margarett Langworthy " 50c for China and Pal	1 00
Sarah A Langworthy " 50c " "	1 00
Abel Maxson, Albion, Wis	10 00
Two stars (**) for missionary purposes	2 00
Francis Tallett, South Otselic	5 00
Daniel B Stillman, Amity, for Palestine	2 00
George Knapp " "	1 25
L D Babcock " "	1 00
Reuben D Booth " "	12
S R Smith " "	1 63
George Ford, Green Brier Run, Va, for Pal	1 50
Pelina Ford " "	50
Richard Ford " "	1 00
Harriett Ford " $1 for China and Pal	2 00
Betsey Osgood, Lairdsville " " "	2 00
Martha Bassett, Independence, for land in Pal	1 00
Julia Bassett " "	1 00
Mary Bassett " "	1 00
Martin Wilcox, Verona, for land in Palestine, if needed, or for general purposes	10 00
Ezra Potter, Alfred, for land in Palestine	10 00
Elijah Lewis " "	11 00
P K Shaw " "	5 00
L R Burdick " "	2 00
J B Langworthy " "	1 00
MrsLangworthy " "	50
A Sister in Hopkinton, for Missions	2 00

A. D. TITSWORTH, Treasurer.

☞ It is intended hereafter to acknowledge, immediately after each Board Meeting, all the money received during the previous quarter. This will explain the non-acknowledgment here of money from Milton, Wis., which has come to hand since the above report was passed over to the printers.

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NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.
Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

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4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. Hull, or W. C. Kenyon.
Feb. 24th, 1855.

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The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

How they Make the Famous Cheshire Cheeses.

I had obtained leave to come at seven in the morning to see the whole process of cheese making. The maidens, of whom there are always three, and sometimes four, rise at five o'clock. There is the milking and the breakfast; and by seven they are ready to begin upon the cheese.

The milk of the evening before was put into tubs, except what is wanted for butter and domestic use. The tubs which receive the milk are two; and there are two more to contain the whey of the preceding batch. When the evening's and morning's milk were poured (mixed) in the two tubs, there were about fifty gallons in each, the yield of sixty cows, ten of the seventy cows on the farm being dry, or calving at the time.

There are two things to be put into this deluge of milk, one for show, and the other for use. For show, a table spoonful of annetto is mixed in. The annetto is a thick, viscid, dark red substance, thicker than treacle, and quite as dark. It is made from the lining of the seed-pod, and from the pressed seeds of a South American and West Indian plant, of the Bixa kind; and it is used merely to color the cheese. There cannot be too little of it put in, for its taste is nauseous to the last degree; and its properties are purgative. There is a constant tendency among the cheese-makers to put in more and more, to make the cheese rich, as they see, which means merely high colored. Mrs. S., however, allows only one spoonful to a tub of fifty gallons; and that cannot well hurt any body.

The other substance put in is the rennet. Irish rennet is found to be the best. Some of the farmers in the cheese districts bargain with the butchers, in selling their calves, to have the stomachs back again; but they must for the most part, use them for their own cheese making; for the regular cheese dairies are provided with the stomaches of Irish calves brought by traveling agents. Mrs. S. buys enough in the spring for the whole year. She keeps it in a basket on the shelf in the cheese house, cuts off a few small pieces of the long dead stomach, which looks half-way between tripe and parchment, and soaks them in a pipkin with cold water for a few minutes. Some people pour boiling water on them, and let it stand till cold; but the cold water does quite as well, and causes no delay.

There is some appearance of mystery in a cup full of water, in which a bit of calf's stomach has been washed, turning fifty gallons of milk into curd in a quarter of an hour; and till lately it was a mystery what the gastric juice of all stomachs was composed of, and how it acted. Now the chemists have ascertained what are the constituents of this wonderful secretion, this juice which is in all stomachs, which has no effect on living creatures, but reduces all dead substances that are swallowed into one uniform pulp, the best part of which goes to nourish the frame. But how it acts there is no knowing, any more than how any of the changes of the living frame are produced. There it is, in the stomach of the calf when killed; and the coats of the stomach are dried; and after many months, the juice is as good as ever for turning milk into curd, in Cheshire in the autumn, just as it did in the stomach of the living calf, down in County Kerry in the spring. While the process is going on, a wooden bowl, with hot water, floats on the surface of the milk, and some people put into the tub a pint or so, in summer, and more in winter.

The maids are not idle while the curd is setting. One stout woman draws several pailsful of milk from a copper in one corner, for the pigs; and next, she sets about skimming the whey of yesterday. A thick cream has risen, and makes that great tub look exceedingly rich. She skims it, and deposits the cream in an earthern jar, ready for the churn; and then she empties the whey, by pailsful, into what seems to be a great copper in another corner; but as the whey vanishes, it is clear the copper is a funnel. The whey runs off through a pipe to the piggery. She is a clever girl who does this. She wears a blue bib like a child's, up to her collar bones, and her gown is short, to a most sensible degree, as is that of the other dairy maids. They do not go slopping and draggling about as ladies do in London streets, but have their dress no lower than the ankle, and shoes thick enough to keep them out of the damp of the brick moist floor. This girl wants to tilt the tub when she gets near the bottom. She begs no help, but hoists her stout apron through one of the handles, and while she hoists it, kicks a log of wood under the tub. When emptied, the tub is well scalded, and left to hold the evening's milk.

The head dairymaid is meantime looking to the cheeses made on Thursday, Wednesday, and Tuesday, to-day being Friday. In the two rooms now under observation there are six presses, more being in other parts of the premises. These presses look like any first stone that any prince is going to lay for a public building—a square mass, which ascends and descends by a screw. The two cheeses made on Tuesday are taken out and examined. They are pressed into keelers—tubs made into substantial oak, lessening in size to suit the lessening bulk of the cheese as it dries. The cheese is now turned out of its keeler, and the damp binder which bandaged it is thrown aside. It is put into the keeler again, the other end up, and the part which does not go in—for the keeler holds only about two-thirds of it yet—is bound round with a broad strip of tin pierced with holes, and called a fillet. This fillet is bandaged round the cheese with a linen binder about three inches broad; then a cloth is thrown over the top, and the whole is pushed under the block of the press, which is screwed down upon it. The Wednesday's cheeses are bigger and moister, and some whey is still oozing from the holes of the fillet. The Thursday's cheeses are very soft and yellow, and only beginning to have a rind. The whey runs out with a touch of your thumb. The maid reaches a handful of long skewers from the shelf. She stabs the cheese through and through in all directions, and throws aside the cloth in which it was wrapped, and which is wringing wet. It is now wrapped in a dry cloth, put, the other end up, into its keeler, bound with a fillet like the others, but with the difference that half a dozen of the long skewers are stuck into the holes of the fillet. Then the binder goes on, the cloth is closed over the whole, and it is set aside—not under the press to-day, but with a weight upon it, a slate cover, which has a wooden handle to lift it by.

These newer cheeses are more or less wet with whey; they are seamed and marked with the creases of the binders and cloths, and knobbed in a rather pretty way with buttons answering to the holes of the fillet. These marks are all to be ironed out, before the cheeses get dry, with a sailor's goose. The goose stands on the stove in the middle of the room, beside the flat irons used to smooth the cloths and binders. The ironing of cheeses strikes one as a curious sort of laundry business.

Now for to-day's cheeses. In a trice every thing is put away, the dressers wiped down, and the coast made clear for the great operation. I stand between fifty gallons of thick custard, to every appearance, on the one hand, and fifty gallons in the other. A very long, blunt knife is handed to the widow, who this morning does the honors with her own hands. She scores the curd in all directions, calls for a spoon, and invites me to taste the curd. It is very good indeed, to one who has as yet had no breakfast, though kindly invited to the widow's well spread table an hour ago. The breaker is next handed. The breaker is like a round gridiron, delicately made of thick wire, and fastened to a slender broomstick. With a graceful and slow motion, Mrs. S. plunges in the breaker and works it gently up and down, and hither and thither, searching every part of the great tub, that no lump of curd may remain unbroken. When she turns—in ten minutes or so—to the second tub, the curd of the first all sinks to the bottom. Then comes the dairymaid and fishes and rakes among the whey with a bowl, till she brings the greater part of the curd to her side of the tub. Then she throws aside the bowl; and while she retains the mass with one arm, she sweeps the whey with the other for all the curd that is yet abroad. There seems to be such a quantity that one can hardly believe that it all goes to make one cheese. Some of the cheeses, however, weigh one hundred weight, or even more, while those made in winter dwindle to sixty pounds or less.

Two clean white baskets, like round washing baskets, only slighter, are ready on the dresser. A cloth being put into one of these as a lining, the curd is heaped into it, when the last morsel that can be caught is fished out. The basket is put into a tub to drain, and the whey is left where it is to send up cream for to-morrow's skimming and churning. In two or three hours the curd will be dry enough for the final making of the cheese. It is broken up by hand as fine as possible and salted. The salt is worked in very thoroughly. Mrs. S. can only say she salts it to her own taste. The head dairymaid thinks that she puts about two pounds of salt to the largest of their cheeses. The salting done, the cheese is fit for the treatment described in the case of the Thursday's production; and it will come out to-morrow morning oozing whey through the holes of the fillet and wherever pressed; and it will be stabbed and impaled with those long skewers like its predecessor of yesterday. Meantime the main business of the day is done. If the girls are skillful and diligent, they can get every thing out of the way before dinner at half-past twelve. There is plenty of hot water in the kitchen copper, which holds one hundred gallons. The keelers are scoured, the utensils all scalded, the cloths and binders washed, and every place wiped and swept and made tidy before dinner. There is no reason why the girls should not sit down to their sewing, or their own employments of any sort, till the cows come home for the evening milking. Some awkward ones do not get through their work till four in the afternoon, but if they get tired it is nobody's fault but their own. At nine every body is off to bed.

Woman's Sphere.

Charles Dickens never wrote anything more beautiful and true than the following:—

"The true woman, for whose ambition a husband's love and her children's adoration are sufficient; who applies her military instincts to the discipline of her household, and whose legislations exercise themselves in making laws for her nurse; whose intellect has field enough for her in communion with her husband, and whose heart asks no other honors than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and does not disdain to be beautiful; who believes in the virtue of glossy hair and well-fitting gowns, and who eschews rents and ravelled edges, slip-shod shoes and audacious make-ups; a woman who speaks low, and does not speak much; who is patient and gentle and intellectual and industrious; who loves more than she reasons, and rarely argues, but adjusts with a smile; such a woman is the wife we have all dreamed of once in our lives, and who is the mother we still worship in the backward distance of the past; such a woman as this does more for woman's cause than all the sea-captains, barristers, judges, and members of Parliament put together—and God-given and God-blessed as she is."

A Salt Mountain.

I have said that the other reason we have come to Berchtesgaden, was to see the salt-mines. We put on a suit of miner's clothes, and walked right into a mountain of almost solid salt. Entering what appeared a handsome vault in the mountain side, we found ourselves in a gallery built up and arched with marble. As we penetrated towards the center, this marble gave place to wood, and in some places the galleries had no lining at all. We passed through many such galleries, always walking upright, and at last came to some immense chambers, deep, high, and broad, without a pillar to support the vast roof, or to break the curious impression left upon us by this wide, dark, gloomy solitude, whose bounds even the concentrated light of all our lanterns refused to reveal. These chambers are artificial, not natural. A small chamber is first hewn out by the miners, and then water is allowed to flow in and almost fill it. This water, kept in agitation many days, dissolves gradually the salt, and when it has taken up as much as it will hold, it is drawn off and compelled, by the torture of a good fire, to yield up its stolen treasure. Of course, every time the operation is repeated the chambers become larger. There are several of them in the mountain—the largest, unhappily, being just now full of water, we could not see it. As we had entered the chamber in which we were, quite near the roof, (a phenomenon which I could explain if I had time,) we were invited to descend to the floor by a somewhat novel process. If you have ever seen the process of "shooting grain" from the upper story of a depot into a vessel, you will form some idea of the manner in which we were "shot" from our elevation to the depths below. Provided with leather mittens, and an apron of the same material, which we tied on behind, we seated ourselves on a smooth wooden slide, inclined at an angle of about forty-five, and the start once given, we involuntarily obeyed the laws of gravity, and went forward with ever-increasing velocity. I hardly had time to think how or where I was going to *strike*, when I found myself standing in a very bewildered position in the center of the vault, and a small boy beside me asking for his leather mittens. We were, of course, *eased off* before being brought to a halt; but I am thoroughly convinced that this is one of those modes of traveling that one must get used to.

After seeing some splendid specimens of crystalized salt, we ascended again by a wearisome staircase; and having penetrated the mountain in all to the distance of full a mile, we were again *shot* out of it in little more than a minute—not, however, on a *board*, but on a *railroad*. Seating ourselves on a hand-car, we again obeyed the "universal law," and clattered away through the twistings of the narrow gallery, till at last we bolted out of the door we had entered, like a bomb-shell out of a mortar. We again assumed the costume of civilized life, and went away with mysterious looks at the mountain whose grave exterior gave no indication of the busy life that swarmed in its deep recesses.

[Cor. Presbyterian.

Royal Wedding at Berlin.

There was a royal wedding at Berlin, on the 29th, between Prince Frederic Carl of Prussia, and the Princess Maria Anna of Dessau. "The symbolical act of marrying in this country," writes the *Times* correspondent, "consists of the clergyman's presenting to each of the bridal couple the ring he has just received from the other. At this exchange of rings, on this occasion, thrice twelve guns are fired. After the ceremony is over, the newly married couple retire to a State saloon, and there receive the congratulations of the royal family; the guests and witnesses, in the meantime, betaking themselves to the Weisser Saal, in which the throne stands. When all is in order, the royal and bridal party enter the Wessier Saal, and take their places at a card-table under the canopy of the throne, and affect to be playing at cards, while all the personages of the Court approach and bow reverentially to the players and file off in due order. The card-playing party on the dais consists on this occasion of the King and Queen of Prussia, the King of Hanover, and the bridal couple; the rest of the royal family and visitors seat themselves at card-tables on either side of the throne. When all the obeisances have been made, supper is announced, and the king breaks up the card-party. Immediately after the soup, the king proposes the health of the bridal couple, and after it has been drunk, gives permission to the Court functionaries to go and sup; having done this expeditiously, they return and take up their places behind the royal party, preparatory to leaving the saloon On returning to the Weisser Saal, the King and Queen, the King of Hanover, and the bridal couple take their seats again under the throne canopy, and the *fackel-tanz*, or torch-dance, commences. This unmeaning relic of a heathenish practice, which has been preserved here ever since Prussia had a king, consists of a *polonaise*, walked by twelve of the Ministers of State, actual and retired, two and two, with white wax tapers in their hands, preceded by the High Marshal, and followed by the bridal couple, round the saloon. After one circuit has been made, the bride invites the king to take a turn, in which they are followed by the twelve Ministers; this done, she invites all the princes in rotation to make the round of the room with her, followed by the same unhappy and unwilling votaries of an obsolete Terpsichore. This example is followed by the bridegroom, who subsequently leads out the Queen and all the Princesses in turn, on each occasion followed by the aforementioned unfortunate gentlemen. After the *fackel-tanz* is over, the Ministers of State precede the whole party to the entrance of the Saal, where the wax tapers are handed over to pages, who conduct the procession further to the private apartments of the bridal couple. After a short space of time, the bridal crown is returned to the charge of the proper functionary, and carried back to its place of safe deposit, and the mistress of the ceremonies appears at the door and distributes the garter of the bride among the expectant cavaliers—that is to say, a riband cut up into pieces is given to them to make believe with."

The Magnet and Cold.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystalized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which clothed its valleys and mountains; and its east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was named Vinland by the Northmen who visited it in the year 1000, and who were charmed with its then mild climate. The cause of these changes is an important inquiry.

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes of climate by the changeable position of the magnetic poles. The magnetic variation, or declination of the needle is well known. At the present time it amounts in London to about twenty-three degrees west of north, while in 1659 the line of variation passed through England, and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which is now supposed to pass through Canada and Siberia, may at one time have passed through Italy; and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of the classic river.

Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us, at present, to decide conclusively; but the idea, once spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question.

[Scientific American.

Compost.

A few years ago I had a quantity of rough straw manure in my barn-yard, and having no ground upon which I cared to put such stuff, I thought I would try an experiment with it. The first thing I did was to plough a few shallow furrows in a good sod on the side of a road in a lane. I then had a load of this barn-yard litter brought and thrown down on the sod where it had not been plowed, and spread to an extent of about ten by twenty feet. We next brought a load of lime, and spread it all over the manure; and while the wagon went for another load of manure, we covered the lime with a layer of sods, perhaps to the amount of a wagon load. Thus we went on with as many covers of manure, lime, and sods, as we could heap on, and finished by covering all over with loose soil. We then made another similar heap, which used up all our materials.

This was done in May or June. The following April we opened our compost heaps. The whole mass was like bone ashes, and in the cavities, the nitre evolved in the process of decomposition was deposited or precipitated in great abundance, and had the appearance of heavy white frost. We spread it at about the rate of two hundred bushels to the acre on a piece of ground that had been severely cropped for thirty or forty years without manure, plowed it in, and planted corn. It yielded fully one hundred bushels of ears to the acre, and subsequent crops have abundantly attested the value of that manure. The decomposition appeared to be perfect, and at the same time the volatile salts (the most valuable part) were absorbed or condensed by the earthy matters, with which the animal and vegetable ingredients of the mass were incorporated.

Muck or swamp mud would be better than sods where it can be obtained. In the compost of which I have spoken, the lime did not form more than one-fourth the weight of the masses—in bulk much less. It was fresh, and for several days the heaps were warm and sent off a little steam. [Farmer's Journal.

Improvements.

M. Scheutz, of Stockholm, has invented a calculating machine of great power and accuracy, printing the results on tables up to eight ciphers. It can produce a more complete collection of logarithms than any other. A committee of the Royal Society is appointed to examine it.

Mr. E. S. Hyde has invented a new sort of double ear-trumpet, applied to both ears at once, and fastened to the head by a spring. Ladies may wear them under their hair so that the fact can hardly be suspected. They are said to enable deaf persons to hear with uncommon distinctness, and to possess many advantages over ordinary ear-trumpets.

Mr. Hughes, of Ky., has invented a printing telegraph, by which one cup of Morse's battery will send a message as far as one hundred cups by any other telegraphic instrument. The instrument is operated by keys, and no matter how many keys may be touched, the corresponding letters are impressed upon the paper.

A Mr. Foster has invented a brick, made of a mixture of three parts of sand and one of lime. The bricks resemble whitish sand-stone, are impervious to damp, exceedingly strong and hard, and grow more so every year; by exposure to the air they require much less mortar, in laying, than the clay bricks, so that the amount of lime required to make bricks and put them together in a building does not exceed the quantity necessary in ordinary brick-building operations.

Resuscitating Fruit Trees.

A correspondent in the Germantown *Telegraph* gives the following statement of an experiment in resuscitating an old apple tree:

"On my farm there is an apple tree of very large size, standing by the side of the road, but some two rods within the line of the fence, and in lands that have been cultivated regularly, either in roots, grass, or grains, till within a period of twelve years, when a change in my field operations, induced me to turn it out to pasture. Some twenty years since—and about six years before I became acquainted with it—this tree rather abruptly ceased bearing. Its age at the time was unknown. Thinking that it might be resuscitated, I commenced the undertaking by digging around the trunk to the distance of the longest limbs, and to the depth of one foot, inverting the sward, and placing it over the roots, and in immediate contact with them. On this sward I sowed quick lime, wood ashes, and gypsum—one bushel of each being used—and covered it with chaffed oat straw to the depth of two inches, when compressed; fine soil was then thrown on till the excavation was nearly filled; after which a cart load of fine compost was dumped on and evenly spread over the whole. The dead limbs were next cut out, and the top reduced to one-half its former size. The cavities caused by the falling off of old and decayed limbs, two cases extended nearly to the center of the trunk, were filled with "Forsyth's Cement," and all the limbs which could be reached, or safely got at in any way, were scraped and washed with suds. This work was performed in the spring of 1850. The next year the tree blossomed, and produced a few apples, which matured. The next season the bearing was abundant, and since then, it has not ceased to produce a good crop." [Farmer's Journal.

A London correspondent says that there have been amusing typographical blunders of the telegraph from the East, giving rise to some hardly less amusing criticisms. For instance, it was stated "that Lord Stratford de Redcliffe had left Constantinople in a *terrible fright*," and guesses as to its cause were thick and wise, until it turned out that it was in the *Terrible* frigate.

English Ladies at Therapia.—A hospital surgeon, writing home, remarks on the lady-nurses at Therapia. He says:—

"The lady-nurses who are here have been most kind and attentive to the sick and wounded, sitting by their bedsides reading to them, etc. Before they arrived, many men were discharged from the hospital for passage to Malta or England very thinly clad. Now they have nice warm comforters and clothing given them. Imagine, if possible, the daughter of a baronet in Belgrave square, with good property, (and not at all bad-looking,) laying one side all her wealth, and leaving a comfortable home to come here and stand at the washing-tub in an underground back-kitchen. This she has done daily for the last fortnight, even when snow and frost have been on the ground. Also, Miss ——, another daughter of a baronet, going from the bedside to the kitchen, ironing, etc. Well may Old England be proud of her daughters, when we see what sacrifices they are ready to make in order that they may fully carry out the Divine precepts of love and charity; and so high is the standard of the ladies of our country, that it is of little consequence what office they perform, for whether at the washing-tub or in the drawing-room they are the same in all that renders them high in the estimation of God and man."

Black Knots on Plum Trees.—We see a variety of cures recommended in the papers for the Black Knot an the plum tree, but thus far, after having tried each of the remedies recommended at the different dates of their publication, and which includes all that has lately been repeated, we assert, without the fear of contradiction, that the Black Knot cannot be cured after it has fairly made its appearance, by any process yet made public.

[Working Farmer.

On reading the above to an experienced fruit grower, Mr. H. N. Langworthy, he assures us that it is not altogether correct. He avers that the Black Knot can be headed, if not entirely cured, by attending to it in season. His process is to cut off the limb as far below the excresence as there is any discoloration of the bark. This must be done in the early stage of the disease, as soon as any enlargement is discovered, and during the growing season of the tree. The branches cut off should be burned. The process requires vigilance, and continued attention each season, on account of the prevalence of the insect which causes the disease.

Potatoes.—The *Neueces Valley* says: There is a piece of ground on St. Joseph Island, two or three acres in size, which was planted last spring in sweet potatoes. The potatoes grew and so did the weeds—the cultivation of the ground was neglected, and the owner had no idea of digging it, till curiosity one day prompted him to examine and see if he could find any potatoe vines among the weeds. He found vines, and this very naturally encouraged him to look for potatoes. This he did, and to his astonishment he found, to use his own language—"an abundance of the finest my blue eyes ever blazed upon." After digging a winter's supply for his family, he sold the "patch" for a round sum. The purchaser supplied his cellar with potatoes, sold enough to pay the principal and a handsome interest on his investment, when he sold out to a third. The purchaser followed the example of the previous one, and sold to a fourth. The land changed hands six or seven times, each purchaser making something of a speculation on the purchase and sale, when it finally fell into the hands of our fellow citizens, Capt. Jenkins, who is digging yet.

Rotation of Crops in the Garden.—It is the custom of many, who have small vegetable gardens, to plant the same crops in the same pots year after year. This may be done, and good crops may be obtained, if the land is deeply trenched and thoroughly manured every year. But without these precautions crops will almost certainly degenerate. The turnips very likely will become maggoty and rot, and the peas fail to fill out well, and the cabbages show small heads. Though we manure abundantly and work the soil two spits deep, we find it of great advantage to change the locality of the crops every year, with few exceptions. Asparagus cannot very well be changed, and onions seem to do better upon the same spot year after year. [Am. Agricul.

Apples.—The common apple tree was introduced into New England almost as soon as it began to be settled. The seeds of the apples were brought here at the order of the Governor and Company of the Massachusetts Bay, in 1629. Governor's Island, in Boston harbor, was given to Governor Winthrop, in 1682, on condition that he should plant an orchard there. The famous Baldwin apple originated in Massachusetts. It originated in Wilmington, near a century ago, in that part of the town now called Somerville, on the farm of a Mr. Butters. Hence it was known for a time as the Butters apple. It finally took its name from Col. Baldwin, of Woburn. [Boston Chronicle.

Terrier Dogs.—Nearly every farmer keeps one or more dogs; and many, permit me to say plainly, are mere curs of no value whatever. Now a pure bred Terrier is more valuable upon a farmstead, for destroying rats and mice, about the house and barn, than a dozen cats. I have kept a Terrier the past two years, and previous to that, my barn was overrun with rats—now they are rarely to be seen, or heard, upon my premises. The Terrier is also good as a watch-dog; quick to hear and give notice of intruders, and a dog that thieves dread, as it is impossible to coax or wheedle him into silence. [Ohio Far.

Bees and Fruit Trees.—A writer in a literary journal of Paris states that the bees greatly improve the fructification of fruit trees. Orchards in which several hives are kept always produce more fruit than those in which there are none. In the Provinces on the Rhine, the fruits are more abundant and finer than in any other part of Germany, and there it is the custom to keep large quantities of bees. Plants, too, which bees visit, thrive better in the neighborhood of hives.

Burnt clay is now extensively used, in some sections of the country, as a manure for garden soil. It is generally prepared, I believe, by first accumulating a sufficient quantity of woody matter, and covering it with clay. The mass is then ignited, and burnt till the wood is reduced to coal and ashes, similar to the manner pursued in coal burning. The charcoal, ashes and clay thus furnished, constitute an excellent dressing, and produce highly beneficial effects on both crop and soil.

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WHOLE NO. 567.

The Sabbath Recorder.

For the Sabbath Recorder.

STAND ON YOUR WATCH-TOWER.

Stand on your watch-tower; for the enemy is abroad, and is active. Christianity is assailed on every hand. The citadel of truth is attacked, and God's people must defend it. Even many who profess to be on the Lord's side, are beguiled, and receiving error in the guise of fresh discovered truth, and unconsciously, we suppose, are opposing the grand essentials of our holy religion. Many have been led astray, until they are bewildered with their own theories, and the doctrines they have embraced.

Geology, true as it is in itself, abstract from divine revelation, is taking the place in some minds of revealed truth, and the latter is rejected, so much as to throw doubt on all or any of the sacred writings. Christians, be awake to the infinite importance of revealed truth, as the basis of your hopes, and the source of all spiritual consolation. Whatever discoveries geologists may make, and whatever theories they may base upon them, the Scriptures must stand distinct and alone. The finger of God is more emphatically visible here than any where else, and in the mighty result, spiritually and civilly, and upon the largest scale, the book of God throws geology into the shade—yea, into utter contempt.

Philosophy, too, with its vast and interesting disclosures, is often placed in the room of gospel truth, and spoken of as far more interesting than the old story of the Crucified, and the heart-cheering doctrines which cluster around the Cross. We heard an old professor, and a preacher, say, the other day, that it would be far better to teach people how far it was to the sun, and its immense size, and the size and distance of the planets, &c., than to preach of heaven and hell, and all the old-fashioned doctrines of theology. Beware, young Christians, how you handle the new theories advanced in the Christian world, or set your estimate upon systems that are not found in the Bible—or lest you allow them to take the place of revealed truth altogether. We do not object to geology, or philosophy, or any of the real sciences; they are all good, and give us vast ideas of the grandeur and glory of the dominions of our Heavenly Father; but they must not be the rivals to God's revealed truth.

We have another formidable enemy to the Christianity of the Bible, in the numerous *periodicals* of the day. These are got up professedly to suit all tastes and dispositions; and hence consist of a variety of matter—of truth and fiction—good and bad history—true and false morality. Most of the articles, however, are far better not read by Christians, especially inexperienced ones. It is to be feared, that the light, trashy, and fictitious reading of the present day, is a fruitful source of mischief to the church of Christ. This kind of reading vitiates the taste for substantial and soul-improving truth, fills the mind with vain conceit and pride, leads the professor away from a sober-minded and sound belief, and disqualifies for the discharge of the useful duties of the church. Beware of these traps of the enemy, lest you forsake the pure fountain of truth for the polluted waters of fiction and error.

Perhaps, upon a certain class of professors, the new fangled system of *psychology* and the old systems of *magic* and *necromancy*, have done the most harm, and are still doing their mischief. Oh, to see such numbers of church members crowding in to see all the antics and foolish tricks of persons under a mesmeric influence, is astonishing. Yet the unwary may get entangled in the snare; for individuals come into our respectable towns, with professions calculated to deceive, and get access to places of worship to perform their wonderful feats, and withal their benevolent operations. The magician may have a smaller sanction, perhaps, from professors, but some who love the wonderful must see for amusement. The *spirit-rapping*—(which is nothing less, as we think, than old-fashioned necromancy, or familiarity with wicked spirits, or the spirit of divination, such as Paul cast out of the damsel at Thyatira)—has done more evil to the church of Christ than any thing of late years. Some professors of long standing, and of influence in the church, have been seduced by it, and their houses have been open for its practice, and they have even become mediums themselves. We saw, some time since, a very interesting state of things in progress, checked and finally stopped by this infernal artifice, practiced by a professor and a member of a church. These things are evil, and must be guarded against and frowned upon by the followers of Christ, for they militate against the prosperity of Zion. These last-noticed evils, however, are not so likely to shake the faith of the inexperienced and unfortified professor in divine revelation as the former. The one may drive off the soul from the Rock of Ages, and send it drifting along by every false and dangerous current, until it is carried by the rapids into the deep abyss. The other may bewilder, distract, and corrupt, but leave the foundation untouched. Our Lord said to his disciples, "Watch and pray, lest ye enter into temptation." The apostle Paul says, "See that ye walk circumspectly;" and again, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

GEORGE R. WHEELER.

THE REFLEX INFLUENCE OF BENEVOLENCE.

A Lecture by the Rev. N. V. Hull, delivered before the Ladies' Home Society, of Alfred, Feb. 10, 1855.

Mankind are so constituted, that whatever they hear, see, feel, taste, smell, or do, immediately impresses them with its nature and character. This is not true with regard to our intelligence simply, but is equally true in regard to our moral sense. To illustrate—if you should taste of some kind of pleasant fruit, your whole animal if not moral nature would instantly experience a pleasant sensation—a sensation diffusing itself through your whole frame, so that by a law of your being other things in which you are interested and with which you are connected will seem to be tinged and affected by it. If you should read of some bold and daring adventure, or a thrilling account of the escape of your friend from imminent danger, your emotional nature would be aroused, and your sympathies excited, so that you would seem to enter into the very spirit of the scenes which are the subject of reflection. If you should look upon a painting drawn by a master hand, representing some striking but mournful event in the history of the past—as, for instance, the betrayal of our Saviour by Judas Iscariot, or his crucifixion by the Jews and Romans—how instantly would the spirit of these transactions be transferred to your own bosoms, producing in the one instance a feeling of melancholy disgust and abhorrence, and in the other like feelings, mingled with tenderness, awe, and reverence. Or, should we look on a canvas faithfully representing that defiant act of our Revolutionary sires, when they became such bold and daring innovators in regard to domestic affairs, as to turn Boston Harbor into a tea-pot, despite the sneers of English nobility, the acts of a venerable Parliament, or the wrath of an incensed and mighty monarch, how instantly would every feeling of patriotism be aroused within you, and your bosoms swell with admiration!

So also, when you listen to the woeful tale of the sufferer, and look upon the living testimonials of the truthfulness of his sad recital, you feel rushing unbidden, as from pent fountains, tears of sympathy and compassion, and at once your feet haste on errands of mercy, and tarry not by the way, and your hands become angels who grudge not their service, nor the offering their generosity has supplied.

Again, how often have you, when sitting by the suffering sick, and looking upon their feverish countenances, felt an inward distress because of your conscious inability to bring that relief which your sympathizing heart would gladly extend to them. It is upon this principle, that the spirit and manners of our associates are transferred to ourselves. Thus, if you shall constantly mingle with the gay and trifling, with the frivolous and fickle, the dissipated and the vicious, how soon will you find your own feet beginning to slide, and your heart departing from the good and the right way. If you shall associate with the irritable and fault-finding, you are exposed to have your own principles relaxed, and your temper changed from the stable and kind to the fickle and morose, from the generous and forgiving to the exacting and vindictive.

But, that we may cover the whole ground taken in the commencement of this address, let us proceed to show that this principle obtains also in respect to our *doing*. In order to this, we will select an example or two illustrative of the point. Take, then, the miser—allow, if you please, that he has naturally a covetous and penurious disposition. But once let that disposition be indulged, let him cultivate the "love of money," let him begin to hoard his wealth, hiding it as it were from himself, how will its preciousness increase in his estimation, and how will his mind become excited to devise new plans for the future safe-keeping and faster increase of his idolized treasure. How will his heart harden against the poor, the fatherless, and the widow, and his heavy hand oppress the "hireling in his wages," and how will every noble and generous sentiment fade from his bosom, until he will not only become a misanthrope, but will also lose all self-respect, and sink to the level of the lowest and most detestable *thing!*

Again, let a young man, perhaps mild and gentle—it may be reared under the influence of Christian example—let him become the soldier, exposed to all the congealing influences of the camp—let him become familiar with the blood and carnage of the battle-field, and how hardened will he become! All those feelings of his sensitive nature that abhorred the shedding of blood, and trembled at death, and shrank from the vileness and heaven-daring wickedness with which he is now associated, and of which he is now guilty, have become obliviated, and in their stead rise up principles and feelings which only rank him with fearful ghosts, and demons still more fearful!

But, let the heavens be glad, and the earth rejoice, that, cold as the human heart is, there is a heat that can warm it. Dark as it is, there is a light that can send its rays into its most hidden recesses. Wild and drear as it may be, there is a power that can regenerate it, a spirit that can charm and tame it, and make it to become a fruitful field, all covered with flowers, the most odorous and beautiful, with vines and shrubs and trees bearing fruit most delicious to the taste, giving strength to the spirit, as well as life to the flesh. Depraved and debased as is the heart of man, there is nevertheless left to it something that whispers of the "image of God," that tells of its author, and points to its source. Though the human heart be a ruin, there are remains nevertheless that tell of former magnificence and power, of beauty, order, and harmony of arrangement, sustaining and affirming the truth of that saying of Holy Writ, wherein it is declared, that man, when he came from the hand of his maker, was not only "good," but "very good." It may be that these evidences are hidden beneath the dust and rubbish of fallen greatness, *but they are there!* It may be that they are scattered like minute particles of gold in deep layers of sand, or lodged in the crevices of rocks, or intermixed with quartz; still there is a power that can bring to light these precious particles, and reveal their richness and beauty—that can "crush" these rocks, and reveal their hidden treasures. But while there is such a power, and its manifestations we have often witnessed, it nevertheless conforms itself in its operations to the laws of the being upon which its magic skill is displayed; hence, in this work of reformation and development, the unseen power works through the ordained and seen instruments, causing them when so put in motion to work out the most glorious results, making the fruits of this labor to be seen in the instrument itself. Hence it is, that in the divine economy there is a certain reflex influence attending every work of man, so that if he works evil, evil will spring up in himself; if he works good, a corresponding result will be produced in himself.

But let us for a moment think of the extra ordinary character of this arrangement of the "maker of our frames." It was said by an apostle, "Whatsoever a man soweth, that shall he also reap." Hence, if you sow wheat, you shall reap wheat, but if you sow tares, you shall reap tares. But this is not all—if you sow wheat in your neighbor's field, wheat shall spring up and grow in your own! If you sow tares in your neighbor's field, though you even do it stealthily, they shall more certainly spring up and grow in your own than in his; for, though God may prevent their taking root in his field, yet in yours they have already taken root and are springing up and growing rank and strong.

This, then, is the principle upon which we go in this lecture, that whatever a man does to another shall be done to himself. He that does good to another shall have good returned upon himself, and he who harms another shall not escape harm himself. It was most truthfully said by an ancient man of God, who had had great experience in human affairs, and had seen much of the operations of the divine government, "Be sure your sin will find you out." Let us remember, then, that this is not a mere happen so, a thing that possibly may be so, and possibly not, but that it is a law of God, a decree of Heaven, and we cannot escape it!

There are, ordinarily, two principles which control men in their actions—one is the pleasure to be derived from them, and the other is the profit. We will then consider these two principles, as they bear upon the theme we are considering—"*The reflex influence of benevolence.*"

1. *The pleasures of benevolence.* But upon the very threshold of our statement, we are questioned as to who it is that experiences pleasure in performing the works of benevolence? I answer, All those who have a *heart* for it. It may then be asked, whether there are not those who are incapable of experiencing these pleasures? To which I answer, Very few, at least in a degree; for while it is readily granted that benevolence in its highest sense is a Christian grace, it is nevertheless confidently affirmed, that the principle in man responding to this grace, and making him capable of becoming its recipient, either in the sympathies of his heart or in his volitions, exists in every man, so that, in a subordinate sense, and to a limited extent, even the man of the world may experience pleasure from engaging in the works of benevolence and charity. If an objection be raised upon the score of human depravity—the presence and depth of that depravity I freely admit; but for all this man still has knowledge, sympathy, and conscience. He knows something of the nature of human suffering and woe. He sympathizes with the oppressed and forsaken, and his conscience urges him to duty. If this were not so, we see not how a man could become a Christian; he would be wanting in certain essential elements of being to qualify him for the reception and exercise of the grace of God. We say, then, that every man is conscious of mental and moral pain when he does wrong, and of mental and moral pleasure when he does right.

But touching those faculties which yield us enjoyment upon yielding to their demands, it will have been observed, that those possessing moral qualities bring us far greater pleasure than those lacking this quality. Hence those actions that combine with the moral the sympathetic qualities of our nature, always having the consent of the intelligence, are capable of yielding us the greatest amount of pleasure possible, and the duties of ordinary benevolence are precisely of this character. We say, then, that one of the reflex influences of benevolence is to produce a divine satisfaction in the heart. It calls for no wrath from God, nor demands repentance of the creature, but is continually whispering peace to the conscience, and bestowing blessing upon the heart. O, with what gentle, yet full accent, does it say, "Well done, good and faithful servant." Even the gentle winds as they blow seem to declare it, and the murmuring water-fall, as it winds its devious way among the rocks, and leaps laughingly from precipice to precipice, speaks approvingly of the "good deed done to the impotent man." So, there being peace within, there is peace also wherever the spirit and thoughts of man wander; permitting him to have peace with nature, he first having been true to nature.

Another of the reflex influences of benevolence is, that it makes man better. It gives him clearer views of the law of natural dependence, arising out of human weakness and universal human misery. As he witnesses the misery of others, and administers to their necessities, he is led to consider his own liability to come to want, and therefore becomes chastened in spirit, seeing that he is also "compassed about with infirmities." It subdues his pride, and causes him to say, low bending upon his knees, "Lord, what is man that thou are mindful of him, or ~~the~~ son of man that thou visitest him!"

But it does not stop here. The savor of his influence extends, and the whole man partakes of it. There is not a faculty of his soul but is made to feel the presence and power of this grace, and seems excited by its example to perform its own office so that we say he is a better man. Nor is he simply a better man in himself, but he is equally a better man in the relations of life. Is he a husband? The refining influence exerted upon his spirit makes his mind clearer to apprehend his obligations, and he finds himself more ready to discharge them. He sympathizes more in the trials incident to his companion's calling, and it excites him to duty in relieving her of unnecessary burdens. Is he a father? It makes him more far-seeing in regard to the wants and destinies of his children; for he has clearer views of human nature in all its relations. Also, having a refined and sensitive heart, he will not unnecessarily give arbitrary commands, nor unfeelingly chastise them. But it also makes him a better citizen—a better inhabitant of earth. Of what value to society is a curmudgeon? How dark and selfish is his mind! How unfitted for everything but to get and save money! Who of all the sighing sons and daughters of want and woe would stretch out to him their bony hands for relief? As soon might the famishing child seek nourishment from the flinty rock, or the starving man seek relief among the dead. But the heart of the benevolent man is made still more benevolent by its exercises, and therefore adjusts itself to the condition of life. Remembering "we have the poor always with us," and that whenever we will we may do them good. He does not seek to hide his eyes from the miseries that are around him. Though pained to hear the cry of the needy, he is ever ready to afford them whatever aid is within his power, upon the principle that the "liberal soul deviseth liberal things." Nor is there any thing more true, than that the more he does the more he has a heart to do.

But another of the reflex influences of benevolence, and the last I shall mention on this occasion, is that it brings one so within the range of the divine favor that he who sendeth the rain and withholdeth the frost, and who "loveth the cheerful giver," has decreed in his behalf that the law of increase shall decide in his favor, so that it is said, "There is that giveth, and yet increaseth." Indeed, strange and bold as the saying may seem to be, it is nevertheless true, that he that is kind to the poor, and has therefore laid him under obligation, has created in his own behalf a debt which shall not fail to be paid; for inspiration saith, "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again." Nor is this law applicable to him alone who can give much, for while it is true that he "which soweth bountifully shall also reap bountifully," it is equally so, that "he that giveth a cup of cold water in the name of a disciple, shall have a disciple's reward."

This sentiment may seem strange to some. They may say, "How can giving increase one's wealth?" Now this may seem strange for a man who lives in this world like the swine under the oak, which never looks up to see whence its supplies come. A man that only looks to the earth for corn and wheat—to the vine and tree for fruit—may be expected to question, and higgle, and doubt, when such sentiments are uttered. Still, we believe, and firmly believe, that he "that casteth his bread upon the waters shall find it after many days;" and the ground of our faith is this. that "there is a God, in whom we live, and move, and have our being"—that from Him "cometh every good and perfect gift"—that He "causeth the grass to grow for the cattle, and herb for the service of man." Hence it was proper for the servant of the Holy One to say, "Thou makest the out-going of the morning and the evening to rejoice. Thou visitest the earth and waterest it. Thou waterest the ridges thereof abundantly. Thou settlest the furrows thereof. Thou makest it soft with showers. Thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are also covered with corn."

It is as much the purpose of this Divine Being, who "worketh all things after the counsel of his own will," to cause the blessing bestowed upon the needy to return upon the bestower, as that the clouds that shed their grateful contents upon the dry and thirsty ground shall themselves be replenished. It always has been, and always will be, that the "merciful will find mercy," and "he that watereth shall himself be watered."

We invite you to look into the history of the past, and see what abundant proofs are afforded of the truth of our position. There is not a page written where they do not abound—not a generation of men have lived, who have not experienced and witnessed the development of this sentiment; so that the Gentile as well as the Jew, the Pagan as well as the Christian, has become familiar with it, and learned to respect its truthfulness.

And finally, how appropriate, that among the many worthy objects of charity that present themselves before us, and press their claims upon us, and receive our attention, the one in whose interest this organization is, should receive a share of our attention. Whose poverty shall excite our sympathy, if that of helpless innocence does not? Whose wretchedness shall command the exercise of our benevolence, when the terrible destitution of guileless children does not? Only think once of destitute stranger children—of fatherless, motherless, comfortless, friendless, poor children—cast forth upon this cold, gay, thoughtless, running, jostling, rushing world, without a hand to lead, a kind voice to soothe and direct, or a friend to protect them—and there are thousands of such—and tell me, are they not objects worthy of your benevolence?

Up, then, and earn for yourselves the character beautifully described in the living oracles. "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and pluck the spoil out of his teeth."

For the Sabbath Recorder.

NOT FOR MYSELF ALONE.

The bright-winged bird, that with varying flight,
  Joyously seeks the azure dome,
Finding in heaven's glorious light,
  Portals befitting a minstrel's home,
Speaks to earth's children in voice of song,
  From the height of its airy throne,
"I live the notes of joy to prolong,
  And not for myself alone."

The tiny flowret, that lovingly peeps
  From the moss in the deep wild-wood,
Hid from the blast that wailingly sweeps
  O'er earth in her darkened mood,
Makes bright the dark shadows that circle its home,
  With a light that is not their own,
And cheering sad hearts as they wearily roam,
  Lives not for itself alone.

The radiant gems, that so proudly gleam
  In the coronet of night,
Keeping their vigils while weary ones dream
  Of a home of changeless night,
Forget not love's mission, but still look down,
  Through the mist of the upper deep,
A semblance bright of that glorious crown,
  Reserved for those who weep.

The streamlet, that glides so joyously on,
  With a melody sweet yet wild,
Reflecting alike the aged form
  And the face of the laughing child,
Refreshes the earth as it wanders by,
  And offers with gladsome tone
Its thrilling music, like harp-string's sigh,
  And not to itself alone.

The cooling breeze, that wafts to our hearts
  The cadence of nature's sweet voice,
Robbing from sorrow her poisonous dart,
  And bidding the weary rejoice,
On its vestal wing bears the mourner's prayer,
  To the foot of our father's throne,
And backward to earth brings the incense of love,
  And not for itself alone.

And man, shall he live in this beautiful sphere,
  Mid the glories of earth, sea, and sky,
The fragile shrine of ambition to rear,
  That shall crumble, and fade, and die—
Not heeding the pallid cheek of woe,
  Or the bondsman's weary moan,
Grasping earth's treasures with miserly care,
  And all for himself alone?

JUNE CLIFTON.

HOPKINTON, R. I.

THE MAN WITH A SHORT CREED.

'I am not skeptical, as many suppose,' said Mr. Williams, 'but I confess I have but little respect for the creeds of sects. Men study to find the means of supporting them; that is, such is the course pursued by the advocates of each creed. Hence every one is satisfied with his own creed, and of course regards all others as heretics. If there were no creeds in the world, there would be more religion in the world; there would not be so many infidels.'

'What is your idea of a creed?—what do you understand a creed to be?'

'A set of dogmas which a man must believe, whether he can understand them or not, under pain of perdition.'

'I do not think you will find that definition in any standard dictionary, nor will you find the word used in that sense by good writers.'

'What is *your* idea of a creed?'

'A creed is a statement of one's understanding of the Scriptures—of the interpretation he puts on the Scriptures.'

'Why not take the Scriptures just as they are, and have a divine instead of a human creed?'

'All denominations of Christians do take the Bible as their only infallible rule of faith and practice; still, it is well for men to compare their views as to their understanding of the Scriptures, and the great points of the system therein taught. You know there are diversities of views as to the meaning of many portions of Scripture. Those can walk together best who are agreed on those points. How can that agreement be known, or rather, how can those of like views be brought together so readily, as by having summaries of doctrine, which may enable men to know when they do agree, and to act together accordingly?'

'If that were the only use of creeds, they might not be so very objectionable; but they are forced down men's throats, and put an end to all freedom of thought.'

'May I be excused from assenting to your assertion, till you have proved it?'

'There are some things so plain that there is no need of proving them. I take this to be one of them.'

'I do not; I require proof. We have no forcing process that I am aware of—no inquisition. The creeds of all denominations are before the world, are open to attack, and are defended only by the arguments of their advocates. No one is forced to attach himself to any denomination. Men are as free to adopt whatever creed they choose, as they are to adopt any form of dress they choose.'

'Only they must keep within the bounds allowed by public opinion.'

'In that respect the case is the same with creeds as with dress.'

'You cannot deny that creeds have been sources of great intolerance, and for that cause, if for no other, ought to be abolished.'

'I might deny your premises so far as free countries are concerned; but your conclusions would not follow necessarily, even if your premises are true. Would you abolish your creed with the rest?'

'I have none to abolish.'

'Do you not believe any thing?'

'Yes, I believe the Bible, or that part of it which came from God.'

'What do you understand the Bible to teach as to the character of Christ and the atonement? You know my views on that subject; do you agree with me?'

'By no means. I do not regard Christ as a divine being, and I do not believe that any thing but repentance is necessary in order that God may forgive sin.'

'My views are, as you well know, expressed in the Confession of Faith of the church to which I belong.'

'Yes, I have studied it in former days.'

'The difference between us then is, that I have a written, and you an unwritten creed.'

'I don't admit that I have any creed. Besides, there is another great difference. You believe every thing there is in your creed, whether you understand it or not. I never believe any thing unless I fully understand it.'

'That is an important difference, truly. You say you believe only what you fully comprehend?'

'Yes; and in my view that is the only course befitting a rational man.'

'You must have a very short creed, then; or else you are gifted with powers of understanding superior to those of other men.'

'I make no pretension to anything beyond plain common sense. As to a short creed, I think that the shorter a thing is the better.'

'You would not apply that remark to life. But as to length of creed, let us consider. You believe in the electric telegraph.'

'Yes, I have the evidence of testimony and of my own senses to authorize that belief.'

'What is it which makes the recording apparatus work?'

'The electric fluid.'

'Do you know it is a fluid?'

'It is generally called a fluid by philosophers.'

'I know it is, but you require evidence that cannot be disputed. Did you or any other man ever see or feel it, so as to know that it is a fluid?'

'I have seen and felt its effects.'

'No doubt, but do you know what those effects are the effects of?'

'Of electricity.'

'Do you fully understand what electricity is?'

'I understand that it is something which is adequate to the production of the effects above spoken of.'

'You say it is *something*; you do not tell what it is. Do you fully understand what it is?'

'I suppose no one does.'

'Then, on your own principles, you are not to believe in it; you never believe what you cannot comprehend.'

'I comprehend that it produces certain effects by its current, and I comprehend how those effects cause the recording apparatus to operate. I therefore believe those things.'

'But you have now come on the ground I occupy. You believe not only what you comprehend, but in the existence of an agent whose nature and mode of existence you do not comprehend. Strike out that, and your telegraph would not work at all. Again; I think I heard you say the other day, that you had never studied the science and art of navigation; you believe there is such a science and art?'

'I understand there is such a science.'

'You believe the fact that there is such a science, though you understand very little about it. On your principle, that you will believe nothing which you do not fully understand, you ought not to believe in navigation. What we have said respecting navigation will apply to most of the sciences, and to portions of every science; you must refuse to believe in them. You see, we are shortening your creed very fast.'

'Creeds, properly speaking, relate to matters pertaining to religion.'

'Very well; let us see how long your creed stretches in that direction. You believe in God; do you thoroughly understand God?'

'I understand the existence of a great first cause of all things, as well as I understand the existence of a maker of this house.'

'Do you believe that God is a Spirit?'

'I am not a materialist.'

'Do you understand perfectly what a purely spiritual existence is?'

'I can understand the existence of God as a spirit as well as I can understand the existence of the soul as a spirit.'

'I do not deny that; but do you perfectly understand the nature of God or of the human soul?'

'I don't know as we perfectly understand the nature of anything.'

'Then, according to your principle, you cannot believe in the nature of anything—you cannot believe that anything has a nature. Strike the nature of God and of the human soul, and of everything else, out of your creed, and there would not be much left to believe. I think you would have a pretty short creed. The truth is, my friend, there is no single truth within the reach of our minds which has not connections and relations beyond the reach of our faculties. Every truth branches out into infinity, and the finite mind cannot comprehend infinity. You daily receive truths on the testimony of others, the nature and relations of which you do not comprehend. An astronomer of veracity tells you he has discovered a new planet. You believe the fact, though you may not understand one of the steps by which the discovery was made. In like manner, you are to receive, on the testimony of God, truths, the connections and relations of which you do not, and perhaps cannot, understand. Whatever is supported by adequate evidence, is to be believed, whether we can fully understand it or not.'

'You and I have studied in different schools of logic. Good morning.' [N. Y. Observer.

AN ARTLESS ARGUMENT.—Naimbanna, a black prince, arrived in England from the neighborhood of Sierra Leone, in 1791. The gentleman to whose care he was entrusted took great pains to convince him that the Bible is the Word of God, and he received it as such with real reverence and simplicity. When he was asked what it was that satisfied him on this subject, he replied: "When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what all good men call it, the Word of God."

In all our calamities and afflictions it may serve as a comfort to know that he who loses anything and gets wisdom by it, gains by the loss.

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AWARDS OF THE FUTURE—AGAIN.

We thought we would say nothing more on the subject suggested by Bro. Griswold's communication, but farther consideration induces us to submit a few additional remarks.

The fact that the Law of God is *revealed*, or *commanded*, gives the whole of it the character of *positive* law. A distinction between what is positive and what is moral in religion is sometimes made, and there can be no reasonable question but what the distinction is a just one. But as the whole Moral Law is as much matter of revealed command as positive Institutions are, they both stand, in this respect, upon a level; the whole has the character of positive Law.

The administration of positive Law is put in the hands of Jesus Christ. It was for His sake that the Law was revealed. To serve as a "schoolmaster to bring us to Christ," it was given, (Gal. 3: 24,) and this is said, not merely of *ceremonial* law, but of that law from whose "curse" Christ has redeemed us Gentiles. (See verse 13.) To convince of the exceeding sinfulness of sin, was the Law given, (Rom. 5: 20, and 7: 9, 13,) that the sinner might be driven to Christ for mercy; and but for this, it had never been given at all. The world would have been left without any written revelation. Had God never intended to send His Son into the world, men would have been left without any other knowledge of the Law than what is naturally written in their hearts. For why should God give them additional light, and so increase their guilt, if He did not intend to offer them a way of escape from His wrath?

And since the Law was given for Christ's sake, that sinners, seeing in it the abounding magnitude of their offense, might be driven to His Atoning Blood, so its administration is committed to Him. He it was who spake to Moses in Mount Sinai, (Acts 7: 38,) and though designated as an "angel," he was no ordinary [illegible] but was the Angel of Jehovah's presence, ([illegible] 63: 9,) of whom God said, "*My name is in him*," (Exod. 23: 21,)—the Captain of the Lord's host, before whom it was no sin for Joshua to fall on his face to the earth and worship. (Josh. 5: 14.) It was his voice the Israelites were directed to obey, (Exod. 23: 21,) and between Him and the Father there was such a oneness, (John 10: 30, 38,) that their rebellion was considered as tempting and provoking the Most High God. (Ps. 78: 40, 56.)

The common idea, that the New Testament order of things is placed under the administration of Christ, while all before was under the administration of the Father, is not strictly correct. It is certain, that the Being who gave the Israelites the Law, and challenged their worship, was no other than the Creator of the world and the Dispenser of providence. It is equally certain, that Jesus Christ is both the Creator and the Preserver of all the things which he made. For not only were all things made by him, (John 1: 3, Col. 1: 16,) but he "upholds all things by the word of his power." (Heb. 1: 3.) And, that this last passage may not be construed as having reference to the power of his Father, (a construction which some *do* impose upon it, who reject the supreme divinity of Christ,) it is expressly declared, that "by him all things consist." (Col. 1: 17.) And though the Scriptures, in speaking of those interpositions of Providence which respect the material world, and the life of the different animals, are not accustomed to direct our attention particularly to that Person, by whom the divine power is exerted, they do intimate, that the particular economy of Providence, which respects the restoration of the human race, was administered *in all ages* by that Person, by whose manifestation it was accomplished. Hence, almost every Christian who admits the pre-existence of Jesus, holds that he who in the fullness of time was made flesh, appeared to the patriarchs, gave the law from Mount Sinai, spake by the prophets, and maintained the whole of that intercourse with mankind which is recorded in the Old Testament as preparatory to the coming of the Messiah.

Such being the divine constitution, it is clear, that the moral government of the world is, in some degree, modified by the mediation of Jesus Christ. For though Christianity is a republication of Natural Religion, we must guard against the mistake that it is *merely* such a republication. It does not merely *ascertain* for us, and *establish with certainty*, the doctrines and duties which may be investigated by the light of reason, but it *commands* these doctrines and duties with an authority corresponding with the mediatorial dignity of Him to whom all power and government are committed. Moreover, it develops doctrines concerning the Son and the Spirit, and their offices in the salvation of men, of which Natural Religion did not give any intimation; and there are duties resulting from the interposition of Christ, which could not possibly exist till the knowledge of that interposition was communicated to man. Hence, the government of the world, as modified by the mediation of Christ, implies such a distribution of rewards and punishments, at the Last Day, as will vindicate the authority with which He is invested. For this reason, "the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father." (John 5: 22, 23.)

To the retributions of the Last Day, when the Son (not the Father) shall execute judgment, the miraculous resurrection of the body is necessary. For one very important respect, in which the condition of man has been modified by the mediation of Christ, is his reprieve from the punishment threatened for his transgression. The execution of the penalty is stayed for a season. Judgment is made to linger, and damnation to slumber, that man in the mean time may be put upon a new probation. But no part of the finally executed punishment consists in natural death; for, according to the original constitution under which man was placed, natural death, or the separation of soul and body, was not threatened, and could not have taken place. The punishment threatened was evil to the whole man, as made up of soul and body. The whole man was to be punished, and not one part only, while the other is taken down and annihilated. Man is capable of suffering intensely in his mind; he is also capable of suffering unspeakable evil or pain in his body. But if part of the punishment consist in natural death, (which is the annihilation of the body, or its complete insensibility to suffering,) then it is not an evil, but a negative good, that is threatened, which is contrary to the notion of punishment. Separation of body and soul would be, not punishment, but rather a mitigation of punishment, because, however intense might be the sufferings of the soul, they would not be so great as those of soul and body united. And under that constitution under which the threatening was made, there was no provision for a reunion, if the separation once took place; nor was it, indeed, possible that there should be a reunion, if the separation was intended as a punishment. It is evident, therefore, that natural death, or the separation of soul and body, could not have taken place at all, had men been punished for disobedience according to the threatening.

Why then is natural death inflicted, if it is not intended (in part at least) as the punishment of transgression? It was introduced under a new dispensation of grace, and to answer important ends respecting it; and when this new dispensation is finished, the separation of soul and body will be ended, and men will be united to their bodies again. When each person's probation under the new dispensation is finished, the next thing is to render him invisible, or to place him in prison, as a criminal, (if finally impenitent,) waiting for the execution of the sentence against him at the Day of Judgment; and natural death is the method of rendering him invisible. But this dissolution of the body could not take place, unless man had sinned; nor then, if the threatening had been executed without remedy. Both these must take place, the sin of man, and redemption by a Mediator, in order that the separation of soul and body may be at all consistent with the nature of his accountability.

Annihilationists utter a sound sentiment, when they say that the death threatened to Adam was the death of the *whole man*, but they err most egregiously in supposing that the death threatened means entire extinction of being, and that natural death is the execution of the threatening. For if natural death is the execution of the threatening, then no one escapes, not even the believer in Christ. Every body suffers the penalty of the law, and remission of the penalty is a boon granted to none. They may say what they please about the resurrection, and subsequent immortality as the gift of Christ, it is clear that believers obtain no gift at all, according to their scheme, till after they have *died*—been *annihilated*—and so satisfied the law's penalty in their own persons; a scheme which makes the whole system of redemption a perfect farce! Besides, the absurdity of supposing that the same person can live a second time, after his existence has been absolutely destroyed—that is, of supposing that he can have, not two *modes* or *conditions* of existence, but two absolutely different and distinct existences—is so glaring, that none but those who have married themselves to folly, with a determination never to be divorced, would seek to defend such a contradiction.

As we have seen, the constitution under which man was first placed did not recognize natural death—the separation of soul and body—nor did it admit of it. The death with which he was threatened, was endless punishment, in his whole person, soul and body—a separation from all natural good and happiness unto all natural evil or misery. This is to die, in the highest and most proper sense. It is the original and proper meaning of the word death, and no other idea was affixed to it when the threatening was denounced to man. Adam unquestionably understood it in this sense, and could not have understood it of the dissolution of the body, inasmuch as the constitution under which such a dissolution is at all consistent with the divine government had not yet been introduced, nor the least intimation given that it would be introduced.

T. B. B.

Contributions of a New York Church.—In the afternoon of Sunday, April 15th, the children of the Sunday Schools connected with St. George's Episcopal Church in New York, were gathered in the splendid edifice; the pulpit was adorned with flowers, and the galleries were filled with spectators. The Pastor, Dr. Tyng, spoke to the children in a most interesting way on the life and character of Timothy, after which he received from the various classes their missionary contributions, which amounted in all to more than $1,800. This Sunday School commenced seven years ago with nine teachers and thirty-five scholars; it now numbers ninety-five teachers and over fifteen hundred scholars. Dr. Tyng stated, that during his connection of ten years with the church, more than $77,000 had passed through his hands from the congregation for religious purposes.

AFFAIRS IN CHINA.

Extracts from a letter of Eld. Solomon Carpenter to the Executive Board of the Seventh-day Baptist Missionary Society.

We have still to dwell upon the sad condition of Shanghae besieged. The Insurgents, who have held the city so long, and are able, if they can obtain supplies, to hold it for an indefinite time, against all the efforts to retake it by the Imperialists, now find themselves in a bad case, and there is very recent and reliable proof, that they would be glad to relieve themselves from their unpleasant situation, if they could. But the probability is, that they cannot, and that both they and the unfortunate people who are within the walls must meet death, either in battle and conflagration, or in the form (more horrible if possible) of starvation. It is really sad to think of their case, especially that of the unoffending people, who have already suffered so much from fear and anxiety. But justice and judgment are the habitation of His throne whose kingdom ruleth over all.

Since we last wrote, there has been some sharp fighting but a little way from our house, and some random shots have told us that our position was not without danger. The 25th of last month (December) was a day of great excitement. The Imperialists were out in great numbers, not apparently for battle, but seemed to be waiting to catch a prey, should it come in their way. At about eleven o'clock A. M., while we happened to be standing on our verandah, with our faces towards the city, our attention was caught by an immense column of smoke rising suddenly and to a great height in the air. After considerable of an interval, a dull, heavy report, simultaneously with a jar of the house, reached us. The report was succeeded or prolonged by a great rattling, which, although the scene was more than a mile distant, by means of a favoring breeze, was distinctly audible, and resembled the falling of a great quantity of earth and brick upon a great number of tile roofs. And this was doubtless the fact. A great breach was at that moment made in the city wall, and it only remained to see how the Imperialists would use their opportunity. Immediately there was a great shouting throughout the rebel hosts, somewhat resembling the voice of many waters, and a united rush to the breach. The rapid report of firearms which then ensued told of the work which was going on, and placed our minds upon the pivot of uncertainty as to whether that was the day of Imperial success and of the downfall of the rebels. The contest, however, was not long, and the rebels were left masters of the city still.

But in the failure of the Imperial hosts to retake the city, the French have stepped in to try what western arms can do, and perhaps, by performing an act of great public benefit, to win upon the affections of the Chinese, and turn it to the glory of their nation, and in favor of the Roman Catholic religion. For a long time it was currently reported, that they were anxious for a provocation from the rebels, so that they might find a justifiable reason for going to war with them. Such a provocation at length they fancied they had found—(others thought differently)—and hostilities commenced. From one step it has progressed to another, until it has become a serious affair to them. Three Sabbath days, instead of reasoning with them in their temples, they have dealt out to them bomb-shells, cannon balls, bullets, and even bayonets. And on the last occasion, they lost nine men and several more wounded. These failures and losses constitute another chapter of Sabbath accidents, with which to balance the account of Sunday accidents so much vaunted in the papers. They have, however, entered the city only once, and their failure is said to be owing to wrong information as to the breadth of the wall at that place. They supposed it was twenty feet, and would allow the use of several cannon, whereas it was scarcely five feet, and would hardly admit of a howitzer. It is said they will make another attempt before the close of the present week.

I send you a map of Shanghae and vicinity, in order to show that blame cannot be attributed to me for selecting an unsafe site for our dwelling within the "race course." If the events of last April did not afford a guaranty that it was the intention of the foreign powers to afford protection to the whole extent of the concession, I should be at a loss to know what acts could do it. But since that time new plenipotentiaries have been here, and a new policy prevails. All the region to the west of the inner line of defense (which runs through the "old race course") is given up to the Imperialists, and they can come there to build batteries, encampments, to skirmish, and what not. It has been only within a few weeks that the practical inconvenience to us has been felt. On the 4th inst. (January) I made a representation of our circumstances to our Consul, who directed me to abandon the house as unsafe. Had his counsels prevailed, the Imperialists would not have been allowed to occupy any ground within the outer line of the foreign concession. But as he stood alone, he could not prevent them. But he has done himself honor in that he has, by an unyielding determination, obtained from the Chinese authorities funds enough to pay for seven American houses (in case they shall be destroyed,) among which are Bro. Wardner's and mine. His has been partly destroyed, and he will receive the cost of it immediately. [A note says the money was already paid.] Two of the others have been recently burned down, leaving the walls standing, and the others, except mine, have been more or less injured. If mine should not be injured, I shall not receive pay for it. But all of us are to receive something for our inconvenience. Our family is snugly quartered in a little burgalow belonging to Jas. Mac Donald, and Bro. W.'s in the house of Mr. Wright, a mutual friend of us both. Our effects are all, or nearly all, removed from the house we have thus reluctantly abandoned. This is the fourth time I have removed the whole of our effects since we first settled in the city. Besides which, I have made two partial removals. It is not desirable to be obliged to spend so much time in merely taking care of ourselves. But it seems to be our only alternative, unless we abandon the field, which we should be very loth to do.

Since but little time and opportunity has been left me for strictly missionary work, I have but little on that head at present to report, beyond my somewhat irregular labor at the language of the country. Before we were all entirely excluded from the city by the French, I used to continue my visits to the widow and fatherless, and others in affliction, shut up within the walls. And it afforded me some satisfaction, while witnessing their anxiety for their temporal safety, to be able to commend to them their only Rock of Defense against all the evils that affect and dangers that threaten them. And especially so as there was evidence of affliction being a means of humbling the natural pride of the heart, and of breaking up its carnal security.

On the 23d of September, Sabbath, I visited Widow Chung, also her mother Annah and sister Nyung-ee, who reside in another part of the city. Widow Chung was sick, and worse probably than I was aware of. She appeared more than usually affected when speaking of her daughter Ne-May, and her daughter in law and grandson, the wife and child of my former teacher, whom she had not seen for many months, and probably began to feel that she should see them no more. She solemnly besought me to look upon the face of teacher Chung, and then extend my guardianship over his widow and fatherless child. This was no more than I might have expected under the circumstances, and I should have thought less of it, had it not been for her faltering voice, and the big tears that coursed her face as she spake. These bespoke tender feelings and strong affections. And as such a state of heart appeared favorable, I was delighted with so good an opportunity to commend to her warmest regard the precious Saviour. With considerable earnestness, she then professed her belief in the gospel, which from time to time I have endeavored to preach to her. It was the first time, I think, that in my presence she ever yielded any thing more than a polite assent to the message of salvation.

The next Sabbath I visited her again. As usual, she appeared very glad to see me. But her health was still more impaired. She again professed faith in Christ, and said, with considerable emotion, that He was her comfort in her affliction. This she avowed in the presence of the only surviving brother of her husband, who is Confucianist enough to be an infidel, and who labored to turn the conversation to other and more agreeable topics. There were two other aged ladies present, one of whom, so far as I know, listened for the first time to the word of life. I then repaired to our house on the Brilliant Clothing Street, and near the Fish Market Bridge, where I had an interesting conversation, for the first time, with two men and their wives, natives of Ur Hway province. They were sojourners in Shanghae when it fell into the hands of its present masters. Latterly they had obtained refuge in my house, and were professed inquirers. They listened with respectful attention, and appeared solemn and thoughtful. They also willingly knelt with me in prayer to the Author of their being.

The next Sabbath, Oct. 7, in company with Bro. Wardner, I paid my last visit to Widow Chung, little thinking, however, it would be the last. She was more feeble, but able to sit up in her couch and converse. We closed the interview with prayer for her, she still professing her belief in Christ; and expecting to see her again, we repaired to our house, and conversed and prayed with the two families there.

The next Sabbath, Bro. W. and I went into the city, and first to the house of Widow Chung; and what was our surprise when the first thing that met our eye in the reception room was her coffin. She died, suddenly and unexpectedly, four days previous. Whether she truly believed in and loved the Saviour is known only to Him who seeth not as man seeth.

All that we know of the movements of the Tae Ping Wang party for some time past has come to us through the distorted medium of the Pekin Gazettes. These represent the Imperial forces as gaining ground. But my impression is, that sooner or later they will be obliged to succumb to the superior skill of Tae Ping Wang.

In addition to providing for my own household, the acquisition of the Mandarin or general language of the country, by which one can be understood in any part of the Empire by a portion at least of the inhabitants, I consider to be my chief business at present. We have a pleasant understanding and acquaintance with our new neighbors within the race course, and some of them were quite sad at the thought of our coming away. But none of them manifest, as yet, any taste for the glad tidings of salvation.

But I will resume my journal. On the 21st of Oct., Mrs. C. went with me into the city. Widow Chung's mother, Annah, the blind woman of whom you have often heard, is so far advanced in age and second childhood, that it is difficult to know whether or not she be a true believer. She was quite overwhelmed with the loss of her daughter, and with the other trouble of being shut up in a besieged city, with the prospect of starvation before her. Under these circumstances, it was impossible to draw her attention steadily to contemplate the more spiritual things of the kingdom of heaven. Her daughter Nyang-ee also seemed to be so much occupied with her present griefs, that there was about as little success in attempting to get her fixed attention. I think, if a disciple of Christ had been able to work a miracle, and save them from their perilous condition, perhaps she would feel so much gratitude that she could appreciate the power of Jesus to save from the greater evils of sin and perdition.

On the 4th of Nov., I saw a man from Lee-oo, a hundred lee distant, who came to Shanghae to seek foreign medical aid for a disease of the heart. He has the reputation of being a man of benevolent disposition; and he himself (sincerely I think) supposed that he was really a good man; and it was a puzzle to him that a man possessed of a good heart should be afflicted with a disease located in that organ. Here is materialism with a witness.

I visited the city about every Sabbath up to the 2d of Dec., and on the 8th of Dec., Sixth day, I went in for the last time. Since that time foreigners, unless having a special passport, have been debarred from the city by the French.

The two families occupying our house professed to like the doctrine, both men and women, and I regret the necessity of ceasing my labors with them. The prospect they now have before them is such that if they enjoy peace of mind which is any thing more than a stoical indifference, it must be something resulting from faith in Christ. May their heavenly Father be gracious to them.

THE FRENCH AT SHANGHAE.

Under date of Shanghae, Jan. 18th, 1855, a correspondent of the New York *Tribune* gives the following account of the operations of the French around Shanghae, China:—

In my last communication, I think, I stated that the French Admiral was protecting the Imperialists in building a wall intended to cut off the rebels' communication with the foreign precincts. As was expected by many, it brought the French into collision with the rebels. December the 9th, 1854, they went beyond their wall to guard men in pulling down a mud breastwork thrown up by the rebels. Here they got into a very serious difficulty, having several of their men killed and wounded. This kindled the Admiral's wrath exceedingly. More men were immediately landed, and he commenced firing on the city, both from land and water. Without any respect for the gods, he sadly battered two temples on the city wall, and burnt the third with shell. No other damage was done, as they did not then attempt to set the city on fire. Waiting till the 13th of the month, the Admiral again attacked the rebels and took a mud battery outside of the east gate. After spiking the guns, the French returned to their ships. On the 30th of December, the French and Imperialists made a combined attack, which lasted for several hours; but accomplished nothing. The French threw shells rapidly into the city, but could not succeed in firing it—there being so little wood about Chinese houses. One of their concussion shells lodged in the tower of the Baptist Church without burning. The rebels had been previously told, that if the French attempted to shell the city, they could burn it up in a few hours, and so most foreigners thought, and many trembled for the fate of the thousands within the walls. To the surprise of every one, the battle ended without any fearful results. The spell was now broken. The rebels laughed at shells, and said, if the Americans and English would only remain neutral, they did not fear the French. This, of course, nettled the latter, who determined to give the city a demonstration of their power. By the 6th inst., they had their battery prepared, and commenced early in the morning to make a breach in the wall, which they soon accomplished. They then, 250 strong, bravely entered this breach, but with the loss of their First Lieutenant and Ensign—the rebels firing from the houses and concealed batteries. The first object of the French was to get possession of the north gate, just above the breach, and let in their allies—the Imperialists. It is said the latter rushed in, and some, supposing the city then taken, thought only of plunder, to which they gave themselves with all diligence. Others, hastening on through the narrow streets in quest of the rebels, suddenly found themselves cut off by persons concealed in the houses closing and fastening gates behind them. In the mean time, the rebels were collecting from all parts of the city, and fell upon them with such violence that they retreated in confusion to the wall where the French were stationed. The French held their position for some time; but finally, finding their allies useless, and their ammunition nearly exhausted, they retired with 9 killed and 36 wounded—a very serious loss out of 250 men. The Imperialists, it is thought, lost several hundred. The French are very much chagrined at their want of success, and will use every effort they can to retrieve their reputation. At present, they satisfy themselves by remaining behind their breastworks, and firing at the rebels as they pass beyond them to get into the western part of the foreign precincts, where they purchase vegetables, &c.

Unostentatious Benevolence.—On Sunday, April 22d, among the contributions at the Church of the Holy Communion to the funds of St. Luke's Hospital, New York, was a roll of five one thousand dollar bills. They were dropped so quietly into the plate, that not even the gentleman who received them knew from whom they came. The giver is to be envied less for his ability to spare such a sum, than for the disposition which led him to bestow it on such a cause in such a way.

Death of a Venerable Missionary.—Rev. David Poor, D. D., aged 65 years, and who had been 35 years a Missionary of the American Board, died in Jaffna, Ceylon, on the 3d of February, 1855. The *Morning Star*, published at Jaffna, Feb. 22d, gives the following particulars of his last hours:—

"On the morning of Thursday, Feb. 1st, Mr. Poor attended the funeral of Mary Moody, a member of his church whom he much esteemed, and who had died the night previous of cholera. Before attending the funeral, in writing to a brother missionary in the town of Jaffna, he, speaking of Mrs. Moody's death, concluded his note with the following words, which are very striking when viewed in connection with his own death so soon after: 'We are sorely afflicted this morning. We regarded her (Mrs. Moody) as a gem of great value. The Lord of the harvest seems to be gathering in the choicest fruit.'

"Late in the afternoon of Thursday, Mr. Poor visited a house in the village, where one of the teachers of the Oodooville Female Boarding-school was then sick of cholera. He conversed and prayed with the sick person, and remarked, that at the present time 'God was gathering in the wheat with the tares,' and expressed the hope, that though they might not meet again on earth, they should at last in heaven. This was Mr. Poor's last missionary and pastoral visit—the last visit of thirty-five years of direct labor among the heathen—and was the last time he prayed in a native house; for the next morning he found himself in the grasp of cholera, that, to nearly all, most dread messenger of the king of terrors. It was not so, however, to him, for Christ had removed the sting of death. Before day-light of the morning of Feb. 2d, and before Mrs. Poor was aware of his being ill, he held quite a long conversation with her on various matters, but with an evident design to prepare her mind for the scenes he doubtless felt were before her. Among other things he quoted those truthful and beautiful lines of Dr. Young:—

> "'The spider's most attenuated thread
> Is cord, is cable to man's tender tie
> On earthly bliss: it breaks at every breeze.'

"One of his expressions in his sickness, which is well worthy of remembrance, was made when alluding to the text of his last sermon, he said, 'The righteous,' and then pausing for a moment, he added, 'the ABOMINABLE—in Christ Jesus.' His last sermon was upon the text in Proverbs 14: 32: 'The wicked is driven away in his wickedness, but the righteous hath hope in his death.' It was preached the Sabbath before he died, and was with special reference to the prevalence of sickness and death. Mr. Poor's last hours, dying expressions, and final exit from earth, are a most fitting commentary on the last clause of the verse."

Baptist Missions.—The Executive Committee of the American Baptist Missionary Union have issued a circular and appeal based upon the following facts:—

1. The gross income of the Union for the financial year ending the 31st March, has fallen $30,600 below its expenditures for the year. $65,000 were needed in March, and less than $34,000 were received. The debt existing March 31, 1854, was thereby doubled.

2. This excess of expenditure above receipts has not been owing to unforeseen exigencies. By direction of the Board, at its annual meeting in May last, $155,000 was made the basis of the year's expenditure, including the debt of the previous year. That amount has not been exceeded. The deficit is in consequence of withholding contributions.

3. The deficit of $30,600 must be made up at once and fully, or the missions of the Union will be reduced to want and sore disaster. Care has been taken throughout the year just closed, to grade expenditures on the lowest scale compatible with the regular prosecution of the work in hand. But in doing this, even, a debt has been incurred of more than $30,000 additional to that of previous years. And, if adjusted to the existing scale of operations, the first remittances of the year on which we are entering will increase the debt by thousands more. The Committee consider themselves to be *not at liberty* to add thus to the liabilities of the Missionary Union. The only alternative is to restrict the monthly remittances within the monthly income *realized*. Unless, therefore, the deficit is made good, and the income largely increased, and that immediately, there must be *from this time* a large and most injurious withholding of remittances, besides the relinquishment of one or more of the missions.

Methodist Missions.—At a late meeting of the New England Methodist Conference, held at Chelsea, a statement was made of the operations of the Missionary Society, showing that the receipts from the churches in 1854, were $245,000. This sum was expended mainly in the following appropriations; Foreign German Missions, $23,470 23; Oregon and California, $3,779 46; Liberia Mission, $37,233 38; China Mission, $8,136 20; New Mexico Mission, $1,095 85; Buenos Ayres Mission, $2,376 55; Domestic Missions, $143,866 68. The appropriations for the current year amount to $260,000, which the Board at New York hope to receive, notwithstanding the pressure in the money market.

The Liquor Law in New York.—Mayor Wood of New York has written another letter on the Liquor question. He says that for his duties as Mayor, the Corporation Counsel is his guide; while for his guide as a Magistrate, he depends upon the District Attorney. Under the advice of these officers, Mr. Wood concludes, that we shall be entirely without laws to restrain or regulate the sale of Liquor from the 1st of May to the 4th of July, except the statute prohibiting sales on Sunday; and for this the utmost fine will be $2 50 for a whole day's work. The Mayor, therefore, calls upon all good citizens to put themselves upon their best behavior during these two months, that we may show the world how little we really need a prohibitory law.

Congratulatory Temperance Meeting.—On the evening of April 26th, a congratulatory meeting of the friends of temperance was held at the Metropolitan Theatre, New York. Wm. E. Dodge presided, and addresses were delivered by Prof. Mattison, Rev. Henry Ward Beecher, Wm. H. Burleigh, Rev. Drs. Peck and Tyng, and Rev. T. L. Cuyler. The audience was very large and much enthusiasm in the good cause was manifested.

RELIGIOUS INTELLIGENCE.

A correspondent of the *Independent*, writing from Foxboro, Mass., says: During the past five months, there has been a remarkable attention to religion. So general an interest has not been known in this town for about forty years. Including those who have expressed hope in connection with the Baptist church, there are probably between seventy-five and a hundred who give evidence that they have found Christ. Numerous family altars have been erected. Some of our most wealthy and enterprising business men have found the pearl of great price, and have begun to lay up treasure in heaven. This is the Lord's doing, and is marvelous in our eyes.

A correspondent of the *Independent* states that the Rev. David Williams, pastor of a Congregational church in Wales, has lately entered into the sixty-second year of his pastorate, and his health and vigor promise additional years of effective service. His predecessor, Rev. Isaac Price, was pastor for fifty years, preceded by the Rev. Thomas Magans, whose ministry numbered fifty years. Three pastors in one hundred and sixty-two years!

A gentleman from Aurora, Ill., says that there has been quite a general attention to the subject of religion there during the past two months, and a large number of hopeful conversions. From 70 to 80 have joined the Methodist church "on probation," from 50 to 60 have united with the Baptists, and about twenty with the Congregationalists.

Protestantism in France has sustained a great loss in the death of Rev. Alphonse La Harpe, of Bordeaux. M. La Harpe was the founder of the Free Evangelical Church at Bordeaux, and had preached there some fifteen years. He was son-in-law of Dr. Malan, of Geneva, and was thirty-nine years old.

The Presbytery of Chicago at a late meeting resolved to found a Presbyterial Collegiate Institute in Marengo, and to make the effort to raise $35,000 towards its endowment, provided the citizens of that place would raise $9,000 of that sum.

The annual meetings of the American Baptist Publication Society, and of the American Baptist Missionary Union, are to be held this year at Chicago, commencing on Friday, May 11.

Russian Christening.—There are three queer peculiarities about a Russian baptism of an infant. A new book from that country tells us:—

"It is a curious thing that, among the Russians, the father and mother of an infant not only cannot stand as sponsors to it, but they are not allowed to be present at its baptism. The godfather and godmother, by answering for the child, become related to it, and to each other, and a lady and gentleman who have stood as sponsors to the same child are not allowed to marry each other. The form of christening differs materially from that of the Protestant Church. The priest takes the child, which is quite naked, and holding it by the head, so that his thumb and finger stop the orifices of the ears, he dips it thrice into the water; he cuts off a small portion of the hair, which he twists up with a little wax from the tapers, and throws it into the font; then, anointing the baby's breast, hands and feet with the holy oil, and making the sign of the cross with the same on the forehead, he concludes by a prayer and benediction."

Juvenile Books.—We are indebted to John E. Potter, of Philadelphia, for a series of six Juvenile Books, plentifully illustrated, neatly printed, and bound in a uniform and tasty style. They are known as "Uncle William's Series for Little Folks;" and include "Christmas at Home, or good Children always Happy"—"Winter Evenings, or the Snow Man and the Sleigh Ride"—"Rainy Days, or the Freshet and Squire Walter's Grist"—"Summer Mornings, or the Young Haymakers"—"The Squirrel Hunt, or a Walk in the Country"—"The Dog Days, or Dennis O'Flaggerty."

Terrible Calamity.—We have a heart-rending tale from Dantzic, to the effect that the breaking up and floating down of the ice on the Vistula, which has been so often the source of great damage to the surrounding low lands, has this spring taken place with such terrible violence as to surpass any thing of the kind within the last fifty years. The strong dykes, constructed at an immense cost along the banks of the river, have been swept away in many places by the infuriated element, and four hundred square miles of the most fertile plains, the best wheat-producing district in the world, are now covered by water, and have the appearance of a lake. One hundred human corpses had already been picked up near a single place, (Tiegenhoff) when the above report was sent off. The loss of life and property must have been terrible. The scenes of misery, anguish, and sorrow, so suddenly created by this awful calamity, beggar description, and the depth of the existing distress can be fully fathomed only by persons actually present or intimately acquainted with the peculiarities of the country. A fine tract of land, richly endowed by nature, containing many a happy home, many thriving villages and substantial farm houses, great numbers of valuable cattle, has, at one fell swoop, been altered to a mass of water, covering all under its cold surface, like one vast grave.

Libel Suit.—The case of Wm. T. Dove vs. J. H. McBlair, which had been on trial for some days before the Circuit Court at Washington, has terminated. The libel of which Mr. Dove complained, wss the circulation by Mr. McBlair, during the municipal election canvass of 1852, at which time the plaintiff was a candidate for Alderman, of a report that Mr. Dove was tainted with African blood. The Jury returned a verdict for $10,000, this sum being the full amount of damages claimed. The plaintiff directed that the judgment be entered to the use of Richard Wallach, Esq., trustee, to apply the proceeds to the payment of the costs and expenses of the suit, and the residue to be divided between the two Orphan Asylums (the Protestant and Catholic) of the City of Washington.

The Utica *Observer* says that Mrs. Emeline Barringer died suddenly in Syracuse, N. Y., on the 20th of April, and was buried by Coroner Saul of that city. Her property, now in the hands of the Coroner, will be surrendered to her brother on application.

European News.

One week later news from Europe has come to hand since our last.

The Ninth Conference was held at Vienna on the afternoon of the 8th, and lasted but one hour. The Russian Plenipotentiaries had not received their instructions. Drouyn de l'Huys and Ali Pasha were present. Nothing whatever is known as to the chances of agreement, nor is it known when the next meeting will be held.

Nothing important had been received from Sevastopol up to April 8th. The positions of both armies were unchanged. Night skirmishes on a small scale continued. The weather was fine and dry. An armistice of three hours had been allowed to bury the dead. The Allies report themselves ready to open a general bombardment of the city.

The Russian organs say that the women, children, and the sick, are being sent out of Sevastopol into the interior of the Crimea.

Gen. Canrobert's dispatch estimates the loss on the night of March 22d—Russians, 700 killed, 1,500 wounded; French loss, 200 killed, 400 wounded.

The propriety of raising the seige of Sevastopol, is freely and favorably talked of.

The French-hired-steamer Edinburg, and two ships in tow, all loaded with French horses, were lost off Baltschick.

St. Petersburg advices are altogether indefinite as regards politics. They, however, reiterate that Russia will not make concessions. The cholera continues its ravages in St. Petersburg—on the 29th there were 200 deaths.

Napoleon and Empress Eugenie would reach London, Monday, the 16th, and stay one week with the Queen. The tone of the British public is that of extravagant adulation in regard to the event, and it is very different to that with which Napoleon was treated some years since.

The Pope has had a narrow escape with his life, from the accidental falling of a beam. Two Cardinals were injured. Particulars not to hand.

The ship Robert, bound to New Orleans, had put back to Liverpool, in a damaged condition, having come in collision off Holyhead with the steamer North Carolina, from Philadelphia for Liverpool. The steamer sunk in about ten minutes, but no lives were lost.

The Massachusetts Liquor-Bill.

The prohibitory liquor-bill—having been approved by the Governor—has become a law, and will go into effect on the 20th of May. The main provision of the bill is as follows:—

"If any person, by himself, his clerk, servant or agent, shall, directly or indirectly, or on any pretense, or by any device, sell, or, in consideration of the purchase of any other property, give to any other person any spirituous or intoxicating liquor, or any mixed liquor, part of which is spirituous or intoxicating, in violation of the provisions of this act, he shall, on being convicted of one such violation of the provisions of this act, pay ten dollars and the costs of prosecution, and be imprisoned in the House of Correction not less than twenty nor more than thirty days;—on being convicted of a second such violation thereof, either at the same or another term of the court, or on the same complaint or indictment which charges the first such violation of this act, or on another, he shall pay twenty dollars and the costs of prosecution, and shall be imprisoned in the House of Correction not less than thirty nor more than sixty days; on being convicted of a third, and any subsequent such violation of this act, either at the same or a different term of the court, or on the same complaint or indictment which charges the first and second, or any violation or violations of this act, or on another complaint or indictment, he shall pay fifty dollars and the costs of prosecution, and shall be imprisoned in the House of Correction not less than three nor more than six months;—and if any clerk, servant or agent, or any other person, in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction, shall suffer the same punishment."

Pro-Slavery Chivalry.

The office of the *Industrial Luminary*, a paper published at Parkville, Mo., was broken open recently, and its contents destroyed, by a pro-slavery mob. The following resolutions, adopted before proceeding to the work, show what a chivalrous set of fellows took part in the proceedings:—

Resolved, 1. That the Parkville *Industrial Luminary* is a nuisance, which has been endured too long, and should now be abated.

2. That the editors, to wit, G. S. Park and W. J. Patterson, are traitors to the State and County in which they live, and should be dealt with as such.

3. That we meet here again on this day three weeks, and if we find G. S. Park or W. J. Patterson in this town then, or at any subsequent time, we will throw them into the Missouri River; and if they go to Kansas to reside, we pledge our honor as men, to follow and hang them wherever we can take them.

4. That at the suggestion of our Parkville friends, we will attend to some other Free-soilers not far off.

5. That we will suffer no person belonging to the Northern Methodist Church, to preach in Platte county after this date, under penalty of tar and feathers for the first offense, and a hemp rope for the second.

6. That we earnestly call on our sister Counties throughout the State to rise in their might and clean themselves of Free Soilism.

7. That our peace, our property, and our safety require us, at this time, to do our duty.

8. That we request every Pro-slavery paper in Missouri and Kansas to publish the above resolutions.

The press was then shouldered, with a cap drawn over its head, and labeled "Boston Aid," the crowd following in regular order; it was marched through town nearly to the upper landing, and there, with three hearty cheers, it was deposited in the tomb of "all the Capulets," to wit the Missouri River.

Slavery Rampant.—A dispatch dated St. Louis, April 21, says that on the Saturday previous, 200 citizens of Platte County, Mo., assembled at Parksville and attacked the office of the *Luminary*, charged with Free-Soil proclivities, destroyed the fixtures, and threw the press into the Missouri River. The editor would have been tarred and feathered, had he not been fortunately absent. Resolutions were passed declaring the *Luminary* a nuisance, and its editors traitors, &c., and an intention to throw them into the river if found in the place within three weeks, and to follow them if they went to Kansas. Free-Soilers were denounced, and it was decided by the meeting that no Methodist preacher should preach in the county, on pain of being tarred and feathered for the first offense and hanged for the second.

California News.—The California Mails of March 31st were received in New York on the 25th of April by the steamer George Law. The specie on freight by this steamer amounted to $772,011. In San Francisco, all branches of trade were in a state of great depression, but the accounts from the mines continue to be of a favorable character. The Legislature was still in session, but was expected to adjourn about the middle of April. Considerable excitement has been occasioned in San Francisco by the arrival of dispatches from the United States Minister at San Juan del Sud to Commodore Dulany, requesting that a Government vessel should be sent to that station, for the protection of the American residents and the redress of various outrages on our national flag. The provinces on the Isthmus have been formed into a separate State by the Congress of New Granada. It will contain about 200,000 inhabitants, and is to be called the State of Panama.

Steamboat Explosion.—The Detroit *Free Press* of April 21st, says that the propeller Oregon left that city early the day previous, for the St. Clair River, carrying, in addition to her own crew, the crews of the brig N. M. Standard and schooner Flying Cloud, which vessels wintered above. The total number of persons on board was 25. At about 15 minutes before 7 o'clock, when near the head of Belle Isle and close to the Canada shore, her boiler exploded with a tremendous noise, scattering death and destruction all around. The after part of the vessel was blown completely off, and sunk almost instantaneously. Nine men were killed immediately, and several others were wounded, some quite seriously. Those of the crew saved clung to the bow of the vessel, and were taken off by small boats. The cause of the accident is supposed to have been a defect in the boiler.

SUMMARY.

On Friday morning, April 20, at 8 o'clock A. M., a serious occurrence took place at Addison, on the western division of the New York and Erie Railroad, by which two lives were lost, and a large amount of property was destroyed, in consequence of a freshet in the stream at that place. Six mill-dams gave way, and the water came pouring down in an irresistible flood, carrying with it an avalanche of saw-logs, timber, earth and rubbish upon the ground below. Several houses were carried away. In one of them were an Irish woman and child, who were drowned. The fine residence of Col. Jones was moved from its foundations and very much damaged.

The Sheriff of Livingston County has offered a reward of $200 for the body of Mortimer Loomis, of Avon, in case he is dead. He has been absent since the 19th March. The Genesee *Democrat* says that great excitement prevails in Avon, in consequence of his sudden and mysterious disappearance. Several public meetings have been held, and searches made. Mr. Loomis had some money on his person, and it is feared there has been foul play in this matter.

A dispatch dated Chicago, Saturday, April 21, 1855, says: A small procession of Germans and Irish, mostly intoxicated, passed through the streets, this forenoon, preceded by a drum and fife, on their way to Court-House-square, where a crowd immediately collected. The Police interfered to stop the proceedings, when a general fight ensued, during which, one man was killed and five or six wounded. The disturbance grew out of the license question. The principals were arrested, and the excitement ceased.

The Lawrence (Kansas) *Herald of Freedom*, says that the entire cost of a journey from Boston to Kansas city, Missouri, including incidental expenses, cannot fall short of $35. The cost from Kansas city to Lawrence, distant fifty miles, is dependent at present entirely on circumstances. There are no regular means of communication, and will not be until the boats commence running on the Kansas river, when uniform prices will probably be established.

Martin Van Buren, Jr., died at Paris on Tuesday, March 20. The deceased had for a long time been wasting under the blight of consumption, but his death was so sudden as to surprise even those friends who had despaired of his recovery. He had seated himself at the dinner table, when his head fell forward on his breast, and he expired without a word, without a groan.

For some time past depredations have been committed on the Post Office in Portland, Me. The Post Office Agent having got track of the depredators, succeeded, on the 12th ult., in arresting a boy in the very act. The boy disclosed his accomplice, and the two are under arrest, to take their trial before the United States Court to be held at Bangor in June next.

For some time past money has been missed from letters mailed at Martinsburg, Va., and suspicion was of course directed against some of the employees of the Post Office. Within a few days past the agent of the Post Office Department has succeeded in detecting the guilty party, a youth of some thirteen years of age, to whom letters were confided, to be deposited in the Post Office. The youth was not connected with the Post Office.

Seamen are so much in demand for the United States Navy, that the head of that department has offered, in addition to the present liberal pay, a bounty of twenty dollars to all competent seamen who will enlist within the next sixty days, for three years' service.

Recently a young man died in Cambridge, leaving a wife and a child in reduced circumstances. While removing the furniture, an insurance policy on the life of her husband for $2,600 was found, on which the cash has been raised.

Louis Kossuth announces, by advertisement, that he has formed a permanent engagement with the London *Atlas*, and solicits subscriptions for that (weekly) paper.

A correspondent at Terre Haute, Ind., writes of a movement going forward in that State for the settlement of Kansas by freemen. Seven citizens of Vigo County, all in comfortable circumstances, have just started for the new Territory, impelled solely by the desire to take part in the pending struggle, and more are soon to follow, and that County is but a specimen of the entire State. Illinois, we are told, is also resolved to do her part in the great work; from these two States from two to three thousand emigrants may be counted on this year, and from Ohio thousands are also to be expected.

The high price of every thing eatable, is a general subject of remark. Corn and flour were never known to be so high as they are now, taking the country through. In New York, last week, the best flour was $13 50 per barrel, and pototoes $2 per bushel at wholesale. The common price of beef was 16 to 20 cents a pound, and choice steaks sold for 25 to 37½ cents a pound. The only cheap article of food is sugar, and that can be bought for a less price per pound than flour.

The Navy Department having officially given up the sloop-of-war Albany, and published the names of officers promoted, April 18, 1855, in consequence forces on our minds the painful conclusion, that she has been lost at sea, and that her officers and crew have been consigned to a watery grave, without leaving a single one to recount their last words, and without the consolation of the presence of relatives to attend them in their last moments.

The number of applications for letters-patent which annually pour into the Patent office, have, of late, considerably increased. In 1838, the Office issued about five hundred patents. The annual issue was about the same down to 1849, when it rose to a thousand. At that rate it remained till 1854, when it reached eighteen hundred; and probably more than two thousand patents will bear the date of 1855, as already five hundred have been issued during the first quarter. Thus far, over twelve thousand patents have appeared since 1836.

By an arrival at Boston, we have some interesting news from Liberia. One of the acts of the Legislature at its last session was the adoption of a stringent prohibitory liquor law. Laws were also enacted for the encouragement of Agriculture, for the employment and relief of the poor, and for establishing a uniform currency. Pretty well for a race incapable of self-government.

The *Evening Post* is informed that an extra session of the Legislature has been determined on by Governor Clarke, to be held in September. The 9th, says the *Post*, is the day fixed upon. The pretext given is that the State may be re-districted according to the new census which is to be taken in June, so that the next Legislature may be chosen under the new apportionment.

Accounts from Hamburg of the 3d April mention the arrival of the Danish brig Juno, Capt. Bohn, from Laguna, with the remains of the Countess Rossi, better known by her maiden name of Henriette Sontag, who, it will be remembered, died of cholera while making a professional tour in Mexico.

The crew of the United States storeship Supply, under Lieut. D. D. Porter, are to be shipped with the distinct agreement that no grog is to be served during the cruise. They will commute their liquid into metal at the rate of sixpence a day. Lieut. Porter feels confident, from long experience, that the absence of rum is promotive of discipline on board.

We learn from the Woonsocket *Patriot*, that a commodious and elegant school-house has just been erected at Blackstone, at a cost of $15,000, which is paid by the Blackstone Manufacturing Company, and that the same Company, with a corresponding liberality, has undertaken the entire support of a first-class school.

At an auction-sale in Charleston, S. C., by Mr. T. A. Whitney, of the negroes of an assigned estate, sixteen of them, one a child, brought $16,970, or an average of about $1060. They were mostly carpenters and family servants. One, a superior carpenter and plumber, 26 years of age, commanded $2,150.

We are informed, (says the Albany *Argus*,) that in removing a quantity of rubbish from the garret of the house lately occupied by Mrs. Van Rensselaer, deceased, there was found the original charter of the city of Albany, granted by Queen Anne, through the then Governor of the State, Col. James Dongan.

The *Asheville Spectator* (North Carolina) says that the Grand Jury of Buncombe County, at the late term of its Superior Court, under a charge from Judge Sanders, made a presentment against the order commonly styled Know Nothings, for conspiracy!

The Elmira people are making great calculations for the State Agricultural Fair which is to be held there next fall. They evidently intend to do their part to produce one of the best Fairs the State Society has had for several years.

The New Haven Steamboat Company have built a new steamboat, called the Elm City, to take the place of the Traveler, now running between New York and the City of Elms. This boat, though not quite so costly as some of the recently constructed Sound steamers, will be as staunch and comfortable as any afloat.

The New York *Journal of Commerce* says, that notwithstanding the prediction that house rents would fall, it has yet to hear of the first instance where any reduction has been made, except on large or "fashionable" dwellings; while in many cases rents have been raised.

The entire liabilities of the estate of Daniel Webster, at his death, were about $140,000. His farm in Franklin, N. H., which was lately sold for $15,000, together with his Marshfield and other property, would probably yield twenty-five cents on the dollar.

A passenger-train went over the Cleveland and Toledo Railroad, the other day, drawn by three locomotives, and containing twenty-seven cars of the largest capacity, carrying over sixteen hundred passengers.

The long-lost manuscript history of the Plymouth Colony, written by Governor Bradford, has been discovered in England, and a copy of it will soon be received in this country.

The Grand Jury in session at Whitehall, N. C., have found a true bill against a man named Thompson for starving two children to death.

The *Westerly Echo and Pawcatuck Advertiser* says that on the 19th April, Samuel J. Lucas, a little son of Mr. Samuel Lucas, was drowned at Potter Hill, aged three years and sixteen days. He had been playing about with other children near the river, and was missed about dusk. Search was immediately commenced by the parents and those in the vicinity, and about 8 o'clock in the evening he was found in the mouth of Mile Brook, near the residence of Mr. Lucas, with life extinct.

Three steamers arrived at Kansas City, April 16, loaded down with settlers for Kansas. There is a long and severe drouth, and pork and grain are nearly exhausted, and residents do not know where to obtain supplies. Freights have been high. On the 15th the mercury stood at 88° at noon, with high winds and clouds of dust—no rain.

A dispatch dated Boston, Friday, April 27, 1855, says: In searching the passengers' luggage on board the Africa yesterday, one of the passengers' trunks was found to contain about 1,000 letters, which were seized and taken to the Custom House. They are said to be very valuable, inclosing drafts, &c., for Boston and New York houses. The box belonged to the agent of a well-known Express Company.

A dispatch dated Rochester, Monday, April 23, 1855, says: As the locomotive was backing down the track in Canandaigua Village, this afternoon, it ran over and instantly killed J. L. Hall, Esq., a lawyer, severing his head from his body. Judge Phelps, and another person, standing on the track, were also seriously injured, the former so severely that his life is despaired of.

The Massachusetts Senate, by a vote of 27 to 11, adopted the resolutions for the removal of Judge Loring from the office of Judge of Probate. Gov. Gardner, it is said, will undoubtedly acquiesce. So that question may be considered settled. Such is the reward of slave-catching.

Land Warrants are in good demand, and worth $160 to 165—parts in proportion. When the new ones are issued under the act of the late Congress, it is probable the price will decline somewhat. There will, however, be no supply from this source for some time.

A man by the name of Muir, said to be worth $100,000, and the richest man in Ripley county, Indiana, was recently sentenced by the Circuit Court in that county to the penitentiary for two years, for forgery of a note for $25.

There are 277 females who pay a tax of $6,000 and upwards in Boston. Mrs. H. K. Hunt, who protested, on the ground that it was taxation without representation, pays $308 10.

The Wisconsin Legislature, during its recent session, by a decided majority, repealed the law abolishing the penalty of death in case of conviction for murder or other capital crime.

Private letters from Ceylon mention the death by cholera of the Rev. Daniel Poor, a venerable Missionary of the American Board. He died February 2. The cholera was raging with much fatality at Ceylon.

Resolutions have passed the Pennsylvania House of Representatives in favor of the removal of the seat of Government to Philadelphia.

The telegraph wires are soon to be extended from Boston to Cape Cod, touching the principal seaports on that coast.

Twenty-nine tons of turnips were a part of the cargo of a ship lately arrived at New York from Scotland!

An autograph letter of George Washington was recently sold at auction, in London, for £5.

New York Markets—April 30, 1855.

Ashes—Pearls $5 25; Pots 5 87.

Flour and Meal—Flour, 9 62 a 10 06 for common to choice State, 10 25 a 10 56 for Indiana and Ohio, 11 25 a 13 00 for extra Genesee. Rye Flour 6 50 a 8 25. Corn Meal 5 12 for Jersey.

Grain—Wheat 2 39 for white Southern. Barley 1 38. Rye 1 50. Oats 77 a 80c. for Jersey, 81 a 87c. for State. Corn 1 12 a 1 16.

Provisions—Pork 14 50 for prime, 17 50 for new mess. Beef 8 00 a 9 00 for country prime, 9 75 a 12 00 for country mess. Lard 10 a 11¼c. Butter, 11 a 14c. for old Ohio, 24 a 28c. for new State. Cheese 10 a 12c.

Seeds—Clover 10½c. Timothy 4 00 for reaped. Flaxseed 1 85 a 1 90 for 56 lbs.

MARRIED,

In Brookfield, April 8th, by Eld. L. M. Cottrell, Mr. Henry F. Jones, of Hartwick, Otsego Co., to Miss A. Malvina Welch, of Brookfield.

DIED,

In Jackson, Shelby Co., O., on the morning of April 17th, in the 38th year of her age, Mrs. Lois S. Maxson, wife of Jacob D. Maxson. Sister Maxson embraced religion in early life, and became a member of a Baptist church in Michigan; thence she removed her standing to Quincy, Logan Co., Ohio. When called to change sentiments and practices with respect to the Sabbath, severe was the struggle to overcome the impressions and prejudices of former years; but as duty was made plain before her, she cheerfully yielded to its requirements, and by a devoted life, in death leaves behind her the consolation to her friends that she has gone to enjoy the rewards of the righteous.

In Hopkinton, R. I., on the 24th of April, 1855, Mrs. Nancy Clarke, wife of Hon. Job B. Clarke, aged 80 years. The deceased was a member of the 1st Seventh-day Baptist Church of Hopkinton, and through a long career of piety greatly endeared herself to her Christian brethren, and a very large circle of relatives and friends. Her last sickness was borne with that Christian resignation which indicated the maturity and strength of her faith in Christ. To *her* death had lost its sting, and for her 'to *die* was gain." C. M. L.

LETTERS.

E G Champlin, S P Stillman, J Whitford, N V Hull, P S Crandall, B Clarke, Thomas R Greene, Charles M Lewis, S F Randolph (rec'd and sent,) S Burdick, J H Titsworth, O B Crandall, L M Cottrell, Abram Coon, P C Burdick, G E Tomlinson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Sarah Austin, Rockville, R I	$2 00	to vol. 12	No. 4
Nathan Palmer "	2 00	11	52
Clarke Saunders "	2 00	10	52
Oliver Langworthy, Ashaway, R I	2 00	11	52
Corydon Clarke "	2 00	11	52
Mary E Maxson "	1 00	11	52
Wm Potter, Potter Hill, R I	2 00	11	52
Elisha Saunders, Dorrville, R I	2 00	11	52
R Dunham, Jr, Plainfield, N J	2 00	11	52
J H Titsworth, Lock Haven, Pa	2 00	12	45
Adin Burdick, Albion, Wis	2 00	11	52
S P Burdick, Teotsa, Wis	2 00	11	52
Orrin B Crandall, Almond	2 00	11	52
Abram Coon, South Brookfield	2 00	11	26
Benj Clarke, Alden	1 00	11	52
Isaiah Crandall, Alfred	2 00	12	26
A C Stannard, Alfred Center	2 00	10	26

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Oliver Langworthy, Ashaway, R I, vol. 4		$1 00
Sands Palmer	" "	1 00

WILLIAM M. ROGERS, Treasurer.

Savery's Temperance Hotel
AND
TELEGRAPH DINING SALOON,
No. 14 Beekman Street, N. Y.
KEPT ON THE EUROPEAN PLAN.
MEALS AT ALL HOURS OF THE DAY.
LODGING ROOMS,
From $2 to $3 per Week, or 50 Cts. per Night.
Bela Sawyer, Sup't. John S. Savery, Proprietor.

The Eastern Association.

THE Nineteenth Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church at Pawcatuck, R. I., commencing on Fifth-day, May 24, 1855, at 10 o'clock A. M. Walter B. Gillett is appointed to preach the Introductory Discourse; James Bailey, alternate.

GEO. B. UTTER, Rec. Sec.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

The Good Time Come at Last.

Belcher's Religious Denominations in the United States

IS beyond all question the most popular subscription book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once properly introduced to their notice, are bound to have it. Let "Young America" arise in her might, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher,

JOHN E. POTTER,
15 Sansom-st., above 6th, Philadelphia.

Alfred Academy,

At Alfred Center, Allegany Co., N. Y.

THE attention of the public is respectfully invited to the educational facilities of this Seminary:

1. The location is one of the *healthiest* in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country.

2. Young ladies and gentlemen occupy separate edifices, and enjoy, in the families of the Professors, the supervision of well-ordered *Christian Homes*. The health, morals, and manners of students are all looked after with parental solicitude.

3. The courses of instruction, embracing ten departments, with an experienced Professor or Teacher at the head of each, are thorough, extensive, and eminently practical. Young men wishing to study *Analytical* and *Agricultural Chemistry*, will find here every desirable aid for doing so to any extent. Classes in *Surveying* and *Civil Engineering* have daily field practice, under the directions of the Professor, with the most approved instruments. *Teachers'* Classes are carefully drilled in every branch of school-room duties. The *graduation course* for young ladies is adapted to fit them for the responsibilities of *American Women*. In the department of instrumental music, the pianos used are of the finest quality, and kept in perfect order. The Seminary employs no second grade teachers, but the *elementary* and higher classes receive alike the instructions of the *same* Professors.

4. The edifice containing the recitation, library, and society rooms, is one of the largest, most commodious, and best furnished school structures in Western New York.

The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. V. Hull, or W. C. Kenyon.

Feb. 24th, 1855.

Bruce's New York Type Foundry,

ESTABLISHED 1813, has now on hand, ready for immediate delivery, in fonts to suit purchasers,
100,000 lbs. Roman Type of new cut,
50,000 lbs. Fancy Type,
10,000 lbs. Scripts of various styles,
5,000 lbs. Germans,
5,000 lbs. Ornaments in great variety,
5,000 lbs. Borders,
30,000 feet Brass and Type Metal Rules, and all the novelties in the business.

All the above Types are cast by steam power, of the new composition of metal peculiar to this foundry, and which is certainly superior to any ever used before in any part of the world. The unequaled rapidity in the process of casting, enables me to sell these more durable types at the price of ordinary types, either on credit or for cash.

Presses, Wood Type, and all other printing Materials, except Paper and Cards, (which have no fixed quality or price,) furnished at manufacturers' prices.

The latest Specimen Book of the Foundry is freely given to all printing offices, on the receipt of fifty cents to prepay the postage.

Address, GEORGE BRUCE,
Feb. 12, 1855. 13 Chambers-st., New York.

The Carol:

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of the art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent.

The following extracts from the Preface will give an idea of the scope and design of the work:—

This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. By accompanying each tune with one or more hymns, suitable to be sung in the same music, it has been intended to furnish a body of Hymns, adapted to the general wants of Sabbath Schools, and also to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted.

About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools, as they are too heavy for young voices, having been composed for the choice poetry set to them, some of which had not been previously provided with music—such are Barbauld and Calvary.

A number of airs, the authors of which were not known to the compiler, have been harmonized for this work.

How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of such pieces as persons will like to sing, and from which they will receive salutary impressions. We are perfectly aware that much of the music in this book differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a burdensome monotony in the music commonly used for religious purposes. A stereotyped notion as to what is suitable to be sung in church, in connection with the non-sentimental spirit of the age, (which shows itself in the almost entire disuse of minor music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is distinctly felt, and that musicians are beginning to employ a greater diversity of styles of music, in their collections for religious purposes. Airs having a wide range upon the staff, have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading music, and training the voice. We shall be glad if this book is found to meet the wants of those for whom it has been prepared, and in any degree diminish the evil alluded to. Whether the work is adapted to that end, others will judge for themselves.

Miscellaneous.

A Youthful Wanderer.

From the Albany Evening Journal, April 16.

We find, on Capt. Sayles's return of the First District, the following narrative given by a lodger last evening, named James Elder, aged 18 years, in his own words:—

"I was born in Newry, County Down, Ireland. I am the youngest of three children. When about four years of age my father, who was a plumber and gas-fitter by trade, with a view of bettering his condition, moved with his family to the City of Edinburgh, Scotland, where he resided about six years. Thence we all emigrated to this country, landing in New York, where we resided six months, my father working all that time at his trade. We then moved to Philadelphia. My father was engaged in business for himself in that city some four years, and up to the time of his death, which happened two and a half years ago. He left his family in good circumstances, and I suppose they are yet comfortably situated. Before my father's death, I was apprenticed to the book-binding business, but about five months after his death, thought that I was something of a man, and capable of making a living for myself.

"I left home without the knowledge of any of my friends, and shipped on board the bark Maria, coasting between Philadelphia and Boston. I remained on her about six months. I then shipped as deck-boy on a steamer plying between Philadelphia and New York, and remained on her about a year. I then went on a steamer that run from Boston to Bangor, Me. At the end of three months I left that berth, and went to New York in one of the Fall River steamers. At the end of four weeks I went to Boston, and shipped on board the brig Alida, bound to the West Indies, with a cargo of mercandize. We accomplished the passage in seventeen days. We unloaded, and took in a cargo of logwood, rum and molasses for Boston. We left port, (the name of which I do not distinctly recollect,) I think, on the 5th of March last. When six days at sea, the stove in the cabin capsized, and before the fire could be put out, it communicated with the rum-locker. The spirits exploded—blowing out a portion of the vessel's stern.

"The flames spread so rapidly that the crew, consisting of seven men and two boys, were obliged to take to the small boats, of which the brig carried two. I got into the boat with the Captain and three others. The mate and the remainder of the crew took the other boat. We took with us, for both boats' crews, a barrel of salt beef, three barrels of biscuit, and a barrel of water, and the Captain took his compass with him. We were then 600 miles from the nearest land—the West India Isles. We immediately headed for land, both boats keeping together, and we pulled incessantly at our oars for six days and six nights, eating our provisions raw, for the want of fire to cook them. At the end of that time the crews of both boats, excepting the captain and myself, became sick, their limbs horribly swollen, and their bodies covered with sores. It was a deplorable sight. Our boats were now allowed to drift about at the mercy of the waves.

"We espied two vessels in the distance, to both of which we made signals until they faded from our view. Our hopes, which at the sight of them had been buoyed up, took their flight when we could no longer see them, and we sank down in bitter despair. It was then that I began to think of the friends and home that I had abandoned, and the admonitions of my kind mother. I resolved, if spared this time, to mend my course in the future. On the morning of the sixteenth day after we left our ship, our drooping spirits were again raised at the sight of a vessel. With all our remaining strength, we made signals of distress. We were discovered, and taken on the vessel, which proved to be the steamer Black Warrior, from Havana, and bound for New York. We were treated kindly by the officers and crew of the steamer, and in three days landed in New York. This was on the 30th of March last, I think. Three of our crew went to the Hospital; the remainder had friends in New York, who cared for them.

"I found a refuge in the Sailor's Home, where I stopped one week, and then left for Albany, with but 35 cents in my pocket. I traveled the whole distance on foot, sleeping in barns, to save my money for bread. I arrived in Greenbush on Saturday, at 4 P. M., without a cent in my possession. I went on the ferry-boat, and when on the Albany side, the ferryman asked me for my ferriage. I told him my circumstances, but he said he could not help them, and took me back to the Greenbush side. I was then obliged to walk to Troy, and cross the bridge, which I did, and arrived in this city this (Sunday) evening. I do not like to beg. I have suffered considerable for one of my age, but I think, if I profit by my past experience, I will be made a better man. A little adversity tends to sharpen one's wits. I will not go home until I am better off than I am now. I think I will succeed in becoming a man yet. I am strong, and willing to work."

Capt. Sayles says that Elder received a comfortable support at the Station-House, and before he left, a small purse was made up for him, when he went on his way with a light and thankful heart. He is a lad of remarkable intelligence, and his narrative was given in a fresh, clear, and intelligible style, which impressed its truth upon his auditors.

Carrots.

Carrots were the subject of conversation at a recent meeting of the Farmer's Club connected with the American Institute, New York.

Mr. White of Staten Island, said that his ancestors were much in the habit of using carrots for food in England, and he does now, and finds them very nutricious. He also feeds horses with carrots, and finds them very cheap feed. He can make it a very profitable crop.

Mr. Leo works a horse in this city, and buys carrots at $2 50 a barrel, as a cheap feed—cheaper than oats or corn, and keeping his horse healthy.

Dr. Gardner thinks carrots used freely in soups will prevent indigestion. Soups, as usually eaten here, are a great cause of dyspepsia, because so rich, and carrots are too nutricious for weak stomachs. For those who labor in the open air they may be good.

Prof. Mapes thinks Dr. G. is mistaken—that it is some other quality in the soup that makes it indigestible. The carrot seems to correct rather than increase the difficulty. Nearly all physicians concur in this opinion as to the advantage of using carrots for human and animal food.

Solon Robinson said the poor of this City are paying $2 50 or $3 a bushel for potatoes, while they do not contain more nutriment than carrots, at a good deal less than half the price. The reason is, that it is fashionable to eat one and not the other. Carrots are good, cooked in various ways, but seldom used, except for soup. There is another value of carrots that ought to be known. They are the most healing vegetable that grows. Grate or cut a carrot fine, and stew it in lard until all the substance is cooked out, and then strain it, and you have a salve or ointment of the very best kind for all sorts of old sores of man or beast. It is excellent for sore backs of horses. The value of the carrot for curative purposes ought to be universally known.

From the Lafayette (Ind.) Journal.

An Obituary with a Moral for the Times.

Professor Alexander Kennedy, a well-known lecturer on Elocution, was found dead in Alton, Illinois, a few days since. His death was the result of exposure and long dissipation.

Professor K. was a native of Ireland, and belonged to a highly respectable family. He was educated at the University of Dublin, and occupied for many years the chair of Belles Lettres in Belfast College. His unfortunate habits compelled him to resign his position, and he came to this country. Here he gave his attention entirely to Elocution, in the mastery of which, according to the testimony of Macready and the elder Vandenhoff, he was in his better days without a superior. For a short time he was connected with the Western Reserve College at Hudson, Ohio, as a teacher in this department of education. He subsequently became a traveling lecturer, and, giving himself up to constant dissipation, rapidly declined into a complete vagabond. There is not a jail in this State or in Kentucky in which he had not at sometime been an inmate. We first met with him about three years since at Madison. It was in one of his sober periods, and we were delighted with his professional skill, his intelligence, and the polished suavity of his manners. What was our surprise and pain, one morning, after witnessing one of his brilliant entertainments of the previous evening, to see him in the chain gang, engaged with spade and pick, as a scavenger on the principal thoroughfare of the city!

The last time we met with him was in Cincinnati—a complete wreck, his head grown prematurely gray, his nervous system utterly prostrated, his voice, the finest in its depth and compass that we ever heard from human lips, completely shattered and ruined. The other day the police reports of the St. Louis papers, mentioned that a man had appeared the morning before in the cage of prisoners, at the Recorder's Court, in that city, shirtless, bare-headed, and bare-footed, with scarcely clothing sufficient to keep him from freezing, and exhibiting in his bloated visage the unmistakable signs of the irreclaimable sot, who gave his name as Professor Alexander Kennedy! To hear of his dying on the street, then, has occasioned us no surprise. He has gone down, with all his talents, accomplishments, and promise, to a drunkard's grave, affording, in the melancholy example of his life and fate, an argument for a prohibitory liquor law, which alone outweighs all the sophistries of its opponents.

A Mode of Improving Bread.

Translated for the N. Y. Tribune, by Prof. Liebig.

It is known that the vegetable gluten of the various kinds of grain undergoes a change when moist; in a fresh condition it is soft, elastic, and insoluble in water, but in contact with water it loses these properties. If kept a few days under water, its volume is gradually increased until it dissolves, forming a thick mucilaginous fluid, which will no longer form a dough with starch. The ability of flour to form dough is essentially lessened by the property of vegetable gluten to hold water, and to place it in the state, for example, in which it is contained in animal tissues, in meat and in coagulated white of egg, in which the absorbed water does not moisten dry bodies. The gluten of grain, in flour not recently ground, undergoes a change similar to that which it suffers when in a wet state, for the flour absorbs moisture from the air—being, in a very high degree, a water-absorbing substance; gradually the property of the flour of forming dough is lessened, and the quality of the bread made therefrom injured. It is only by artificial drying and keeping from the air that this deterioration is prevented. In rye flour this change occurs as soon, perhaps sooner, than in wheat flour.

About twenty-four years ago the Belgian bakers commenced the use of a remedy, by means of which bread equal to that made from the freshest, best flour, was manufactured from flour which, by itself, would give only damp, heavy bread. This remedy consisted of an addition of alum, or of sulphate of copper, to the flour.

The effect of both these substances in the preparation of bread rests upon the fact that when warm, they form a chemical combination with the gluten, (previously made soluble in water, and changed thereby,) which restores to it all its lost properties; it is again insoluble, and capable of holding water.

The relations of vegetable gluten to caseine, with which it has so many properties in common, induced me to make some experiments, whose object was to replace both of the substances (sulphate of copper and alum) so deleterious to health and to the nutritious properties of bread, by some substance having the same effect, (as regards the gluten,) but devoid of injurious qualities.

This substance is pure cold-saturated lime-water. If the lime-water be mixed with the flour intended for dough, and then the yeast or leaven added thereto, fermentation progresses in the same manner as in the absence of lime-water. If at proper time more flour be added to the "risen," or fermented dough, and the whole formed into loaves, and baked as usual, a sweet, beautiful, fine-grained, elastic bread is obtained, of exquisite taste, which is preferred by all who have eaten it any length of time, to any other.

The proportion of flour to lime-water is 19 : 5; that is, for 100 lbs. of flour, take 26 to 27 lbs. or pints of lime-water. This quantity of lime-water does not suffice for making the bread, and of course common water must be added, as much as is requisite.*

As the sour taste of bread is lost, much more salt may be used to give it a palatable quality.

As to the amount of lime in the bread, 1 lb. of lime is sufficient for 600 lbs. of lime-water. In bread prepared as above, there is nearly the same amount of lime as is found in an equal weight of leguminous seeds—(peas and beans.)

It may yet be established as a physiological truth, by investigation and experiment, that the flour of the cereal grains is wanting in the property of complete nutrition, and from what we know thereof, the cause would seem to lie in its deficiency in the lime necessary for the formation of the bones. The cereal grains contain phosphoric acid in abundance, but they contain far less lime than the leguminous seeds. This fact may explain many of the phenomena of diseases observed among children in the country, or in prisons, if the food consists principally of bread; and in this connection the use of lime-water by physicians merits attention.

The amount of bread produced from a given quantity of flour, is probably increased in consequence of an increased water-compound. From 19 lbs. of flour, without lime-water, seldom more than 24½ lbs. of bread were obtained in my house; the same quantity of flour, baked with 5 lbs. of lime-water, gave 26 lbs. 6 oz. to 26 lbs. 10 oz. of good, well baked bread. Now, since according to Heeren's determinations, the same quantity of flour gives only 25 lbs. 1 3-5 oz., the increase of weight, in consequence of the use of lime-water, appears to me indubitable.

*As many persons may not be familiar with the process of preparing lime-water, a recipe for the same is added: Take four ounces of lime and one gallon of distilled water. First, pour a little of the water upon the lime, to slake it; then add the remainder of the water and stir well together; cover the vessel immediately, and set it aside for three hours. Keep the solution, together with the undissolved lime, in stopped glass bottles, and pour off the clear liquid when it is wanted for use. Water free from saline or other obvious impurity may be employed in this process without distilling. [Trans.

My Husband.

My husband is a very strange man. To think how he should have grown so provoked about such a little matter as that scarlet scarf. Well, there's no use trying to drive him, I've settled that in my mind. But he can be coaxed—can't he though?—and from this time henceforth, shan't I know how to manage him? Still, there's no denying, Mr. Adams is a very strange man.

You see, it was this morning at breakfast, I said to him, "Henry, I must have one of those ten dollar scarfs at Stuart's. They are perfectly charming, and will correspond so nicely with my maroon velvet cloak. I want to go out this morning and get one, before they are all gone."

"Ten dollars don't grow on every bush, Adeline; and just now times are pretty hard, you know," he answered, in a dry, careless kind of tone, which irritated me greatly. Besides that, I knew he could afford to get me the scarf just as well as not, only perhaps my manner of requesting it did not quite suit his lordship.

"Gentlemen who can afford to buy satin vests at ten dollars apiece, can have no motive but penuriousness for objecting to give their wives as much for a scarf," I retorted, as I glanced at the money which a few moments before he had laid by the side of my plate, requesting me to procure one for him; he always trusts my taste in these matters. I spoke angrily. I should have been sorry for it the next moment, if he had not answered,

"You will then attribute it to my penuriousness, I suppose, when I tell you I cannot let you have another ten dollars to-day!"

"Well, then, I will take this and get me the scarf. You can do without your vest this fall," and I took up the bills and left the room, for he did not answer me.

"I need it, and I must have it," I soliloquized, as I washed my tear-swollen eyes, and adjusted my hair for a walk down Broadway, but all the while there was a still small voice in my heart, whispering, "Don't do it; go and buy the vest for your husband," and at last—would you believe it?—that inner voice triumphed. I went down to the tailor's, selected the vest, and brought it home.

"Here it is, Henry. I selected the color which I thought would suit you best. Isn't it rich?" I said, as I unfolded the vest after dinner, for somehow my pride was all gone. I had felt so much happier ever since I had resolved to forego the scarf.

He did not answer me, but there was such a look of tenderness filling his dark, handsome eyes, as his lips dropped to my forehead, that it was as much as I could do to keep from crying outright.

But I haven't told you the cream of the story yet. To-night, when he came home to supper, he threw a little bundle into my lap. Wondering greatly what it could be, I opened it, and there, would you believe it, was the scarlet scarf, the very one I set my heart on at Stuart's, yesterday.

"Oh! Henry," I said, looking up and trying to thank him, but my lips trembled, and then the tears dashed over my eyelashes, and he drew my head to his heart, and smoothed down my curls, and murmured the old loving words in my ear, while I cried there a long time; but O, my tears were such sweet ones.

He is a strange man, my husband, but he is a noble one, too, and his heart is in the right place, after all, only it's a little hard to find it sometimes, and it seems to me my heart never said it so deeply as it does to-night. God bless him!

Labor and its Right.

We often hear the remark, that a man has a right to a living, in which the implication is very strong, that if he does not earn it himself, he may claim it of somebody else who has earned it. A man has only the right to such of the productions of labor as he himself has created by his own industry. He has no right to a living independent of his duty to earn that living for himself by his labor. Every man has the means of earning himself a living, in a physical and mental power with which he is endowed. He should use those means, so as to command a living by making his labor useful to others. Society is under no obligation to find a man employment in such pursuits only as he desires, or finds convenient to follow.

The object of all labor is to satisfy some existing want. If society does not want particular kinds of labor, it is under no obligation to purchase them, and the individual should turn his labor to such productions as society does need, and cannot do without. This, fortunately for the mass of mankind, is found in tilling the soil, and in this country particularly is such labor always remunerative. The world may dispense partially with clothing, but it cannot do without food, and the man who produces, wheat, corn, potatoes, and pork, is always sure of finding somebody who will pay him for their production. This kind of labor, too, is not liable to the fluctuations of other employments. The more food there is produced, the better it is for mankind, and the whole world is a market for the production.

A Bit of Romance.

From the Cleveland Leader.

Five or six years ago, a rich Louisiana planter died, leaving an only heir, a daughter, who was not quite seventeen years old. She, together with her fortune, was placed in the charge of a guardian, who was distantly related to the family. Her fortune, and her remarkable beauty, attracted the attention of many suitors, among whom was an accomplished young man from St. Louis, whose only wealth was his profession. His handsome person and fascinating manners won the lady's affections, and, without the knowledge of her guardian, they were privately married.

Shortly afterward they moved to St. Louis, where they lived together happily for a time, and a bright future seemed to be before them. At the expiration of a year, the lady having attained her majority, they returned to New Orleans to claim her fortune and live in the splendid family mansion They were coldly received by the occupant, who deliberately informed them that the estate had passed into other hands. They at once applied to the law for redress, and going through the protracted formalities of two or three fruitless suits, they were left penniless, and obliged to abandon the case. Friendless and dispirited, they returned to St. Louis, where the husband, like many other husbands, tried to drown the remembrance of his disappointment in the fatal cup. His wife entreated and admonished in vain. A separation was the consequence, and the husband became more reckless and dissipated than ever. Driven at last to desperation, the wife applied for a divorce, obtained it, and retired to a convent. This restored the wretched man to his senses; he abandoned his former associates, returned to the paths of virtue, and became an industrious and respectable citizen.

A few months ago, the lady received a letter from the son of her former guardian, informing her of his father's death, of his inheritance of the estate, and of his determination to make full restoration, closing with an appeal to her to forgive his misguided parent, and to come to New Orleans and enjoy her fortune. She at once complied with the generous request; and all her inheritance, together with the accumulated interest, was restored to her.

Now comes the strangest part of this most extraordinary affair. The young man offered her his hand in marriage, and plead with all the earnestness of impassioned love. He reminded her of all their childish attachment, of his deep anguish when she became the wife of another, of the long years of his silent sorrow. All these remembrances came up before her mind, and gratitude plead eloquently in his favor; but at last the wife triumphed over the woman. She thanked him, and gave him her simple blessing; told him that she had loved but one, and could never love another; and entreated him to take back all her fortune, and permit her to return to the convent. Finding her resolution unalterable, the young man consented, on condition that she would postpone her return one month. He immediately wrote to the former husband, who was ignorant of what had transpired, offering him a first-rate situation, on condition that he would come immediately. The letter was signed by the principal of a well-known firm, who was apprised of every circumstance in the case. As soon as the letter came to hand, the overjoyed recipient took passage for New Orleans. He presented himself at the place designated in the letter, and at once made himself known by showing his credentials. He was conducted to the residence of the generous heir, where, he was informed, the writer of the letter waited to receive him. His name was announced, and he was conducted into an elegant parlor, and there, alone, he met the woman whom he had neglected and dishonored—the woman who had been forced to leave him, but who would not quite give him up.

A few days afterward, the city newspapers announced the marriage of Mr. —— and Mrs. ——. The estate was restored to the lawful owners, and the reconciled couple, made wiser and better by adversity, are now living happily together.

It is good to turn sometimes from the cares and turmoils of politics, and contemplate human nature rising up from the depths of misery and despair, casting aside selfishness, and reaching that standard of purity and happiness which so few attain.

American Monuments.

The monuments erected in America exceed in height those of the Old World. Thus, there is not a column, either ancient or modern, in Europe, so high as the Bunker Hill Monument. The highest column in Europe (202 feet high) is the one erected in London by Sir Christopher Wren, in commemoration of the great fire in 1666. Pompey's Pillar is only 90 feet in height, and Trajan's but 115. The highest monument in Paris is 137. The Alexander Column, in St. Petersburg, is 175 feet, 6 inches. The Nelson Column, in London, is 171 feet from the level of Trafalgar Square.

Bunker Hill Monument is 220 feet high. The proposed Brock Monument, at Queenstown, will be 185 feet high. The Washington Monument is now 150 feet high, and when completed will be about 500. It is found that the monument stands exactly in the middle of what was the "ten mile square." It is of such gigantic proportions, that either of the other monuments above named could be placed inside of it without much impeding the operations of the workmen, and when it is finished any two of the monuments of Europe could be stowed away within its walls without being noticed from the exterior.

Ornamental Trees.—The work of ornamenting New England with shade trees, on an extensive scale, has begun. Some five years ago the first ornamental tree association was formed at Chelsea. Since then others have been formed at East Boston, at South Boston, Haverhill, St. Albans, (Vt.,) etc., for the purpose of planting trees on every street of the several places. The result has been most happy. Take East Boston alone. Within three years 1250 forest trees have been planted, at an expense of about $4,000, or a little more than $3 each. The change in that part of the city is wonderful, and the rise of the property on some streets has been five per cent. through the trees alone.

Sub-Marine Explorations.

The bark Emily Banning, which left New York in December last, with three of the Nautilus Sub-Marine Co.'s machines on board, bound on a pearl-fishing voyage, is now engaged in exploring the wreck of the frigate San Pedro, on the coast of Venezuela. This frigate, supposed to have on board some two to three million dollars, was blown up at the Island of Margarita, in 1815. Her stern being blown out, the treasure was scattered upon the surrounding sand. Some three hundred thousand dollars have heretofore been taken up, but owing to the inefficiency of the machinery employed, operations were suspended. The Company fitting out the Emily Banning ordered her to stop there, and the trial descent of the *first* machine, sent down in 66 feet water, brought up one hundred dollars—thirty-two dollars being found within the first area covered by the machine, before moving. Other articles, as copper, &c., were brought up at the same time. The captain, finding the advantage of continuing the work, immediately left for the seat of Government, to secure the necessary privilege, which was granted. Letters have been received from on board, during the absence of the captain, which represent the operators as "shoveling dollars." It is the intention of the Company to blow the fragments of the ship to pieces, securing the copper, guns, shot, &c. The captain writes: "The bells are all they are said to be." One of the engineers writes: "I wish you could look into the bell when we are down on the bottom with our spades, digging for the almighty dollar. We can look out of the windows of the bell and see the fish looking in at us. We can take the bottom up in the bell, and get out on the sand, and pick up the bell, and run all around where we like." Two months, it is anticipated, will be sufficient to take up every vestige of the San Pedro; and the captain reports he has another vessel near him in the same depth of water, 66 feet, with $50,000 on board in specie, and another with $15,000, both of which he will take up before proceeding on his voyage. [Jour. Com.

The Strawberry Bed.

Many of our readers are no doubt watching with some solicitude for our March and April strawberry culture. It is exceedingly simple. On the old fruit beds, go through with the hoes immediately and thin out to eight or ten inches, leaving all the vines to rot on the ground. When kept in drills, work the ground with the hoe, and cover all the intervening spaces with leaves, or partially decomposed straw. The last of this month the vines will show plenty of bloom. Now note whether your plants are staminate or pistilliate. Frequent frosts will kill the pollen or the impregnating blossoms, which keeps the crop back. A strawberry bed may be in bloom, and the inexperienced look for a crop of fruit from it, when, if he examines the centre of the blossom, he will find the pollen, instead of being yellow, black; there will be no fruit from that blossoming. It takes a pretty heavy frost to kill the young fruit that is already formed; but if the pollen be destroyed, there is no chance to form any fruit until another blossoming. As soon as the weather becomes dry, water the plants, for the sake of the blossom and fruit; the water must come in the form of rain, from an engine or watering pot. Runners will hardly show themselves on bearing plants; should they do so, take them off as fast as they appear. [Farmer's Banner.

A Touching Incident.—A lady relates to us the following: As she was passing along Eighth-st, N. Y., recently, she saw a delicate looking young woman coming out from a basement, with a basket in her hand, containing a few articles of needlework, which it seems she was trying to sell from door to door. She was in tears, and was heard to exclaim in a low voice, "Must I starve!" The lady accosted her kindly, and perceived she was the very picture of distress. Though tidy and rather genteel in appearance, yet wearing a countenance that told but too well she was famishing for food. She said, in substance, that she was married, had one child, was English, and heretofore had lived comfortably, her husband having had good employment; but now he had none; starvation was staring them in the face. She had resorted to the needle to keep them alive, and had made those little articles, and was trying to sell them; but with poor success. None could tell the distress she felt in being repulsed, or in being cheapened down in her prices. One lady, in a carriage, had offered her ten cents for a piece of work, the materials of which were worth eighteen pence. She looked the lady in the face, she said, while her heart sunk within her. She entered one house, where a table was set with food. She longed for some of it, and hoped it would be offered her, but it was not; she ventured to ask for some, but was refused, (by the domestics, no doubt.) She had read and heard of sufferings, but never dreamed they were such realities as she found them. The lady narrating this, gave the poor woman some change, but took nothing from her basket to diminish her little stock of goods.

A Fortune in Waiting for Some One.—The Quincy *Herald* says a "snug little fortune" of $100,000 can be obtained by the legal heirs whenever they may call for it—at least so they are informed by Daniel Stout, of Rock River. Ill. It appears it was left by John Stout, of South Carolina, previous to the war of the Revolution, to his brother, St. Leger Stout, and his sister, Nancy Stout, then of New Jersey, but subsequently of Virginia, somewhere in the neighborhood of Tygent's Valley, where they resided for many years, and where they died. Nancy Stout, during her lifetime, married a man named Hart, and St. Leger a female named Barklow. As these parties never made a demand for the money, it is said to be now awaiting the order of their heirs, who can address Daniel Stout, Rock River, Ill., on the subject.

Lord Lindsay states that in the course of his wanderings amid the pyramids of Egypt, he stumbled on a mummy, proved by its hieroglyphics to be at least 2000 years of age. On examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he therefore took the tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth and bloomed into a beauteous dahlia.

New York and Erie Railroad.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE JEWISH AND THE CHRISTIAN SABBATH.

We have often had occasion to refer to the most remarkable distinction made by our first-day brethren between the character of the institutions observed by us respectively as weekly Sabbaths. And now again we refer to it, in view of an article in a recent number of the *New York Chaonicle*, (copied below,) which has the following sentence: "It includes only those who keep Saturday, or the *Jewish* Sabbath, rather than Sunday, or the *Christian* Sabbath, called Seventh-day Baptists," &c. We will not complain of the distinction which our neghbor draws between the Sabbaths which in the observance distinguish us, but we suggest the propriety of calling things by their right names. If we must have such a distinction as *Jewish* for the seventh day, let us have *Pagan* or *Papal* prefixed to Sunday, to denote its origin; then we shall have the Jewish Sabbath and the Pagan Sabbath, and we insist that the one is as consistent as the other; for it is just as true that first-day Christians observe the Pagan Sunday (Dies Solis) as their Sabbath, as that the seventh-day Christians observe the Jewish seventh-day Sabbath; and the stigma would be practically no more severe in reference to the editors of the *Chronicle*, should we say of them, that they observe the Pagan Sunday, than that which is sought to be inflicted upon us by the use of the term Jewish Sabbath.

We have often complained of the injury so commonly inflicted upon our cause by the use of the descriptive epithet referred to. We say descriptive, because we are aware that the use of it is sometimes sought to be justified from an alledged necessity, as though an intelligible distinction could not be expressed without the terms *Jewish* and *Christian*. But something is nevertheless involved in this distinction, which it would be well to look at for a moment.

We are to understand, of course, that there is nothing Jewish in the Sunday festival. Well, then, are we to infer that it is all Christian? Let us look at it in this light. To be purely Christian, it must be an institution of the Christian church. It must have been made for the church, adapted to the wants of the church, to the principles of the church, and not to heathens, or unbelievers, or the profane; for if its sphere be extended beyond the limits of the church, it may apply to all mankind, and then it ceases to be strictly Christian. It is claimed to be Christian by its observers, as the Lord's Supper is a Christian institution. If the claim be just, then only Christians may keep it, or if any others do presume to keep it, they only secure to themselves damnation, as in its kindred institution. What right, then, have ministers, or others, to charge unbelievers with the sin of Sabbath-breaking? For the Christian Sabbath is made for the church, as it is said, as a memorial of Christ's resurrection, and not for infidels, who have no part in the thing signified. Will it be insisted, then, that the Sunday is the Christian Sabbath?

Let us look again. Where is the law of a weekly Sabbath for the Christian church? Was it instituted by Christ? If so, where is the law to be found? Those who keep the "Christian" Sabbath must of course discard the claims of the Jewish seventh-day Sabbath, or they would not be consistent. The Jewish Sabbath is alluded to in the fourth commandment; it must not be honored by Christians, however, for then they would become Jewish. Again, if the seventh day be Jewish, and the first day be Christian, what day shall those have who are neither Jews nor Christians? If they have no law, then are they not transgressors; they can break no Sabbath, for to them there is no Sabbath law! Poor souls, why should they be so imposed upon as to be made to yield obedience to a law to which they are under no obligation? It would not be difficult to follow out this idea, and show the utter inconsistency of the Jewish and Christian Sabbath, for there is neither of them recognized in the Bible. There is but one weekly Sabbath, and that was made for man; it is man's Sabbath, and all men are under its penal force when violated, as well as its salutary influence when observed. The distinction of Jewish and Christian, then, has no more force law than the Mohammedan Friday. God's Sabbath is over all, and for all, and it was and is and ever will be *de facto* the seventh day, for so the law reads, and Christ himself said not a jot or tittle of the law shall fail. O. P. Q.

From the New York Chronicle.

Agricultural Missions.

The article on this subject, which we insert in our first page, is well worth a perusal. We have learned from it, with grateful surprise, that the sect among us which is "least of the thousands of Israel," has undertaken so good and great a work. It includes only those who keep Saturday, or the Jewish Sabbath, rather than Sunday, or the Christian Sabbath, called Seventh-day Baptists. We will not stay to contend with them "in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," so long as we see them leading a phalanx into the great field of the world's evangelization. Their example in establishing a mission farm in Palestine, seems to have excited considerable attention in England and Scotland; and there also societies are springing up for the prosecution of the same work.

One thing to be urged in favor of this mode of propagation is its cheapness. After a farm is purchased and stocked, and suitable buildings are erected, the missionaries can support themselves. Besides, a class of active, zealous Christians, who have small gifts of public speaking can thus contribute in person to the work of evangelization. They can illustrate not only our improved modes of art and agriculture, but also the superior virtues of Christianity, and thus can do much towards winning the nations from barbarism. They can call in and conduct the labors of the poor natives to useful ends, and while they are teaching them how to improve their outward condition, they can raise them in character, and increase their virtue and piety. How much would be done, even by directing the muscular energies of a people into channels of outward improvement, and to the enjoyment of a greater amount of physical comfort! And when this process is conducted by Christian men, there is a moral certainty that the truth, as it is in Jesus, will exert a more decided influence, than by leaving it to make its way by simple proclamation or theoretical teaching.

We have lately offered some facts in illustration of the ancient modes of evangelization, as including schools for the young, provision for the sick and suffering, the translation of the Scriptures, and the diffusion of religious literature, and by a great variety of labors, in themselves as purely secular as the mission farm in Palestine.

We will add in this place a word in reference to the extraordinary success of the Jesuits in a past age. The religious orders of the Church of Rome, before their time, lived in seclusion from the active occupations of life, to give themselves to study, devotion, or preaching. Whereas, the Jesuits plunged into the channels of human activity, to make them all subsidiary to the one purpose of subordinating all men to the dominion of Rome. They were teachers, authors, diplomatists, farmers, merchants, any thing, every thing, that promised success in their calling. They took charge of academies, colleges, universities, religious houses, and of all similar duties requiring a fixed location. They were physicians, lawyers, ministers, plenipotentiaries, and even established and managed the Paraguay colony in South America. They were invested by the Court of Rome with a monopoly of trade in the countries where they had established their missions. Their commercial houses, under the conduct of the secular coadjutors, at one time lined the coast of Asia, Africa, Europe, and America. Though as individuals they were under the vow of poverty, yet, as a corporation, their wealth was enormous.

All these secular pursuits were accompanied by more attention to public preaching than any order in the Catholic Church. So great was their popularity, that the house where the Jesuit preached could not contain its hearers. Their style was plain, direct, and impassioned; and their thoughts, and modes of illustration, were adapted to common minds. Loyola, their founder, warned his followers against a too exquisite, ornate, and refined mode of speaking to the people. The secret of their success as preachers was the same with that to which Dr. Johnson ascribed the success of the Methodists of his time, speaking in common language to the common people, and the same with that of the evangelists of our age.

It was by such methods as these—uniting the spiritual with the secular, with unbending devotion to one object—that the Jesuits produced a counter-reformation in Europe, quite as remarkable as the Reformation itself. "The Protestant party," says Macaulay, "was vanquished and humbled. In France, so strong had been the Catholic reaction, that Henry IV. found it necessary to choose between his religion and his crown. In spite of his clear hereditary right, in spite of his eminent personal qualities, he saw that, unless he reconciled himself to the Church of Rome, he could not count on the fidelity even of those gallant gentlemen, whose impetuous valor had turned the tide of battle at Ivry. In Belgium, Poland, and Southern Germany, Catholicism had obtained a complete ascendant. The resistance in Bohemia was put down. The Palatinate was conquered. Upper and Lower Saxony were overwhelmed by Catholic invaders. The King of Denmark stood forth as the protector of the Reformed churches; he was defeated, driven out of the empire, and attacked in his own possessions. The armies of the House of Austria pressed on, subjugated Pamorania, and were stopped in their progress only by the ramparts of Stralsund."

The same laws obtain in one department as another. If the union of secular and spiritual instrumentalities in the cause of Rome was made so mighty, and so victorious, it can be made equally so in the cause of pure Christianity, and of the world's evangelization. All that is needed is the earnest, devoted, courageous, self-denying, and persevering efforts of the right kind of men. Under the influence of such men, and women, too, agriculture, schools, the mechanic arts, and all the means and agents of civilization, can be brought into the work of missions. We hope to see the time when emigration, instead of flowing so exclusively westward, shall take a contrary direction, and redeem those neglected lands, which were the seat of ancient empire. Egypt, Palestine, and the great plain of the Tigris and Euphrates, are just as susceptible of being raised to the highest degree of cultivation and populousness, by proper modes of agriculture, as in the days of Joseph or Herodotus.

It is a shame to Christians, that the love of lucre, or the desire of supplying our pressing bodily necessities, should be the sole or chief motive for emigration. Why not plant ourselves on the soil of Asia, Africa, or Europe, from a *religious* motive, that we may carry thither the influence of a pure Christianity, and recover to Christ those lands where His name was first proclaimed? It may be said of these secular instrumentalities in spreading the Gospel, as compared with preaching, "These ought ye to have done, and not to leave the other undone."

THE HIGHER LAW AND RIGHT OF PETITION.

When the laws of man have come in direct conflict with the laws of God, it has pleased the Most High, in some cases, to show the superiority of his laws over the laws of man, as in the case of Israel's going out of Egypt, (after petitioning the government of Egypt a number of times for their natural rights;) and in the case of Daniel in the den of lions, and the three Hebrews at the "firey furnace;" the imprisonment of the apostles, and the opening of the prison doors, and their deliverance by the angel, because the apostles said, "We ought to obey God rather than man."

There is to be another trial of the power and strength of the divine law and the human laws, which come in direct conflict with each other. I allude to the commandment of God which *requires "labor"* on the first day of the week, (Exod. 20: 9, Mark 2: 27, 28,) and to the "Sunday laws" of man, which forbid labor on the first day of the week. Now the strength of these two opposing laws must be tried; and the weaker will have to give place to the stronger one—the lower law to the higher law—for the *truth* in the end will have the victory.

And as Moses and Aaron had the right of *petition*, (with the judgments of God in their favor,) and continued petitioning the government until they were heard, so we also have the right of petition; and should we not continue to petition the government until we can be heard?

The first article of the amendments to the United States Constitution reads thus: "Congress shall make no law *respecting an establishment of religion*, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and petition the Government for a redress of grievances." Article sixth of the Constitution shows that "this constitution, and the laws, &c., shall be made the supreme law of the land; and the judges in every State shall be bound thereby, any thing in the constitution or laws of any State to the contrary notwithstanding," and that the National and State officers "shall be *bound*, by oath or affirmation, to *support this constitution*." Then, if both the National and State officers are bound to support this Constitution, it follows, that neither Congress, nor any of the State governments, can make laws "respecting an establishment of religion." They have *no more right to say a man shall not labor on the first day of the week*, than they have to *establish* the "immaculate conception" dogma, or "infant sprinkling," "image worship," the saints' "holy days," or the religion of Mahommed, or the religion of the Hindoos, or even of the book of Mormon. And if our Congress do not yet understand their duty to protect all in their equal rights, and against *any establishment of religion*, they should be reminded of their duty.

In giving the Postmaster General power to carry "the mail on all post roads *as often as he may think proper*," Congress has given him power to establish his own religion, (so far as the mail is concerned.) And now, where our mail used to come on the first day of the week, our letters have to be stopped entirely, on account of the Sunday laws. A county Judge (one of the oldest post masters in the county) said to the writer the other day, that "now when new contracts are made for carrying the mail, which is once in four years, they agree not to carry the mail on Sunday." This gives the Postmaster General power to stop the mail whenever he may think proper, and when he stops it everywhere on the first day of the week, he may then take another step in establishing his religion, and stop it on all the other holy days which the Pope may designate, &c., &c. We should therefore petition against all Sunday laws everywhere, because, wherever "Sunday laws" are established, a certain kind of religion is established, and the sacred Constitution violated. **

AMOS SUTTON, D. D.

This distinguished missionary at Cuttack, Orissa, died on the 17th of August, 1854. *The Oriental Baptist*, published at Calcutta, gives a sketch of his life, which is abridged by a correspondent of the *Watchman and Reflector*, as follows:—

Mr. Sutton was born at Sevenoaks, in the county of Kent, England, Jan. 21, 1802. His mother was a Christian, and from her, in his earlier years, he received religious instruction that made upon his mind a deep impression, and contributed, not only to preserve him from many a moral danger, but also to shape his future course. In his fourteenth year she was called to her rest, and he removed to a situation in London. His exposures in that great city were many, and such was the influence of circumstances that encompassed him, as at least to prevent the germination of the good seed which his mother had planted. At the age of twenty, he returned to his native place, and attended on the ministry of the Rev. J. Henham, a general Baptist. By the blessing of God, the truth reached his heart, and having believed, he was baptized and admitted to the church. Immediately, he commenced laboring for the good of others, dispensing bounty to the poor, teaching in the Sunday school, and preaching in the country villages. Soon his attention was turned to the claims of India, as a missionary field, and, after a year of theological study with the secretary of the mission, Rev. J. G. Pike, of Derby, he received an appointment, and was ordained at Derby, June 23, 1824. In the following August, he sailed for Calcutta, and the next spring found him at Cuttack, industriously studying the language, and preparing for his career of usefulness.

His first wife, Mrs. Charlotte Sutton, died very soon after his arrival at Cuttack. His second wife was the widow of the lamented Colman, who died in the service of the American Baptist Board, at Cox's Bazar, Chittagong, in the year 1822.

In 1832, as the result of abundant labors, his health failed, and he was compelled to leave the country. He sailed for England, by way of the United States, arriving in Boston in the spring of 1833. His labors here were productive of immense good, especially by awakening the Free-will Baptist churches to missionary efforts.

After visiting England, he returned to America, and in company with a large number of missionaries, sailed from Boston Sept. 22, 1835. With recruited strength, he devoted himself vigorously to his work, preaching, translating, &c. The products of his toil in the literary department are such as to do credit, not only to his industry, but also to his ability as an oriental scholar, and his piety as a Christian. His supervision of the interests of the mission was general, and he gave his attention more or less to every department.

In 1847 it again became necessary for him to quit his chosen field and his loved service. He returned to England, and, that he might have the needed quiet, he served a church in Leicester till early in the year 1850, when he came again to America, and was warmly welcomed by Christians of various denominations. In April, 1851, he was once more at Cuttack, and during the next three years accomplished a large amount of service.

Early in August last, he complained of some indisposition, but it was not until the 12th that a physician was called, who said his disease was bilious fever, then prevalent. Little apprehension of danger was felt till within a few hours of his death. His departure, though sudden, was peaceful. His words during his sickness were few. His life and labors were *his* testimony; survivors need no other to convince them that he was eminently a man of God.

He died at six in the morning. At five in the evening, his body was committed to the earth. The account of the funeral services is peculiarly touching, especially of the prayer offered by one of the native preachers, and of the last look taken by the bereaved widow, as she bade adieu to all that was mortal of her excellent husband. The respect shown to his memory by the residents, civil and military, and a large concourse of native Christians, was of the most marked and gratifying character

A PRISONER FOR HUMANITY.

The following letter comes to us, marked, in the *People's Journal*, published at Coudersport, Potter Co., Pa. It was written, we suppose, to the Seventh-day Baptist Church at Berlin, Marquette Co, Wisconsin, of which the writer is a member, and within the bounds of which a number of his relatives reside. If it does not make our readers detest more than ever the system of American slavery, and resolve to labor more earnestly than ever for its overthrow, we shall be mistaken. May its author enjoy in the solitude of his prison the comforting presence of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

St. Joseph, Tensas Parish, }
Louisiana, Sept. 22, 1854. }

To the Berlin Church:

Dear and well-beloved Brethren and Sisters,—Allow me (perhaps for the last time) to address you by that endearing title. It is with feelings of the deepest melancholy that I improve this opportunity of acquainting you with my present situation and future prospects, and of begging an interest in your prayers. It has always been a satisfaction to me in my exile (on account of ill health) to think that I was remembered by you at the throne of grace. This being Sabbath evening, my heart yearns to be with you in your prayer-meeting; but as I cannot, my spirit shall be there, and I feel confident that you will pray for me, at least, sinner as I am, when you read this. I confess, brethren and sisters, that I have not at all times lived as a Christian should. When I turn my eyes within my heart, I can see nothing but wickedness; and yet I feel that the greatest sin of my life is the burying of the little talent God gave me. But I at length resolved, after years of toil to amass wealth, to return, like the prodigal son, and if possible dig up the buried talent. To this end I settled my business in Louisiana, and had been waiting two days (in consequence of contrary winds) to cross the Mississippi, intending as soon as possible to return North, offer myself to God, and the remainder of my days to His service. But as I left the house of a friend on the 19th, to go for my horse, which was in a pasture in the lower part of the town, I was met by a slave-hunter and his dogs. He immediately drew a revolver, threatening to fire at me if I stirred or made a noise. Others came, and I was marched off to the constable's office. The whole town was soon assembled, and the procession marched to the school-house, where I was informed by the magistrate, that I had been charged with aiding slaves to escape from their masters. After a brief examination, in which many witnesses were sworn, all of whom had seen me talking with, or known of my hiring negroes on Sundays or evenings, though this is a common practice for the people of this country; but the difference is, I am from the North. Written passes were found in their possession resembling my hand-writing—ink and paper like mine. With this kind of evidence I was committed to jail, no one daring to speak in my behalf but a petty lawyer from Mississippi. The citizens of Waterproof, fearing the evidence not sufficient to condemn me, formed themselves into a mob, threatening if I got clear that Lynch law should be called upon. Some said, Hang him; some, Shoot him; and some said, Give him a thousand lashes on the bare back. A native of Ireland was arraigned on a similar charge; but three days were given him to procure counsel. His trial goes off this morning. If he is cleared, he will be obliged to leave the country.

The cause of my being arrested, as stated by Mr. Perkins, the negro hunter, is: A man in Mississippi, having discovered a trail of runaways, sent for him to come with his dogs and catch them. He went, and caught them, after running them thirty or forty miles. Upon overtaking them, they all ran up the fence to get away from the dogs. He asked them who they belonged to. They gave him a fictitious name, at the same time presenting passes, which he read; but being a villain at heart, Perkins took them down one at a time, and set his dogs on them. The negroes, after being torn in a shocking manner, promised if he would desist they would tell the truth. The dogs being taken off, the negroes made the following confession: "We belong to Mr. Dunkin, of Louisiana, and the overseer, Huggins, whipped us nearly every night, because, being new hands, we could not pick cotton enough. We stood this as long as we could, and then ran away. We went to Mr. Davis's woodyard, and told him our complaint. He let us hide in the wood, and carried us bread and water until last Saturday night. He baked us some bread, gave one of us a pair of shoes, another a hat, another a shirt, a quilt for us to sleep under, some money, these passes, set us across the river in a canoe, one at a time, and told us to go towards sunrise." But getting entangled in the swamp, they were overtaken. Each negro, after being torn by the dogs the same way, confessed the same.

I was conducted on the 20th to this place, through a heavy rain, where I was loaded with irons, my feet being put in iron stocks, my hands coupled together with iron handcuffs, closely fitted, with a chain about three inches long. My handcuffs were taken off this morning to eat my breakfast, and have not been replaced; so I improve my time in writing to you. In this condition I await my trial. The Court sits the first Monday in October; but unless things look a little more favorable, I shall try to have it adjourned. My attorney, Thomas Farres, examined the papers and the testimony of the witnesses, yesterday, and remarked, that if it was for murder, or grand larceny, there might be hope; but as it is, it is doubtful.

Sabbath morning, September 23.—My heart yearns to be with you, but I cannot. On examining my heart, I find a sort of cold indifference pervading the whole soul. I fear my heart is not right in the sight of God. I read my Bible, yet it is with an abstract mind. My thoughts seem to be all bent on getting away from this place; for I cannot feel that I have done any thing worthy of imprisonment. My attorney says it will be a hard case, on account of prejudice existing against abolitionists here; if convicted, that I will not get off with seven years' imprisonment, he thinks.

And now, after hearing what I have written, I ask my brethren and sisters, in the fear of God, if a man should come to you, presenting a lacerated back, exposed to the rays of a southern summer's sun for want of a shirt, feet bleeding from having been torn by snags and briars, hungry and faint, whose crime was that he failed, after straining every nerve, to perform the labor appointed him—I ask, would you—could you—turn him away without assisting him? No, brethren, I think I know you too well—I think you would hand him a loaf of bread, part with some of your surplus clothing, or, if you had no surplus, buy some, as I did—help them across the river, point them to the star of Liberty, and bid them God speed. But either of these—even to give a piece of bread—subjects you to a prosecution, the penalty of which is not less than four nor more than seven years in the State Prison.

If you could be on the plantation near where I have lived, and at night, when the cotton is weighed, out of two hundred not less than twelve are whipped every night—O! could you hear the shrieks, cries, groans, prayers—yes, if you could see that victim on his knees praying with all the earnestness a man is capable of, to that brutal overseer, and promising to strain every nerve on the morrow to pick more cotton—it is enough to melt the heart of any one. Who can look on such scenes as these, and not be moved? Brethren, I cannot. And now what more can I say? Have I done wrong? Have I done more than any *man* ought to do? Dear brethren, I leave you to judge, and am willing to be governed by your decision. I wait with the greatest anxiety to hear from you, to know whether I shall receive your sympathies and prayers, or whether I have done wrong, and am considered a heathen. If the former, I can bear my affliction with fortitude; but if the latter, I feel that my life hangs by a slender thread—that my days are numbered. In the mean time, brethren, pray for me. Sisters, remember me in your prayers.

I would prefer the grave to slavery. Not all the gold in California could procure of me five years of slavery. I may get rid of these chains, but this depends on the skill of my attorney, or neglect of my opponents. I must cease, for the last paper in my possession is nearly covered over. And now, brethren, when you meet to pray for heathen lands, remember, O! remember our own country. Watch over the declining steps of my parents; 'tis the greatest boon I can ask, for I fear that this intelligence will bring the gray hairs of my loving father and affectionate mother near the grave. Comfort them with the thought that we may meet in heaven, and all be free.

I wait with the greatest anxiety to hear. My love to you all. Pardon Davis.

I would further add, that he had his trial and was sentenced *twenty years* in the State Prison of Louisiana, and is now at Baton Rouge serving out his time. His brother has been South endeavoring to obtain a reprieve, but could not. He carried a petition signed by his friends, another signed by the members of the Legislature and Senate of Wisconsin, (the State of which he was a resident,) also a private letter from the Governor of Wisconsin to the Governor of Louisiana; but it was all of no avail—his answer was No. Some of the members of the Legislature of Louisiana spoke to the Governor in his behalf, being somewhat acquainted with the brother that carried the petitions. But he said his *honor* as a Governor forbade his pardoning an abolitionist who had been meddling with their "free institutions," for such they call the institution of Slavery. Mr. Davis saw some of the victims of their free institutions (slaves) sold. He saw the tears of the mother for her child; he saw two fugitives who had been shot, and thus recaptured. All the regret expressed by the by-standers was that such a "likely nigger" should die, for he was worth $1500. He was allowed to see his brother every day while there, but his brother was not permitted to furnish him lights, that he might read evenings, nor send him the *Sabbath Recorder*, nor deliver some apples sent him by his brother's wife, &c. They did, however, allow some books, which were sent him, to be given him, and also a little pocket money, and some additional clothing. Pardon had not received a word of news from home, though many letters had been sent. Some were in the Post-office; others had gone to the dead letter office on account of the carelessness of the keepers. The only time allowed him to read is Sunday; and he is obliged to attend Catholic worship part of the day.

Emma J. Coe.

LOVE-LETTERS.

In the out-of-the-way parish of Anworth, in Scotland, there was standing not long since—and perhaps still standeth to this day—a quaint old rustic church. The swallows, during many a summer, built their nests in the crannies of its rude roof. Its weather-beaten walls were garnitured with moss, and festooned with creeping vines. The rusty key of that kirk door still hangs as a precious relic in the new College of Edinburgh. The old oaken pulpit is still preserved. And well it may be. For in that pulpit once stood a man, of whom it used to be said that he "is always praying, always preaching, always visiting the sick, always catechizing, and always studying." He it was who uttered that memorable saying to his beloved people, "My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." That was the pulpit of *Samuel Rutherford*.

The savory discourses once preached in that hallowed place have, for the most part, perished long ago. But Rutherford's "LETTERS" will always live—an enduring memorial. They were written more than two centuries ago, but the smell of the myrrh has never departed. They are not historical letters. They contain no politics nor biography. They are not argumentative, like Pascal's. They are not descriptive, like Walpole's. They are *pure devotion*—a Christian heart's *love-letters*—the outflow of a sweet fountain that knew no intermission.

Cecil used to style Rutherford "one of his classics." Richard Baxter said, "Hold off the Bible, and such a book the world never saw!" This sounds extravagant to those who have never gone for themselves into this spiritual orchard, and plucked the luscious fruit, and never sat down at the banquet where

> "The purple clusters of God's vine
> Upon our mouths do crush their wine."

In reading the beautiful edition of these letters, (published by the Carters,) we draw our pencil beside many an exquisite passage. Here is one: "Welcome Jesus, in whatsoever way thou comest, if we can but get a sight of Thee. And sure I am that it is better to be sick, providing that Christ come to the bedside and draw aside the curtains, and say, '*Courage! I am thy salvation*,' than to be visited with lusty health and never to be visited of God." "His loved ones are most tried. The lintel-stones and pillars of His new Jerusalem suffer more knocks of God's hammer than the common side-wall stones." Sometimes his devout soul seems in a sort of delirium of holy love, as when in writing to Lady Kenmure he says, "Honorable lady, keep your first love. Hold the first match with that soul-delighting, lovely Bridegroom, our sweet, sweet Jesus, the Rose of Sharon, and the sweetest smelled rose in all His Father's garden. I would not exchange one smile of His lovely face for kingdoms. Let others take their silly, feckless heaven in *this* life. Put up your heart! Shout for joy! Your king is coming to fetch you to His Father's house." This passage sounds like the Songs of Solomon.

Rutherford was one of Scotland's bravest martyrs. Satan's minions harassed him with incessant persecution. He fell on evils days. At Aberdeen he was confined for two years, but "found Jesus sweet to him in that place." His works were once burned in Edinburgh by the hands of the common hangman. He was summoned before Parliament on a false charge of treason. But the summons came too late. He was on his dying bed, and calmly remarked that he had got another summons from a superior Judge, and sent this message: "I behove to answer my first summons; and ere your day arrive, I will be where few kings and great folks ever come."

On the 20th of March, 1661, Rutherford laid aside his earthy vesture to put on the wedding garment in his Saviour's presence. His last letters sound as if written from the pearly gateway. The closing words that issued from his lips were, "Glory, glory dwelleth in Immanuel's land!" The Parliament, on hearing that he was dying, voted that he should not die in the College of St. Andrews as a Professor. Lord Burleigh arose and said, "You cannot vote him out of heaven!"

[Christian Intelligencer.

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"STATE OF THE DEAD."

We flatter ourselves, that what we have written on this subject will, at least, serve to provoke investigation. We expected to hear from the advocates of annihilation, and we have not been disappointed. But we must say, that they count largely on the liberality of our paper, if they expect that every crude and ill-digested thing, which to them may appear like argument, can find a place in its columns. We have before us, now, two communications, which may have been prompted by honest motives, for what we know, but which are so replete with incoherent reasoning, perversions of the Scripture, confusion of ideas, and other faults of composition, that it is not easy for us to conquer our inclination to throw them *under* the table till the day of conflagration. The writers would probably be offended if this course were taken; but really, we must have some regard for the feelings of our readers, (to say nothing of our own,) as well as for those of correspondents. And if persons will send us such pointless, unmeaning, and uninstructive articles, they must bear with us, if we exercise a little of our own independent judgment in regard to the disposition of what they send.

These communications have been on hand for some time, and but for the sake of giving our views, in an uninterrupted series of articles, of the connection of the Resurrection with the Awards of the Future Life, would have received an earlier notice. Though we think best not to lumber our columns with such productions, we shall do the writers the favor of noticing the material points they have presented.

One of them, after apologizing for the "smallness of his talent," and hinting his suspicion that "his communication will be looked upon by some with scorn," calls our attention to Mal. 4: 1—a text which Annihilationists make one of their main props, as if it were quite conclusive in their favor. The expression of "burning up the wicked so as to leave them neither root nor branch," does indeed denote that their destruction will be total, but the *nature* of the destruction is not represented as being annihilation. All that the text proves is, that the destruction of the wicked will be complete, whatever the nature of that destruction may be. To say that it is annihilation of being, is begging the question. It will be a "burning up," it is true, but if the burning is to be effected by material fire, it can reach no farther than to the destruction of the body; for, according to our Saviour's express words, there is something in man which survives any destruction which it is possible to bring upon the body. (Matt. 10: 28.), On the other hand, if this "burning up" is a figurative expression to set forth the terrible judgment with which the future life opens to the wicked, we must first know what *kind* of destruction the wicked will, in that state, be susceptible of, before we can determine whether "burning up" denotes their annihilation or not. Let it be proved that the soul of man is susceptible of such a destruction, and then it will be time enough to argue that the language of the text is designed to set forth such a catastrophe. The argument, otherwise, is such a begging of the question as a man of good sense ought to be ashamed of.

Another passage to which we are referred is 1 Tim. 6: 16. "Who only hath immortality." But who of all that acknowledge the soul's natural immortality ever pretended, that man is possessed of immortality in any such sense as God is? Man's immortality is *derived* from the Author of his being. God's immortality is *underived;* He possesses it *necessarily,* as an attribute which is inseparable from His self-existent nature. And this is the idea which the text is designed to convey, that God is the only being who possesses immortality as an *underived, self-existent,* and *necessary* attribute of his nature. An idea very similar is set forth in John 5: 26. "As the Father hath life in himself, so hath he given to the Son to have life in himself." The meaning of which is, that the life by which God lives is an *underived* life; he has it "*in himself,*" not in another. Man, on the other hand, has no life "in himself," he has it all in another, even in God—that is, it is wholly God's gift. So in the passage above; God has immortality "in himself," and not as the gift of another to Him. No other being, man or angel, so has it. And if God has immortality in this way, it is evident that He cannot die—that His being cannot possibly become extinct. For that which exists *necessarily,* exists *eternally.* For as there was no Power that gave Him his life, or immortality, so there is none that can take it away. It is not dependent on another for its continuance. On the other hand, man holds his immortality, because the Power that conferred it on him continues to uphold him in the possession of it. The advocates of the soul's natural immortality do not deny the *possibility* of annihilation; for that which is merely *derived* must, of necessity, become extinct, if the Power that gave it existence do not continue to uphold it. Hence we say, that man's immortality is so unlike God's, that he may be regarded as not possessing it. And God's immortality is so unlike man's—being *underived, independent,* and *necessary*—that He alone is said to have it. Yet, *as a gift from God,* every man does possess immortality, and with this fact the doctrine of the annihilationists is utterly at war.

It is sometimes asked, "If man is naturally immortal, why is immortality represented as that which it is his duty to seek after?" But the passage which is quoted to this purpose (Rom. 2: 7) contains no such idea. The term which is translated "immortality" is not *athanasia,* but *aphtharsia.* The first of these terms denotes *immunity from death,* and as applied to God in 1 Tim. 6: 16, signifies that He is eternally exempt from any and every principle of death, having "life in himself." He is the *living* God. But the second term denotes *incorruptibility.* The same term is employed in 1 Cor. 15: 42, where it describes the condition of the body at the Resurrection; also in 1 Pet. 1: 4, where it sets forth the nature of heaven. It is a term used to describe either the natural or the moral condition of a thing, and in the passage under consideration implies the condition of the people of God *as confirmed in moral perfection,* whereby they are incapable of being corrupted any more from the allegiance they owe to their Maker. (See 2 Cor. 11: 3.) This is what God's people are seeking after—a state of moral perfection, or absolute freedom from indwelling sin, so that what now has such a strong tendency to corrupt them, and in many sad instances prevails with them, shall have no farther power over them. This strong desire of their hearts is manifested by the groans that are wrung from them in their contests with "the body of this death," (Rom. 7: 24,) and by their efforts at "fleeing away from the CORRUPTION that is in the world through lust." (2 Pet. 1: 4.) As a reward for thus seeking after *incorruptibility,* God bestows upon them "eternal life."

A like misunderstanding exists in regard to the term "eternal life," annihilationists always speaking of it as if it imported nothing but *bare existence.* In this sense, it becomes, with them, the antithesis or direct opposite of that "death," which is the wages of sin. Hence, when their opponents teach that the soul is naturally immortal, and that the wicked, as well as the righteous, will continue to live to all eternity, their argument becomes a succession of changes rung upon this term. "*Eternal life in misery*" is a phrase they have coined for circulation among the unlearned and unstable, whom they expect, in this way, to delude into the notion that our doctrine involves an absurdity. As if eternal *existence* in misery meant *eternal life* in misery! Shame upon such puerility! Can it be possible, that men of understanding have read so superficially as not to have observed, that it is agreeable to a very common use of the word *life,* in Scripture, to understand it as signifying a state of excellent and happy existence? Accordingly, the life given to Adam, when God created him, was not bare existence, but a truly *happy* life—happy in perfect innocency, in the favor of his Maker, surrounded with the happy fruits and testimonies of His love—happy in a state of perfect righteousness. And when the epithet *eternal* is added to life, it signifies *confirmation* in holiness and the favor of God. When, therefore, it is said that "eternal life is the gift of God through Jesus Christ our Lord," the meaning is, that, when the believer has endured his probation under the gospel, he shall be confirmed in God's favor, in holiness and happiness, forever, without any possibility of falling into sin and ruin; and that this reward will be granted, not because he deserves it, but as a free gift from God through a Redeemer. Bare existence is no part of the reward promised; nevertheless, existence is implied, in order that the subject of the reward may be capable of receiving it.

The "death" which is "the wages of sin," is the direct opposite of eternal life—not eternal non-existence, but the eternal loss of an excellent and happy existence—the eternal loss of God's favor, and of the fruits and testimonies of His love. Nay, more; the death which is due to sin implies not merely the *loss* of happiness and of the Divine favor, but the suffering of positive misery and wretchedness. For the opposite of any positive good is not simply the *loss* of that good, but the suffering of some positive evil. Wherefore, as in the text (Rom. 6: 23,) death is opposed to life, and must be understood according to the nature of that life to which it is opposed, we must be careful of supposing that it means nothing more than the *loss* of eternal life; for the mere loss of it would not place the subject of punishment in a condition the direct opposite of eternal life.

We have not time to remark upon the other communication referred to, this week, but perhaps we shall notice it in our text. T. B. B.

IOWA SUNDAY LAW.—This young State is blessed with a Sunday law, which strikes us as a model for States which can not in conscience leave that day where the Bible and the Constitution leave it. The law enacts as follows:—

"That if any person be found on the first day of the week, commonly called Sabbath, engaging in any riot, fighting, or offering to fight, or hunting, shooting, carrying fire arms, fishing, horse racing, dancing, or in any manner disturbing any worshiping assembly, or private family, or in buying or selling property of any kind, or in any labor, (the works of necessity and charity only excepted,) every person so offending shall on conviction be fined in a sum not more than five dollars, nor less than one dollar, to be recovered before any Justice of the Peace in the county where such offence is committed; provided, nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath, or to prevent persons traveling, or families emigrating from pursuing their journey, or keepers of toll-bridges, toll-gates, and ferrymen, from attending the same."

"THE STATE OF THE DEAD."

> "There is no death; what seems so is transition;
> This life of mortal breath
> Is but a suburb of the life Elysian,
> Whose portals we call death." *Longfellow.*

That the subject under consideration by Bro. Brown and myself is one of the first importance, nothing but stoic indifference can deny. Every gale from the shores of immortality is but the echo of loved voices thither gone. For

> "'Tis not all of life to live,
> Nor all of death to die."

Oh, Death! cries the yearning of humanity, as it buries its hopes beneath the clods of the valley—oh, Life! as they re-live on the shore of eternal fruition. The faintest whisper from spirit lands, must wake the harps of life anew, and "stir the divinity within us." The philosophy of a future state, then, as well as the faith of assurance of it, becomes the question of this life; and to ignore any inquiry concerning that life, is unworthy of those who expect there to dwell. For it cannot be, that the Father of our spirits, who has implanted in all his children the longings of immortality, has curtained that better land from us so that no eye can penetrate it, or has so deadened its songs that no ear can hear them. Nay, verily, for there have been scenes so intensely bright—there have been sounds so full and swelling—that it "was more than heaven could hold, and so down to earth the impetuous torrents ran." Admitting that Judaism saw through a glass but darkly, yet life and immortality have been brought to light by the gospel. Therefore, with the torch of reason, and the lamp of revelation, let us enter the portals of death, and pursue our inquiries amid the adumbrations of His temple.

As Bro. B. has so expounded the original points at issue, it becomes necessary to present the whole question now involved in a connected manner. I shall, therefore, arrange what I understand to be the ground he has taken, in the following propositions, in which also I wish to present some of the consequents of his views. Bro. B., then, has either assumed or argued—

1. The inherent or natural immortality of the soul;

2. Its consciousness during the intermediate state, from death to the resurrection of the body;

3. Its natural capacity for its being rewarded for virtue and punished for vice in a future state, according to the course of nature;

4. That the Creator does recompense his creatures in a future state according to the course of nature;

5. That the awards of a future state would not necessarily require a miracle in order to their accomplishment;

6. That as the annihilation theory would necessarily require a miracle in order that the award of a future state be carried out, that doctrine cannot be true;

7. That during the intermediate state, the soul is, from its natural capacity, in the enjoyment of heaven, and enduring the suffering of hell; therefore the great mass of mankind are recompensed for ages prior to the Judgment Day, and therefore prior to their being publicly sentenced;

8. That the body is a mass of matter merely, not a subject of sin or holiness, incapable of obeying or disobeying a law, and as unaccountable as the brute that perisheth;

9. That ages after the soul has entered on the awards of eternity, this mass of matter, which was incapable of sin or holiness, and as unaccountable as a brute, is to be raised up from its grave, the soul remanded from heaven and hell, and made to re-enter this resurrected body, then to be judged, and then to be remanded back to heaven or hell;

10. That this resurrection of the body is not ordered to render it possible for God to recompense his creatures, because he has given them a natural capacity of being rewarded or punished, but in order that soul and body be rewarded together;

11. That although God has given mankind a natural capacity of being rewarded in a future state for virtue, or punished for vice; and although God does recompense his creatures in that state according to the course of nature; and although, had man enjoyed nothing but Natural Religion, all men would have thus been recompensed according to the course of nature; yet, on account of the modifying influence of Revealed Religion, and especially the Mediatorial Government of Jesus Christ, there will be an additional recompense, both to the righteous and wicked;

12. That the whole of Revealed Religion is of a positive character; consequently neither it nor its sanction are according to the course of nature;

13. That Christ, though sinless, innocent, suffered the identical curse, or penalty proper of God's revealed law, and not something which was an equivalent; but the identical penalty which the rejector of revealed religion will finally suffer himself. Therefore the sufferings of Christ were not according to the course of nature;

14. That the punishment of the damned is of a different character prior to the day of judgment from what it will be after that day; that although the "stormy horrors of a guilty conscience must commence with them as soon as their connection with this world is broken," yet the proper penalty of the same does not begin to be endured, until the day of judgment. Therefore, prior to the day of judgment, sinners are only punished according to the course of nature, while afterwards they are to receive, in addition to the course of nature, the proper penalty of the violated law of Revealed Religion.

In the foregoing I have endeavored to give a fair exposition of the views entertained by Bro. B. If I have in any particular misrepresented his views, it is not intentional, and I shall be ready to correct the error when pointed out. I shall now proceed to remark upon and examine his views by the light of natural and revealed truth, in order, if possible, to get a correct knowledge upon the subjects under consideration; for I can assure all, that I am not writing for mere controversy, but to elminate (?) the truth—a pearl, which I trust God has awakened a strong desire after. And although I know by experience, that to search for truth as for hid treasure will subject one to the charge of fanatic, or changeling, and to embrace one's honest sentiment, obtained by diligent research and prayerful study, may farther subject him to the charges of scepticism and infidelity; yet he who, through fear of popular opinion, or ease-loving indulgence, is deterred therefrom, must be a slothful and wicked servant. Lord, open thou mine eyes, to understand the volumes of nature and revelation. S. S. G.

ANNIVERSARY STATISTICS.

Anniversary Week opened on Sunday evening last with discourses before several of the large benevolent societies. Rev. Richard S. Storrs preached before the American Home Missionary Society, Rev. E. L. Magoon before the American and Foreign Bible Society, Rev. Thomas DeWitt before the American and Foreign Christian Union, Rev. E. R. Macgregor before the Society for Meliorating the Condition of the Jews, and Rev. Stuart Robinson before the Presbyterian Board of Foreign Missions. As the doings of this last organization are not often placed before the public, we presume our readers will be glad to see the following abstract of its forthcoming (18th) Annual Report, which was read previous to the discourse of Mr. Robinson:

The Board acknowledge with gratitude to God their obligations for the distinguished favors that have been conferred upon every department of their work during the past year. The receipts from all sources, including a balance from last year of $1,267 52, were $184,074 17; expenditures, $175,705 10; leaving a general balance of $8,360 07. The advance in the receipts of the treasury, though small, is, nevertheless, an encouraging token of increasing interest in the missionary cause, and especially in connection with the pecuniary difficulties which have existed in the country during the greater part of the year, and also in connection with the fact that the Board has not had a single collecting agent employed among the churches during the year. A large number of our ministers have themselves presented this cause to their respective churches, and, in most cases, with the most happy results.

Publications.—The Board has continued to occupy the usual number of pages in *The Home and Foreign Record,* which has a circulation of something more than 16,000 copies. Of *The Foreign Missionary,* 20,000 copies of the newspaper, and 3,250 of the pamphlet edition, of thirty-two pages, have been printed and circulated. Various circular letters have been printed and circulated among the churches; and upon these and the Missionary Journals, the Committee have relied mainly to do their agency work.

Missionaries and Assistant-Missionaries sent out.—Six missionaries, (one of whom had been in this country on a visit,) and twenty-two male and female assistant-missionaries, making twenty-eight in all, have been sent out during the year.

Missions among the Indian Tribes.—The Board has seven missions among the Indian tribes, viz: among the Chippewas and Ottawas, of the State of Michigan; among the Omahas, of Nebraska; among the Iowas and Sacs, of Kansas Territory; among the Creeks, Seminoles, Chickasaws, and Choctaws, of the south-western Indian Territory. Measures have been adopted for the commencement of a new mission among the Otoes, of Kansas. Connected with these missions there are eleven stations and out-stations, and nearly as many more preaching-places; eight missionaries, sixty three male and female assistant-missionaries, and five native helpers; seven churches and two hundred and ten church members; eight boarding and two day schools, embracing two hundred and fifty pupils, in various stages of their education. The number of communicants in connection with these churches has been more than doubled during the past year. The schools have had a larger number of pupils, and better attendance than in former years; while most of the tribes, but especially those in the State of Michigan and in the south-western Territory, are making most encouraging progress in every department of civilization.

Missions in Africa.—The Board has two missions in Africa; one in Liberia, which operates upon the colored American emigrants and the natives of the country; and the other at the Island of Corisco, twelve or fifteen hundred miles to the south and east of Liberia, and nearly under the equator, which operates exclusively upon the aboriginal population of that island and the neighboring continent. In connection with these missions, there are six stations, six ordained ministers, three licentiate preachers, nine male and female assistant missionaries, of whom eight are white persons, and the remainder colored emigrants from this country; seven schools, one of which is a classical school, with about one hundred and fifty pupils; five churches, and about one hundred and fifty church members, being an increase of about thirty over the number last year. One small volume has just been printed in the language spoken by the Corisco people, and most of the missionary brethren there are engaged in the study of the language, and will soon be able to proclaim the unsearchable riches of Christ to thousands of the people around them in their own tongue.

Missions in India.—In India, the Board has four missions, viz., Lodiana, Furrukhabad, Agra, and Allahaba; thirteen stations and out-stations; twenty-six ordained missionaries, two of whom are natives of India; twenty three female assistant missionaries from this country; thirty-four native helpers; eleven churches, with 295 native communicants; four printing-presses, from which have been issued 8,000,000 of pages; thirty-six schools, several of which are high-schools, with upwards of 4,700 pupils. These statistics show an increase of two churches, 39 native converts, about 1,700 pupils, and 5,000,000 of printed pages over our last Annual Report. Some of the church members have finished their course, and have been enabled to triumph over the last enemy. There is still a loud call for more laborers in this field.

Mission to Siam.—In Siam there is one mission, connected with which there are two ordained missionaries, one licentiate preacher and physician, two assistant female missionaries, and one native helper; one boarding-school, with twenty-six pupils. The missionaries have sustained the usual religious services, and have devoted more time than usual to missionary tours in different parts of the country, and in some regions where the Gospel has never before been heard. One of the missionaries is still engaged in the work of translating the Scriptures into the Siamese. The Report contains brief notices of large evangelized communities, other than the Siamese, but who are accessible at Bangkok, and to whom the Gospel ought to be preached. Who will be the first to go and carry them the glad tidings of salvation?

China.—The Board has three missions in China, viz: at Canton, Ningpo and Shanghae, and a mission, also, to the Chinese in California. Connected with these missions there are fourteen ordained missionaries; two physicians; fifteen female missionary assistants; three native helpers; eight schools, with one hundred and seventy pupils; two printing presses, from which have issued upward of 4,000,000 of pages. The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries, in addition to their other labors. China is still suffering from the dreadful evils of civil war. How long this strife is to continue is known only to God. It should be the earnest prayer of the friends of the Redeemer, that it may be overruled for the advancement of his kingdom among this unhappy people.

Mission in South America.—The only Mission that has been established in South America is at Buenos Ayres; and this, though of only one year's continuance, has already received very encouraging tokens of the Divine favor. Measures have been adopted for the commencement of another Mission at Bogota, the capital of the Republic of New Granada; and it is confidently hoped that both of these Missions may be reinforced at an early period, and prove a great blessing to the inhabitants of that country.

Missions to Papal Europe.—The Board has no missionaries in Europe under their immediate direction. Their appropriations have been made to Evangelical societies, which are known to be prosecuting the work of evangelization with zeal, energy and wisdom; and the results of their labors, especially in France and Italy, are most encouraging. The appropriations made by the Committee to these societies, including $4,827 88 contributed for the endowment of the theological seminary at La Tour, during the year has amounted to $12,613 98.

Mission to the Jews.—The Board has three missionaries among the Jews in this country, viz: In New York, Philadelphia and Baltimore; two ordained ministers, and one licentiate preacher. These Missionaries have free access to their brethren in all these places, and in many cases, it is believed, with happy results.

Summary.—The Board has under its direction, besides what is done for Papal Europe, twenty separate missions; 59 ordained missionaries; 5 licentiate preachers; 113 male and female assistant missionaries; 43 native helpers; 24 churches, and about 650 native communicants; 26 schools, and 6,596 pupils; 6 printing-presses, from which have been issued more than 12,000,000 of pages during the year. The Board conclude this statement with the earnest and heartfelt prayer, that this great work of spreading the Gospel among the nations of the earth may be continued and enlarged until all shall have heard of the salvation of Christ.

MODIFICATION OF THEOLOGICAL INSTRUCTION.—The Congregational Theological Seminary, to go into operation at Chicago next fall, will have some new features in it. It is thus described by one of the Directors:—

"There will be a study and lecture term, occupying two-thirds of the year, including vacations, and a reading term of one-third of the year, to be spent with pastors, receiving instruction in pastoral theology and the practical application of the knowledge obtained in both terms, and in gaining experience and an acquaintance with society and humanity in its various phases. While the regular course is to be thorough and full, there is also a special arrangement for a class of candidates for the ministry who have not had a college course. Their terms of study will be the same as those of the other class, and they will hear the same lectures; but instead of some branches attended to by the other class of students, they will receive instruction in necessary branches in which they may be deficient—as logic, rhetoric, &c."

INTOLERANCE IN TUSCANY.—A European letter-writer says that in Tuscany and in Piedmont, some acts of intolerence have again been perpetrated by the authorities. A poor man has been imprisoned in Florence for reading the Bible, and possessing two copies of it; and in Piedmont the trunks of English tourists are again regularly searched to see whether religious tracts or copies of the Scriptures are imported among the luggage. "It is the reaction of the Roman Catholic Church against the American Know Nothing movement. That movement drives the Roman clergy mad."

THE REVOLUTION IN CHINA.—A recent number of the *Friend of India* gives some extracts from the last manifesto of the insurgents, which tend to show that the religious aspect of the movement is more favorable than the former accounts represented. "At one blow," he says, "Tae-ping-wang abolishes the idolatrous and other superstitious rites observed at births and marriages; directs young people to attend daily services at church; commands the Sabbath to be kept, requiring the presence alike of old and young on that holy day."

AMERICAN HEBREW CHRISTIAN ASSOCIATION.—A meeting of converted Jews was recently held in this city, when, in view of the fact that several hundred Christianized Hebrews reside in the United States, it was—

Resolved, That we invite and urge our Christian Jewish brethren to meet in convention in the City of New York, on Thursday, the 10th of May, 1855, at 7 1–2 o'clock, P. M., at the Asbury Methodist Episcopal Church, in Norfolk-st., between Rivington and Stanton-sts., for the purpose of organizing an association to have for its object the promotion of the spiritual interests of its members, and the relief of those who, for professing Christianity, are suffering want and distress.

PROHIBITION IN NEW YORK.—On the 1st of May the Prohibitory Liquor Law of New York took effect, so far as to prohibit the granting of licenses for the sale of liquor, except for mechanical, chemical, or sacramental purposes. In this city, as expounded by the legal advisers of the Mayor and Corporation, the Law practically annuls itself, and simply abolishes all former restrictions on the pernicious traffic, without creating any new ones. In Brooklyn, on the other hand, and throughout the State generally, a different view prevails among the magistrates, and the provisions of the statute are to be enforced. It is to be desired that authoritative decisions on the disputed points should be obtained from the Courts; and we presume no time will be lost in having the question adjudicated.

RELIGIOUS INTELLIGENCE.

A letter from Florence, in the London *Christian Times,* says that "another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning at half past four, hurried away from his children to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary, whither he was conveyed in chains the following morning, for having in his possession a Bible and two Testaments, and the avowal, when examined, that he considered Jesus Christ the sole head of the church."

The Massachusetts House of Representatives has concurred in the passage of the Senate bill concerning school-books. This bill makes it the duty of each town and city in the Commonwealth to purchase the school-books used by the pupils of the public-schools within their limits, subject to the direction of the several school committees. By this arrangement a common school education in the State becomes, in every particular, free and without cost to all classes of society—the purchase of the books being the only expense not heretofore sustained by the public.

The citizens of Jackson, Miss., have presented the widow of the late Rev. L. A. Lowry, who, with her four helpless children, was left in a dependent condition, with five hundred and fifty dollars in gold, as a token of their regard for her, and their estimate of the services of her late husband. The church, in addition to this, have voted to continue to her the salary of her husband, for the eight months of his unexpired year, which will make eight hundred dollars more, with the use of the parsonage for that time.

The President of Beloit College communicates to the Secretary of the Western College Society, the following gratifying intelligence: "We enjoyed during the last weeks of the term just closed a precious season of refreshing from the presence of the Lord. The spirit of God was among us with manifest power, quickening saints and converting sinners. There were among the students ten or twelve hopeful conversions. All departments were more or less affected, but the greater part of the converts were from the College classes. Among them are some of peculiar talent and promise."

Ebenezer Gaston, of Calhoun county, Miss., proposed, some time since, to three feeble Presbyterian churches in Tishamingo county, served by Rev. Ramsay Henderson, which were without houses of worship, that he would contribute two hundred and fifty dollars to each of them, on condition that they would raise the remainder necessary to erect a comfortable house for each congregation. They have accepted his liberal offer, and they are all now engaged in erecting churches.

It is said that an African Exploration Society has been formed in England, designed to promote the exploration and evangelization of Africa. The plan of the founders of the society is to establish an African school at Tunis, and thence to gradually extend their influence southward, endeavoring, by the circulation of Bibles, and by the co-operation of native agents and missionaries, to drive out the Mohammedan religion, and establish in its stead the religion of the Gospel.

One hundred years ago, the colored people constituted eight per cent. of the population of Boston; fifty years since, they were only four per cent., and now they are less than two per cent. It thus appears that the proportion of the colored people has been gradually diminishing. There is the most ample evidence that, during the last quarter of a century, the social condition of the colored people has been considerably improved.

One hundred persons were added to Rev. Dr. Hatfield's church, New York, on a late Sunday, making nearly one hundred and fifty who have professed Christ in his congregation since the work of revival commenced a few months ago. Dr. H. communicates the details of this very interesting revival to the Evangelist.

The City Councils of Baltimore have passed an ordinance, fixing a penalty of ten dollars upon any member of a band of instrumental music who plays in the streets of the city on the Sunday, except when the military are called out by the State or municipal authorities.

The New York *Recorder and Register* reports revivals at Marion, Yates, Lafargeville, Durhamville, Truxton, Schenectady, Elbridge, Weedsport, and Poughkeepsie, all in New York. In Truxton, fifty-four have been baptized, and "the revival in Homer has been a most glorious work."

The *Home and Foreign Record* announces, that the gentleman who last year gave five thousand dollars to assist in establishing and sustaining parochial schools, has made a similar offer for the year 1855.

General Intelligence.

European News.

The U. S. M. Steamer *Atlantic*, with nine days later news from Europe, arrived at New York on the 4th inst.

The all-absorbing facts in the news brought by the Atlantic, are the breaking off of the Vienna Conferences, and the partial if not total separation of Austria from the Allies. Russia had absolutely refused to assent to the limitation of her power in the Black Sea, but offered to permit the maintenance of a Turkish armament equal to her own on Black Sea waters, provided the fleet of no other nation have the right of *entrée*. France and England, after vainly insisting on the unconditional reduction of the Russian power, admitted that Russia's propositions were "worthy of consideration"—the more so that Austria had definitely refused to second the Western Powers in their "humiliating demands" on the Czar. Lord John Russell and Drouyn de l'Huys were at once ordered home, and only awaited the conclusion of the eleventh or final conference, after which they left.

From Sevastopol we have the news of eight days' bombardment of the place with five hundred guns. The damage does not seem to have much exceeded the power of the Russians to repair, night by night. There was nothing to indicate, either that the assault would soon take place, or that it would be successful when undertaken.

Persia is assembling an army, and is to form a great camp at Sultanieh, in the interest of Turkey and of the Allies.

There is a report, that during Napoleon's visit to England—where, with his wife, he had been for a week, and was received with extraordinary rejoicing—it was agreed that he should assume personal command of the Allied Army.

By this arrival we have the particulars of the accident to the Pope: The flooring of a room in the Convent of St. Agnes, where the Pope had assembled a number of guests, gave way and precipitated all the company into the apartment beneath. The Pope escaped with but slight injury. Cardinal Antonelli, Cardinal Patrizi, and Gen. de Montreal, received some hurts. A similar accident occurred (says history) to Pope Alexander VI.

A private letter gives an account of the trouble in Krajova, already announced by telegraph. An Austrian officer, on the 11th March, saw at a window a lady, whose beauty attracted him, and he forthwith entered the house, and demanded admittance to her apartment. The lady called for assistance to expel the intruder. Her husband came and addressed the Austrian: "What do you want here? I do not know you. You are not billetted in my house, and the lady you are insulting is my wife." Without a word, the Austrian drew his sword, and stabbed the husband to the heart. Much excitement ensued. Some of the bystanders went to lodge a complaint with the Police—others sent intelligence to the Turkish Commandant at Kalafat, who lost no time in sending to Krajova a battalion of infantry, and a squadron of cavalry and artillery. A crowd proceeded to the Austrian General to demand the arrest of the offender. The General's reply was brief, but to the point: "Go to the devil! I won't punish my soldiers for such fellows as you!" This brutal reply roused the indignation of the people. All the stores were closed, and the citizens assembled in the streets, crying "death to the Austrians! they are but one against four! We won't submit to be slaughtered like the people of Bucharest!" A general riot ensued, and the citizens, armed with sticks, iron bars and axes, attacked and put to death every Austrian they met. The Austrians, on their side, turned out and attacked the people, killing forty persons in the first charge. At this juncture the national gens d'armes, and the Rouman soldiers attacked the Austrians, and, after a fierce fight, drove them at the point of the bayonet out of the city, where they yet remain encamped in the fields. Official statements return 247 killed, on both sides. The excitement continues, and the citizens have not re-opened their stores. They demand justice, and are about to send a deputation to Constantinople to seek it from the Sultan.

California News.

Nine days later dates from California were received in New York on the 3d inst. The news is not important. Below will be found the principal items.

A letter dated Sacramento City, April 7th, says: The present is a time of fearful depression and uncertainty in our young State, unless I except the miners and their interests, which were never more prosperous. But while we have an abundance of gold, and increasing every day, individual confidence is almost entirely destroyed; the confidence extended so liberally for years by man toward his fellow has been completely shaken, and this deals the death-blow to a credit system that had become so general among our merchants.

There is no city in the world where the public mind is kept in such a constant state of excitement as in the city of San Francisco. Scarcely a week passes over that does not bring to light some vast scheme to plunder the public. One day the city is startled from its propriety by a rumor of the stupendous rascality of a Meiggs, or the impudence of some prying imitator of that valiant financier. The next day the corruption of the officials whom the people elected to take care of their interests is the absorbing topic of conversation.

A dispatch to the *Union*, from Sonora, under date of Monday, April 2, says: A general fight occurred last night at a fandango house, between a party of Americans and Mexicans. From thirty to forty shots were fired, and five or six men wounded, but none, it is thought, mortally.

John McCrackan, Esq., of San Francisco, has been appointed Commissioner, by Gov. Bigler, to the World's Fair at Paris. The State sends on by Mr. McCrackan a large collection of valuables, gold, quartz specimens, &c.

Mr. Butterfield, who is running a tunnel into Table Mountain, near Sonora, has given the editor of the *Herald* a description of a discovery made by his company in the course of their excavations. They had got their tunnel in a distance of three hundred feet. Here, one hundred and ten feet from the surface of the ground, they found the trunk of a pine tree, 22 inches in diameter, in a good state of preservation, and with its bark on. The sap appeared to be in a partial state of petrification, and the outside was charred, giving unmistakable evidence of the contact of fire at some period. Having cut out the portion of the tree found in the tunnel, the company have commenced sinking a shaft for the purpose of reaching the roots of the tree. There is but little doubt, that the formation surrounding this tree is a solid bed of lava, which, at some remote period, flowed into its present location, covering up trees, &c., (as this discovery shows,) in its progress.

A Marriage under Protest.

We find the following document, connected with the ceremony of the marriage of Lucy Stone, in the Boston *Traveler*:—

Miss Lucy Stone, the young lady who has frequently made her appearance upon the Anti-Slavery rostrums in this city, was married on May-Day, at "a farm house among the hills of West Brookfield," to Henry B. Blackwell, a leader in the Western Anti-Slavery movement. The marriage ceremony was performed by Mr. T. W. Higginson, of Worcester, the parties to the nuptials formally protesting against the laws of the Commonwealth concerning marriage. Mr. Higginson communicates the protest to the Worcester *Spy*:

PROTEST.

While we acknowledge our mutual affection, by publicly assuming the sacred relationship of husband and wife, yet in justice to ourselves and a great principle, we deem it a duty to declare, that this act on our part implies no sanction of, nor promise of voluntary obedience to, such of the present laws of marriage as refuse to recognize the wife as an independent rational being, while they confer upon the husband an injurious and unnatural superiority, investing him with legal powers which no honorable man would exercise, and which no man should possess.

We protest, especially, against the laws which give to the husband—

I. The custody of his wife's person.

II. The exclusive control and guardianship of their children.

III. The sole ownership of her personal, and use of her real estate, unless previously settled upon her, or placed in the hands of trustees, as in the case of minors, lunatics and idiots.

IV. The absolute right to the product of her industry.

V. Also against laws which give to the widower so much larger and more permanent an interest in the property of his deceased wife, than they give to the widow in that of her deceased husband.

VI. Finally, against the whole system by which "the legal existence of the wife is suspended during marriage," so that in most States she neither has a legal part in the choice of her residence, nor can she make a will, nor sue or be sued in her own name, nor inherit property.

We believe that personal independence and equal human rights can never be forfeited, except for crime; that marriage should be an equal and permanent partnership, and so recognized, by law; that until it is so recognized, married partners should provide against the radical injustice of present laws by every means in their power.

We believe that where domestic difficulties arise, no appeal should be made to legal tribunals under existing laws, but that all difficulties should be submitted to the equitable adjustment of arbitrators mutually chosen.

Thus reverencing law, we enter our earnest protest against rules and customs which are unworthy of the name, since they violate justice, the essence of all law.

(Signed) HENRY B. BLACKWELL,
LUCY STONE.

POTATOES.—The Albany *Atlas* says: The usual rush of Potatoes, for the New York market, by the steamboats leaving our wharves, is going on with much vigor. Farmers residing in this county, and those of adjoining counties, flock to the city with wagon-loads, and dispose of them readily at $3 62 1-2 per barrel, and $4 per barrel for Mercers to the dealers who put them in sacks, and forthwith ship them for New York. As to getting the present prices for potatoes we have no objection, but we fear that, as extravagant as the New York market is, and as confidently as people may rely on high prices there, some one will meet with heavy losses if they venture too far. We see it stated that fifty thousand bushels of potatoes are on their way to New York market from Nova Scotia, under the Reciprocity law. The crop of potatoes in Nova Scotia last year was very large. Free trade has within a few weeks opened this market to consumers, and the chances are that a liberal supply will come forward, under the present high prices.

FEARFUL POSITION.—A recent number of the *Montreal Gazette*, speaking of the moving of the ice from the St. Lawrence river, says that a few days before, twenty-three persons, including thirteen ladies and gentlemen, who wished to take the cars for Boston, and ten ferrymen, undertook to cross the river on foot. When about four hundred yards from the Montreal shore, a loud shouting from the land which they had quitted, and a sharp hissing sound, caused by the rapid upturning of the ice above them, warned them that a "shove" had commenced, and that the ice was moving down. They were in a very dangerous position, and immediately commenced making for the shore. Around them was a moving mass of jagged, rotten ice, and they were obliged to jump from one cake to another. Finally, all reached a place of safety, with the exception of one gentleman—Mr. Sanderson—who was brought ashore by the current upon a cake of ice, dead. Whether he was stunned or crushed by the concussion of the ice, or whether he was frightened to death, is not known.

A WESTERN FARMER.—A friend from Indiana informs us that he met Michael L. Sullivant, who sold his land on the Scioto last year, on his way to his new home in Illinois, with a force of 100 men and teams and tools sufficient to put in TEN THOUSAND acres of corn this spring. It will be remembered, that Mr. Sullivant was one of the largest farmers in the State of Ohio for many years. We have heard that he could ride in a direct course fifteen miles through his own corn-fields. We hope he will be equally successful in Illinois. The reason he gave for moving was that he wanted more room to expand his operations, and he found the Grand Prairie just suited to his notions of farming on a magnificent scale.

SWEDENBORGIAN FUNERAL.—Mrs. Mowatt Ritchie, of Richmond, Va., has recently lost an adopted daughter. The funeral services of the young lady, Miss Grey, were conducted in the Episcopal Church, but the outward observances were arranged after the Swedenborgian method. The coffin was borne into the church by six gentlemen with white crape tied around their arms with white ribbon. It was entirely covered with white merino; at the head and foot were wreaths of evergreen and white flowers, and in the center a boquet of the same, and a kind of drapery was looped up round the lids with evergreen and white blossoms. The hearse was drawn by white horses, and draped with white, instead of the usual array of black. Mrs. Mowatt Ritchie, as chief mourner, was clad entirely in white, and thus paid the last tokens of love to this otherwise friendless orphan girl, whose short life she had rendered comfortable and happy, and whose last moments were full of beautiful tranquillity. [Tribune.

RECENT DECISIONS OF THE COMMISSIONER OF PENSIONS.—In case of a person entitled to bounty land, under the late Act, being insane, the application must be made by the conservator or trustee appointed by the nearest competent judicial authority.

The rights of the widow of a deceased soldier are lost in a second marriage, but are revived again on the death of the second husband. If, however, there be minor children of the first husband living, they may claim in right of their father during the second marriage.

Under the act of 1850, only such were regarded as minors as were under twenty-one years of age at the time the warrant was issued. Under the present act, minority is reckoned prior to the 3d of March, 1855.

A power of attorney cannot be executed until after the warrant has been issued.

The only survivors of the beneficiaries embraced within the provisons of the act are widows and minor children.

In computing the time of service, in no case is mileage allowed.

A BABY STAKED AGAINST A DOLLAR.—We are informed, on good authority, says the Baltimore *Republican*, that the following circumstance really transpired on Saturday night, in a low house in Exeter-st.: A card party played for various stakes, until one of them, a woman, becoming, in her language, "dead broke," offered to stake her infant child against a dollar, upon the issue of another game. The proposition was agreed to by her opponent, who was a childless mother, and being favored by fortune, or misfortune, the conclusion of the game found her the winner of the babe, a bright, healthy male infant. The child, we learn, was delivered without a murmur to the winner; and we judge from the heartless conduct of the unnatural parent, that her offspring will find with its new custodian, a better home than the one from which it was ruthlessly staked and lost.

PROPERTY OF MADAME SONTAG.—During Madame Sontag's stay in the United States, she invested $20,000 in United States stocks in her own personal name. After her decease, administration upon this property as legal assets in the State of New York was granted to George Christ, of this city, the attorney of her husband, Count Rossi, who empowered him to collect any money due to him in any way, and to sell stocks standing in his name on the books of any company in the United States, and to receive the dividends. The Attorney-General of the United States has decided, however, that as the stocks were invested in the name of his wife, and not in his possession during her lifetime, they do not of necessity belong to him, and that his rights, if he has any, must be determined in Austria.

CUTTINGS OF THE PRUNE.—There have recently been imported from France the cuttings of several varieties of the prune, which have been distributed in Maine, New Hampshire, Vermont, Northern New York, Michigan, Wisconsin, Minnesota, and several points on the Allegany mountains, to be engrafted on the common plum-tree. Why these places have been selected is in consequence of the absence or comparatively few circulios in these regions. In most other parts of the United States this insect is a great bane to the plum trees, and often cuts off the entire crop. From the coolness of the climate in Maine, and almost entire absence of this insect, it is the opinion of good judges that, the State is capable of producing as ufficient quantity of prunes for the whole consumption of the Union.

NEGRO SUFFRAGE.—In the New York Legislature, on the resolve to strike out the restricting word *White* in the constitutional qualification for votes, the affirmative vote was 61 whigs and 5 democrats; against it, 22 democrats and 11 whigs; and absent, 14 whigs and 15 democrats. The whigs and Know Nothings united in this case, in pretty nearly a solid phalanx.

In 1846, the vote on the clause extending the franchise to colored citizens was against it in every county but two, Clinton and Oswego. New York city was heavy against it; and it was little thought then, that in eight years, only seven votes out of sixteen could be rallied against it.

A dispatch dated Syracuse, Monday, April 30, 1855, says: As the 6 o'clock accommodation train, from Rochester, over the old road, was coming into this city about 10 o'clock last night, it ran over a horse, throwing the last car from the track, and down an embankment twenty feet, smashing it to pieces. The car contained eight passengers, only one of whom escaped injury. M. O. Wilder, a lawyer of Canandaigua, was instantly killed, S. H. Ingersoll, of New York, was seriously injured, and Clinton Brainard, of New York, Wm. Hall and G. Farman, of Skeneateless, Charles Iseming and Joseph Lieb, of Syracuse, and Mr. Becker, a brakeman, were badly hurt.

True to her noble instincts on the side of Freedom, Massachusetts sends greeting to Kansas, and promises "material aid," if necessary, in driving out the banditti who have conquered the real settlers in that embryo State. Resolutions have been proposed in the House, calling upon the Governor of Missouri to restrain the border ruffians, should another raid be proposed, and calling upon President Pierce to protect the sovereignty of Kansas, at the same time pledging the whole force of the glorious old Commonwealth to aid the people of that or any other State or Territory whose constitutional rights may be invaded.

SUMMARY.

Lewis Sanders Noble, a soldier of the Revolution, and trooper in Marion's Legion, died on the 19th ult., in Clinch County, Georgia, at the advanced age of 104 years. The deceased had preserved and retained until within a few years the apparel and hat worn by him in battle, and which exhibited nineteen bullet-holes. He could never be prevailed upon to apply for a pension or bounty land, and when importuned upon the subject by his friends, the high-souled veteran became indignant. He died from the results of an accident, and in full possession of all his mental faculties.

There have recently arrived at the Patent Office some choice cuttings of the olive, selected, some months since, by the agent of the office in France; and they have been distributed in the Southern States bordering on the Atlantic and Gulf of Mexico. It is already well known, that this product has been cultivated in some parts of Florida and California for many years; and, doubtless, there are other sections of country uniting the conditions necessary for the growth and perfection of its roots.

The Legislature of Connecticut met on the 7th of May. Two important amendments to the Constitution, which were acted upon last year, are to be passed upon by the present Legislature. They are, the striking the word white out of the qualifications for suffrage, and the confinement of the privilege of voting to those who can read. Those amendments passed. This year, they must have a vote of two-thirds of both Houses in their favor before they can be presented to the people for their acceptance or rejection.

A dispatch dated Washington, Monday, April 30, 1855, says: The Administration is sorely perplexed about Kansas affairs. Secretary Davis, who is the ruling member of the Cabinet, takes sides with the Atchison party against Governor Reeder. President Pierce has spoken his mind freely in condemnation of the new working of squatter sovereignty, but it is believed that he will ultimately be influenced by Davis. Governor Reeder is hourly and anxiously expected at the Capital.

Several of the leading New York hotels have raised the price of board from $2 50 to $3 00 per day. Never before, since New York was New York, has the average price of beef cattle ranged so high as on the last market-day. The average rate per lb. paid for 137 head is given at 12½cts., and the estimated average weight at 7 cwt., which would make $87 50 per head. This will be readily understood when it is noticed that large numbers sold at over $100 each, and one whole drove at $140 a head.

The steamship Southerner, arrived last week from Charleston, brought among her freight, which consisted principally of cotton and rice, one hundred barrels of green peas, consigned to fruit dealers in New York. The price of peas at Charleston is $5 50 per barrel, while they are sold here at from $7 to $8 per bushel. New potatoes will probably be brought from Charleston in two or three weeks.

The Mayor of Boston has proclaimed that he has no discretionary power in the enforcement of the Prohibitory Liquor law; that the city authorities are bound to enforce it to the fullest extent; that the only appeal against its rigorous provisions is to the law-making power, the Legislature; consequently, all who are engaged in the traffic are requested to abandon it on or before the 20th inst., the day on which the amended law takes effect.

May 4th, a fire occurred in Amity-place, New York, by which a coach manufactory and other property, amounting to about $45,000, was destroyed. The high wind that prevailed at the time, carried flakes of fire and cinders over a mile distant from the scene of conflagration. These cinders falling upon the roofs of other buildings, caused five or six fires in different places.

A dispatch dated Washington, May 4, says: In the case of the United States vs. Booth, of Wisconsin, for a violation of the Fugitive Slave Law, a writ of error was obtained, returnable to the Supreme Court of the United States for the purpose of determining the question of the limit of the jurisdiction between the Courts of the State and those of the United States

A late number of an Ohio Journal contains the following:—"A letter from Warren, Trumbull County, dated April 12th, says: 'The present times are the worst we have ever known in this country. Cows and cattle are dying by the hundred; six hundred head have died within the three adjoining counties this winter, for want of food. The weather is still dry and cold.'"

Gov. Reeder, of Kansas, was at Easton, Pa., April 30th, where he was honored with a public reception, and made a speech, in which he most emphatically endorsed even the strongest accounts of the foray of Missourians into Kansas, which have been published in the Northern papers.

Letters from Sydney state that a vessel, name unknown, had been wrecked on Bampton Shoals, and 500 Chinese passengers and a portion of the crew were lost. The master and 8 men only were saved. These made for Cape Dennis, in a boat, and on landing were attacked by the natives, and 5 of them killed.

The Calcutta correspondent of the London *Times* states that a great effort will be made to establish a direct communication between Australia and England, across the Isthmus of Panama, as soon as the completion of the Panama Railroad is known in those distant regions.

Since the siege began, five of the seven Admirals of the Russian fleet in Sevastopol have died or been killed. Admirals Korniloff, Istomine and Metlin, were killed, Pamfiloff and Nichimoff died of camp diseases.

The St. Louis *Intelligencer* contains an article expressing a full belief in the existence of abundant gold deposits at the source of the Arkansas River, concerning which we have of late had rumors.

A bill has been introduced in the Massachusetts Legislature providing that, in criminal trials, the prisoner's counsel shall have the closing argument, instead of the prosecuting attorney.

The official Report of the City Inspector gives 493 as a total number of deaths in New York during the past week, viz: 93 men, 78 women, 172 boys, and 150 girls.

In Indianapolis three of the Methodist churches are erecting spacious "parsonages"—not, as is too often the case, mere wigwams, located in some obscure, unfindable place, but architectural structures, and where people "live and move." These houses will be a complete saving of from $750 to $850 annually in rents, to the resources of the churches.

A reason is given in the Sandwich Island papers for the King's hostility to the United States, which looks plausible. He was once refused permission to sit at the supper table with the other guests on board of one of the boats on Long Island Sound, when on his way from New York to Boston.

William T. Minor, Know Nothing, was chosen Governor of Connecticut, May 3d, by the Legislature. His Message is decidedly favorable to the existing Prohibitory Liquor Law, and denunciatory of foreign immigration.

The affairs of the Government Stock Bank of Michigan prove to be in a worse condition than was at first supposed. Not only overissue, but fraud in other respects, is developed. The public will probably soon be furnished with the facts in the case.

The vast extent of the United States is illustrated by the fact that while the inhabitants of New Orleans are feasting on strawberries, people at the Northern extremity have snow three feet in depth in their forests.

The Rev. Dr. Sprague, of Albany, has received a present of one of the chairs in possession of Napoleon I. at St. Helena. It was sent him by Dr. Bertram, a resident of St. Helena.

The principal hotels in New York have raised the price of board to three dollars a day. The reason assigned for this is the passage of the new liquor law, which deprives the hotels of one chief source of profit.

Mr. S. D. Carpenter, editor of the *Patriot*, Madison, Wis., has lately sold a small portion of his patent right for his excellent pump, for the sum of $49,000. He will probably realize treble that sum for his remaining interest.

In the British House of Commons, on the 30th of March last, there were four petitions, each numerously signed, presented by different members, against the sale of intoxicating liquors on Sunday.

One of the largest distilleries in Scotland, the Leith distillery, where 1,200,000 gallons of whisky used annually to be made, has just been converted into a flour mill.

A terrible conflagration occurred in Boston, April 27th, on and near the Battery Wharf. A number of ships were wholly and partially destroyed. Loss, $500,000.

The N. Y. *Tribune* of April 28, says: We are glad to be able to announce, as we do in our report of the market, a decline of 25 cents per bbl. in Flour.

New York Markets—May 7, 1855.

Ashes—Pots $5 87; Pearls 6 18.

Floar and Meal—Flour 10 00 a 10 18 for common to good State, 10 12 a 10 31 for Michigan, Indiana, and Ohio, 10 75 a 12 75 for extra Genesee. Rye Flour 6 50 a 8 37. Corn Meal 5 25 for Jersey.

Grain—Wheat 2 45 a 2 50 for mixed Western, 2 70 a 2 75 for white Genesee. Rye 1 55 a 1 62. Barley 1 25 a 1 35. Oats 74 a 76c. for Jersey, 79 a 84c. for State and Western. Corn 1 09 a 1 13. White Beans 2 25 a 2 75.

Provisions—Pork 14 50 for new prime, 17 50 for new mess. Beef, 8 50 a 9 12 for country prime, 10 00 a 10 25 for country mess. Lard 10 a 11½c. Butter, 22 a 25c. for State, 27 a 29c. for Orange County. Cheese 9 a 12c.

Hay—1 12 a 1 25 per 100 lbs.

Lumber—15 00 a 16 00 for Spruce and Pine.

Potatoes—3 00 a 3 25 per barrel for Red and Pinkeyes, 3 75 a 4 25 for Mercers and Carters.

Seeds—Clover 10 a 10½c. Timothy 4 00 per bushel for reaped. Rough Flaxseed 1 85 a 1 90 for 56 lbs.

Tallow—11½c.

DIED,

In Hartsville, April 11, 1855, ARMINDA, daughter of Wm. M. and Sophronia Potter, aged two years, six months, and five days.

April 15th, 1855, of pneumonia, MARY BURDICK, daughter of William and Sophronia Vincent, aged 1 year, 7 months, 15 days.

At West Union, Fayette Co., Iowa, April 18th, of hasty consumption, HANNAH SINCLEAR, wife of Daniel A. Sinclear, and daughter of Remembrance and Eleanor Lippincott, aged 19 years and 4 days. She was a dutiful child to her parents. She bore her afflictions three months with Christian fortitude, without murmur, and when she was about to leave this world, she called her friends to her, bade them farewell, and exhorted them to prepare to meet her in heaven. Thus she left this vain world with a glorious hope of life and an immortality at God's right hand. R. L.

At New Market, N. J., on the 26th ult., MARY F. RANDOLPH, widow of Barzillai F. Randolph, aged 80 years. For near half a century she had been a member of the Seventh-day Baptist Church. As she neared the point of separation from this world, her faith in the Redeemer was unshaken, and among her last words were these, *"I love my Saviour, and feel his presence now;"* and thus she passed away.

At the residence of his son, in Christiana, Wis., April 11th, 1855, JOSEPH STILLMAN, in the 73d year of his age. The deceased had for a number of years been afflicted with consumption, but evinced no signs of immediate danger till Sabbath morning previous to his death, when he was taken violently ill. From that time his sufferings were beyond description, until Fourth-day evening, when death closed the scene. He embraced religion in early life, and united with the Seventh-day Baptist Church at Berlin, N. Y. Removing thence to Lincklaen, Chenango Co., he united with the church in that vicinity. In 1831, he moved to Sharon, Pa, where he joined the first Seventh-day Baptist Church of Genesee, of which he remained a worthy member until death. During his last hours, he expressed unshaken confidence in the goodness and mercy of God.

In Plainfield, N. Y., on the 1st of April, Mrs. DORCAS SAUNDERS, widow of Stephen Saunders, aged 76 years. Mrs. S. was a member of the 1st Seventh-day Baptist Church in Brookfield, She had been from early life a consistent and devoted disciple of her Redeemer, whose supporting presence she enjoyed in her sickness and death.

In Leonardsville, N. Y, May 5th, SARAH ELIZABETH, daughter of Daniel and Lucy Hardin, aged two years and eleven months.

LETTERS.

W B Maxson, W B Davis, J B Lyman, J W Ayars, A P Stillman, J Barrett, Robert Church (received) Charles Spicer, J E Potter, J Davis, Jared Kenyon, Daniel Babcock, J Crandall, Rowse Babcock, P C Burdick, J L Boyd, R Loveland, H P Burdick, E R Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

NFChipman,Brand'sIronWorks	$5 00	to vol. 12	No. 26
Christopher Brown, Hopkinton	4 00	12	52
Sanford Langworthy "	2 00	11	52
Daniel Babcock, Phœnix, R I	2 00	12	46
Jos Crandall, Fall River, Mass	4 00	12	52
MargarettKimpton,Metuchen,N J	2 00	11	52
Daniel Pierce, Albion, Wis	3 00	11	52
Thompson Burdick "	2 00	11	33
A P Stillman, Utica, Wis	2 00	11	52
Alvit Clarke, West Edmeston	2 00	11	52
John Sheldon, Alden	2 00	12	26
Geo C Butler, Clarence	2 00	11	52
Alanson Potter, Alfred	2 00	11	52
Jeremiah Barrett, Cowlesville	2 00	12	52
Stephen Stebbins "	1 00	12	52
Jared Kenyon, Independence	2 00	11	52
H F Lewis, Bolivar	4 50	11	52

WILLIAM M. ROGERS, Treasurer.

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The Eastern Association.

THE Nineteenth Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church at Pawcatuck, R. I., commencing on Fifth-day, May 24, 1855, at 10 o'clock A. M. Walter B. Gillett is appointed to preach the Introductory Discourse; James Bailey, alternate.

GEO. B. UTTER, Rec. Sec.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

New York and Elizabethport.

Leave New York at 8 and 10 A. M., 1, 4 and 5 P. M.
Leave Elizabethport at 7.15 and 9.10 A. M., 1, 3.15 and 6 P. M. JOHN O. STERNS, Superintendent.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON.—Inland route, without change of cars or detention, carrying the Eastern Mail.

The new steamer PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from pier No. 1 N. R., (first wharf above Battery-place,) at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the Mail Train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The C. VANDERBILT, from New York—Monday, Wednesday, and Friday From Stonington—Tuesday, Thursday, and Saturday.

The PLYMOUTH ROCK, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers, on arrival of the steamers at Stonington, proceed immediately by Mail Train to Providence, Boston, Taunton, and New Bedford; or by Accommodation Train from Stonington at 7.30 A.M.

A Baggage Master accompanies the Steamer and Train through each way.

Through tickets on Mondays, Wednesdays, and Fridays, for Nantucket, Holmes' Hole, and Wood's Hole, via New Bedford, connecting with the new steamer Eagle Wing.

For passage, berths, state-rooms, or freight, application may be made at pier No. 2 North River, or at the office, No. 10 Battery-place.

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5,000 lbs. Germans,
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30,000 feet Brass and Type Metal Rules, and all the novelties in the business.

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Feb. 12, 1855. 13 Chambers-st., New York.

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THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. JOSEPH BELCHER, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc., etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

Sold only by agents, to whom certain districts are allotted. For particulars address the publisher,

JOHN E. POTTER,
15 Sansom-st., Philadelphia.
Or, NOYES SPICER, Indianapolis, Ind.

Miscellaneous.

From the American Agriculturist.

Cultivation of Indian Corn.

Its Value to the American Farmer.—With the exception of the grasses, including meadows and pasturage, Indian corn is by far the most important of any single product of the United States, agricultural or manufactured. The production of this for 1850, was returned by the United States Official Reports, as exceeding 592,000,000 bushels. The growth of that year must have been largely exceded since. If we assume the quantity raised in a favorable season as 600,000,000 bushels, and estimate it at 40 cents per bushel—which we think below its average price—the value of one year's crop of grain will reach the enormous sum of $240,000,000.

The Extent of its Cultivation.—There is no one object of agricultural attention so widely diffused throughout the Union as Indian corn, none so generally adapted to every climate and soil; and none which, on the whole, is so useful, and subserves so great a variety of purposes. It grows successfully from the shores of Lake Superior to the Gulf of Mexico, and from the Atlantic to the Pacific shores. Its maximum of production is immediately north of the Ohio river, in the States of Ohio, Indiana and Illinois; although some hundred of miles either north or south of this latitude, it is perhaps, one of the most profitable crops that can occupy the attention of the farmer.

Its Adaptability to Soil and Climate is unequaled by any other plant. Although a considerable and prolonged degree of heat is required to mature Indian corn, the clear, dry summer atmosphere of America is, almost anywhere south of 47° north latitude, suited to ripening it. Its flexibility of character enables it speedily to conform to the new circumstances under which it may be placed. On removing the seed from the middle to the northern States, an immediate change takes place, which is increased by every subsequent move to a higher latitude. There we have the stalk diminished to a mere dwarf, not exceeding three to four and a half-feet in height; bearing one or two diminutive ears of rounded grains, deeply imbedded in the cob, and ripening in a little more than sixty days after planting. The same seed, when removed to our southern latitudes, shoot up with stalwart growth, frequently reaching from 15 to 18 feet, and bearing a heavy ear, of large diameter, and loaded with long indented kernels, but slightly attached to the cob.

Its Uses.—Corn has formed no inconsiderable portion of the food of men and animals, from the first settlement of America to the present time. No one article of human food has been made to assume so great a variety of combinations, nor has been presented in so many and so attractive dishes, in every one of which it is highly relishable and perfectly wholesome. The aborigines justly celebrated their green corn feasts, typifying as they do the most important and cherished of their earthly gifts. At a later period of the year, with a small pouch of the ripened, roasted grains, they pursue their enterprizes of hunting and of war, for hundreds of miles through the trackless wilderness, with no other sustenance.

Every domestic animal and fowl is fond of this grain, and eat it with equal voracity, whether green or ripened, raw or cooked; and we much doubt if there is any other food that will produce, when fed to a man or animals, a greater amount of flesh and fat, at the same cost of raising, than corn.

Indian corn is made to subserve other purposes than those of food. It is extensively manufactured into starch; it has sometimes been converted into oil, and molasses; and from no other article is drawn a tithe of the alcohol consumed in the United States, which is furnished by Indian corn. The detestable use that is made of the greater portion of this last product, evinces the ingenuity of man, in perverting to the vilest purposes, the best gifts of a benignant Providence.

As Forage.—Indian corn has of late years become an important element. We question if any of the grasses or clovers or vetches, can be made to yield a more abundant or profitable crop of green or dried food. The growth is certain, when judiciously sown, its yield large, and the stalks are nutritious and greedily devoured by all the herbivorous animals.

The Soil for Indian Corn should always be friable, rich, and well drained. It is not essential, however, whether it be a light sand or a tolerably heavy clay, if the former be sufficiently adhesive, and the latter porous or thoroughly underdrained. A dry soil is required to make an early and sure growth, and a strong soil is necessary for a heavy growth.

Preparation of the Soil.—Deep plowing is the best safeguard against drouth, and is essential to a large corn crop. If the soil is not deep enough to justify deep plowing one must be contented with a smaller yield, unless you add largely of appropriate manures. A rich sod or growth of clover, when turned under, furnishes an excellent food for the growth of Indian corn. Whatever manures are used, should be plowed in, and thoroughly incorporated with the soil. By distributing them through it, the roots have a steady support during the entire growth of the corn; when, if placed in the hill, they would give an early and undue growth of stalk, which would not be sustained later in the season, and thus leave the grain only partially filled and shrunken. If the soil be stiff or cloddy, the harrow should be used till the ground is thoroughly mellow; and if this proves inefficient, bring in the heavy field-roller to pulverize the intractable clods.

Manures Best Suited to Corn.—Scarcely any fertilizer comes amiss to the corn-field. Whatever its origin, whether vegetable, animal or mineral, it is generally acceptable to corn; no matter if fresh or decomposed, mixed or simple, all is greedily devoured by this voracious feeder. You can hardly put on too much manure for corn, nor is there any crop that better repays its application.

Kinds of Seeds.—There are numerous varieties of corn in use in every section of the country; and these varieties are gradually changing by the different modes of cultivation and selection, from the change of seasons, and other circumstances by which they may be surrounded. The best seed is always that which is found to yield with the greatest abundance and certainty, on any given field. There is more of oil in some as in the rice and pop corn; a greater proportion of gluten in others. But these differences in their relative composition are nearly immaterial for the general purposes of feeding, and either may be most appropriately raised, according as it is found to yield the greatest quantity of shelled pounds of grain per acre.

Weight of Seed.—Regard should be paid to the weight per bushel, as there is sometimes a difference of 15 or 20 per cent. in the weight of equal bulks. The standard weight is 56 pounds; but most sound, northern corn exceeds this, and in some instances has been known to weigh 64 pounds per bushel; while most of southern falls below 54 pounds. The season has much to do with weight, a very dry summer, like the last, giving a lighter grain than ordinary seasons; while a wet or cold summer gives a kernel that shrinks much more in curing. We purchased a large quantity of choice northern white flint corn this winter, and found that it fell below the legal standard of weight, when, heretofore, the same kind of corn we have had from the same fields, for several previous years, has invariably exceeded the standard weight.

Selecting Seed.—Corn is greatly improved from year to year, by carefully selecting such ears as are longest, soundest, best filled, and most abundant on a single stalk. These should be carefully set apart before the stalks are cut, and allowed to ripen fully while standing in the field, without cutting the stalk either at the top or bottom, or trimming the leaves. The only justification for deviating from this rule is, when there is danger of frost; then the whole stalk should be cut at the root, and stooked out till properly cured. In planting, the small end of the ear should be rejected for seed. Some very careful farmers also throw by the irregular kernels near the butt, but this we deem superfluous nicety. When kept dry, cool and free from air, the vitality of the seed, like wheat, may be deemed almost illimitable.

Preparing the Seed.—Many soak the seed in a solution of saltpetre for 24 hours before planting; others use urine, weak ley, brine, &c. A good steep is ½ lb. of saltpetre, 2 qts. of salt, 3 qts. of soft soap, added to 3 gallons of rain water. After soaking at blood-heat for 15 to 40 hours, roll in plaster and plant before the seed becomes dry. But when thus prepared, care must be used to deposit it in moist ground or the incipient germ, which has started by the soaking, will be arrested and killed. While some have perceived no benefit from this practice, others have found great advantage in the more early and rapid growth of the plant. It has this certain benefit where crows and squirrels abound, it prevents the destruction of the seed by these marauders, as the taste of three or four of these pickled kernels suffices to drive them from the seed. Another pretty efficient preventive to these depredations, is to pour a pint of boiling tar diluted in water over a bushel of seed corn placed in a barrel, stirring the corn very briskly till every grain becomes coated with the tar.

Time of Planting.—This must depend on the season, the soil, and the climate. When danger from nipping frost is no longer to be anticipated, and the ground is dry and warm, corn may be planted. The most economical way of doing this, is by the seed-planter. This is drawn by a horse and furrows the land, drops the seed in any required quantity and at regular distances, and covers and rolls it at a single operation, getting over eight to twelve acres per day, according to the distance of the rows, and all is accomplished much more evenly than is usually done by hand. The use of this labor-saving implement, does not leave the hills in such accurate squares, as when the ground is furrows at right angles, and the seed dropped by hand. But this is not of material consequence, when the harrow is used in subsequent cultivation. If the ground is light, and especially, if either sandy or abounding in clods, the field-roller should be used to level and compact the surface.

Distance of Planting.—A usual distance for northern or smaller corn is, in squares, of three to four feet, with three or four stalks in each hill. Light soils and larger corn require a greater distance.

Cultivating.—We have known a large field, and that not the best corn-land, to produce at the rate of seventy bushels per acre without the use of a hoe. Most people defer the cultivation too long. This gives the weeds a start, and requires much more labor to exptirpate them than if commenced earlier. By starting the harrow lengthwise of the rows as soon as the plants show themselves above ground, the weeds will be pretty effectually eradicated, the soil kept loose, and the plants will grow apace. There should be sufficient grain planted, that you can afford to lose some plants by the harrow-teeth. The remaining ones, if somewhat disturbed in their nest, will thrive all the better for this rough usage. The cultivator may be subsequently and frequently used between the rows; and if weeds get into the hills, the hand may be used for their removal. No plowing is necessary, unless the plants have been so long neglected, as to have permitted the weeds so large a growth as to require turning under. We believe in one deep and thorough plowing, with the sward or stubble plow, to be followed by the subsoil plow if necessary. Subsequent to this, the only stirring of the earth is required at the surface to keep it light and rough, so as to radiate and imbibe heat readily, and as a necessary consequence, to absorb deeply of atmospheric moisture. The plow, or deeply-working with any instrument, after the roots have struck out—which is very early in the life of plants—checks the growth, and is a positive injury. We are no advocates for hilling corn, unless in a stiff and moist soil; all sandy and light land should be cultivated entirely level. When the corn begins to shade the ground so as to check the growth of weeds, it may be safely left to itself.

Topping Corn was once almost universally in vogue, but is now generally discontinued. It is much better to cut it up by the roots; bind and place it in stacks when the corn has become glazed, or there is any danger of frost, or the stalks are required for fodder.

Preserving the Stalks.—Many leave the stalks standing in the field and turn their cattle upon them to eat and trample in the mud as they choose. This waste can only be justified where there is more than can be eaten with economical management, and the labor of housing and preparing is greater than their value when properly fed. Nowhere at the north can this slovenly method be justified. Wherever hay commands six or eight dollars per tun, cornstalks are worth taking care of, and this has been the case almost everywhere in the United States during the last year or two. The stalks should be left in stooks till thoroughly dried, (and they require a great deal of drying, which is slowly accomplished at the season of the year when they are cured,) then placed securely in stacks or under sheds. Stacks should be made on a foundation of poles or timbers, and with large poles in the center to continue to the top. This will insure a current of air that effectually prevents injury, though the stalks may be put up somewhat uncured. Long exposure to the elements, wastes the nutritive and more relishable portions of the stalk, and when thus neglected, less will be eaten and this will not yield as much nutriment.

Using Stalks for Fodder.—They are generally fed by throwing on the ground uncut, but this is a wasteful practice, and it is seldom that they are half consumed unless the cattle are kept at the point of starvation. By cutting and crushing into small pieces with some of the best stalk-cutters, then moistened and sprinkled with chaff, meal, &c., all the stalks, leaves and tops will be greedily eaten; and thus fed they will keep anything but hard-working animals in excellent condition. The most observing northern farmers estimate the value of cornstalks for fodder, to be greater than the entire cost of raising the crop, thus leaving the grain a clear profit.

For Soiling, Indian corn has become an important article of cultivation of late years. We are confident it will soon become an indispensable staple, where much summer and winter forage is required. The growth is rapid and certain, the yield enormous, and the stalks and leaves are unsurpassed for producing a large flow of rich milk. It is equally useful when fed to all animals, as a substitute for clover or the grasses. When these fail, from a dry season or other cause, a crop of cornstalks is invaluable. The corn may be sown in drills, at the rate of one and a half or two bushels of seed per acre in a rich soil, throughout the season of vegetation. Two crops may be grown on the same field when early sown. Keep the soil loose, and the weeds down till the young plants get a start, when they will take care of themselves. The stalks may be cut and fed green, or cured and put by for winter feeding.

An Armistice at Sebastopol.

Correspondence of the London Times.

Before Sebastopol, Monday, March 26, 1855.

Early on Saturday morning a flag of truce was sent in by the Allies, with a proposition to the Russians for an armistice to bury the dead, which were lying in numbers—five or six Russians to every Frenchman and Englishman—in front of the Round Tower and Mamelon, and, after some delay, an answer in the affirmative was returned, and it was arranged that two hours should be granted for collecting and carrying away the dead on both sides. The news spread through the camps, and the races, which the Chasseurs d'Afrique had got up in excellent style, were much shorn of their attractions by the opportunity afforded to us of meeting our enemies on neutral ground. All the ravines leading to the front trenches were crowded with officers hastening on horse and foot down to the scene of so much hard fighting. The crests of the hills and the slopes in front of the batteries were covered with men, and they dotted the deadly interval between the batteries, which had been before occupied alone by thousands of tuns of shot and fragments of shell discharged by French and English and Russians during this protracted siege. The day was beautifully bright and warm. White flags waved gently in the faint spring-breeze above the embrasures of our batteries, and from the Round Tower and Mamelon. Not a soul had been visible in front of the lines an instant before the emblems of peace were run up to the flagstaffs, and a sullen gun from the Mamelon, and a burst of smoke from Gordon's batteries had but a short time previously heralded the armistice. The instant the flags were hoisted, friend and foe swarmed out of the embrasures. The Riflemen of the Allies and of the enemy rose from their lairs in the rifle pits and sauntered toward each other to behold their grim handiwork. The whole of the space between the Russian lines and our own was filled with groups of unarmed soldiery. Passing down by the Middle Picket Ravine, which is now occupied by the French, and which runs down in front of the Light Division camp I came out upon the advanced French trench, within a few hundred yards of the Mamelon. The sight was strange beyond description. French, English, and Russian officers were walking about saluting each other courteously as they passed, and occasionally entering into conversation, and a constant interchange of little civilities, such as offering and receiving cigar-lights, was going on in each little group. Some of the Russian officers were evidently men of high rank and breeding. Their polished manners contrasted remarkably with their plain, and rather coarse clothing. They wore, with few exceptions, the invariable long, gray coat over their uniforms. The French officers were all *en grande tenue*, and offered a striking contrast to many of our own officers, who were dressed *à la Balaklava*, and wore uncouth head-dresses, cat-skin coats, and nondescript paletots. Many of the Russians looked remarkably like English gentlemen in "style" of face and bearing. One tall, fine-looking old man, with a long gray beard and strangely shaped cap was pointed out to us as Hetman of the Cossacks in the Crimea, but it did not appear as if there were many men of very high military rank present. The Russians were rather grave and reserved, but they seemed to fraternize with the French better than with ourselves, and the men certainly got on better with our Allies than with the few privates of our own regiments who were down toward the front. But while all this civility was going on we were walking among the dead, over blood-stained ground, covered with evidences of a recent fight. Broken muskets, bayonets, cartouch-boxes, caps, fragments of clothing, straps and belts, pieces of shell little pools of clotted blood, shot—round and grape—shattered gabions and sandbags, were visible around us on every side, and through the midst of the crowd stalked a solemn procession of soldiers bearing their departed comrades to their long home. I counted 77 litters borne past me in 15 minutes—each filled with a dead enemy. The contortions of the slain were horrible, and recalled the memories of the fields of Alma and Inkermann. Some few French were lying far in advance toward the Mamelon and Round Tower among the gabions belonging to the French advanced trenches, which the Russians had broken down. They had evidently been slain in pursuit of the enemy. The Russians appeared to treat their dead with great respect. The soldiers I saw were white-faced and seemed ill-fed, though many of them had powerful frames, square shoulders, and broad chests. All their dead who fell within and near our lines were stripped of boots and stockings. The cleanliness of their feet, and in most cases, of their coarse linen shirts, was remarkable. Several sailors of the "equipages" of the fleet of Sebastopol were killed in the attack. They were generally muscular, fine, stout fellows, with rough, soldierly faces. The Russians carried off all the dead which lay outside our lines to the town, passing down between the Mamelon and the Round Tower. In the midst of all this stern evidence of war, a certain amount of lively conversation began to spring up, in which the Russian officers indulged in a little badinage. Some of them asked our officers "when we were coming in to take the place," others "when we thought of going away?" Some congratulated us upon the excellent opportunity we had of getting a good look at Sebastopol, as the chance of a nearer view, except on similar occasions, was not, in their opinion very probable. One officer asked a private confidentially in English how many men we sent into the trenches? "Begorra, only 7,000 a night, and a wake covering party of 10,000," was the ready reply. The officer laughed and turned away. At one time a Russian with a litter stopped by a dead body, and put it into the litter. He looked round for a comrade to help him. A Zouave at once advanced with much grace and lifted it, to the infinite amusement of the bystanders; but the joke was not long-lived, as a Russian brusquely came up and helped to carry off his dead comrade. In the town we could see large bodies of soldiery in the streets, assembled at the corners and in the public places. Probably they were ordered out to make a show of their strength. The Russians denied that Prince Menchikoff was dead, but they admitted that Admiral Isturmin was killed. He was one of the principal officers engaged in the destruction of the Turkish fleet at Sinope, and the Czar had rewarded him by giving him an order of St. George, of higher distinction than that worn by Prince Menchikoff, and of a class which is generally accorded only to successful Generals who have conducted an army and closed a triumphant campaign. A distinguished looking man, who complained that he was likely to be deprived of his cruise in his yacht this year by the war, was pointed out to us as Prince Bariatinski. Owing to some misunderstanding or other, a little fusilade began among the riflemen on the left during the armistice and disturbed our attention for a moment, but it was soon terminated. Gen. Bosquet and several officers of rank of the allied army visited the trenches during the armistice, and staff officers were present on both sides to see that the men did not go out of bounds. The armistice was over about 3 o'clock. Scarcely had the white flag disappeared behind the parapet of the Mamelon before a round shot from the sailors' battery went slap through one of the embrasures of the Russian work, and dashed up a great pillar of earth inside. The Russians at once replied, and the noise of cannon soon reëchoed through the ravines. It was curious to observe the masses of shot and shell in the ravines which had been fired by the enemy at our men on their way to and from the trenches. It was impossible for them to see us, but they poured their shot and shell right into the path from the Round Tower, the Mamelon, and the ships.

Turning out Stock Early

Most farmers greatly injure their pastures by turning their stock out upon them too early. They ought to wait till the ground has become so firm and compact that the cattle will not poach it; and the grass should be sufficiently high to give them a good bite, without being obliged to gnaw down to the roots. Woodland pastures are the only exception to this rule. On these it is no matter how early stock is turned. The grass here is not so valuable as on open lands, and the leaves still upon the ground of the previous year's forest growth, are generally sufficient to prevent its being poached; besides it is necessary to turn out early in such pastures, in order to give the stock the benefit of the browse.

When the early grass is eaten off too soon, it leaves the roots exposed to spring frosts; and if dry weather follows, the pasture will scarcely recover all summer. But let the grass get a good thick start, and then if not over stocked, it will keep growing till late in autumn, unless the season happens to be very dry.

Sufficient attention is not paid to our pastures. They ought to be harrowed every spring with a fine sharp-tooth harrow, all the manure droppings beat fine, grass seed sown over all bare or thin spots. After this a heavy roller may advantageously follow.

Spread salt over weedy or bushy places, after cutting them off, and the stock after this will gnaw the herbage so closely as to prevent the future growth of the weeds, &c. The following year such spots should be well harrowed, and grass seed sown thickly over them. It would be well to keep the stock off of them until the grass has well set, when they may be turned on again.

Good pastures pay as large an interest as meadow or mowing lands, and equally good care should be taken of them.

Mowing lands should never be pastured in the spring; the hay crop suffers sadly if they are. [Am. Agriculturist.

Presence of Mind.

The San Francisco *Herald* narrates the following incident of the explosion of the steamboat Jenny Lind:—

"We have said not a man stood; but there was one alone escaped unhurt. This was Mr. James Tobin, late of the firm of Tobin & Duncan. He was standing near the hatchway, leading to the cabin, and talking to Mr. Shelton, when he felt the tremor. Familiar with such accidents on the Mississippi River, and knowing what it portended even before he heard the explosion, and simultaneously with the gushing up of the steam, with extraordinary presence of mind, he jerked apart the fastening around his neck of a heavy cloak he had on, threw it entirely over his head, wrapped it and his hands in the folds, and prostrated himself to the deck. The furious volume of steam rushed over and around him, but he lay with his hands clasped over his mouth and held his breath. Even through the thick folds of his cloak, low down on the deck, half a minute after the explosion, the air was painfully hot. In a little more than a minute, he raised his cloak to see if he could breathe—found it still too hot, and covered himself up again. In two minutes, he uncovered, completely unhurt; he had not even been singed. His cloak was burnt, and almost dropped to pieces Beside him lay poor Shelton, to whom he had just been talking, fearfully scalded, externally and internally; and now, poor fellow, dying. He was the only man of the whole crowd who rose up. His escape under Providence is due to his presence of mind alone."

From the Portland Transcript.

Perseverance.

We do not know who is the author of this sweet little poem, containing so excellent a moral, but any one might not only be willing to have written it, but really proud to claim its paternity. It is full of simplicity, and illustrates a noble truth. We have seen it several times floating, an unregarded waif, through columns where the beautiful and indifferent mingle indiscriminately; and anything is considered poetry that jingles in consecutive or alternate lines, and every line of which commenced with a capital letter. We rescue it from any such oblivion, even at the risk of repeating a twice told tale. The moral is one that should be treasured, and it could not be illustrated more faithfully, or more sweetly:

A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet mud, and straw, and leaves.

Day after day she toiled
With patient art, but ere her work was crown'd
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought;
But not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked, and lo! three little swallows slept
Within its earth-made walls.

What truth is here, oh! man;
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
HAVE FAITH AND STRUGGLE ON!

Growth of Western Towns.—The rapid growth of Western towns under the influence of Railroad facilities, has seldom been more markedly exhibited than in the case of West Urbana, a village in Champaigne County, 129 miles south of Chicago, on the Chicago Branch of the Illinois Central Railroad. One year ago this place contained but one building, a freight-house belonging to the Company. Eight months ago there were five houses. Now, according to a letter dated April 4, there are at least one hundred houses, and four or five hundred inhabitants, and it was estimated that nearly three hundred other buildings, of all kinds, were being erected and to be erected during the spring. Included in the buildings are two large hotels, six stores, a large furniture wareroom, four or five lumber-yards, and a large warehouse for forwarding purposes. A Presbyterian Church and large school house are nearly finished, the school-house costing some $4,000. The village is incorporated, and a Post-Office established. And all this has been accomplished in eight months.

Failure of the Ericsson Invention.—A correspondent of the Boston *Journal* writes from this city as follows:—

"The Ericsson experiment is at an end. The invention is conceded to be a failure, and poor Ericsson is a ruined man. He has spent all his fortune in building his caloric ship and in the experiments he has made on the vessel. He has done more, he has spent all his wife's fortune, which was great, and she, too, is beggared. But the worst of all is, that it has led to such recrimination and alienation that they have separated, never to be united again, perhaps. Had he been successful, his name would have been enrolled with that of Columbus, Newton, Fulton, and other men of illustrious renown. But he has failed; he has lost his all; he has introduced ruin into a once loving and happy home; and the world coldly looks on, and says, 'I told you so.'"

Painting Debtors.—A Chinaman in Sacramento street, San Francisco, was observed with one side of his face painted sky-blue, presenting a most ludicrous and grotesque appearance in contrast with the dirty yellow of the other side. A gentleman passing, stopped him, and asked the reason of his painting himself so singularly. The Chinaman, in broken English, told him it had been done by a creditor whom he was unable to pay. When asked why he did not wash it off, he replied, "So long no payee money, so long no washee off," and passed on, apparently resigned to the punishment the custom of his country imposed upon him. If proprietors of newspapers should resort to this practice, what a spectacle would their delinquent subscribers present!

Wooden Clocks Statistics.—Connecticut is "the land of wooden clocks," from the fact that she is more extensively engaged in the manufacture of clocks than any other State in the country. She has $1,000,000 invested, employs 1279 workmen, and manufactures 794,000 clocks each year. Bristol has 14 factories, employs 440 hands, and produces 201,000 finished clocks annually; Plymouth has 3 factories, 175 hands, and manufactures 70,000 clocks; Ansonia has 2 factories, 140 operatives, and makes 102,000 clocks; Winsted manufactures 30,000 clocks, has 1 factory, and employs 40 hands; while Southampton, with 2 factories and 45 hands, makes 40,000; and New Haven, with 3 factories, and 405 hands, annually produces 374,000 clocks. One of the New Haven factories is owned by Chauncy Jerome, late Mayor, and pays out nearly $10,000 per month in wages.

Scandal.—A disposition to scandal is a compound of malignity and simulation. It never urges an opinion with the bold consciousness of truth, but deals in a monotonous jargon of half-sentences, conveying its ambiguities by emphasis. Its propagators lay a mighty stress upon the "May be's," and "I'll say no more," "Let us hope not," "They do say," and "Time will show;" thus confirming the evil they affect to deplore, more under the semblance of pity and prudential caution, than they possibly could in any shape, short of demonstration. Observe the greatest reserve with persons of this description; they are the hyenas of society, perpetually prowling over reputation, which is their prey; lamenting, and at the same time enjoying, the ruin they create. [Dr. Kitto.

There are 10,000 street gas lamps in New York, which burn 30,000 feet of gas per hour, or 430,000 feet per night. The cost of one night's burning is $14,005.

New York and Erie Railroad.

On and after Monday, Nov. 20, and until further further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Buffalo Express at 7 A. M. for Buffalo.

Dunkirk Express at 7 A. M. for Dunkirk.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Rockland Passenger at 2.30 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Otisville and intermediate stations.

Night Express at 5 P. M. for Dunkirk and Buffalo.

Emigrant at 5 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5 P. M.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men, is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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C. J. Max

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 569.

The Sabbath Recorder.

FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 9.

The Weekly Division of Time a Divine Appointment.

Nothing can be more apparent than this: "The cosmogony of Moses is designed to subserve a moral or religious purpose." He who disregards this consideration, and treats it only as a historical or philosophical treatise, is sure to err. The beginning of creation, even choas itself, is ascribed to God's almighty power; and every step of the work, as related by him, is plainly marked with design to prepare the world for the residence of intellectual and accountable creatures. The alternations of day and night, and the special notation of time on each successive evening until a full week is completed, could have no bearing whatever upon the physical laws by which creation is governed. No one indulges so absurd a theory as to suppose that the diurnal and hebdomadal division of time was made to subserve the purposes of geological, vegetable, or animal formations.

We may admire the variety and beauty of the alternating seasons and their changing temperatures, and the adaptation of animal and vegetable functions to their influences, but these functions and influences are as independent of the divisions of time, as their forms are of the science of geometry. Squares and circles, triangles and parallelograms, trapeziums, and polygons, existed before the Egyptians practiced mensuration, and would have continued if Archimides had never written. And nature is equally unaffected in the tropics, the temperate and the frigid zones, by the division of time into days and weeks. The geological theory of making the Mosaic account tally with seven thousand years of anteadamite formations, is an infidel invention to get rid of the moral claims of the Sabbath of Jehovah. No geologist that I have known of, pretends to seven, or to six, distinct geological formations, answering to the six days preädamite existence of the world. Nothing in the seasons of the year, nothing in the laws of nature, answers to the weekly division of time; and yet it is indisputably as old as the annals of the world, and continuous with the successive and enlarging history of man. No age of the world can be found without it; its revelation, therefore, in the oldest annals in existence, is proof of its primitive existence, and the Mosaic account of its origin bears the plain foot-prints of Jehovah, the divine founder thereof. The institution of the Sabbath stands the monumental evidence of the truth of Mosaic cosmogony, against all the assaults of scepticism and science. It is the first great connecting link between creation and redemption; on its claims, as the oldest and most venerable institution given to man, rests the whole fabric of the absolute government of God over man. Abandon it, and man is every where, either the creature of superstition, or a speculating theorist, afloat over all the voids of a bewildering imagination. Receive it, and the history of the world and of man is luminous with the teachings of Jehovah, and hopeful with the beamings of divine condescension and love. Its effect is alike in the governments and religions of the world. Without the Sabbath, man deifies his fellow man, and falls down a craven serf at the foot of a human despot, or talks of giving up original rights for the advantages of human association, and then labors to revolutionize all order to the changing phases of ambition and lust. Receive the Sabbath, and you receive the revelations of the Creator; *and in that man has no original rights!* Start on your feet, readers, and look around. Where is the creature that is above or independent of his Creator? Or did the Creator fling the world out at random, as the school-boy starts the snow-ball down hill, to crumble and dissolve, or accumulate force, as it may happen? Nay verily, in wisdom hath he made all things, and man at the head of this lower world, that he may obey and honor the God that made him and it; and with the history of this holy revelation is the history of divine teachings, requiring every where the universal homage of man to his Creator. Neither possessions, nor power, nor science, nor religion, are original with man; all are of God. The use of the earth, the dominion of the lower creation, as fishes, fowls, and animals, and the use of the fruits that grow, are restricted, regulated GRANTS FROM GOD TO MAN; and his time is alloted to him in the same manner; revelation makes him every where accountable. Nature in its creation was adapted to this end, and instruction was given to complete the design. The vast variety and beauty and order of the works of God are suited to the enlargement of intellect, but the first development of it is always by intelligent tuition. Without the sign manual instruction, what were the deaf and dumb above idiocy? Without an instructor, what would Adam have been above the animal creation around him? God was his instructor. Egypt is frequently called the cradle of the arts and sciences. Nay! Armenia more probably. At least, it was in Eden. Egypt may now have the oldest monuments of human art, but the cradle of the sciences was in Eden. There language was first given. "GOD SAID, *Let there be light.* God CALLED the light day, and the darkness he CALLED NIGHT. And the evening and the morning were the *first* day." And thus this revelation proceeds to the notation and enumeration of seven days, and the works thereof. This is sometimes called the golden number, and sometimes the sacred number, among ancient nations. Why? Because the first given, and divinely given. In the cosmogony of Moses there is the first vocabulary, the first enumeration, the first grants, the first prohibitions, the first law, the first institutions, the first sanctifications, and the first warnings. Here, then, is the fountain head of history, language, numeration, and natural and moral science, originating in a divine plan, and developed in divine teaching. The plan and the narrative seem to me equally designed and adapted to make the great moral purpose of Jehovah apparent. Each successive day is marked by distinct creations; and the close of each day is noted by a special notation; at the close of the sixth day creation is pronounced complete; and yet the day following is added to the series, with the same distinctness in occupancy and enumeration, but with a specialty above all the others, as an integral part of an arrangement for a great moral purpose. It is thus that the Sabbath stands a great monumental evidence of the divine institution of religion, and the truth of that revelation which gives us the history of creation and providence by the hand of Jehovah. Is it not apparent, that this is what Jehovah means when he says to Israel, "It is a sign between me and you, throughout your generations, that ye may know that I AM THE LORD that doth sanctify you?" Was it not equally so to Adam, and to as many of his posterity as observe and keep it?

S. D.

THE ANNIVERSARIES.

American Seamen's Friend Society.

The 27th Anniversary of this Society was held on May 7, in the Broadway Tabernacle. Addresses were delivered by Rev. Mr. Jones, Rev. O. G. Hedstrom, Rev. A. Peters, Rev. J. H. Towne, Capt. Hudson of the U. S. Navy, and Rev. B. J. Bettleheim. The following abstract of the forthcoming Annual Report was read:—

The operations of the American Seamen's Friend Society are both foreign and domestic. Its chaplains and missionaries are stationed in the Sandwich Islands, New Granada, Chili, the West Indies, France, Denmark, Sweden, New Brunswick, and the Bay of Mobile; besides, its concerted action with auxiliary and local societies at home and abroad, bears extensively on the social and moral improvement of seamen.

The number of boarders at its Sailors' Home in this City the past year has been 3,800, and during the thirteen years of its existence 43,856. Of the last year's boarders 98 were shipwrecked and destitute, who received aid in board and clothing to the amount of $389, besides various articles for their comfort, whose pecuniary value is not estimated in this statement. This Institution, under the Superintendence of Capt. Tracy, has never been more useful than at present.

The Colored Sailors' Home, also under the direction of the Society, Mr. Albro Lyon, Superintendent, continues to be very useful. The number of its boarders, from Sept. 22, 1851, to Feb. 1, 1855, is 1,573; of whom 161 were shipwrecked and destitute, and for whose relief, in addition to former aid, the Society has recently appropriated $400.

The receipts of the Society for the year ending May 1, without including large amounts raised and expended by auxiliaries, have been $22,845, and the expenditures $22,816.

The Report alludes to the allegation considered and answered one year ago, that there has been no improvement among seamen, and assigns four causes for this mistaken impression:

1. Within the last five years, some 1,500 energetic seamen have left American vessels for the gold mines in Australia, and probably twice that number to dig gold in California.

2. Many excellent Northern seamen, Swedes, Danes, &c., who served in American vessels for higher wages than they could get elsewhere, have been drawn off to the Eastern war.

3. Many of the best men on the sea have lately left it for a home on the land; prompted, some by better prospects of a pecuniary livelihood, and some that they may enjoy social and religious blessings which they can not have on the sea.

4. Combined with these causes producing a great scarcity of seamen, the tunnage of American vessels has increased 75 per cent. within the last ten years, and called for a corresponding increase of sailors; so that in order to man the vessels, there has been a necessity for shipping many incompetent, worthless, and wicked specimens of humanity.

But these causes, so far from staying the progress of improvement among seamen, are only the eddies and counter-currents which abrade the banks, while the river rolls on to make glad the city of God.

After giving a detailed account of labors for the benefit of seamen, abroad and at home; speaking of libraries and good books for them; of their Magazine; of their Banks for Savings—one of which, at No. 78 Wall-st., has now deposited to their credit two and a quarter millions of dollars, and has received from seagoing men exclusively, for the last ten months an average of $28,000 per month; of the provision for the burial of their dead; of a naval and mercantile apprenticeship system, and of the inland sailors, the Report presents a summary review of the year. From this, two things are increasingly obvious:

1. That labor for the elevation and salvation of seamen is eminently a work of faith.

2. That it is a work of most encouraging fruits.

These are exhibited in the following threefold aspects, viz:

1. In their improved temperate and provident habits.

First in the world in the tunnage of her mercantile marine, America has been first to set the example of abolishing therefrom the daily spirit rations. On shore, comparatively few drunken sailors are now seen, where scores staggered a few years ago. And as to their earnings, an appeal is made to their comfortable clothing; to their comforted friends at home; to the large numbers who have signed and keep the Temperance Pledge—The Marine Temperance Society of New York now numbers nearly 29,000 members—and to the large amount deposited by them in Banks for Savings, to determine whether they are squandered as formerly.

Blessings—blessings untold and lasting are anticipated for seamen visiting this port, from the faithful execution of the Prohibitory Liquor Law.

2. In their increased desire to procure and distribute Bibles and good books.

The literature of the sea is improving, as well as its men; and through them evangelical truth is carried into countries inaccessible in any other way.

But most of all its improvements seen—

3. In the frequency and number of seamen converted to God.

Under each of these aspects the Report contains facts and statements demonstrating the progress and hopefulness of this work.

American and Foreign Christian Union.

This organization is engaged for the most part in labors to benefit Roman Catholics. Its receipts last year were $75,805 57, and its expenses fell short of that sum by $241 88.

In the department of Missions the Board have employed, with much encouragement, laborers in thirteen States—among German, French, Spanish, Polish, Italian and Irish residents, native or immigrant. For details they refer to the Annual Report itself.

They have also instituted a plan of popular lectures for the benefit of Romanists, and have been much encouraged in the effort. They also invited a number of distinguished ministers of the gospel to deliver a series of sermons in the city of New York, during the last winter, on topics more or less intimately connected with the doctrines and practices of the Romish Church. Ten able lectures or discourses were delivered; and the Board hope to be able to continue the series next winter.

The Romish Church in this country at the commencement of 1855 may be stated to embrace 7 Archbishops, 33 Bishops, 1,704 Priests, 1,824 Churches, 21 incorporated and 5 unincorporated Colleges, (having 2,662 students,) 31 Theological Seminaries, (with 500 students,) and 117 Female Academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Society has aided the French Canadian Society to the amount of $1,000 during the year, which sum supported six laborers in the field.

It has one Missionary in Hayti and two in South America.

In Ireland the Board have three Missionaries, including the Rev. Alexander King; a part of the year they had five.

In Sweden the excellent Auhfelt and Rosenius continue to labor with much success for the Society

In Belgium the Society has now four missionaries.

In France the Board give to the "Evangelical" and "Central Protestant" Societies the means of employing eighteen or twenty missionaries of various classes.

In Piedmont the Table of the Waldenses employ five missionary laborers at the expense of the Society.

The Rev. Edward D. G. Prime has taken the place, as chaplain, of the Rev. Charles W. Baird, whose health compelled him to return to this country.

The Rev. Mr. Dudas, a converted Hungarian priest, was employed last year among his countrymen and other Romanists in Constantinople and its vicinity, at the expense of the Society.

The entire number of missionaries of all classes supported by the Society last year was 108, of whom 62 were in the home field and 46 in the foreign.

American Baptist Historical Society.

This Society held its Second Anniversary in the First Baptist Church, Brooklyn, on the evening of May 7th, when the Annual Report was read, and an address was delivered by Rev. William R. Williams, D. D. The following abstract of the Report we copy from one of the daily papers:—

In order to extend the operations of the Society, the curators have added to the list of corresponding members a number of intelligent gentlemen, both in Europe and America, and we trust that with their co-operation and that of our brethren at large, much of the fugitive Baptist literature of past days, and the mass of standard literature of the present, may be gathered together, and placed in one common storehouse of preservation. We are perfectly assured that this can be accomplished if our ministers and churches give our Society some of their leisure time and much of their prayers. Among the donations of the past year are several very rare and valuable manuscripts. One of these is a volume of fifty-seven pages from the pen of the Rev. Morgan Edwards, the learned and indefatigable historian. Its title is "Materials toward a History of the Baptist Churches of Delaware State. Vol. III." As far as we can learn, this volume was never published, and as there is no other history of the early Delaware Baptists, and most of the churches mentioned in this volume have become extinct, or exist only in name, its value is very great. The volume is without any date, but was probably written in 1791, about four years before Mr. Edwards' death. The donation was made by the Rev. Dr. Benedict, of Pawtucket. The family of the late Wm. M. Fahnestock, M. D., of Bordentown, N. J., have given us several rare manuscript volumes in the German, dated as early as 1746 and 1762, written and used by the brethren of the German Seventh-day Baptist Church, at their Monastery in Ephrata, Lancaster Co., Pa. The same family have also presented us with a set of Communion Service, carved out of solid wood, likewise used by the Seventh-day brethren at Ephrata. At our last anniversary Dr. Fahnestock himself presented us, through our Chairman, Dr. Belcher, with a fine portrait of the Rev. Dr. Stoughton. The Report went on to announce the publication of Dr. Peck's "Memories of the Rev. Jas. Clark," who was the first man to preach the Gospel west of the Mississippi, and that the Rev. Dr. Brown had contributed to the Society "A Sketch of the residence of Hansard Knollys in America." The ensuing year it is expected that President Malcom, of Lewisburg, will prepare a biographical sketch of the Rev. Dr. Stoughton; and the Recording Secretary of the Society has promised a memoir of the Rev. Ebenezer Kinnersley, who was ~~the~~ associate of Dr. Franklin in most ~~of his~~ early discoveries in electricity. It is with deep regret that we record the death of Dr. Fahnestock, once one of our most zealous members. He was in full communion with the Seventh-day Baptists, to whose periodicals he was a frequent contributor of valuable historical papers. At the time of his death he had just completed a History of the German Seventh day Baptist Church in America. The Report concluded by noticing the organization of the New York Baptist Historical Society, and dwelt upon the importance of preserving the historical records of the Baptists.

COLONEL HENRY RUTGERS.

This remarkable man had laid early in life the foundation of his characteristic liberality. Like the son of Isaac and heir of Abraham, he promised to the Lord a portion of the substance with which it should please the Creator and Redeemer, in subsequent life, to provide him. This was done upon one of the most interesting occasions conceivable, while under arms for the independence of his country. It was in the year 1777 that he was called to leave his native city, in discharge of his duty to that cause which he piously and patriotically espoused. His father and mother were far advanced in years, and Henry was the only surviving son. He bore a commission in the army, and was under orders to proceed with his regiment. Mounted upon his horse, he reached the division lines which separated his father's estate from the Delancey possessions. The spot is worthy of recollection; and this notice of it may perhaps remind the citizen and the stranger of the transaction of which it was then the theater and the witness. It was at that time in the remote suburbs of the city of which it is now a part, being in the district bounded by Division, Rutgers, and Jefferson streets and the East river.

Halting his horse, he turned around on the extensive domain, and the happy abode which he had forsaken for the chances of war, without knowing whether he should ever again behold his home. He asked himself the question, What would I give for a peaceful return to enjoy my patrimony; and how much of it, in case of such an issue, would I willingly bestow upon public and pious purposes, to glorify my God in promoting the welfare of my fellow men? Jacob's vow occurred to his recollection; and he thought he should not be less liberal than the Patriarch was at Bethel. Henry Rutgers devoted the *fourth* of his future income. He returned in peace to enjoy the freedom which he had assisted in securing to his country, and he long lived to verify, by his munificence to every pious and benevolent enterprise, the resolution which he had then formed. On his own estate he saw, before his death, the Rutgers and Market street churches, Free school No. 2, Fayette street school, and other public institutions, the site of which is his donation, and which, besides other extensive endowments throughout the city and the land, he contributed liberally to erect and maintain. [Life of McLeod.

PRAYER AND REFLECTION.—An hour of solitude passed in sincere and earnest prayer, or the conflict over a single passion or "subtle *bosom* sin," will teach us more of thought, will more effectually awaken the *faculty*, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy word *giveth* light; giveth understanding even to the simple." [Coleridge.

HE ALMOST SUCCEEDED.—"In what?" In giving a portion of his large property to the cause of God. "Why did he not quite succeed?" Because he did not begin soon enough. "Was his property gone before he had time to give a portion of it to the Lord?" No, the property is all there yet. "What, then, was the matter? Pray explain yourself." Well, the case was simply this: Brother C—— was wealthy, loved the church, and intended to leave it a handsome legacy. He made his will, inserting the requisite provision, and laid it by for a few days for further reflection; was taken sick, and died unexpectedly, and the will was never signed. Thus Christ lost what was his due, and Bro. C—— failed *forever* to do his duty.

THE WORLD BETTER FOR IT.

If men cared less for wealth and fame,
And less for battle-fields and glory;
If, with human hearts, a name
Seemed better than in song and story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied
On Love to guide;
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal:
If Love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine;
The world would be the better for it.

If more would act the play of Life,
And fewer spoil it in rehearsal;
If Bigotry would sheath its knife
'Till Good became more universal;
If Custom, gray with ages grown,
Had fewer blind men to adore it:
If Talent shone
In Truth alone;
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might
In every fight;
The world would be the better for it.

FUNERAL OF A BUDDHIST PRIEST.

A young priest—a mere boy—came running breathless one morning into the house where I was staying, and called out to my host, also a priest, "Come with me, make haste, for Tang-a is dying." We hastened to the adjoining house, which was the abode of the sick man, but found that the king of terrors had been before us, and the priest was dead. By this time about a dozen persons were collected, who were all gazing intently on the countenance of the dead man. After allowing a few minutes to elapse, orders were given to have the body washed and dressed, and removed from the bed to a small room with an open front, which was situated on the opposite side of the little court. Mosquito curtains were then hung around the bed on which the body was placed, a lamp and some candles were lighted, as well as some sticks of incense, and these were kept burning day and night. For three days the body lay in state, during which time, at stated intervals, four or five priests, decked in yellow robes, chanted their peculiar service. On the third day I was told that the coffin was ready, and, on expressing a wish to see it, was led into an adjoining temple. "Are there two priests dead?" said I, on observing another coffin in the same place. "No," said one, "but that second coffin belongs to the priest who lived with the deceased, and it will remain here until it is needed."

On the evening of this day, when I returned from my labors amongst the hills, I called in again to see what was going on, and now a very different scene presented itself. And here I must endeavor to describe the form of the premises, in order that this scene may be better understood. The little house or temple consisted of a center and two wings, the wings being built at right angles with the center, and forming with it three sides of a square, a high wall connecting the two wings, and so a little court or Chinese garden was formed, very small in extent. A square table was placed inside the central hall or temple, one in front of it, and one in front of each of the two wings. Each of these tables was covered with good things—such as rice, vegetables, fruits, cakes and other delicacies, all the produce of the vegetable kingdom, and intended as a feast for Buddha, whom these people worship. This offering differed from others which I had often seen in the public streets and in private houses, in having no animal food in any of the dishes. The Buddhist priesthood profess an abhorrence of taking away animal life or of eating animal food, and hence no food of the kind was observed on any of the tables now before me. On two strings, which were hung diagonally across the court, from the central temple to each end of the front wall, were hung numerous small paper dresses cut in Chinese fashion, and on the ground were large quantities of paper made up in the form and painted the color of the ingots of Sycee silver common in circulation. The clothes and silver were intended as an offering to Buddha, and was certainly a cheap way of giving away valuable presents. A rude painting of Buddha was hung up in the center of the court, in front of which incense was burning; and these, with many other objects of minor note, completed the picture which was presented to my view. "Is not this very fine?" said the priest to me; "have you any exhibitions of this kind in your country? You must pay a visit in the evening, when all will be lighted up with candles, and when the scene will be more grand and imposing." I promised to return in the evening, and took my leave.

About eight o'clock at night an old priest came to inform me that all was lighted up, that the ceremonies were about to begin, and kindly asked me to accompany him. On our entrance, the whole court was blazing with the light of many candles, the air was filled with incense, and the scene altogether had an extraordinary and imposing effect. A priest dressed in a rich scarlet robe, and having a sort of star-shaped crown on his head, with four others of an inferior order, were marching up and down the court, and bowing lowly before the images of the gods. At last they entered the central hall, and took their seats at two tables. The high-priest, if I may call him so, occupied the head of the room, and had his chair and table placed on a higher level than the others, who were exactly in front of him. A servant now placed a cup of tea before each of them, and the service began. The high-priest uttered a few sentences in a half-singing tone, making at the same time a great many motions with his fingers as he placed and replaced a number of grains of rice on the table before him. Two little boys, dressed in deep mourning (white,) were engaged in prostrating themselves many times, before the table at which the high-priest sat; and, as a singular contrast to all this seeming devotion, a number of Chinese were sitting smoking on each side, and looking on as if there was a play or some other kind of like amusement. The other priests had now joined in the chant, which was something slow, and at other times quick and loud, but generally in a melancholy tone, like all Chinese music.

A priest, who was sitting at my elbow, now whispered in my ear that Buddha himself was about to appear. "You will not see him, nor shall I, nor any one in the place except the high-priest, who is clothed in the scarlet robe, and has a star-shaped crown on his head; he will see him." Some one outside now fired three rockets, and at once every sound was hushed; one might have heard a pin drop on the ground; and the priest at my elbow whispered, "Buddha comes." "Prostrate yourselves; ah! pull your caps off," said one to the young priests in white, already noticed. The boys immediately took off their little white caps, and bent lowly on the straw cushions placed in front of the various altars, and knocked their heads many times on the ground. At this particular moment, the whole scene was one of the strangest it had ever been my lot to witness, and although I knew it was nothing else than delusion and idolatry, I must confess that it produced an almost superstitious effect on my feelings. "And is Buddha now here in the midst of us?" I asked the gentleman at my elbow. "Yes, he is," he said; "the high-priest sees him, although he is not visible to any one besides." Things remained in this state for a minute or two, and then the leader of the ceremonies commenced once more to chant in that drawling tone I have already noticed, to make various gyrations with his hands, placing and replacing the rice grains, and the others joined in as before. My old friend, the priest, who had brought me in to see these ceremonies, now presented himself, and told me that I had seen all that was worth seeing, that the services were nearly over, and that it was very late, and time to go home. On our way to our quarters, he informed me the funeral would take place early next morning, just before sunrise, and that if I wished to attend he would call me at the proper time.

Early in the twilight of next morning, and just before the sun's rays had tinged the peaks of the highest mountains, I was awakened by the loud report of fire-works. Dressing hastily, I hurried down to the house where the scene of the preceding evening had been acted, and found myself among the last of the sorrowful procession. Looking into the court and hall, I found that the sacrifices had been entirely removed, the tables were bare, not a morsel of any kind remained, and it seemed as if the gods had been satisfied with their repast. The silver ingots, too, and the numerous gaudily painted dresses which had been presented as an offering, were smouldering in a corner of the court, having been consumed by holy fire.

As the funeral procession proceeded slowly down, inside the covered pathway adjoining the temple, the large bell tolled in slow and measured tones, rockets were fired now and then, and numerous priests joined in as we went along. Having reached the last temple of the range, the body was deposited on two stools in front of the huge images, and, China-like, before proceeding further, all went home to breakfast. This important business finished, the assembly met again in the temple and performed a short service, while the coolies were busily employed in adjusting the ropes by which they carried the coffin. All being ready, two men went outside the temple and fired three rockets, and then the procession started. First went two boys, carrying small flags on bamboo poles, then came two men beating brass gongs, and then came the chief mourner, dressed in white, and carrying on a small table two candles which were burning, some incense, and the monumental tablet. After the chief mourner came the coffin, followed by the young priests of the house to which the deceased belonged, also clad in white, then the servants and undertaker, and last of all, a long train of priests. I stood on one side side of the lake, in front of the temple, in order to get a good view of the procession as it winded round the other. It was a beautiful October morning; the sun was now peeping over the eastern mountains, behind the monastery, and shedding a flood of light on water, shrubs, and trees, while every leaf sparkled with drops of dew. In such a scene this long and striking procession had a most imposing effect. The boys with their flags, the chief mourner moving slowly along with his candles burning in the clear daylight, the long line of priests with their shaven heads and flowing garments, the lake in front, and the hills covered with trees and brushwood behind, were at once presented to my view. As we passed a bridge, a little way from the temple, a man belonging to the family of the deceased, and who carried a basket containing *cash*—a Chinese coin—presented a number of the followers with a small sum, which they received with apparent reluctance.

Most of the persons followed the bier but a short distance from the temple; but the chief mourner, the intimate friends, and servants, with a band of music, followed the body to its last resting-place. The spot selected was a retired and beautiful one, on the lower side of a richly wooded hill. Here, without further ceremonies than the firing of some rockets, we left the coffin on the surface of the ground, to be covered with thatch or brickwork at a future opportunity. [Athenæum.

GLORY TO CHRIST.—A friend called to tell Dr. Owen that he had put to press his "Meditations on the Glory of Christ." There was a momentary gleam in his languid eye as he answered, "I am glad to hear it; but O, brother Paine! the long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." A few hours of silence followed, and that glory to him was revealed. Another, whose anticipations of heaven have been already cited in part, as he was drawing still nearer Canaan, exclaimed, "More praise yet, O help me to praise God; I have now nothing else to do!"

The Sabbath Recorder.

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"STATE OF THE DEAD."

The other correspondent to whom we alluded last week, taking his lesson from those who, for the sake of sustaining a foregone conclusion, quote Scripture out of its proper connection, shows himself a ready scholar in this line. "Dead men, in the light of revealed truth from God, know not any thing," he says, and tries to make Solomon bear him out in this assertion. But in the passage quoted (Eccles. 9: 5,) Solomon sets forth no such doctrine. In the next verse, the words, "neither have they any more a portion forever in any thing that is done under the sun," show conclusively, that the unconsciousness, or want of knowledge, which the wise man predicts of the dead, has respect only to *the things of this life*. It is an abuse of the passage to make it teach any thing more.

He also quotes Ps. 115: 17. "The dead praise not the Lord," &c. Careful examination of the context shows, however, that what the Psalmist means is, that the dead no more praise God for *blessings which are enjoyed on earth*, their participation in such things having ceased. He that made heaven and earth "has given the earth to the children of men." (Verse 16.) Here they enjoy His favors—food, raiment, increase of substance, (verse 14)—and here they are called upon to acknowledge His hand in these blessings instead of (like the heathen) trusting in idols of silver and gold (v. 4—8) for them. It is *on earth*, and for blessings *enjoyed on earth*, that God's people are called upon to praise Him in such a way that the heathen shall have no occasion to say, "Where is now their God?" (Verse 2.) When they die, they will have no farther opportunity to praise God in this way. They can no more bear testimony against the idolatry of the heathen.

Next comes Eccles. 7: 2. "It is better to go to the house of mourning than to the house feasting; for that is the end of all men, and the living will lay it to his heart." The object of our correspondent is to prove that death is, literally, the *end* of a person—*the termination of his existence*. We wonder if he really thinks the passage proves any such thing? The doctrine which the text asserts is simply this—that death is the common *destiny* of all men. "It is appointed unto men once to die." (Heb. 9: 27.) Death is the termination of their earthly career, not of their being. The word "end" simply denotes the *ultimate condition* at which the living arrive; but that this condition is annihilation, needs to be proved, before the text will serve the purpose of those who advocate this doctrine.

We had said, "If a person's existence comes to a full end when he dies, then the person that comes up in the resurrection is not the same conscious being that once merited reward or punishment"—in reply to which our correspondent *insinuates*, that we might as well have not used the word "full," and then professes to find in God's omnipotence sufficient power "to bring a man, a whole man, all that constitutes him a man, to an end—to cause his whole existence to cease, and then bring him into existence, (call it what you please,) and raise him in the resurrection, the same conscious being that he was before, and reward him according to his works." Now we suppose that God's omnipotence is adequate to the performance of any thing which is not inconsistent with the moral perfection of his nature. We read that it is impossible for Him to lie, (Heb. 6: 18,) and it is His glory, certainly, that He cannot. It would be inconsistent with the moral rectitude of His nature. But would not the performance of a contradiction, (we ask it reverently,) be the performance of a lie? Yet, as we are compelled to view the matter, the absolute annihilation of a *person's* existence, or of *any thing's* existence, and the bringing of it into existence again as the same identical person or thing, is a contradiction. God, undoubtedly, has power to bring into existence a person who shall *exactly resemble* the one who has been destroyed, but with what justice, or truth, could he be said to be the *same* person? God might, if He chose, utterly annihilate the world and all that are in it, and He might bring into existence, afterward, a world exactly like it, peopled with a race of beings exactly resembling those on the earth now; He might create another Adam and Eve, place them in the garden of Eden, as at first, leave them to fall into sin, drive them out of the garden, cause them to bring forth another Cain and another Abel, and leave Cain to murder Abel again; He might bring on another flood for the wickedness of men, and save Noah and his family in an ark of gopher-wood again; He might raise up another Abram, whose life and history should exactly resemble the patriarch of old; He might have another Israel, and an Egypt and a Pharaoh to give them bondage; in short, at the end of some five or six thousand years from its creation, the history of the world might be found to be precisely like that of the world that now is. But notwithstanding this exact resemblance, who would venture to pronounce it the *same* world that had existed before? Indeed, all the power of Omnipotence could not constitute it the same. It would simply be *like* the one that had gone out of existence.

It is surprising that the advocates of annihilation do not see the difficulty that encumbers their scheme. Likeness, even to the most exact resemblance, is not sameness—it is not identity. The identity of a person, or thing, in any two successive periods, consists in the continued, undying existence, through these periods, of that in which the *essence* of the person or thing resides. Much that is adventitious, much that is appendant to the person or thing may perish, be lost entirely, and never be restored; yet if there is some undying principle in which the essence of the person or thing's existence resides, that *same* person or thing may be said to exist in the two successive periods supposed. On no other principle can a person existing in the future state be said to be the same person that once existed here on earth. Indeed, the whole question concerning our existence in a future world, or at any time subsequent to the period of our returning to the dust, whether to be confirmed in life and happiness forever, or to be at last destroyed out of being, resolves itself into the question of our *immortality*. If there is not some undying principle, or substance, in which the essence of our personality resides, that continues to live on between death and the resurrection—if we die, in the sense of going out of existence absolutely, it is certain that *we* can never live again, though others that *resemble* us may, if God so will.

T. B. B.

REVIVAL AT DE RUYTER.

Readers of the *Recorder* doubtless rejoice at the announcement of a refreshing in any part of our beloved Zion. With this view I have felt, for some time, that it might be duty to declare to them what the Lord has done and is doing among us. I have, however, waited, thinking that a more instructive report could be given from a stand-point further on, than from a simple announcement of an awakening in the early part of the work. For this purpose it may be proper to say, that for years there has existed, with the churches in this vicinity, an arrangement to hold in the respective localities what we termed "*Quarterly Meetings.*" These have at times proved seasons of special blessing; but of late less of interest seemed to cluster around them, and, perhaps owing to a want of proper zeal or tact on the part of those of us who were expected to give character to the meetings, they seemed gradually to be sliding down to seasons of Sabbath rides, instead of three days of religious festival. With this view, some seemed to think it wise to suspend the arrangement, while others thought it better to bring them up to the original design, and to look in earnest to the Lord for a blessing.

At our regular Sabbath meeting previous to the quarterly meeting at Scott, it was agreed to invite the churches to meet with us again at about the usual time in February. From that hour some were looking forward with deep interest to the approaching festival. By night and by day, in secret, in the family circle, in the social prayer, and in the sanctuary, the breathing sigh went up from praying hearts, that the Lord would prepare us to meet Him in His courts. As now appears, some non-professors were looking forward to that period as the harvest time for their souls. So deep, so fixed, was the purpose, and so fervent the prayer, to be prepared for the season, that in one instance, at least, the individual joyfully met the Lord in the way, weeks before the quarterly meeting. Others, though endeavoring to drive the subject from their thoughts, seemed to have an abiding impression that a crisis was at hand. Thus matters stood with us, and with those of the sister churches who were making arrangements to meet with us. The first-day churches of the place were invited to meet with us, and in a kind and fraternal spirit they accepted the invitation; and to our joy also brother Joshua Clarke came to participate with us in the festival.

During the quarterly meeting, as such, the preaching was arranged with a view to bring out the ministering talent of our own denomination that was present, and to afford all an opportunity in prayer and conference to give vent to their burdened hearts. The Lord's Supper was administered on the Sabbath, and fraternal ties seemed strengthened. At the close of the quarterly meeting, Providence seemed to indicate the continuance of the effort, and the leadings of the Spirit to mark brother Clarke as one to bear an important part in the work. Meetings were continued each evening for two weeks, opening usually with a season of prayer, followed by a sermon, Elder Clarke preaching each evening. One day in each week was observed as a day of fasting and prayer, that God would deepen and carry forward his work. These were precious days, when, more than ever before, we could realize what David meant when he sung, "A day in thy courts is better than a thousand." This we usually explain by saying, "better than a thousand elsewhere," or "a thousand in sin and vanity;" but here the calm radiance and glory, the beauty and blessedness, seemed such, that we could say it was better than a thousand—any thing you please to name or imagine. It was "heaven begun below." During the whole series there was nothing of what is usually denominated *excitement*. The preaching was mild and persuasive. "Christ crucified," constantly in the foreground, was emphatically, "the way and the truth and the life." The second Sabbath in March being the last which brother Clarke designed to be with us, he baptized nine willing believers. First-day evening he preached his closing discourse to a crowded assembly; and though he labored under embarrassment from a severe irritation of the throat and lungs, his words seemed to tell well on the hearts of his audience. This brought us to a critical juncture of the work; and how to carry it by, without loss of interest, was an inquiry of great solicitude and fervent prayer. Some seemed to think we ought to continue the meetings on, uninterruptedly, but other counsels prevailed. Meetings were held in social circles and border neighborhoods, with good effect, so that little sensible check was apparent to the precious interest so graciously begun. Meetings at the church were interspersed as occasion seemed to demand. Since that time nearly every Sabbath, except when away on exchanges, we have been called to wait on those desirous to be "buried with Christ by baptism." At Lincklean there was also a call for baptism and the Lord's Supper to be administered. Thirty-six have united with our church at DeRuyter by baptism, a few of whom are recent converts to the Sabbath. Two have united with the First-day Baptist church, and perhaps some with the other churches. In the northeast part of the town, quite a number have embraced religion, who have not united with either of the village churches, and there are a number still among us who seem to be standing at the door, purposing soon to enter.

The school in the Institute has shared largely in this work, and many who came seeking only the light of science, so successfully imparted here, will return, we trust, with the lamp of heavenly radiance lighted up in their souls, to cheer the hearts of parents, and to bless the churches from whose bosoms they have come.

In looking over the ground, and tracing the marks of change, we are led with thanksgiving to exclaim, "What hath God wrought!" But in looking over the church, and seeing what is yet to be attained in high spiritual character, and in beholding the multitudes still in the "broad road," we feel that what we have received is only as the few drops before a full shower that is needed.

In looking forward to the meeting of our Association, our prayer goes out with trembling anxiety, that the visit of our brethren at that time may be *to us* and *them* as the latter rain, to perfect the glorious harvest. Lord grant it, for thy Son's sake. Amen.

J. R. IRISH.

PRESTON, May 8, 1855.

THE REVIVAL IN SCOTT.

SCOTT, N. Y., May 10th, 1855.

To the Editors of the Sabbath Recorder:—

The following additional facts concerning the revival here, I send you, since it is thought that they can not be altogether uninteresting or without cheer to the readers of the *Recorder*.

Since the termination of the series of meetings, conducted conjointly by our beloved pastor and Eld. Scott, the interest has seemed to glow steadily among all, and especially among the young, under the influence of the assemblies held from house to house for prayer and conference. The whole number of persons who have united with the church by baptism is twenty. Five others have joined us under other circumstances. Rev. J. P. Hunting, one of these, formerly a Baptist, while enjoying with us the glad season, became awakened regarding the claims of the Lord's Sabbath, and has, we rejoice to say, embraced the truth, not only in belief, but in practice. He has already won our esteem and love, both for his wisdom and the fervor of his piety. We heartily welcome him among us, and shall ever pray that his heart may be stout, and his hand strong, to war in the contest of truth against error. God, in love and power, has verily been with us. In Him alone would we rejoice, and to the name of His Son beloved be all our praise.

Yours in Christ, J. B. C.

THE NEW LIQUOR LAW.—In New York City, the question has been much discussed of late, whether a penalty can be imposed for selling liquor without a license between the 1st of May and the 1st of July. A case in point came up in the Court of General Sessions last week. Patrick Boylan was arraigned for selling liquor without a license on the 7th of May, and pleaded guilty of the charge. The Judge, after a lengthy argument, came to the following conclusion: "That the provisions of the act of April, 1855, so far as that act prescribes penalties and the manner of their enforcement in the City and County of New York, operate as a repeal of all acts relating to the regulation of and penalties for the sale of liquor (except so far as regards the sale on Sunday,) that were in existence at the time of its passage, and operate as an absolute repeal of the same; and that no penalty can be imposed for selling liquor without license at the present time, as the fourth section of the act is in operation until the 4th day of July next." The defendant was therefore discharged.

"THE MEMORIAL."—At the late meeting of the Board of Managers of the Publishing Society, it was stated, that the editors of the *Memorial* had not of late found time to prepare copy for the work. It was therefore voted to suspend its publication for a while, until they are more at leisure. Meanwhile those indebted for the work should see that such indebtedness is canceled. Those who have paid in advance for volume four will receive it when issued, which we hope will be at no distant day.

THE SCHOOL LAW IN ILLINOIS.—A letter from Eld. Samuel Davison, of Farmington, Ill., says: "It may be gratifying to our friends to know, that the Legislature of Illinois granted our petition last winter, and so altered the School Law that all school meetings are now required to be held on the second day of the week, instead of the seventh, as they were heretofore."

THE ANNIVERSARIES.

The American Baptist Home Mission Society

This Society held its 23d Anniversary in the Baptist meeting-house in Pierrepont st., Brooklyn, on the 9th inst.

From the Treasurer's Report, presented on the occasion, it appears that the receipts during the past year were $64,346 33, while the expenses were a trifle less than that sum. The Report of the Board showed that 70 life members and 578 members were added to the Society last year, and that the total membership is 3,877. A contingent fund of $25,000 was recommended; to assist feeble churches in erecting meeting houses; $4,466 66 had been raised. The Society owes $9,991 29 on loans, and $7,330 81 deficiency in the treasury.

At the last annual meeting of the Society, a Committee was appointed to prepare a statement relative to the Society's occupying rooms in the new building of the American and Foreign Bible Society. Their report showed that the Society's office had been moved into the new building, and that they had received a lease for 21 years free of rent. It also stated, that five members of the Board had positively refused to enter the new rooms, and resolved to organize as a separate Society, for which purpose they would hold a meeting during the present month. The question of continuing to occupy the present rooms, in view of its probably resulting in the organization of a new society, was fully discussed, and finally a committee was appointed to collect funds for the erection of a building for the use of the Home Mission Society alone.

The following is the resolution adopted by the Society in relation to removal:—

Resolved, That this Society will remove its place of business to another location, the property of which shall be vested in this society, and that the following shall be the method and conditions for the attainment of this result, viz—Ebenezer Cauldwell, Thomas Thomas, J. B. Durbrow, John M. Ferrier, Wm. G. Dugan and Geo. Gault, are hereby constituted and appointed a Committee, with power to solicit and receive donations and subscriptions, without expense to the Treasury of the Society, for the purchase or erection of a suitable building, and to purchase or erect the same. The location of said rooms is to be south of Canal street. Whenever rooms are so furnished to this society, the Executive Board are hereby authorized and instructed to remove from the present location and to enter upon the possession and use of the same."

American and Foreign Bible Society.

From the Annual Report presented to this Society, it appears that the total receipts of the year amounted to $15,000 more than any previous year save last; but $19,000 of that amount being applicable to the building fund, the net amount received for the current work of the Society was $5,000 less than usual. Receipts from legacies had been much smaller than usual; also from auxiliaries. The enlarged amount of donations of Scriptures by direct individual grant from the parent Society, amounting to over 18,000 copies, showed a wide field of utility—not theoretical, but practical. Where it could be done, the persons receiving the Bible were made to pay for it, or to pay as much as they were able, it being considered, that in that way they would value it more highly. The increased proportion of life-members and directors was very gratifying. The receipts from churches and individuals had been the largest source of income. Much attention had been given to the Canadian French, both in supplying them with the Scriptures and enabling them to read them. Much success had been met, and a growing disposition was found among these people to study God's Word. In New Mexico, also, there had been three colporteurs appointed, who were generously supplied with Bibles and Tracts in Spanish; still the demand was greater than the supply. The eyes of the Board were also turned with deep interest to Mexico herself, and it was resolved to supply her with the Scriptures as soon as possible. New Granada, too, now more interesting to Americans as the seat of that line by which they travel from ocean to ocean, has attracted much attention; and more especially now that she has broken with the Pope of Rome. Already the Society's first adventure of a few hundred Bibles and Testaments is on its way to that country, together with some Spanish tracts and primers. Hayti, too, has been succored; and the Chinese in California have been already approached by a faithful missionary of the Society. Germany, France and Central Europe, Calcutta and Orissa, have also received aid as well as the Oriental Missions. The report dwelt on the vast importance of China, containing many millions of human beings, all reading the same tongue, and all hurrying with us to the judgment seat of the Lord, whose Son commanded, 1,800 years ago, that the Gospel should be preached to them. The Rev. Mr. Goddard had nearly completed the translation of the Pentateuch into Chinese when he was summoned to meet his Master. The evangelization of China is the great question of the present age. The summary recapitulations of appropriations for all these foreign fields and languages, including cost of Bibles and Testaments sent, is a total of $23,500 thus divided, viz: in America, $3,090; in Europe, $14,859; and in Asia, $5,544. The report concluded with a review of the progress of the Society from its commencement 18 years ago. It had received $700,000, and sent forth more than a million and a quarter of copies of God's word, having published or helped to publish the Bible in thirty or forty different languages.

The Report of the Building Committee, appointed in 1852, was read. The report showed that the Society have a building completed in Nassau-street, N. Y. The original cost was over $50,000; the present building cost over $100,000; apartments are given, according to agreement with the original subscribers, to sister denominational Societies; but other apartments and offices are rented at about $12,000 a year.

American Female Guardian Society.

The 21st Annual Meeting of this Society was held on the 8th, at the Home. Of the Annual Report we make the following abstract:—

The Publishing Department reports an average of 21,000 copies of the *Advocate and Guardian*, issued semi-monthly. Other publications: 1,000 copies of "Letters to a Young Christian;" 500 copies of Walks of Usefulness;" 1,000 Annual Reports; 500 copies of "Saw Up and Saw Down," and 1,000 copies of By-Laws. Three thousand new subscribers have been received, and 126 life members; part payment, 50.

The whole number of children received in the Home for the Friendless since July, 1847, is 1,891; whole number of adults, 4,771—total, 6,662. Number of children admitted from May 1, 1854, to April 30, 1855, 230; readmitted, 64—total, 294. Dismissed to Home, 166; redismissed, 40; dismissed to Juvenile Asylums and other City Institutions, 14; deceased, 13; remaining in Institution, 90. Adults admitted from May 1, 1854, to April 30, 1855, 586; dismissed to service places, 422. Whole number of adults and children received during the year, 680. A large proportion of the children sent out from the Institution have been adopted into worthy families, where they enjoy the privileges that may fit them for a sphere of usefulness in after life. For *all* the best management has been made that seemed practicable, and the letters on file representing the condition of those who have gone from the Home, numbering, as seen from the records, between one and two thousand, show that the contrast between their present and former condition is very great.

The Home Industrial School, now located at No. 654 Sixth-av., has been well sustained during the year, and has brought within its influence about 400 vagrant girls, who, from various circumstances, the claims of dissolute parents, &c., were not properly the recipients of the charity of the Home. The average daily attendance is over 100. An efficient teacher, monitor, and matron, are employed, and in addition to their labors about sixty ladies voluntarily render their services; each lady having her own class and hour one or more days in the week. Much good is resulting from this Department.

In the Register and Visiting Departments, applicants for homes and employment as registered, 660; persons applying for donations, 539; supplied, 203. The Visiting Committee and Managers have visited several thousand out-door applicants for aid, and distributed in the aggregate 8,836 pieces of bedding, wearing apparel, &c., where they have reason to believe the gifts might prove a stimulus to industry and virtue, mitigate calamity or relieve distress. The aid received from auxiliary societies, juvenile circles, and other friends, has furnished the supplies, without which much less would have been accomplished. Through this agency has been received 641 barrels and boxes of clothing, bedding, provisions, fruit, &c.

A change has been made in the financial year of the Society, closing its accounts December 31, instead of April 30. This change is made as a matter of convenience, the current expenses in the publication office closing with the year. The finances are in a healthy condition. The Treasurer's report shows that the amount received from May, 1854, to Dec., 1854, was $10,869 60; disbursements, $10,637 51; balance in hand, $232 09.

American and Foreign Anti-Slavery Society.

The Annual Report of this Society, after enumerating the results of labor in past years, says that a large portion of the Society and of the Committee are now impressed with the belief that more direct efforts should be made than heretofore for the abolition of Slavery in the United States; that the sinfulness, illegality and unconstitutionality of human slavery should be inculcated. The establishment of a new Society, called the "Abolition Society of New York City and Vicinity," was favorably referred to; the object of which was stated to be, "to secure the immediate and unconditional abolition of American Slavery." The report further states, that the only hope of the peaceful abolition of Slavery seems to rest in the adoption of such principles, with corresponding action by the people of this country. In the extension and prevalence of these principles the expectation is that the most accursed system of iniquity that now disgraces this country and insults the living God, in the persons of poor oppressed slaves, will be brought to an end.

The following were declared as the sentiments of the New Abolition Society:—

1. Slaveholding is sinful, illegal, and unconstitutional. It has no right to be in the Church or in the State. It is to be excluded from the former as a scandal, and prohibited by the latter as a crime. It is not sanctioned by the Bible or the Constitution, but is condemned by both.

2. It is the duty of the Federal Government, in all its departments, to suppress slaveholding throughout the United States.

3. It is the duty of the several State Governments to sustain the Federal Government in this measure, to protect their citizens, and all who touch their soil, from seizures by kidnappers or slaveholders, under the Fugitive Slave bill or otherwise; to make all attempts at the execution of that unconstitutional and atrocious act a penal offense; and to extend the right of suffrage and eligibility to office to all their citizens, irrespective of race or complexion.

4. It is the duty of the citizens, at the ballot box, to provide State and National Administrations that will make these measures paramount objects of their activity; to secure a Judiciary that will execute justice; to vote for such candidates for office, and for such only, as are tried friends of the enslaved and publicly known to be earnestly engaged in promoting these measures.

5. It is the duty of Christians to hold no Church relations that involve religious fellowship or ecclesiastical connection with slaveholders. It is also their duty to sustain no Missionary Society, having publicity with slaveholding, nor any Tract Society, or other religious publishing Society, that does not expose and rebuke the heinous sin of slaveholding, in common with other sins.

The American Anti-Slavery Society.

The anniversary of this Society was held at the Metropolitan Theater on the 9th inst.

The Treasurer reported the receipts of the Societies and its Auxiliaries for the year from May 1, 1854, to May 1, 1855, $35,466 69; expenditures $29,673 60; leaving a balance to new account of $5,793 09.

The President, Wm. Lloyd Garrison, read a series of resolutions, upon which addresses were delivered by himself, Rev. Antoinette L. Brown, Theodore Parker, Wendell Phillips, and others. The following are the resolutions:—

Resolved, That of all systems of despotism existing in the world, American Slavery is the most merciless to its victims, the most impious in its assumptions, the most murderous in its spirit, the most demoralizing in its influences, the most hideous in its features, and the most calamitous in its operations.

Resolved, That its immediate and unconditional abolition is the primary and paramount duty of this nation, before which all other questions fade into insignificance, all other issues are as dust in the balance.

Resolved, That for the continuance and extension of Slavery on our soil the American church and clergy—with honorable but rare exceptions—are preëminently guilty; and that they have thrown over it the mantle of Christianity, declared it to be in accordance with the will and word of God, branded the Anti-Slavery movement as infidel in its spirit and object, and admitted to the communion table such as make merchandize of human bodies and immortal souls.

Resolved, That such a church is, in the graphic language of Scripture, "a cage of unclean birds and the synagogue of Satan;" and that such religious teachers are "wolves in sheep's clothing," "watchmen that are blind," "shepherds that cannot understand, that all look to their own way, every one for his gain from his quarter."

Resolved, That, in the language of Patrick Henry, "It is a duty we owe the purity of our religion to show that it is at variance with that law which warrants Slavery."

Theodore Parker closed his address with the following "platform" or declaration of principles:—

I. Abolish Slavery in the District of Columbia and in all the territories under the immediate jurisdiction of the United States, and repeal the Fugitive Slave Act.

II. Abolish the American Slave trade on the sea and make that also piracy.

III. Declare that hereafter no Slave State shall ever be admitted into the Union. [Loud applause.]

IV. Declare that no man who is at present or prospectively an owner of Slaves, shall hold any office under the Federal Government.

V. Reconstruct the whole judicial system for the Supreme and District Courts, so as to have no other Justices than those who will carry out the great American idea of justice to all.

VI. Then declare at a day certain and fixed when Slavery shall cease in any State or that State shall cease to be a member of this Union.

The American Tract Society.

This Society held its 30th Anniversary on the 9th inst., at the Broadway Tabernacle.

The Treasurer's Report states that the receipts for the past year were—in donations, including $13,302 42 in legacies, $147,298 13; for sales, including periodicals, $265,875 73; total, $413,173 86. Expenditures, for publishing books and periodicals, $225,030 12; for colportage, $105,113 31; cash remitted to foreign and pagan lands, $16,000; total expenditures, $419,227 34.

The Annual Report says that the periodical department has become one of the most considerable of the means of usefulness employed by the institution. About one-third of the whole amount of truth issued from its presses is in the form of newspapers in English and German for young and old. The monthly circulation of the *American Messenger* is 200,000 copies; of the *Botschafter* 27,000, and of the *Child's Paper* 300,000—the whole number printed during the year having been 6,480,000, or more than 100th part of the entire periodical circulation in the United States, containing an amount of matter equal to 1,300,000 12mo. volumes of 200 pages each. The number of these periodicals printed since their commencement has been 30,600,000 copies.

The gratuitous distribution of publications has been larger than in any previous year, amounting, in 6,600 distinct grants, including gratuitous to life-members and directors, to nearly 78,000,000 pages, of the value of about $52,000. They have gone to the various foreign missionary stations of the world, to Mexico, Central and South America, and in a dozen languages to Protestant and Papal Europe. Eight and a half millions of pages have been placed on more than a thousand packets and steamers sailing from this City for foreign ports, and on the craft navigating our lakes, rivers and canals. Literary, humane and criminal institutions have received two millions of pages, and Mission Sunday-Schools another million. Ten thousand pastors and missionaries have each received a copy of the volume on the Divine Law of Beneficence, postage paid. But the most direct and perhaps the most useful channels for gratuitous circulation consist of the large corps of colporteurs in the Society's immediate service. Through them about 45,000,000 of pages, of the value of $30,000, have made their way to the homes of the destitute and the erring.

The number of colporteurs for the whole or part of the year has been 659, of whom 104 were students of theology, connected with 31 institutions, and 126 were employed among the German, Dutch, French, Irish, Spanish, Welsh and Norwegian population. Ninety-one additional colporteurs have been recently commissioned, or have failed to report seasonably. The whole number in commission April 1, was 473.

The number of families visited during the year has been 639,000—70,000 families more than in any preceding year, making an aggregate of about 4,500,000 reached by colportage since the beginning of the enterprise. With about one half the families the colporteurs had personal religious conversation or prayer, beside holding or addressing nearly 13,000 public meetings or prayer meetings in destitute neighborhoods. The number of books sold by colporteurs has been 542,000, and the total circulation of books since the Society was formed has been 10,400,000.

Nearly 148,000 volumes have been circulated by colporteurs gratuitously in not far from as many households.

The facts of the statistical tables furnish an impressive illustration of the necessity of such a scheme of evangelization as colportage. No less than 51,000 families were found destitute of a single religious book except the Bible, and more than 36,000 had not that sacred volume. More than 83,000 households (or about one-seventh of the whole) were habitual absentees from the evangelical sanctuary—practical heathens in a Christian land—while 64,000 families were adherents of Papacy.

American Home Missionary Society.

The number of ministers of the Gospel in the service of the Society in twenty-seven different States and Territories during the year has been 1,032; of the whole number

528 have been the pastors or stated supplies of single congregations, 328 have ministered to two or three congregations each, and 176 have extended their labors over still wider fields. Ten missionaries have preached to congregations of colored people, and sixty in foreign languages, nineteen to Welsh and thirty-four to German congregations, and seven to congregations of Norwegians, Swedes, Swiss, Frenchmen, and Hollanders. The number of congregations and missionary stations supplied, in whole or in part, is 2,124. The aggregate of ministerial labor performed is equal to 815 years. The number of pupils in Sunday-Schools is 64,800. There have been added to the churches, 5,634, viz: 2,948 on profession, and 2,686 by letter; 48 missionaries make mention in their reports of revivals of religion in their congregations, and 366 missionaries report 2,434 hopeful conversions. 66 churches have been organized by the missionaries during the year, and forty that had been dependent have assumed the support of their own ministry. 61 houses of worship have been completed, 38 repaired, and 52 others are in process of erection. 89 young men in connection with the missionary churches are in preparation for the Gospel ministry. The receipts for the year amount to $180,136 69, and the payments to $177,717 34, leaving $12,488 74 still due to missionaries for labor performed, toward canceling which and meeting the further claims on commissions not yet expired—amounting in all to $96,518 40—there is a balance in the Treasury of $16,804 31—the greater part of it received in payment of legacies near the close of the year. The financial embarrassments of the country have checked the progress which was anticipated at the opening of the year. The aggregate of receipts is less by $11,072 38 than the last year. The greater part of the difference, however—$8,474 40—is in the amount received from the payment of legacies, the regular contributions of the churches being but $2,597 58 less than the year preceding. The number of missionaries is less by 15, and the years of labor by 55; the additions to the churches by 391, and the number of congregations supplied by 16. The diminished amount of labor, however, is chiefly in the older States, where the necessity for missionary aid becomes less, year by year, as in our frontier settlements it increases. This transfer of laborers from the older settlements to the new, has this year increased by seven the number in the Western States and Territories and on the Pacific coast. In one new Territory—Kansas—missions have been established; other missions in important localities have been reënforced and strengthened; the work in California has been prosecuted with vigor and success, and was never more encouraging in all its aspects than at the present time.

The American Bible Society.

Henry Fisher, Esq., Assistant Treasurer, read an abstract from the Treasurer's Report:

The balance on hand last year was $2,209 50; the receipts for the year, $412,504 98; the expenditures for the year, $413,676 37; balance on hand, $1,338 11.

The Rev. Dr. Brigham, one of the Secretaries, read the Managers' Report. The following is an abstract:

Sixty-eight new Auxiliaries have been recognized.

Ninety-two Life Directors and Life Members have been added.

The receipts of the year amount to $346,811 57—much less than those of the previous year.

The number of Bibles printed during the year amounts to 275,400, and of Testaments, 626,000; making a total of 901,400.

The number of volumes issued is 749,896. The number issued since the organization of the Society is 10,653,647.

Grants of Bibles and Testaments have been made, as in former years, to Auxiliary Societies, to other benevolent institutions, and to individuals for gratuitous distribution.

The number of Agents at present employed in the domestic field is thirty-five, including two on the Pacific coast.

New Books.—During the year a new German octavo Bible, also a Testament and Psalms, have been published from an improved edition of Kanstein. A Spanish New Testament from the Greek; also a Welsh and English Testament, in parallel columns, and an English octavo small pica Bible without references. An imperial quarto Bible, designed to be the standard book of the Society, is now in press, and will be ready for delivery in a few months. A royal octavo Bible with references is also in course of manufacture. A Portuguese New Testament, translated from the Greek, is ordered to be printed; also a new diamond reference Bible.

Library.—A new catalogue of its books is prepared and is about to be issued.

Grants of Money.—The remittances abroad the past year have been much less than usual, owing to the diminished receipts and the great demands for making new books and other home purposes. It is the design of the Board to make further remittances early in the coming year. But while the payments of money for printing the Scriptures in foreign countries have been less than usual, the expenditure for making new books at home and in foreign agencies has been greater.

The American Board.

The American Board of Commissioners for Foreign Missions held a meeting in New York during "anniversary week," at which Theodore Frelinghuysen presided, and addresses were delivered by Rev. E. Burger of the Satara Mission, India; Rev. Mr. Mills, of the Ceylon Mission; Rev. J. S. Lord, and Dr. Parker. Rev. Dr. Pomeroy, one of the Secretaries, gave a brief statement of the condition of the Board:—

Since the annual meeting in September last, four missionaries have been removed from their scene of labor—Drs. Poor and Scudder, and Mr. Hume and Mr. Benjamin; six missionaries and six assistant-missionaries have been sent out since October; more than a dozen are under preparation; and the prospect of a supply was never more encouraging. The receipts in April were $32,436; the receipts for the nine months from 1st August to 1st May were $213,683; being about $500 more than for the corresponding months last year. For May, June and July, $400,000 per month will be necessary. Had it not been for the heavy pressure on the money market, much better results would have been obtained this year. One fact of special interest in the missions in Western Asia is becoming more and more apparent namely, the Mohammedan mind is being slowly but surely reached by the Word of God; many have been made ready to converse on the truth; and in several stations many have given signs of readiness to embrace it. Whether the death-penalty which is declared for apostacy from Mohammedanism, will be enforced, remains to be seen. Two missionaries from India are likely to be present at the meeting of the Board next September.

New York Sunday-School Union.

The Annual Report of this institution shows that the whole number of pupils was 33,801, of teachers 4,254. Whole number volumes in Sunday-School Libraries, 52,221. Several new Mission Schools have been established, something over 10,000 children have been brought into the schools by direct visitation. Something also has been done in Brooklyn. The whole amount raised was $19,375, of which about one-third came from the schools themselves. It was estimated that 80,000 children in this city were without religious instruction of any kind, either Protestant or Catholic. The 52,000 volumes in the Libraries were of every variety calculated to interest the young; they were not confined to strictly religious subjects. The report dwells with exultation upon the number of conversions, and closes with the hope that the Union may continue to progress as it had done.

Baptist Free Mission Society.

The Eleventh Anniversary of this Society was held in New York on the 10th inst. The President of the Society, Rev. Hiram Hutchings, of Charlestown, presided. The Rev. Sereno Howe, of Lowell, Mass., acted as Secretary.

The Secretary read the annual report, a long document, setting forth the labors of the Society during the last year. From this it appears that this Society is an offshoot of the regular missionary Society of the Baptist church, basing itself upon an uncompromising hostility to slavery. The Society sends its missionaries all through the South, and to St. Domingo, to war against slavery, and teach the Gospel to the negro.

After reading the above report, the committees were appointed. The Committee on the Time, Place and Preachers for the next annual meeting, reported immediately after their appointment, as follows: The next meeting to be held in Norristown, Pennsylvania, on the third Wednesday of May next. The preachers to be Rev. Mr. Kenyon and Rev. Mr. Hiram Hutchings, of Mass.

Mr. George Curtis, of Utica, N. Y. read the Treasurer's report, from which we take the following: Total receipts during the past year, $7,533 08; total expenses during the past year, $4,356 97; balance, $3,176 11.

LIBERIA.—A meeting of the colored citizens of Brooklyn (Eastern District) was held a few evenings since in the Rev. S. S. Jocelyn's Church, corner of Eleventh and South Third-sts., for the purpose of hearing reports from L. H. Nelson and others who have recently returned from Liberia, Africa. The following is an abstract:—

The place is very much neglected, so far as agriculture is concerned, owing to the extreme heat and sickness. The African fever is very prevalent, and its duration is from six to eighteen months. Persons attacked with the fever are first seized with a severe chill, then a burning fever, followed by perspiration, the marrow of the bones becomes softened, and a general lassitude of the whole system follows.

The emigrants from this country, those that are surviving, are doing well, and are principally engaged in manufacturing sugar and molasses and raising cotton. The labor is principally done by the natives, who carry lumber, bricks, stone, sand, and other materials, upon their heads, sometimes a distance of several miles.

About 10,000 persons have emigrated to Liberia during the last fifteen years, and the present population is about 1,500 all told.

Mr. Nelson recommends persons emigrating there to have some means in order to support themselves after assistance from the Colonization Society ceases, which is at the expiration of six months, as but few of them recover from the fever in that time.

The Slave-Drivers in Kansas.

The magnitude of the villainy contemplated by the slaveholders in the subjugation of Kansas is being gradually disclosed. The following extract from the Mobile *Register* conveys the most distinct acknowledgment of the design of the slave power to take possession of that Territory, and to declare a bloody war upon all who dare oppose its conquest, that we have seen:—

"As much as we abhor mob law, we say with our hand on our heart, that we rejoice that the Missourians have shown, by something stronger than paper protests and wordy resolutions, a purpose to resist the steady and long continued efforts of fanatical scoundrels to invade their rights and to jeopard their domestic, social and political safety. The time has gone by for mincing matters. These men are our enemies. They would rejoice to see the fagot applied to our dwellings and the knife to our throats. They should be dealt with as such, and if war results, let it come. If this is not a fighting question, none ever appealed to the most sacred sympathies of the human bosom. . . . . . We trust that the Missourians will continue the good fight they have begun, and if need be call on their brethren in the South for help to put down by force of arms the infernal schemes hatched in Northern hot-beds of Abolition for their injury. The question is obliged to come to the arbitrament of blows, and Kansas is as good a battle-ground as any other. There is no other way to deal with people who have taken leave of reason, who refuse to listen to the considerations of humanity, and who trample on the word of God and the Constitution of their country in their insane efforts to compass their diabolical ends."

Quite harmonious with the above are the resolutions which, as the telegraph informs us, have just been adopted at a mass-meeting at Weston, Mo. They are as follows:—

"That self-defense requires the expulsion of every person bringing into reproach negro slavery; that robbers and traitors have no right to the protection of the law; that they ratify the proceedings at the Parkville riot; that they approve of the resolutions in regard to Methodists, and add thereto all ministers preaching prejudicial to Slavery; that they have no arguments against abolition papers but the Missouri river, bonfire and hemp rope; that they pledge themselves to go to Kansas and help to expel those corrupting the slaves; that they call a grand mass-meeting at Parkville, on the 5th inst." [Tribute.

European News.

Five days later news from Europe has been received, the substance of which will be found below.

The bombardment of Sevastopol continued, without material progress toward reducing the town. There is a rumor that the Allies had suspended their fire, but the story wants confirmation. It is stated that there was a severe passage between the French and Russians at a sortie on the 14th, the hottest fight since Inkermann. Another sortie, on the 18th, was promptly repulsed. The French say that they have made some important advances near the Malakoff tower, while Prince Gorchakoff says the fire of the Allies was slacking up; that he had destroyed some of their advanced works, and that the Russian losses were diminishing. The Grand Dukes Michael and Nicholas have gone to the Crimea. Menchikoff is not dead.

Prussia appears to be siding with Austria in favor of Russia.

From Japan, we hear of the ratification of the Treaty with the United States, which took place at Simoda on the 21st of February.

The Chinese insurgents have left Shanghae.

The opening of the Universal Exhibition at Paris had been postponed to the 10th or 15th of May.

The clipper ship Great Republic has been chartered by the French Government for the conveyance of troops.

California News.

The California steamer *Illinois*, with the mails and treasure from San Francisco to April 17, arrived at New York May 13th.

The accounts from California are interesting, but beyond the usual budget, which has been but too common of late, of untoward advices of dull trade, over crowded markets, and financial embarrassment, they are not important.

The mail packet, on the present trip, on the Pacific side—the *Golden Age*—was wrecked 216 miles above Panama, by running on a shelving rock, near the shore, while attempting to avoid a similar danger before known to the charts of the coast. No loss of life or treasure occurred. The *Golden Age* was in command of Capt. Watkins, formerly of the ill-fated *San Francisco*. Misfortune appears to follow this gallant seaman, but, in this instance, the singular good luck of preserving order under the most trying circumstances, among his seven hundred passengers, and the good judgment of knowing how to so manage and direct his crew as to avoid all appearance of panic on board, attended him. The condition of the vessel, at one time, was most perilous for the lives of all on board. A bright moonlight, however, favored the officers, and the extreme danger was soon over. The steamer's heavy complement of passengers and their early rescue were further favored by the success which attended the small boats sent out to intercept the *John L. Stephens*, bound up the coast. One of the boats was fallen in with by the *J. L. S.* next day—the sailors taken on board, and the *Golden Age* relieved in about forty-eight hours from the time of the accident. The *Stephens* had on board nearly seven hundred passengers of her own, bound for San Francisco. The transfer of all on board the wrecked steamer made a total living freight, including the two crews, of nearly sixteen hundred souls. These were on board the single vessel from twenty-one to twenty-four hours on their return to Panama. The portion bound to the Atlantic States were all safely landed on the Isthmus, and the *Stephens* again set sail for San Francisco.

The steamer Golden Age, wrecked on her way down the Pacific, two hundred miles above Panama, will, it is stated, probably be raised, and the damage fully repaired. She was the property of the Pacific Mail Company, and is understood to have been insured.

Harvey O. Weed and wife have recovered two thousand dollars damages against the Panama Railroad Company for detention on the Isthmus, whereby they contracted Panama fever. The Jury declared in effect that the plaintiffs had suffered from being wilfully and needlessly detained.

The news from Kern River is of the same nature as the accounts received before. The diggings are by no means so rich as at first represented to be.

During the week that the steamer sailed, there arrived at San Francisco eighteen first-class clipper vessels, heavily laden with the produce and manufactures of the Eastern States and Europe, embracing almost every article of necessity and luxury known to civilization—brown sheeting and Brussels lace, corn brooms, provisions, cowhide boots and kid gloves, and in fact, everything for use or ornament that may be known to the Yankee nation—from a steam engine to a baby's rattle—all with full cargoes of assorted merchandise, which are to add to the already overstocked market a supply sufficient for a year's consumption at least.

Shipwreck, Suffering, and Death.

Capt. Button, of bark Clara Windsor, arrived at New York, May 7th, from Port-au-Prince, reports on the outward passage, March 19, lat. 32°, lon. 66° 38′, a fresh breeze from S.S.W., saw a wreck to leeward with two men standing on the bow and waving their hats; hove to and got out a boat, and succeeded in taking them off. The wreck proved to be the bark John Clark, Capt. McRay, hence for Jacmel. The men stated that they were all that were left out of seven men that sailed in the above schooner from New York on the 3d day of March bound to Jacmel; that on the 7th March, 9 P. M., a squall struck the schooner from W.N.W., and threw her on her beam-ends, and it was an hour before they succeeded in cutting away the weather-rigging, when the mainmast and foremast went close by the deck; then she righted; but the hatches had burst, and she was full of water. They were left without food or water, but on the next day obtained a keg of crackers that were wet with salt water, after which they got a bucket of vinegar, some shark-liver oil, and some camphene. The latter made them stupid and feel as if they were on fire. The fifth day after the catastrophe, the captain, mate, steward, and two men, died, and they, the two remaining men, had nothing to eat for eight days previous to being taken off. Those that died went crazy previous to death. They say they saw two different vessels, one of which, a fishing schooner, came close to them, so that they could see the man at the helm, and they hallooed to them, but in vain.

Destruction of the Anti-Slavery Press.

In the Lawrence (Kansas) *Herald of Freedom* of the 21st of April the destruction of the press and office of the Parkville *Luminary* forms the subject of the "leader." After relating the facts of the case, it says:—

"We congratulate our friends on this happy termination of their business for the present in Missouri. A wider field, and one of greater usefulness, is opened for them by the hands of their enemies, and they will of course enter into its possession. The name of Cassius M. Clay was comparatively unknown to fame, until the mobbing of his press, while confined to a bed of sickness, and delirious with a burning fever. Since then he stands out in bold relief, and will be remembered with pride by every true American, while his enemies are forgotten or covered with disgrace. The murdered Lovejoy—who would not rather inherit his name than that of the proudest warrior of ancient or modern times? It gathers lustre with age, and is enrolled with the martyrs of Freedom.

"Our friends of the *Luminary*, whose light has been measurably obscured by the darkness which surrounded them, have suddenly emitted an effulgence which lights up the Union, and attracts all eyes in that direction.

"Since Parkville has signalized herself by participating in the destruction of the public press, we hope every settler in Kansas Territory will seek another locality to purchase supplies. Let no person patronize a community where the press is enslaved. Franklin absolutely refused to lodge in a place over night where the graveyard fence was neglected or broken down; and free men should refuse, upon the same principle, to patronize those who are unwilling their action should be scanned by the Argus eye of the press, and to prevent which they resort to its destruction."

The *Herald* contains also the article which the *Luminary* printed, and which so excited the indignation of the Missouri mob. After giving an account of the election, the editor went on to say:—

"We have occupied conservative and national ground, promptly opposing the measures and men who have brought on this crisis. Will the President meet it? Surely, he cannot longer follow counsels from among Abolitionists and Nullifiers? The country demands that sound, firm, energetic men, have the direction of public affairs, who will impress and enforce justice and law. There is virtually no law in Kansas, and no security for life and property, save in the sense of honor and justice cherished by every true pioneer. This may save the country from bloodshed; but the Government is held up to ridicule and contempt, and its authority disregarded; Judges of Elections have been displaced, and others appointed; the polls have, in some instances, been guarded with pistols and bowie knifes; and some of those elected are going to the Governor, swearing that if he does not give a certificate of election immediately, they will 'cut his throat from ear to ear!' Is the flag of our country to be no longer a protection? or are individuals, or companies of men, to declare, WE WILL! and it MUST be so, without regard to law? Is this what the authors of the Nebraska-Kansas bill meant by Squatter Sovereignty?"

For publishing such suggestions and queries as these, the office of the *Luminary* was destroyed, and its publishers driven out of the town. Slavery cannot bear discussion.

SUMMARY.

A dispatch dated Detroit, Monday, May 7, 1855, says: On Saturday seven thousand dollars, in five and ten dollars on the Peninsular Bank of this city, were stolen from the Bank. The notes were new, and never had been issued, and were all countersigned by S. M. Holmes, State Treasurer, and numbered one thousand and one to thirteen hundred, and dated April 1, 1855. [The next day all of the money except $600 was found in the yard of the Cashier's residence, where it had been thrown by the robbers.]

John S. Orr, alias the "Angel Gabriel," seems to have met with a rather poor reception on his return to his native country after his visit to the United States, where he remained long enough to disgust his friends by his inflammatory harangues. It appears from the London *News*, that he has just been sentenced to prison for sixty days at Greenock, Scotland, for creating a breach of the peace, by holding forth on Sundays in the streets, after being cautioned by the authorities.

The telegraph reports the loss of the ship Living Age, on the Pratas Shoal. She was bound from Shanghae to this port with a valuable cargo, and was a fine vessel of about 800 tuns, built in Medford in 1848; owned by Messrs. Appleton of Boston: the ship valued at, say $40,000; value of freight, $25,000; value of cargo, $400,000; insured in Wall-st. for nearly $250,000; in Boston, $200,000.

A dispatch dated Independence, (Mo.) Wednesday, May 9, says: Letters from Leavenworth, Kansas, announce the arrival there of the Salt Lake mail. The Sioux Indians had driven off the mules from the mail station at Devil's Gate; also all the animals belonging to the traders. The people of Sweet Water had quitted their settlement for safety All is quiet this side of Fort Leavenworth, but the Indians are making threats.

A dispatch dated Rochester, Tuesday, May 8, 1855, says:—The powder-mills situated about five miles from this city exploded at 6 o'clock this evening, killing five men. The shocks, three in number, were distinctly felt here. This is the fourth time these mills have been blown up within five years. The buildings around them were blown to atoms.

The celebrated Brook Farm, in West Roxbury, formerly occupied by a party of socialists, and latterly by the City of Roxbury as a pauper establishment, was sold at auction recently. It cost the city $34,000, and brought $20,997.

A dispatch dated Cincinnati, Friday, May 11, 1855, says: A locomotive attached to a freight train on the Jeffersonville Railway exploded near Seymour, Indiana, this morning, killing instantly the Engineer and four others. The locomotive was completely blown to pieces.

People who think that there is no flour "out West," are not posted up. At Milwaukee there are 80,000 barrels of flour and 550,000 bushels of wheat, bound for the East as soon as the lake opens. The shipments at Milwaukee will double those of last year.

A dispatch dated St. Louis, Thursday, May 10, 1855, says: Daily accounts continue to record the ravages of cholera among the emigrants on the Upper Mississippi boats, which are generally crowded with passengers beyond their capacity. An unusual fatality attends the disease.

A letter from the western part of Kansas Territory, dated the evening of the 3d, states that cholera had appeared in a malignant form, thirteen deaths having occurred in twenty-four hours. It is also represented to be as bad or worse in Kansas city.

The ship Great Republic has been taken up at Liverpool by the French Government, for transport service, at 17 shillings a month per ton. She measures 3,500 tons, so that the charter will yield nearly $15,000 a month, or $500 a day.

The Treasurer of New Jersey will soon redeem the notes of the Merchants' Bank, Bridgeton, N. J., probably at par, and the Wheat Growers' Bank at some 97 cents on the dollar.

A dispatch dated Providence, Friday, May 11, 1855, says: John S. Harris, Esq., long a prominent politician of his city, was killed this afternoon in Cranston, by being struck by the locomotive of the Hartford Railroad.

The price of potatoes is evidently on the wane, and all housekeepers will rejoice that the odious monopoly, which has reigned for some time, will speedily be broken up.

The ship canal at the Saute, connecting Lakes Huron and Superior by navigable water, was ready to pass vessels on the 18th April. It was commenced in June, 1853.

The overissue of the Government Stock Bank of Ann Arbor is now $56,000, and the dividend is to be withheld for the present to endeavor to trace the fraud.

They have funny names for newspapers out in Iowa. The three daily papers published at Keokuk are called respectively: *The Gate City, The Morning Glory, and The Keokuk Nip-and-Tuck.*

The decision of the Massachusetts House of Representatives in the case of Joseph Hiss is at last on record—Mr. Hiss having been expelled by a vote of 127 to 15.

New York Markets—May 14, 1855.

Ashes—Pots $5 87; Pearls 6 25.

Flour and Meal—Flour 10 50 for State, 10 50 a 10 75 for Michigan, Indiana, and Ohio, 11 00 a 13 00 for extra Genesee. Rye Flour 7 00 a 8 50. Jersey Meal 3 25.

Grain—In wheat there is not much doing; a lot of white Canadian sold for 2 66. Rye 1 75 a 1 80. Barley 1 20 a 1 25. Oats 65 a 76c. for Southern, 73 a 77c. for Jersey, 78 a 84c. for State. Corn 1 17 for Western mixed, 1 19 for round yellow.

Provisions—Pork 14 50 for new prime, 17 75 for new mess. Beef 8 50 a 9 00 for country prime, 10 00 a 12 25 for country mess. Lard 10 a 10½c. Butter 18 a 21c. for new Ohio, 20 a 24c. for new State. Cheese 9 a 12c.

Potatoes—2 75 a 3 25 per bbl. for common red and white, 3 50 a 4 37 for Carters and Mercers.

MARRIED,

In Clarkville, N. Y., on the 2d inst., by Eld. J. Clark, Mr. CHARLES W. CRANDALL to Miss FRANCES L DENNISON, both of the above place.

April 3, 1855, by Eld. V. Hull, Rev. NATHAN HARRIS, of Fulton, to DEBORAH CARR, of Milton, Rock Co., Wis.

In Brookfield, N. Y., on the 6th inst., by Eld. W. B. Maxson, Mr. KILBURN CRANDALL to Miss ELIZA SEARLE, both of Brookfield.

At Quiet Dell, Va., May 1st, by Eld. S. D. Davis, of Lost Creek, Mr. WM. F. RANDOLPH, of Green Brier Run, to Miss RACHEL BOND, of the former place.
R. P. F.

DIED,

In North Stonington, Conn., April 7th, 1855, of consumption, MARY ADELIA, wife of William Boffington, and daughter of Ephraim and Mary Stillman, aged 29 years, 11 months, and 7 days. The deceased bade adieu to husband, children, and friends, with that serene resignation which the religion of Jesus alone can bestow, and went peacefully to the arms of that dearer friend, her Saviour. E. S.

In Plainfield, N. Y., April 23d, of chronic disease of the head, Miss ESTHER WHITFORD, aged 53 years. Sister Whitford professed religion in early life, and united with the 1st Seventh-day Baptist church in Brookfield, of which she remained a consistent member, until death terminated her pilgrimage. She endured her suffering, though severe, for almost two years, with Christian fortitude and patience, and in death she left her friends the hope that her sufferings are over.

In Verona, N. Y., on the morning of May 5th, 1855, Mr. CLARK SATTERLEE, in the 79th year of age. The deceased was a brother of the venerable Eld. William Satterlee, of Berlin, N. Y., and was about ten years his junior. His death occurred 8 months and 5 days subsequent to that of his companion. Though he had never made a public profession of religion, he has left a satisfactory evidence to his family and friends, that their loss is his infinite gain, and that he will be one of those who shall have "part in the first resurrection," on whom "the second death hath no power." D. P. C.

In Milton, Rock Co., Wis., May 4th, 1855, of consumption, FRANCIS H. HAGANY, aged 49 years, 5 months, and 1 day. Bro. Hagany was a member of the Seventh-day Baptist church of Hayfield, Pa. His Christian course of conduct won to him the confidence and respect of all who knew him. He had made God his refuge, and found him a present help in time of need. He died with full hope of a blissful immortality beyond the grave. V. H.

LETTERS.

Wm. B. Maxson, James R. Irish, C. M. Lewis, J. B. Clarke, C. C. Church, Wm. Wylie, Varnum Hull, Stephen Burdick, M. B. Hawkins, Gideon Hoxsey, Joshua Clarke, C. Whitford, D. C. Burdick, A. C. Burdick, James Maxson, J. L. Spencer, Samuel Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

S Clarke, South Portsmouth, R I	$2 00	to vol. 12	No. 52
W H Dawley, Rockville, R I	2 00	11	52
J S Maxson, Brand's Iron Works, R I	1 00	12	21
E H Babcock, Potter Hill, R I	2 00	11	52
Wm Hunt "	2 00	11	52
S F Babcock, Ashaway, R I	2 00	11	52
Kendall Burdick, Dundaff, Pa	3 00	11	52
S B Hawkins, Bradford, Pa	2 00	12	26
Gideon Hoxsey, Mendoren, Wis	1 00	11	36
C S Benson, New York	2 00	11	52
D D Maxson, Petersburg	3 75	11	52
Elbridge Eddy, Gowanda	5 00	12	26
N Hawkins "	2 00	11	52
Wm Green "	1 00	11	26
D C Burdick "	2 00	12	52
M Stillman Jr, Alfred Center	2 00	11	52
Stephen Burdick "	3 00	12	13
C M Whitford, Brookfield	2 00	11	52

FOR THE SABBATH-SCHOOL VISITOR:

Isaac F Randolph, Millington, N J	$ 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

C S Benson, New York	$2 00
C M Whitford, Brookfield	1 00

WILLIAM M. ROGERS, Treasurer.

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The Eastern Association.

THE Nineteenth Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church at Pawcatuck, R. I., commencing on Fifth-day, May 24, 1855, at 10 o'clock A. M. Walter B. Gillett is appointed to preach the Introductory Discourse; James Bailey, alternate.

☞ The Executive Committee of the Association will meet on the morning of Fifth-day, May 24th, at 8 o'clock, in the conference room.

GEO. B. UTTER, Rec. Sec.

Central Railroad Company of New Jersey.

NEW YORK, SOMERVILLE, EASTON, &c. *Spring Arrangements*, commencing April 2, 1855: Leave New York for Easton by steamers RED JACKET and WYOMING, from Pier No. 2 North River, at 8 A. M., 1 and 4 P. M. For Somerville, (way,) at 5.30 P. M.

The above trains connect at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Courtlandt-st. at 8 A. M., 1, 4 and 5 P. M.

Returning—leave Phillipsburg (opposite Easton) at 6 and 9.45 A. M. and 3 P. M.; Somerville (way) at 6 A. M.

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Miscellaneous.

The Great Work at Niagara Falls.

The suspension bridge across the Niagara river was completed on the 18th ult., on which day its powers were put to the test by the crossing of a train, consisting of a locomotive, tender, and twenty-two heavily laden freight cars, the weight of which was three hundred and fifty tons. Not the slightest vibration in the structure was perceptible. The work was projected by and constructed under the supervision of A. Roebling, Esq., who is a Prussian by birth, but has resided many years in this country. The following particulars are given in the N. Y. *Times*:—

Crossing the Niagara River at a hight of two hundred and forty-five feet from its surface, commanding on one side a full view of that mighty waterfall, the wonder of the world; and on the other a partial one of the renowned whirlpool, whose fearful eddies defy the approach of the boldest navigator, and most fearless adventurer, the suspension bridge presents one of the most imposing sights the eye ever rested on.

Viewed from a distance, its elevation and its great length, as it stretches over the river in an unbroken span of eight hundred and twenty feet, give to it a fragile appearence; but a near approach reveals its enormous strength. It is supported by four wire cables, which are carried over four stone towers; the ends of these cables being strongly anchored and firmly secured in a solid bank of masonry, into which they are sunk from twenty-five to thirty feet.

The hight of the two towers on the Canada side is 78 feet, while that of those on the American side is 88 feet. The diameter of each of the four great cables is 10 inches, and they each contain 3,640 wires; in the four, there are, consequently, 14,560 wires. The weight of the superstructure is 750 tons; that of the supporting strength of the cable is 7000 tons, while their ultimate strength is 12,400 tons.

From each of these cables there hang, in nearly a vertical direction, and at a distance of about four feet apart, smaller wire cables of about one and a half inches in diameter. By these the superstructure is suspended; and one of the most interesting features in this portion of the work is, that it forms a double bridge; for, directly under, and sixteen feet below the platform on which the track of the railroad is laid, is another platform forming a bridge for foot passengers and for vehicles of all descriptions. This is connected with the upper platform, or railroad bridge, by a truss work of wood and iron, of extraordinary strength. A few feet of each end of the lower or carriage bridge rest on stone abutments. It is braced in every possible manner, and so completely stayed by heavy lateral cables, attached to the under side, secured in the cliffs and in the rocks at their base, near the edge and on each side of the river, that the most furious winter gales do not cause the slightest perceptible vibration. The railroad bridge is crossed by a single track, on both sides of which is sufficient space for foot passengers to pass. It is laid with four parallel rails, so arranged of to form an equal number of guages, which is a novel and valuable arrangement, as it is thus made available to the locomotives and cars of roads having guages of various widths.

Of its kind and as a work of art it is unequalled. It is the only railroad suspension bridge in the world now completed. It is, moreover, a double suspension bridge. The celebrated bridge at Frysburg, in Switzerland is beautiful, but it is a carriage bridge only. Stephenson's famous Brittania Railway Bridge is a stupendous work, but that, too, is a single one, and built on piers, between which the greatest span is but four hundred and sixty feet. Of all the splendid structures of ancient or modern times which have excited the wonder and admiration of the world, we know of none which, for combination of natural position, scientific projection, great span, massive strength, finished mechanical skill, vast utility, and beneficience of purpose, can compare with Roebling's great International Highway. Though not a castle in Spain, it is a Gibralter in the air.

May.

May, on the farm, is crowded with important duties, and unless they are thoroughly discharged, will show a neglect through all the summer operations. "Drive your business, and let not your business drive you," is a good old adage, and has more force than many are disposed to allow it. Always to be able to hoe a crop, for instance, at the moment it needs it, is a matter of considerable importance, saves labor and time, and undoubtedly increases the crop beyond what it would have been had the weeds luxuriated a few days longer. This is especially the case in harvesting the grain and grass crops—a delay of a day or two sometimes sadly affecting the quality of either. It is just as important for the farmer to be prompt, and improve the favorable moment in his affairs, as it is for the smith "to strike while the iron is hot," the mariner to spread his sails to the favorable breeze, or the merchant to purchase when goods are low. When plans are judiciously laid, so that each particular duty may be performed at the proper time, the work of the farm will go on pleasantly and profitably, and afford a satisfaction unknown to those who labor without system, and seldom employ the head in conducting their affairs.

Trees.—If it was not done in April, make an experiment with one old apple tree; graft, if it needs it; dig, manure and pulverize the soil about it; if mossy and bark-bound, scrape it, and wash it with soap and water; do this twice the coming summer, and once each succeeding spring until the grafts come into bearing, keeping an account of expenses. This will test the matter, whether it is best to work over old trees. Wash your trees with soap-suds, if not already done this spring.

Grafting.—It is better done in April or early in May before hot suns prevail. Where what are called suckers come after the tree is grafted, do not cut them off until October—then cut off about half their length and allow them to grow the next year. Instead of diminishing, they will increase the growth of the young grafts, as their leaves will elaborate the sap, and keep up a healthy action of the tree.

Planting Corn.—Plow deep, spread the manure liberally, and cultivate it in three or four inches deep, pulverize thoroughly, and then if you desire to try specific manure, add a little superphosphate, bone dust, or guano to the hill, always remembering that the guano must not come in contact with the young germs of the corn. This will give it an early start, and get the ground covered and the plants ready for the hot suns of July.

Plowing.—All crops, even the grass crops, depend greatly upon the manner in which this work has been done. Deep plowing is an antidote against drouth A light porous soil admits the air—the air is loaded with moisture, penetrates the light soil until it gets down where it is cool, and there the moisture is condensed, taken up by the light particles of earth, and held in reverse for the roots of the plants. So if you plow deep and pulverize well, there is a perpetual watering going on, be the surface ever so dry.

Worms in Corn-Stalks.—This worm, says the New England *Farmer*, is a great pest to the farmer, and, although the complaints of its ravages are not so long and loud as those made against the cut-worm, yet it is none the less destructive to the interests of the corn-grower. As no article in any of the agricultural journals relating to its history has met my eye, and finding but few people conversant with its habits, you will pardon me for giving the results of my own observation.

[illegible] color, when matured to full size, which is from one inch and one-eighth to one inch and one quarter in length, is a bright red and slate color, interspersed with white. It deposits its eggs both on the corn and on the dry stover, and it is probable that but few kernels of corn germinate but what have one or more of these enter its germ. It is seldom that the stalk is wholly destroyed, but it will have a yellow, sickly appearance for a long time after its appearance above ground, until it shows the tassel, the top of which is generally covered by the worm's chips, besides the last or top leaves being perforated with numerous small holes. Some fields are injured in the above manner more than fifty per cent.

The remedy for this devastator is very simple, being merely to plant the corn near the surface of the ground, and be sure and not hill up any at the first hoeing. I have never seen corn dropped in the bottom of the furrow, or covered very deep, but what was more or less affected by its operations; and, by the way, I have never seen any thing that would stop the ravages of the cut-worm so effectually, as to pull the dirt entirely away from its roots, as the worm cannot or will not work much above ground.

Any one who has made much observation on this subject, will remember that worms always work the most destructively just after the corn has been hoed. When corn has been favorably started, it grows faster than the worm gains strength, and will throw it out previous to the appearance of the tassel, the worm being then about one-half or three-fourths of an inch long. I have counted, in once crossing a field at this stage of the corn's growth, as many as thirty or forty just coming into daylight.

Retiring from the Ministry.

We were very much struck, on visiting a Methodist Conference a few months since, at the large proportion of young men in the ranks of its itinerant ministry. The fact may probably be accounted for, in part, by the following statement, which we take from an article written by one of their ministers, who asserts that he has been an itinerant for more than twenty years:—

"The unnecessary privations and sufferings of our preachers, even in the service of old and wealthy societies, is now operating to thin out and reduce our ministerial ranks. Many are absolutely driven out by poverty; many are disgusted by the cold indifference of the church they serve, and retire in disaffection; many being worn out personally, or having families in feebleness, are compelled to leave. And what is more—and alarmingly common—the very best portion of our ministry, with expensive or feeble families, are finding sufficient excuse to accept what are being continually offered to them—presidencies, professorships, principalships, editorships, agencies, etc."

The process here described is not confined entirely to the Methodist Church. Other denominations are feeling its influence. Any Church which does not provide an adequate support for its ministers and their families, is drying up its own life's blood by the process; and it will see and feel the effect when it is probably too late to remedy the evil. An unsupported ministry must necessarily become a secular one, and to that degree an inefficient one. At the time when men are prepared, by their age and experience, to become efficient, they find their families growing so upon their hands that they must turn aside from their direct work to procure a support for them; and thus the Church is deprived of their labors and loses far more than she gains by the process of starving them. [Presb Her.

Animated Clocks.

In China the inhabitants of the provinces turn their cats to a most useful purpose, if we may believe the following story, which is related by M. Hue, in his travels in China:

"One day, when we went to pay a visit to some families of Chinese Christian peasants, we met, near a farm, a young lad, who was taking a buffalo to graze along our path. We asked him, carelessly, as we passed, whether it was yet noon. The child raised his head to look at the sun, but it was hidden behind thick clouds, and he could read no answer there. 'The sky is so cloudy,' said he 'but wait a moment;' and with these words he ran towards the farm, and came back a few minutes afterwards with a cat in his arms. 'Look here,' said he, 'it is not noon yet;' and he showed us the cat's eyes, by pushing up the lids with his hands. We looked at the child with surprise, but it was evidently in earnest; and the cat, though astonished, and not much pleased with the experiment made upon her eyes, behaved with the most exemplary complaisance. 'Very well,' said we, 'thank you,' and he then let go the cat, who made her escape pretty quickly, and we continued our route. To say the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest he should find out that we were Europeans by birth. As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell the clock by looking into a cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary; our complaisant neophytes immediately gave chase to all the cats in the neighborhood. They brought us three or four, and explained in what manner they might be used for watches. They pointed out that the pupils of their eyes went on constantly growing narrower until twelve o'clock, when they became a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recommenced. When we had attentively examined the eyes of all the cats at our disposal, we concluded that it was past noon, as all the eyes perfectly agreed upon the point. We have had some hesitation in speaking of this Chinese discovery, as it may, doubtless, tend to injure the clock making trade, and interfere with the sale of watches; but all considerations must give way to the spirit of progress. All important discoveries tend in the first instance to insure private interests, and we hope, nevertheless, that watches will continue to be made, because among the number of persons who may wish to know the hour, there will, most likely, be some who will not give themselves the trouble to run after the cat, or who may fear some danger to their own eyes from a too close examination of her's.

Advantages of Manuring.

In the columns of the London *Times*, we find a statement of the results of some experiments, made by a distinguished agriculturist on the application of manure to wheat. In the center of a fifty acre field, one acre was left without manure; all the rest of the field receiving 2 cwt. of Peruvian guano per acre in autumn, at the time the seed was sown. The produce of the acre undressed was tested against that of the adjoining one, which had received Peruvian guano, and the result was that one acre with guano yielded 32 bushels of 63 lbs. per bushel, while the acre without manure yielded 25½ bushels of 60 lbs. to the bushel. The difference in money value amounted to £2 12s. 7d., or about $13; while the cost of 2 cwt. of gnano in 1853, when applied, was £1, or about $5. There was in this case, then, a profit of $8 from every acre to which the guano was applied, or $400 if the whole fifty acres had been manured. There was also a superior quality of wheat produced on the manured portion, as shown by the weight per bushel; and this additional advantage also, that the wheat on the manured portion was a week earlier in ripening than the other.

A second experiment is related, which was made to test the value of nitrate of soda and common salt, as a top dressing to wheat in spring. A whole field, save one acre in the center, was top dressed in April with 1 cwt. of nitrate of soda and 1 cwt. of salt per acre, given in two applications at the interval of two weeks. The result in this case was also extremely profitable. One acre, with nitrate of soda and salt, yielded 42 bushels, worth £13 13s.; while the acre without manure yielded only 30 bushels, worth £9 15s. The difference between the two acres tested, was greater in this than in the former case. The difference in money value was nearly $15, while the 1 cwt. of nitrate of soda, and the 1 cwt. of salt, together cost only $5. The profit per acre, in this case, was nearly ten dollars.

These experiments are not singular, or beyond ordinary in their results. They only corroborate hundreds of others made in this country, and in Great Britain. But they are well entitled to attention, as they may serve to fix upon many minds the impression that farmers possess the power of greatly increasing both the produce and the profit of their crops. Independently of the consideration of profit, the results of the above experiments are interesting. Here are two substances, the application of which, in certain known quantities, give an increase, which may be stated, on an average, of nearly one-fourth to the natural produce.

Money and Credit.

The *Post* has the following, in view of the past and present in money matters:—

Just now money is abundant. There is an indisposition to buy on credit; or even to buy anything more than will serve for the purposes of the day. The trader buys no more than will be enough to keep his regular customers supplied—the customer buys only enough for the passing hour. It is settling time and comparatively few notes are passed. How regular would be the flow of things if this were the common practice always! How surely is it the pathway of individual honor, and in the long run, of individual independence! How many aching hearts would be saved if there were no wild dreams of sudden wealth; if mining, timbering, land buying, and other wild goose schemes never tempted the farmer from the plow, the merchant from his store, the mechanic from his shop, and professional men from their pursuits! This, however, (such is human nature,) can hardly be expected when prices come to their level. When but yesterday's astounding developments in stock gambling are forgotten, things will again go up; everybody will be ready to buy some thing; the buyer will be tempted by the long credits—the bane of trade—tendered by the seller. Then credit will again be piled up, our mometary system aiding in raising the pile; and then, when it is top-heavy—when there is heard the command 'PAY UP' uttered, nobody knows *by whom*—to *be* uttered nobody knows *when*—our monetary system helps to tip it over. When this is the case there comes what is termed a commercial revulsion. The wise will steer clear of long and large credit.

A Huge Pile of Serpents.

Baron Humboldt says: "In the savannahs of Izacubo, Guiana, I saw the most wonderful and terrible spectacle that can be seen; and although it be not uncommon to the natives, no traveler has ever mentioned it. We were ten men on horse-back, two of whom took the lead, in order to sound the passages, while I preferred to skirt the great forests. One of the men who formed the vanguard returned at full gallop and called to me, 'Here, Sir, come and see serpents in a pile.' He pointed to something elevated in the middle of the savannah or swamp, which appeared like a bundle of arms. One of my company said, This is certainly one of the assemblies of serpents which heap themselves on each other after a violent tempest. I have heard of these, but never saw any; let us proceed cautiously, and not go too near them. When we were within twenty paces of it, the terror of our horses prevented our approaching nearer, to which none of us inclined. On a sudden the pyramid mass became agitated; a horrid hissing issued from it, thousands of serpents rolled spirally on each other, and shot forth out of the circle their envenomed darts and fiery eyes to us. I own I was the first to draw back, but when I saw this formidable phalanx remain at its post, and appear to be more disposed to defend itself than to attack us, I rode around in order to view its order of battle, which faced the enemy on every side. I then thought what could be the design of this assemblage; and I concluded that this species of serpent dreaded some colossal enemy, which might be the great serpent or cayman, and they unite themselves after seeing the enemy, so as to resist the enemy in a mass."

Selection of Apples.

In grafting or planting an orchard, it is of the utmost importance to obtain the best varieties under cultivation, those which are productive, the fruit of the first quality, and the trees hardy, and vigorous growers. In selecting, we should approach as near as possible to this standard, although there are but few varieties that unite all these qualities. Varieties are so numerous at the present day, that recommending a selection for cultivation is rather perplexing and difficult. There are many kinds which rank as first-rate, though there is a difference of opinion with regard to some of them; this is not surprising, as tastes differ. An apple which one might pronounce first rate, another, perhaps, would call second rate; yet there are kinds with respect to which nearly all are agreed, and which are universally known as first quality; these should be extensively propagated. Having been engaged in grafting many years, I have had an opportunity to learn something by experience and observation of many varieties. Although my knowledge of the subject is limited, compared with many others, I propose to name a few varieties for cultivation, having been familiar with them all for years, and found them, all things considered, among the best. I can, with confidence recommend tha following list, nearly all of which may be found described in Cole's fruit book:—

Early Williams,
Am. Red Juneating,
Gravenstein,
Shirley, or Foundling,
Spice Sweet,
Hubbardston Nonsuch,
Willis Russet,
Minister,
Mother,
Baldwin,

Early Bough,
Leland Pippin,
Porter,
Superb Sweet,
Danvers Wint. Sweet,
R. I. Greening,
Roxbury Russet,
Seaver Sweet,
Jewett's Red,
Priest Sweeting.

[Am. Agriculturist.

A Capacious Carpet-Bag.

Meanness occasionally meets with a shock that is a lesson to all concerned, especially to the victim. On the Cleveland cars, a day or two since, coming to Buffalo, was a stalwart man, going to New York to buy goods. He was not what might be called a stingy or close man, but he was one who, when there was a cent due him that swindling might deprive him of, would sacrifice a $50 bill to save the copper. Our friend had started from Cleveland without any breakfast, and when Erie "hove" in sight, he gathered himself up for a general skirmish for any and all kinds of provisions. He had a carpet-bag with him, and going into the dining-room at Erie, he deposited his carpet-bag on one chair, while he took another by its side. He was lost for about ten minutes—perfectly oblivious to anything, save that he had a blessed consciousness of something rapidly and agreeably filling up his "inwards." About this time, the landlord came round, and stopping by our friend's chair, ejaculated, "Dollar, Sir." "A dollar?" responded the eating-man—"a dollar—thought you only charged fifty cents a meal for one—eh?" "That's true," said *meanness*, "but I count your carpet-bag one, since it occupies a seat." (The table was far from being crowded.) Our friend expostulated, but the landlord insisted, and the dollar was reluctantly brought forth. The landlord passed on. Our friend deliberately arose, and opening his carpet-bag, full to its wide mouth, discoursed unto it, saying; "Carpet-bag—it seems you're an individual—a human individual, since you eat—at least I've paid for you, and now you must eat"—upon which he seized everything eatable within his reach, nuts, raisins, apples, cakes, and pies, and amid the roars of the bystanders, the delight of his brother passengers, and the discomfiture of the landlord, phlegmatically went and took his seat in the cars. He said he had provisions enough to last him to New York, after a bountiful supply had been served out in the cars. There was at least $8 worth in the bag—upon which the landlord realized nothing in the way of profit. So much for meanness. [Buffalo Repub.

How to Sleep.

For the enjoyment of a sound and healthy sleep, Hufeland gives the following directions:—

1. The place where one sleeps must be quiet and obscure. The less our senses are acted upon by external impressions, the more perfectly can the soul rest. One may see from this how improper the custom is of having a candle burning in one's bed chamber during the night.

2. People ought always to reflect that their bed chamber is a place in which they pass a great part of their lives; at least they do not remain in any place so long in the same situation. It is of the utmost importance, therefore, that this place should contain pure, sound air. A sleeping apartment must, consequently, be roomy and high, neither inhabited nor heated during the day; and the windows ought always to be kept open except in the night time.

3. One should eat little, and only cold food for supper, and always some hours before going to bed.

4. When in bed, one should lie not in a forced or constrained posture, but almost horizontally, the head excepted, which ought to be a little raised. Nothing is more prejudicial to health than to lie in bed half setting. The body then forms an angle, circulation in the stomach is checked, and the spine is always very much compressed. By this custom, one of the principal ends of sleep, a free and uninterrupted circulation of the blood is defeated, and in infancy and youth, deformity and crookedness are often the consequences.

5. All the cares and burdens of the day must be laid aside with one's clothes; none of them must be carried to bed with us; and in this respect, one by custom may obtain very great power over their thoughts. I am acquainted with no practice more destructive than that of studying in bed, and of reading till one falls asleep. By this means the soul is put into great activity, at a period when every thing conspires to allow it perfect rest; and it is natural that the ideas thus excited should wander and float through the brain during the whole night. It is not enough to sleep physically; man must sleep also spiritually. Such a disturbed sleep is as insufficient as its opposite—that is, when your spiritual part sleeps, but not your corporeal; such, for example, as sleep in a jolting carriage on a journey.

6. One circumstance, in particular, I must not here omit to mention. Many believe that it is entirely the same if one sleeps these seven hours either in the day or in the night time. People give themselves up, therefore, at night as long as they think proper, either to study or pleasure, and imagine that they make every thing even when they sleep in the forenoon those hours which they sat up after midnight. But I must request every one, who regards his health, to beware of so deceiving an error. It is certainly not the same, whether one sleeps seven hours by day or by night; and two hours sound sleep before midnight are of more benefit to the body than four hours in the day.

Forest Trees.

The white pine, which grows best between the 43d and 47th parallels of latitude, is as our readers are aware, the most valuable tree in our country. It is estimated that nine-tenths of the houses in our Northern States, with the exception of those in our great cities, are constructed of wood, and the great mass of these are of white pine. Its lightness, softness and durability render it invaluable for building purposes. The white pine has been introduced into England; but it does not flourish there as in its native climate.

Next in value to the white pine comes the white oak, which is so largely used for ship building. The English variety of white oak is thought by many to be heavier, stronger, and more durable than that of America, and its cultivation has been already introduced in our Northern and middle States. There are in this vicinity some fine specimens of more than twenty years' growth. The timber generally selected for ship building is what is called the pasture oak, which growing in fields aloof from forests, derives more of the genial influences of the sun and air, and more nutriment from the soil, than those which are of a more neighborly character.

In felling timber, it is customary among our farmers to cut the tree in the winter season, when it is supposed to contain the smallest quantity of sap, and may consequently be seasoned the more easily. Mr. Gray, in referring to this practice, endorses the arguments of the late Colonel Pickering, who opposed it on the ground that trees are not actually devoid of sap in the winter, but that it exists in abundance, though greatly thickened by the cold; consequently, it is much more difficult to expel than in the summer, when in a more liquid form; and, therefore, all trees should be felled in the summer time.

Next to the pines and oaks, the sugar maple is one of the most useful as well as beautiful trees in our country. In the season of 1853–4 the amount of sugar made in the United States was not far from five hundred and forty million pounds, worth probably more than thirty million dollars. [Boston Daily Journal.

The Desert of Sahara.

The Sahara is by no means the monotonous sea of sand which we commonly figure to ourselves. Its surface is varied by many natural features, but none of sufficient magnitude to constitute distinct districts. "The desert is habitable, *fafi*, or uninhabitable *khlca*; bushy, *haitia*, or wooded, *ghaba*; stony, *serir*, or covered with enormous rocks, *warr*. If it forms an elevated plateau, it is called *djebel*, in opposition to the maritime plain, *sahel*." But everywhere it has the same climate, the same absence of rain, the same fierce vicissitudes of heat and cold, the same fearful simoon, or *khamsin*, rendering life scarcely supportable in the spring, until the violent etesians from the Mediterranean drive it back in summer and autumn, refreshing the desert with their cold, but powerless to bring with them their moisture, which remains precipitated on the summits of the Atlas.

The population is, of course, grouped in the "oases," around the scanty springs of water which here and there come to the surface. What resorvoirs supply these slender and yet never-failing sources, in a region where, on a surface nearly as large as Europe, no moisture whatever falls in ordinary seasons? The question is a curious one. Richardson is the only traveler (so far as we remember) who refers it to the extraordinary deluge of rain which falls in particular spots, at intervals often of nine or ten seasons. He mentions one case where such a phenomenon followed fifty rainless years, and which he conceives was sufficient to store the subterranean receptacles for the wants of another similar period.

The toils and danger of Sahara traveling, and the strange phenomena of the desert, are familiar to us from many well-known narratives. A French author effects greatly to depreciate them and to attribute much of the popular notions on this subject to the imagination of travelers. [Edin. Review.

Home-Made Guano.—S. B. Halliday, of Providence, R. I., has a process by which he can convert the fish which swarm our coasts every season, into an article like guano, at less than half the cost of the Peruvian article, and Prof. Hare, of Philadelphia, thinks equally valuable. Mr. Halliday says:—

"I am able to say very confidently that this product can be afforded at $25 per tun and pay the manufacturers more than 50 per cent. The oil (according to Drs. Jackson and Hare,) being almost valueless for fertilizing purposes, it is first taken from the fish, and they are then converted into Guano. The first cost of the fish is about $2 per tun, and containing nearly 3 per cent. of oil, the oil will pay for the fish and nearly for the labor in manufacturing. By my own experiments I thoroughly demonstrated the rendering of fish into a guano. I then consulted Dr. Hare, of Philadelphia, who, I ascertained, had experimented extensively and successfully. I obtained from him his processes, and have received considerable instruction from him on the subject. I have also consulted Dr. Jackson more recently These gentlemen, and all with whom I have consulted, agree as to the great value of this fertilizer."

Among the acts of the Massachusetts Legislature is one for debarring students the privilege of running up an account for drink or food, (including confectionery,) and for carriage hire. Inn-holders, confectioners, stable keepers, etc., are forbidden to give credit to any student of any educational institution in the State, whatever his or her age or character may be.

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ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

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†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

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The Sabbath Recorder.

For the Sabbath Recorder.

GEOLOGY AND THE BIBLE.—NO. 1.

The Mosaic Account of Creation not Repudiated by Geologists.

Since this deeply interesting subject was introduced into the *Recorder*, it has pleased the great Disposer of events to remove to the spirit land our dear brother who introduced it. Dr. F. was a noble and generous man; and however widely we may have differed from him in opinion on the subject under consideration, we feel no less regret on account of his sudden departure. We always admired his bold and independent mode of thought, and his unhesitating manner of assailing whatever he believed to be opposed to truth. His generosity was unbounded, and his oft-bestowed hospitality will long be remembered by the many who have partaken it. May we all, like him, abound in generous deeds, and like him be prepared for our change.

In the *Recorder* of Nov. 16th, is an article from the pen of brother Lucius Crandall, in which he expresses the wish that the subject of Geology and the Bible may be more fully discussed; and by way of helping the matter along, proposes the publication in the *Recorder* of an article from the pen of D. N. Lord. He proposes this, in the first place, because he thinks the subject deserves attention, and next, because he thinks the article is able and argumentative, and lastly, because he wishes that "the advocates of the geological theory may have an opportunity to engage with a controversialist of sufficient ability to make a victory over him an object as an achievement in favor of their system." It is to be presumed, that brother Crandall does not mean to insinuate that any such motive has actuated those who have thus far engaged in this controversy. The writer of the present article has no desire to achieve a victory over any body, but is simply desirous to know and promulgate the truth, and is entirely willing that those who contend for victory alone may have their reward. With this view, it is immaterial who may be his opponent. I hailed the publication of Mr. Lord's article in the *Recorder* with pleasure, and consequently saw its prohibition with regret; first, because I was anxious that the readers of the *Recorder* should have the advantage of a fair and able argument against the geological theory; and, secondly, because I thought it a little unfair in Mr. L. to prohibit it, seeing that it had already been published to the world through his own periodical. I had prepared a review of that article, which I intended to offer for publication in the *Recorder;* but since Mr. L. is unwilling that the *article itself* should be published, I suppose he would not *relish* a review of it; so I shall retain my manuscript, and complete what I have to say on the subject entirely irrespective of what has been already written. And I hope that since brother Crandall has expressed his dissatisfaction with the "*geological theory*," and his anxiety to have the subject further discussed, he may find time to show, by his own able pen, wherein the *theory*, as it is called, is at fault.

In the treatment of this subject, it is of the utmost importance to keep clear of false issues, and hold the mind to the real and only point at issue in the contest. Mr. Lord's great blunder consists in begging the real question at issue, and dragging in an issue which *geologists have never made, and will never accept.* He labors to show, what nobody will deny, that the whole Bible stands or falls with the first chapter of Genesis; and begging the entire question whether science corroborates or denies this chapter, he proceeds to state the question thus: "The question is, whether Christianity is credible and true, or whether it is convicted of falsehood by the material works of the Creator." Geologists would be the last of all men to accept such an issue; for they, of all men, are the most firm believers in the harmony of God's works with his word. I can hardly forbear to quote from the writings of the most scientific men to show how utterly the true issue is misrepresented by the above statement of the question, and how utterly futile the attempt to force them into antagonism with God's written word. Volumes might be quoted, but I must let the pen of a few utter the sentiments of the many.

President *Hitchcock*, who is the standard author on Geology in this country, and whose work has received the commendation of the ablest scholars in Europe, says, in a most able and comprehensive work, entitled "*Religion of Geology*," page 499: "Rightly understood, and fairly interpreted, there is not a single scientific truth that does not harmoniously accord with revealed as well as natural religion; and yet, by superficial minds, almost every one of these principles has, at one time or another, been regarded as in collision with religion, and especially with revelation. One after another have these apparent discrepancies melted away before the clear light of further examination. And yet, up to the present day, not a few, closing their eyes against the lessons of experience, still fancy that the responses of science are not in unison with those from revelation. But this is a sentiment which finds no place with the profound and unprejudiced philosopher, for he sees too much harmony between the works and the word of God to doubt the identity of their origin. He knows it to be a sad perversion of scientific truth, to use it for the discredit of religion. He knows that the inspiration of the Almighty breathed the same spirit into science as into religion; and if they utter discordant tones, it must be because one or the other has been forced to speak in an unnatural dialect."

Dr. Chalmers—"We have heard that the study of natural science disposes to infidelity; but we feel persuaded that it is a danger associated only with a *slight* and *partial*, *never* with a *deep* and *adequate* and *comprehensive view* of its principles."

Sir John Herschel—"Nothing can be more unfounded, than the objection of persons of narrow minds, that the study of the sciences leads to scoff at revealed religion. Its natural effect on every well-constituted mind, *is and must be the direct contrary*." Speaking of Geology in particular, Sir John says, "There cannot be two truths in contradiction to one another; and a man must have a mind fitted neither for scientific nor religious truth, whose religion can be disturbed by Geology, or whose Geology can be distorted from its character of an inductive science by a determination to accommodate its results to preconceived interpretations of the Mosaic cosmogony."

McCosh—"We have often mourned over the attempts made to set the works of God against the word of God, and thereby excite, propagate and perpetuate jealousies, fitted to separate parties that ought to live in closest union. Let not science and religion be reckoned opposing citadels, frowning defiance on each other, and their troops brandishing their armor in hostile attitude. Science has a foundation, and so has religion; let them unite their foundations; and the basis will be the broader, and they will be two compartments of one great fabric reared to the glory of God. Let one be the outer, and the other the inner court. In the one, let all look and admire and adore; and in the other, let those who have faith kneel, and pray, and praise. Let one be the sanctuary where human learning may present its richest incense, as an offering to God, and the other the holiest of all, separated from it by a veil now rent in twain, and in which, on a blood sprinkled mercy seat, we pour out the love of a reconciled heart, and hear the oracles of the living God."

Surely, such men will hardly accept the issue which Mr. Lord drags forth to view. I am not at all unaware, that in the early developments of Geology, some persons of infidel predilections seized upon isolated facts, and by hasty and unwarranted inductions, fancied they had found wherewith to assail the Scriptures; but their scepticism was in spite of the science, and not by virtue of it. Against such Mr. Lord may hurl his hottest thunderbolts, and have the satisfaction of finding that they had long before been demolished by such geologists as Hitchcock, Pye Smith, Hugh Miller, Chalmers, and others, who have turned the *truths* of Geology against infidelity with annihilating effect. *Such men*, with *such weapons* as the pious geologist has at hand, combined with a *true interpretation* of the Mosaic account of creation, are the most fatal foes that infidelity has ever encountered. But there is a foe over which it may well enough boast of triumph; and that foe is the theologian who discards the light which science throws upon religion, but tenaciously adheres to his ill-timed and inadequate interpretations of Scripture. Let us at this point, then, endeavor to clearly understand what this theory is which is charged with contravening the inspired record, and to understand also exactly what the sacred record is which this theory is said to contravene, for it is only by a careful comparison of both records, that we can decide whether they agree or disagree.

The discoveries of Geology develop indubitable evidences of the vast antiquity of the earth—an antiquity reaching immeasurably beyond the period of the *Adamic* creation. These discoveries are corroborative of the Mosaic account of the *Adamic creation*, including the creation of man and the existing races of plants and animals, while at the same time they indicate that the earth had been in existence long anterior to the date of this transaction, and that numerous races of plants and animals had lived and died on its surface before man and his cotemporaries were placed upon it. *This is the geological theory.* The facts on which it is predicated are as numerous and unmistakable, and the inductions by which it is arrived at as logical and meaning, as those on which any scientific truth whatever is predicated. I shall endeavor to show in the course of the investigation.

Now let us turn to the Mosaic account, and see if it as clearly denies this great age of the earth as Geology affirms it. I am ready to admit, that if I find this, I shall yield the point; and while I must admit the existence of the geological facts, must also admit that some false induction has been made from those facts. These facts are so numerous, and the inductions *seem* so unerring, that the Mosaic declaration to the contrary must be *unmistakably* clear and *unambiguous*, to be accepted as contradictory of the geological theory. Is this the case? Does the Mosaic account of creation unmistakably affirm that the earth is only six thousand years old? Is its language capable of no other construction without palpable violence to its meaning? If it shall appear that the Mosaic account will bear either construction without violence to established laws of interpretation, my point is gained, for I shall then have a right to the weight of the geological facts, in determining which interpretation to adopt, and the one which affirms the great age of the earth must predominate, unless extraneous testimony from some *other* source can be produced to offset against that furnished by Geology, which no one, I believe, has ever claimed.

Now my opinion is, that we find nothing whatever in the Mosaic record of creation, or in any other part of the Bible, to contradict the evidence which Geology furnishes of the great age of the earth. My opinion is further, that if we carefully examine that record, without the least aid from the light of geological science, but simply with reference to its own internal characteristics, we shall find even there evidence of the great age of the world—evidence so plain that the most learned and devout Christians have adopted that view centuries before Geology, as a science, had an existence.

Before proceeding to examine the Mosaic account of creation, it may be not amiss to quote the opinions of some of those learned divines who have expounded this subject prior to the existence of Geology, and we may thus be aided to give an unbiased decision ourselves. Among ancient commentators who adopted this view of the subject, independent of all knowledge of geological facts, I may quote Justin Martyr and Gregory Nazianzen. Basil, Cæsarius, and Origen, are still more explicit. Augustine, Theodoret, and Episcopius affirmed the same thing. In more modern times, this view has been advocated by such learned men as Calvin, Bishop Patrick, and Dr. David Jennings, all of whom wrote prior to the developments of Geology. I wish here to quote the language of some of the most learned philologists and divines who have ever undertaken to expound the Scriptures, all agreeing that nothing in the first chapter of Genesis forbids the theory of the great age of the earth.

Bishop Horsley—"The interval between the production of the matter of the chaos and the formation of light, is undescribed and unknown."

Dœderlin—"By the phrase 'in the beginning' (Gen. 1st) the time is declared when something began to be. But when God produced this remarkable work, Moses does not precisely define."

Sharon Turner—"We do not know, and we have no means of knowing, at what point of the ever-flowing eternity, the creation of our earth began. All that we can learn from revelation is, that nearly six thousand years have passed since our *first parents* began to be."

Dr. Wiseman—"The words in the text (Gen. 1: 2) do not merely express a momentary pause between the first fiat of creation and the production of light, for the participial form of the verb, whereby the spirit of God, the creative energy, is represented as brooding over the abyss, and communicating to it the productive virtue, naturally expresses a continuous, and not a passing action."

Bishop Gleig—"When the universe was created, or how long the solar system remained in a chaotic state, are vain inquiries, to which no answer can be given."

Dr. Chalmers—"The detailed history of creation, in the first chapter of Genesis, begins at the middle of the second verse; and what precedes might be understood as an introductory sentence, by which we are most appositely told, both that God created all things in the beginning, and that afterwards—by what interval of time is not specified—the earth lapsed into a chaos, from the darkness and disorder of which the present state of things was made to arise. Between the initial act and the details of Genesis, the world, for aught we know, might have been the theater of many revolutions, the traces of which Geology may still investigate."

Dr. Pye Smith—"A philological survey of the initial sections of the Bible, brings out the following results—1st. That the first sentence of the Bible is a simple, independent, all-comprehending axiom, to this effect, that matter ..... had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent and infinite in all perfection, and that the date of that beginning is not made known. 2d. That at a recent epoch, our planet was brought into a state of disorganization or ruin from a former condition. 3d. That it pleased the Almighty out of that state of ruin to adjust the surface of the earth to its existing condition, this last extending through six natural days." "I am forming," continues Dr. S., "no hypothesis in Geology; I only plead that the ground is clear, and that the Scriptures interpose no bar to observation and reasoning upon the mineralogical constitution of the earth, and the remains of organized creatures which its strata disclose. If investigation should lead us to attribute to the earth, and to the other planets and astral spheres, an antiquity which millions, or ten thousand millions of years might fail to represent, *the divine record forbids not their deduction.*"

Dr. Daniel King—"Our best expositors of Scripture seem to be now pretty generally agreed, that the opening verse in Genesis has no necessary connection with the verses which follow. They think it may be understood as making a separate and independent statement regarding the creation proper, and that the phrase 'in the beginning' may be expressive of an indefinitely remote antiquity. On this principle the Bible in the first instance recognizes the great age of the earth, and tells us of the great changes it underwent at a period long subsequent, in order to render it a fit abode for the family of man. The work of the six days was not, according to this view, a creation in the strict sense of the term, but a renovation or remodeling of preëxisting materials."

Dr. Pond—"That a very long period—how long no being but God can tell—intervened between the creation of the world and the commencement of the six days work recorded in the following verses of the first chapter of Genesis, there can, I think, be no reasonable doubt."

Dr. Harris—"My firm persuasion is, that the first verse of Genesis was designed, by the divine Spirit, to announce the absolute organization of the material of the universe by the Almighty Creator, and that it is so understood in other parts of holy writ; that, passing by an indefinite interval, the second verse describes the state of our planet immediately prior to the Adamic creation, and that the third verse begins the account of the six days work."

I need not extend these quotations. Men more competent to understand the true meaning of the Mosaic record could not be quoted, although the list might be greatly extended. With such testimony, surely second-rate theologians may well moderate their confidence a little, when they prefer the charge of infidelity against those who affirm that the Mosaic account does not fix the date of the creating fiat. If the Mosaic account be capable of such a construction as the above-quoted writers have put upon it, where is the oft alledged contravention of the Scriptures? Now, that such is the true, and *only* true import of the Scripture account of creation, I do most firmly believe. These men must have had something on which to ground such opinions, and many of them wrote before Geology had developed any of the internal evidences of the great age of the earth. I believe they based their opinions on the evidence which lies in the *account itself.*

Let us examine for ourselves the account of the creation and the subsequent six days work recorded in Genesis, and see if this conclusion is not legitimate—that there was an interval between the act which originated matter and the first of the six days work which culminated in the creation of man and the present races of plants and animals. The proposition simply affirms, that there was an interval, and concedes that the inspired account neither asserts its brevity nor denies its length. Its approximate duration, at least, is supposed to be indicated in indelible characters elsewhere, in the crust of the globe itself. The scriptural record is simply but significantly indicative of an interval. Gen. 1: 1—"In the beginning God created the heavens and the earth." No one, certainly, will claim that the phrase "in the beginning" at all fixes the date of the creating fiat which originated the matter of the universe. It simply asserts that *when* matter first *began to be*, God was the cause of its beginning to be. That beginning might have been six millions of years ago, as well as six thousand, for aught that this verse contains. The term here translated "created" is *bara* in the original, and means the absolute egression of a thing from nonentity to entity—the causing to be that which before was not. (See Dr. Clark's Commentary on Genesis, 1st chapter.) This sublime statement is fitting to stand at the head of God's own account of his wonderful works. The second verse states the new and interesting fact, that at some time subsequent to this creating of the matter of the earth, "the earth was without form and void," i. e. waste and desolate, in confusion and disorder, (Dr. Clark.) "And the Spirit of God moved upon the face of the waters." The term here translated "*moved*," is in the Hebrew text "*merachepheth*," *was brooding*, and signifies continuous action, and of necessity continuous time. All the time, then, during which the "*ruah*" Spirit of God "was brooding over the face of the waters" must have intervened between the creating fiat and the first of the six days work which followed; and for aught that we know, a vast period might have elapsed after the creation of matter before the Spirit began its brooding. Now let it be observed, that this brooding of the Spirit of God over the waste and desolate earth was to *prepare it for the event to follow*, viz., the fitting it for the abode of man. That event began with the first day's work, recorded in the third verse—"And God said, Let there be light, and there was light." Now the description of the condition of the earth, in the second verse, makes it impossible for the event of the *third verse* to be identical with the event of the *first verse*, for that description implies intervening time. The original creation of matter, then, was not a part of the six days work, so that it stands unidentified in time with those days works. *They* might have occurred only six thousand years ago, but *it* might have occurred six hundred thousand years ago, for aught that the Mosaic account affirms.

But further light may be thrown on this point by examining the force of the Hebrew particle *vaw* (and,) which introduces the third verse, and connects it to the second. The English reader often errs in supposing that because this conjunction "and" connects the third to the preceding verses, the event of the third verse must therefore be identical in time with that of the first verse. But the *English* conjunction even does not imply that, but may connect events separated by wide intervals of time. In the Hebrew, *vaw* (and) often has the force of *but*, and in this place should have the force of "*but afterwards.*" Dr. Dathe, a cautious and judicious critic, translates this particle thus, "*But afterwards.*" Rosenmuller translates it in the same way. Dr. Harris says, "This appears to be the true sense of the original. The connecting particle at the beginning of the second verse leaves the question of time entirely open." Dr. Pye Smith says, "This continuative use of the particle *vaw* forms one of the most marked peculiarities of the Hebrew idiom, and comprehends every variety of mode in which one train of thought may be appended to another." Thus it appears, that the passages not only allow, but expressly teach, that a period intervened between the first act of creation and the six days work. This is all that Geology affirms. Where, then, is the conflict?

But a still more critical examination of these initial passages of Genesis, will throw still additional light on this point. At the third verse a new form of expression is introduced, indicating that a new work is begun, and consequently the work of the first verse is not included. That work, then, and the condition of the earth described in the second verse, must have been anterior to the first day. Again, Harris says, "In some old editions of the English Bible, where there is no division into verses, you actually find a break at the end of what is now the second verse; and in Luther's Bible (Wittemberg, 1557) you have this break, and in addition the figure (1) placed against the third verse, as the beginning of the account of the creation on the first day.

Such are some of the reasons for my belief that the Mosaic account does not fix the date of the creating fiat which brought the earth into being, and such doubtless are the reasons which influenced those men whom I have quoted to adopt this view. These reasons are entirely independent of geological facts or inductions. But when these facts appear, they so completely corroborate this view, that to my mind it has all the force of demonstrated truth. So far, then, from finding any collision of Geology and the Bible, we find them in perfect harmony, Geology affirming, and the Bible at least not denying, the great antiquity of the earth.

Before proceeding to present the geological facts and principles which indicate the vast age of the earth, it may be proper to notice the most important objection that is raised to the view I have taken of the Mosaic account of creation. This objection is found in the language of the fourth commandment—"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh," &c. This text is thought to affirm that the entire creating work which God performed was performed in the six days described in the first chapter of Genesis, and consequently, that the age of the earth is determined by the date of those six days' work. I think a careful and critical examination of this text will show this impression to be incorrect. In the first place, it is to be observed, that the term here translated "made" is not the same term *(bara)* translated "*created*" in the first verse of Genesis, but is *awsaw*, which means, very often, to fashion, to form, to arrange preëxisting material. This is indeed the ordinary sense of the term "*made*"—as when I say of the mechanic, he made a wagon, or a sleigh. Here no one certainly will understand me to affirm that my neighbor *created* the material out of which he *made* the wagon, but simply that he *fashioned* that material so that it became a wagon. Now this is all that is affirmed in this text, and it is all that *need be affirmed*, for the Sabbath here instituted has reference *only* to the six days of labor and the seventh day of rest described in Genesis, and not to the original *creation* of matter. It would be not only *unnecessary*, then, but *unphilosophical*, to include among the *reasons* for the Sabbath, an event with which the Sabbath had not the remotest connection. Again, it is a well-established principle of interpretation, that when a writer describes an event in more than one place, the briefer statement is to be explained by the more extended one; e. g., in the second chapter of Genesis we have the following brief account of the six days' work described at length in the first chapter—"These are the generations of the heavens and the earth, when they were created, *in the day* that the Lord made the earth and heavens." Now, if this were the only record of the event, the conclusion would be fair, that it occurred in a *single day;* but "the *briefer* account must be explained by the *most extended*," and thus it appears that the event required *six days*, instead of *one*. So it is with the text under consideration. It is only an *incidental allusion* to an event which is fully described in the first chapter of Genesis. We have seen, on a careful examination of that chapter, that the original act of creation is not included in the six days work, and find this conclusion corroborated by the facts of Geology. It certainly, then, can be doing no violence to this text to construe it in accordance with this extended account thus corroborated, and most especially is this true since, as we have shown, the word translated *made* in the text does of *itself* more legitimately convey this idea than any other. This view is sustained by the best authority. I will only quote the words of Dr. Harris, whom I consider among the most learned and competent of living writers. He says, "The principal objection to this view is derived from Exod. 2: 11, wherein, as the reason for observing the Sabbath, the entire and complete work of creation is supposed to be described as carried on and ended in six days; to which it should be sufficient to reply, that so much of the creative process is there referred to—*and only so much*—as related to the law of the Sabbath, namely, the six days of the *Adamic creation.* But, secondly, the same rule which leads one objector to rely on Ex. 20: 11, as a proof that the entire creation was comprised in six Adamic days, would justify another in insisting that it was completed in one day, because it is said, Gen. 2: 4, "These are the generations of the heavens and earth," in their being created, in the *day* of Jehovah God's making the earth and heavens, the obvious meaning of the original being, at the time of their creation. And thirdly, it is a violation of a sound rule of interpretation, to infer the meaning of an author from a condensed sentence, introduced incidentally, instead of deriving it from his more direct, connected and ample statement of the same subject. Now the full and formal treatment of creation occupies the whole of the first chapter of Genesis. To affirm, without proof, that the verse in Exodus condenses the whole chapter, is to beg the very question at issue. That the chapter includes all the verse relates to, I admit. But it includes more. It affirms, for example, in the second verse, the significant fact, that there was a period when "the earth was without form and void;" respecting this the verse in Exodus is silent; while in the first verse the chapter affirms that at some period *prior* to that state of chaos—in the beginning—God orginated the material of the universe. The question is whether, according to a critical and correct rendering of the text, that period was not prior to the six days of the Adamic creation."

Such I believe to be the true explanation of the Mosaic record. It does not at all conflict with the theory of the great age of the earth, but, when fairly interpreted, leads the reader to suspect that such is the fact, and it has led many learned and devout readers to suspect, and to affirm, that the earth is hoary with age. But it is only necessary for my argument to show that the Mosaic record does not *contradict* such a theory. After having arrived at the conclusion that it does not, I feel at liberty now to examine the *rocks*, and if I find there evidences of the great age of the earth, I can embrace them most unhesitatingly, as the voice of God speaking through his works, feeling a most happifying consciousness, that his *word* does not contradict his *works.*

To the rocks, then, let us repair. D. E. M.

INDUSTRY.—All exertion is in itself delightful, and active amusement seldom tires. Helvetius owns that he could hardly listen to a concert for two hours, though he could play on an instrument all day long. In all pursuits, efforts, it must not be forgotten, are as indispensable as desires. The globe is not to be circumnavigated by one wind. We should never do nothing. "It is better to wear out than rust out," says Bishop Cumberland. "There will be time enough for repose in the grave," said Arnaud to Nicole. In truth, the proper rest for man is change of occupation.

For the Sabbath Recorder.

NO GOD.

"The fool hath said in his heart there is no God."

No God! look on the humblest flower
That gems the verdant sod;
Its perfect form and matchless hue
Will tell thee there's a God.

No God! no God! O sceptic, turn
Thy unbelieving eyes
To where the sun, with dazzling light,
Burns in the azure skies;

Or gaze upon the kindling West,
Brilliant with hues of even,
And mark each brightly glittering star,
That gems night's deep blue heaven;

Or listen while the viewless wind
Sings its low, pleasant song,
As through the stately forest trees
It gently steals along.

And mark the whirlwind's fearful power,
As in its furious wrath,
It rushes onward in its might,
With ruin in its path.

Look on the snowy, floating clouds,
That veil the bright blue sky,
Or listen while the wintry storm
Goes shrieking wildly by.

Look where the towering mountain rears
Its stately, snow-crowned head;
Or gaze far down the gloomy chasm,
Where sunlight ne'er is shed.

Watch the bright, surging, glancing streams,
In their glad beauty leap;
And noble rivers, broad and strong,
To the vast ocean sweep.

And look on man, whose restless soul
For more than earth still yearns;
Who ever from this fleeting life,
To the dim future turns;

And search into thy spirit's depths,
Thy secret, inmost soul,
Which, though thy lips deny a God,
And spurn at his control,

Still tells thee, with a "still small voice,"
A faint, but thrilling tone,
That over earth and heaven reigns
A great Eternal One;

And all, from the most lowly flower,
Whose beauty decks the sod,
Up to the countless, circling worlds,
Will tell thee there's a God! SARAH.

SHILOH, N. J., 1855.

RELIGIOUS DENOMINATIONS.

We often hear it said, that if there were fewer religious denominations in the United States, there would be sufficient church accommodations for every body. The argument is a particular favorite with a certain class of persons, when they are solicited to subscribe for the erection of houses of worship; but in face of this round assertion, there are in the entire country, with its population of twenty-six millions, church accommodations for only fourteen millions. Allowing three millions for children too young to go to church, it follows that one-third of the entire population have no church to go to, even if they were disposed.

The number of religious sects in the United States is twenty, without counting the Chinese Budhists in California, or sundry minor Christian denominations. The whole number of edifices of worship is about thirty-six thousand, capable of accommodating, as we have seen, fourteen millions of people. The total value of the church property held by these twenty denominations, is nearly ninety millions of dollars, in exact numbers, $86,416,639. The average value of each church and its appurtenances is twenty four hundred dollars. These facts, which are derived from official tables for the census, explode another false notion, which is, that there is too much luxury and wealth in American churches.

The most numerous sect in the United States is the Methodist, the second the Baptist, and the third the Presbyterian. The first has church accommodations for over four millions of worshipers; in other words, the Methodists have houses of worship for one-sixth of the entire population. The Baptists have accommodations for more than three millions, and the Presbyterians for more than two. The fourth sect, in the extent of its accommodations, is the Congregational, the fifth the Episcopalian, and the sixth the Roman Catholic. The number of churches belonging to the three leading denominations does not always follow this proportion, however. The Methodists, for example, while they can accommodate but twice as many worshipers as the Presbyterians, have three times as many churches. The Roman Catholics, though sixth on the list as regards accommodations, stand seventh in the number of their churches. Of the principal sects, that which has the smallest edifices for worship is the Methodist, and those which have the largest are the Unitarians and Dutch Reformed. The smallest denomination is the Swedenborgian, and the next the Mennonite. There are no less than fifty-two Tunker churches, and thirty five thousand worshipers. The Friends have accommodations for about three hundred thousand, or but little more than one-hundreth of the entire population of the United States.

The richest denomination is the Methodist, which is set down in the census tables at $14,636,671. The next is the Presbyterian, which is rated at $14,369,889. The Episcopal, which in number of churches stands fifth, ranks third for its church property—being estimated at $11,261,970. The fourth is the Baptist, $10,931,382; the fifth the Roman Catholic, $8,973,838; and the sixth the Congregational, $7,973,962. Of these various sects, the two which sympathize most in doctrine are the Congregationalists and Presbyterians—both adhering to the Westminster Catechism, and differing only in their form of government, the one being republican, the other democratic. Together, these two sects have over 6,000 churches, can seat nearly 3,000,000 of worshipers, and hold church property to the value of more than 22,000,000.

The sect whose average value of property ranks highest is the Unitarian. Next comes the Dutch Reformed, and next the Jewish. The Swedenborgians, Roman Catholics, and Episcopalians follow in the order named. Of the leading denominations the Methodists stand the lowest on the list, and the Baptists next, while the Presbyterians and Congregationalists hold a middle place. [Phil. Ledger.

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"STATE OF THE DEAD."

The writer of the communication on which we passed some strictures last week, inquires, "What is mind without well organized matter, or organs through which to operate? Or, suppose these organs to become inactive, as in sleep, or to lie dormant, as they do in death, how much knowledge have persons, in such a state, of what is going on at the time they are in such a state?"

In these questions are disclosed the principle of the philosophy on which annihilation is based. It is, that *mind* is nothing more than a peculiar modification of *matter*. Matter, not spirit, is the substance in which the mind inheres. It follows, of course, that when the material organization, in which the mind inheres, is dissolved, the mind or thinking principle itself has no farther existence. The philosophy of the infidel, out and out! Infidels uniformly make this the turning point of their controversy with Christians. For if they can prove, satisfactorily to themselves, that the mind becomes extinct when the material organization with which it is connected suffers dissolution, the doctrine of a future state becomes divested of reality, sound reasoning assuring them, that if there existence is once ended, there is no possibility of punishment subsequently. Hence we hear them, from time to time, endeavoring to prove that man dies, literally, like a brute. And it is a sad thing for Christianity, when its professed disciples begin to talk in the same strain.

We do not suppose that "the mind without well organized matter, or organs through which to operate," can hold any intercourse with *this* world. Man begins to live on earth. His whole probation is passed here. As long as he remains here, his mind gains knowledge, and operates upon the world, only through the medium of the material organization with which he is furnished. But annihilationists must not beg the question at issue by assuming that this material organization is necessary to the mind's intercourse with *another* world. If they cannot conceive of the mind as *a bare power of thought*, and as capable of subsisting in another world *bodiless* and *formless*—if they must assign to it, in their imagination, *shape*, *contour*, and *locality*—we do not care to have any particular dispute with them; they are welcome to indulge their fancy. Indeed, we do not suppose ourselves that the mind, or soul, is pure intellection isolated from all connection with any kind of substratum. Thought is an attribute, and there must be some kind of substance in which this attribute inheres. But we do protest against their supposition, which regards the power of thought as inhering in a *material organization*, or something which, being composed of parts, is therefore dissoluble to the entire destruction of the power of thought which inheres in it. The substratum in which thought inheres cannot be other than a simple, uncompounded substance, not subject to dissolution or decay, though of its nature we are profoundly ignorant. We can neither detect nor define it. It may not be able to put forth its powers, in another world, and hold intercourse with and gain a knowledge of that world, without some kind of *medium* by and through which to operate. But *if* a medium be necessary, it will not have to be *waited for*; it will be ready the moment that "our earthly house of this tabernacle is dissolved."

Our correspondent quotes 1 Cor. 15: 16—19, and reasons upon it on this wise:—"Here Paul makes all hope of a future life to depend upon the truth of the resurrection, without which all they that have died have perished, and all who die afterwards must perish—that preaching, faith, and hope, are all vain without the resurrection. But if the souls of the righteous, at death, go immediately into heaven, into a conscious, glorified, happy state, preaching would not be vain; faith would not be vain, nor hope, even if there never were to be any resurrection."

This reasoning is very loose. In the passage referred to, Paul bases the hope, not of a future life simply, but of *eternal* life—such a future as the righteous enjoy—upon the fact, not of the resurrection generally, but of *Christ's* resurrection. And true it is, that if *Christ* be not raised, "preaching, faith, and hope are all vain." Not that there would be no future *existence*, but that there would be no future *glory* to hope for, to long after, to labor for. "If the souls of the righteous, at death, could pass immediately into heaven," *whether Christ had died and risen from the dead, or not*, THEN faith and hope would not be vain, even if their bodies should never be raised. Why does our correspondent slip, so glibly, over the sole premise upon which the Apostle rests his conclusion? Besides, if Christ had not risen from the dead, there would be no righteous persons to go to heaven, inasmuch as no person can attain to righteousness in any way but by faith in Him who has gone to the Father. Every person would be destitute of the righteousness that justifies, and would therefore, at death, pass, not into a "glorified, happy state," but into a state "where their worm dieth not, and the fire is not quenched."

We do not know that there is any thing else in our correspondent's article which requires to be particularly noticed. It is true, there are several points stated in a loose way, but they have already been answered in what we have written on this subject, as well as in what we have said to Bro. Griswold concerning the Awards of the Future. It is not necessary that we go over the same reasoning again. In conclusion, we have only to say, that the conviction increases with us, that the doctrine of man's utter annihilation is a dangerous doctrine, at war with the Bible, with sound reason, and with the higher aspirations of our nature. We regret, exceedingly, that any of our people have been ensnared into the belief of it. T. B. B.

"STATE OF THE DEAD"—NO. 2.

In entering on an exposition of my views of the subject under consideration by Bro. Brown and myself, it will be remembered, that in an article of Feb. 15th, Bro. B. showed the inconsistency, if not the utter fallacy, of the theory of the materialist, or annihilationist, because it involved the necessity of a miracle in order to a just and equitable award of mankind in a future state. Bro. B. assumed the improbability that the divine government would be so arranged as to require a miracle in order to its execution, while he argued the contrary, from the fact that "mankind had a natural capacity of being recompensed according to the course of nature." He said, "If man possessed a *natural* capacity of being rewarded or punished according to his works, then it would not require, in any case, a miracle to bring him into a state where he would be recompensed;" and then he adds, "We know, from experience, that man has a natural capacity of being rewarded for virtue, and punished for vice;" and farther on he says, "This is the way in which the Creator recompenses his creatures, *according to the course of nature*."

From the above it will be seen, that Bro. B. objects to the annihilationist theory, on the ground of its requiring a *miracle* to execute the divine government; yet, after having urged this objection as militating against his opponent's theory, if not annihilating it, Bro. B. assumes such a theory of a future resurrection as of necessity necessitates a miracle the most stupendous, admitting, at the same time, that such a miraculous resurrection "is ordered, not to render it possible for God to recompense his creatures, but in order that soul and body may be rewarded together."

In some remarks of mine, (March 22,) I said, that it seemed to me that his views were antagonistic to each other, and that one or the other of them must be given up. In several subsequent articles, Bro. B. has elaborated his views more fully, and perhaps to the conviction of all, except myself, that no discrepancy exists between his first and his subsequent articles. For although, April 12th, Bro. B. says, "We (he) were not aware that there was any thing in our remarks on this subject formerly, implying a belief that neither saint nor sinner receives *any other* recompense in the future world than what is strictly according to the course of nature," yet I cannot divest myself of the impression, that his language did most emphatically imply, that he believed that the awards of the future state were strictly according to the course of nature. And, April 12th, Bro. B. admits, that if the only system of religion enjoined on us were natural religion, such would be the fact; but that revealed religion, being a positive institution, does so modify the divine government as to require recompense additional to the course of nature. I am not about to discuss that point at present, but will hereafter. What I wish here to show is, that to my understanding, Bro. B., instead of relieving himself from what I suggested as antagonistic in his first article, has involved himself in another dilemma. Bro. B., in the first place, assumed, that as man's natural capacity was fully adequate to the awards of the future state according to the course of nature, a miracle in no case would be necessary to bring man into a state where he could be recompensed; and then he assumes that a miracle would be necessary in the case of the resurrection, in order to the awards of at least some portion of the future state. Now, if a miracle is not necessary in any case to bring mankind into a state where they can be recompensed, how can a miracle be necessary to bring any part of the man into a state where it can be recompensed? If God can, and does, recompense his creatures without a miracle, from the fact that at their creation he made to inhere in them a natural capacity for evolving their own just and equitable recompense without a miracle, is it probable that he will ever work a miracle in order to their recompense? In fact, Bro. B. expressly affirms, that even his miraculous resurrection is not ordered to render it possible for God to recompense his creatures, but in order that the soul and body may be rewarded together. According to this theory, God recompenses man, or his soul, which is the real man, without a miracle, and yet does not recompense (the whole of) man without a miracle; and, farther, that the resurrection is not necessary to recompense man, and yet the resurrection is necessary to recompense man. I know that Bro. B. applies the resurrection to the body; but what is the body but a material adjunct to the man, not necessary to his existence—a mere instrument the man has used, incapable of sin or holiness, and no more accountable than a brute, and its resurrection not at all necessary to the awards of the soul, according to Bro. B.'s theory. And yet Bro. B. supposes that the divine government, which precludes a miracle in any case in order to bring man into a retributive state, does nevertheless involve a miraculous resurrection of this mass of matter, in order to the full execution of its recompenses. Hence another apparent inconsistency in Bro. B.'s theory, viz., it represents God as inflicting punishment upon a mere mass of characterless, unaccountable matter, not in order thereby to reach the soul—the real man—for that man or creature has an inherent natural capacity of being recompensed according to the course of nature.

But again, Bro. B. assumed that God recompensed his creatures according to the course of nature; and yet, in his sequel, concludes that God will not fully recompense them according to the course of nature, but that some positive infliction of a penal nature will be superadded because of Revealed Religion, which would not have been the case if mankind had enjoyed only natural religion. Thus his theory must, I think, involve two separate places of punishment in the future state—one for the rejecters of only Revealed Religion, and another for the rejecters of both Natural and Revealed Religion. Thus a part of mankind will be awarded in the future state according to the course of nature, and another part according to the course of nature and something more.

Again, this theory assumes, that mankind are recompensed in the future state for ages prior to the day of judgment, consequently prior to their being sentenced; and that mankind, prior to the day of judgment, have as adequate capacity for heaven or hell as afterward; and that, although the dead are either in heaven or hell prior to the day of judgment, they will be only in that place after the day of judgment, and therefore, should the body never be raised, mankind could and would be recompensed in the full fruition of heaven or hell without it. Again, that during the intermediate state, mankind, the dead, have no bodily form, hence no shape or form; and yet this formless man or creature is enjoying heaven or suffering hell, from his natural capacity, or according to the course of nature; that Revealed Religion is either not according to the course of nature, or is something additional to the course of nature, consequently not a natural religion. S. S. G.

HUMANITY.

Justice is cold. Friendship is often partial or selfish. Humanity, the love of mankind, is genial and unselfish. He that loves father, mother, brother, sister, or friend, does well, though limiting his sympathies and kindly offices to these is selfish; but he who loves man as man, goes out of the selfish circle, and obeys the higher impulses of his nature.

That we should feel an earnest interest in all that pertains to the general good of our race, and that we should act according to that spirit, is taught us every where, if we will but listen to those teachings. Man as an individual may simply exist, but most that makes life desirable flows from society. Communities and nations, agriculture and commerce, science and art—all advance from the lowest savage life towards the perfection of the highest civilization only through society. Thus come honor, wealth, influence, comfort. Now, as each of us is receiving advantages more than we can estimate, we ought to give back our share for the general good, and we shall surely find our reward in the new life that flows from the little we may do. Every thing that ministers to want, that brings comfort and cheerfulness—whatever secures justice and peace, or adds to mental culture, science, art, education, or religion—goes so far towards making life answer its great ends.

Each individual should bring his gift to this common store-house. The gift may be knowledge, talent, wealth, influence, or perhaps an earnest spirit to labor. One may accumulate property for the purpose of building churches and schools, sending the gospel to the heathen, for feeding the hungry, clothing the naked, and for educating those who, though poor, have souls susceptible of the highest cultivation, and the "poor have ye always with you." The suffering of the great or of a large number, always calls an earnest responsive throb from the heart of humanity; yet there may be more true benevolence in administering to the wants of some unknown outcast—giving a few dollars to the needy, a kind word or look to the erring, than in giving thousands with the tide of public feeling and applause.

Angels minister to the humblest of earth's inhabitants, happy in what to selfish hearts would be a humiliating ministry. It is not that God needed our aid to take care of the poor, for he might have made all the elements of human life as free as air or water, but then some of the noblest traits of Christian character would have been left uncultivated. Within the reach of our charity, if not in our immediate neighborhood, are ever to be found the penniless, the homeless, the friendless, the widowed, the fatherless, the sick. Objects of charity swarm from loathsome garrets, hovels of drunkenness, damp polluted cellars. In some cities, scarcely can we turn a street without meeting the gaunt, starved, half-naked child of poverty. Houses of charity are full—prisons, even, scarcely have room for more. The subjects of crime or misfortune were once innocent—perchance many are now—and with right influences, many of these yet may sing songs of redeeming grace around the throne of God. Every item given to suffering humanity, though but the widow's mite, may aid in lessening the amount of misery—every effort may lessen crime—raise and strengthen the sinking, struggling heart of honest toil. With a heart to work for humanity, especial facilities are granted for doing good in the many and varied operations and organizations of the day.

The rewards of benevolence are many and great, both temporal and spiritual. The pages of Scripture are full of promises of reward to the benevolent. If the Bible is the book from which we take our faith and practice—if it is the oracle of God—if it is the living fountain-head of all that is pure and good—if it is the ultimate appeal by which our deeds must be judged—then happy is he who heeds these sacred precepts. But here we have not precept alone. Here is an example of unsurpassed benevolence. The Son of God descends from the right hand of his Father, takes upon him man's low estate, and dies for his enemies. What man has thus loved his brother? Now, so long as we believe Christ to be the mediator between God and man—so long as His cross is the light of our hopes—so long as we look to Him as our Prince and Saviour—so long will He be the pattern after which our lives are to be molded, and the true Christian will study his great pattern. He knows that the cattle upon a thousand hills are the Lord's, that whatever is lent Him is to be given as by a good steward.

The truly benevolent will be blessed and thrive in this world, unless life's higher ends require a suspension of this rule. It is written in God's book of Providences, as well as Revelation. There are those who commenced life poor—that gave away more than others gathered—yet always prospered, truly verifying, that there is that scattereth and yet increaseth. Thus is liberality repaid, first in earthly coin, and then in the coin current in heaven. The benevolent man always makes sunshine wherever he goes. Kindness, compassion, and liberality, win the affections of all. Such gain irresistibly upon our hearts. We cherish them as friends, delight in them as companions. It is in the power of each individual to make the little world in which he moves cold and bleak by selfishness and ill will; or, by love and charity, to make it the sweet abode of tenderness and joy. If we are truly happy in spirit, is it because the grass grows greener, or the sky is bluer, the meadows spotted with flowers, the air fuller with the sweet breath of evening, the night brighter with stars? No, not so much these as that the obligations imposed upon us by our spiritual relationships have been fulfilled in the spirit of true benevolence. Though nothing human is perfect, yet practical philanthropy is one of the brightest points of human attainment. It makes our spirits happy, and tends to make our world a sunny one. Angels rejoice over the beauty of deeds of charity.

How glorious will be the time when each shall seek, not his own, but another's good—when the sun of universal love shall shed its beauty over the whole earth—when each fireside shall be the home of the homeless, and each man the friend and aid of his fellow. Go on, then, thou earnest laborer in the world's great harvest field, with peace and joy reigning in the quietude of thy soul. Not long wilt thou have to tread life's rugged pathway. Thou wilt grow weary, by and by, and *rest*. Work then whilst thou mayest, and

"So may'st thou live, that every hour
May die as dies the gentle flower,
A self-reviving thing of power;
That every thought, and every deed,
May hold within itself the seed
Of future good and future meed."

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AFFAIRS IN SHANGHAE, CHINA.

A letter from Eld. Solomon Carpenter, Seventh-day Baptist missionary at Shanghae, China, dated March 8th, gives the fullest we have seen of the evacuation of Shanghae by the rebels. It occurred on the 18th of April, and was followed by the cruelty usual in such cases. At the time of writing, Mr. Carpenter had taken possession again of the new house from which he was driven by the imperialists; and his co-adjutor, Mr. Wardner, whose house was destroyed, had moved into the dwelling connected with the Seventh-day Baptist Chapel in the city. The following extracts are of general interest:—

SHANGHAE, March 8th, 1855.

DEAR BRETHREN,—On the 18th of last month, (April,) on rising in the morning, I observed the city in flames, and readily conjectured the cause. As there was no noise of battle, I saw at once that the rebels had set the town on fire, and abandoned the place. Soon I saw some of the imperial banners on the walls, and walking to the American guard station, I found about sixty of the rebels. They had come over the canal in the night, were having their heads shaved, and were soon sent off to look out for themselves. They said that four of the head men, and many of their followers, had gone out at the west gate, but did not know where they had gone. It has since been ascertained, however, that some of them have sailed for Hong Kong. Since that time the imperialists have been busy in hunting out the remaining ones, and putting them to death, the details of which are sufficiently horrible. Many of the unfortunate fellows have been led past our place (three hundred feet distant from our house) to the place of execution. Some we have met as their captors were leading them away, and the appearance of one of them I think I shall never forget. I could hardly imagine that so much horror and despair could show itself in the human countenance.

The fire in the city destroyed nearly one third of it. Including the suburbs, about one half of the city has been destroyed during the siege.

The imperialists claim to have taken the city. But the truth seems evidently to be, that the main body of the rebels walked out before the imperialists went in. The next day I went in, in company with Bro. Wardner. We saw the imperialists put a chain on the neck of an old man (probably not a rebel) who had not yet got shaved. I requested of the officers in attendance his release, stating my conviction of his innocence. It was immediately done. Otherwise probably he would have lost his head. We saw coffins opened, and the dead exposed. We counted about sixteen bodies, some badly burned, some headless, and some with the heart taken out. In a few days a great many heads were hung up on the city wall as a warning. But to this day it is not known to what place the main body of the rebels have gone. People are beginning slowly to get back into the city. But it will require years for it to assume its wonted appearance.

One thing must be mentioned here to show how we have been favored. The fire that occurred in the city many months since, as I informed you, came close to our house on the south and west. But the fire that raged on the day the city was evacuated came nearer still on the north; and, considering that the eaves of one of the wings of our house hung just over an old house that was burned, it is really marvelous that ours did not take fire. The two families belonging to Ur Hway province, who were in our house at the time, were greatly alarmed, and, as they say, they went into the chapel and knelt down and prayed to Jesus to save them, and the escape of our house from the flames they attribute to these means. The honor they ascribe to Jesus. They profess to believe on him. But we must wait before we can place much reliance on such professions.

The population of Shanghae, scattered and peeled, the ties of domestic relations having been in many instances sundered, families scattered and in distress—these all now require the active sympathies of Christians, and afford some advantage to the missionary. By showing them that we feel on the same points that affect them, they may perhaps in some measure appreciate our kindness in bringing to them the message of life.

Our families are in usual health.

ANNIVERSARIES.

Central American Education Society.

The anniversary services of this Society were held on Sunday evening, May 13, at the Church of the Puritans, Union-square, N. Y., the sermon being by the Rev. George L. Prentiss, D. D.

From the Report of the Secretary, we learn that the whole number of candidates for the Christian ministry aided by the Society during the year ending April 30, 1855, is 92. This is an advance of 15 upon the total reported at the last annual meeting. The Education Society of Western New York, which is the only one of the auxiliaries from which the annual returns have been received, reports 18 beneficiaries aided during the year—an increase of six. The aggregate number, therefore, of beneficiaries is 110—21 more than were aided during the preceding year. Of these 110 young men, 3 belong to the Congregational Church, 60 to the Presbyterian, and others to the several different communions, while of some we do not know their ecclesiastical connections. The number of beneficiaries under the patronage of the parent Society at the beginning of the new year—May 1, 1855—is 69, and they are connected with eight different institutions of learning. The Western Society reports its present number of candidates as 12, all of whom are members of Hamilton College. The total number of young men upon the rolls, therefore, is 81 more than were under patronage a year ago.

The Treasurer has received during the year from collections in churches and individual donations, $3,925 49; Loans to former beneficiaries returned, $265 73; Legacies, $131 62; Total of receipts from all sources, $4,322 89. Balance in the Treasury at the opening of the year, $4,142 93; making the total amount in the Treasury during the year ending April 3, 1855, $8,465. The expenditures during the same period have been as follows: Amount appropriated to beneficiaries, $6,197 00; salary of Corresponding Secretary, incidental expenses, office rent, printing, &c., $1,379 69; Total disbursements, $7,566 69; leaving a balance of $899 16.

American Sunday-School Union.

The Thirty-first Anniversary of this Institution was held at Philadelphia, May 15, 1855.

From the exhibit made on the occasion, it appears that the principal receipts and expenditures for the year were as follows:

Receipts, $248,604 75, of which $55,198 82 were donations, and $8,230 40 legacies; $182,493 25 for sales and in payment of debts, &c.; loans received, $948 20; donations for the new building, $1,729; balance from last year, $4,064 39.

Expenditures—Salaries and expenses of three hundred and twenty-four Missionaries and sixteen Agents, and donations of books to destitute Sunday-Schools, &c., $72,727 04; for stereotype plates, $3,922 88; copyrights and editing, $1,171 32; engravings, $4,254 43; paper, $51,465 81; printing, $18,010 34; binding, $60,494 54; Bibles and Testaments bought and miscellaneous books purchased to fill orders, $11,195 59; interest on loans, $3,020 28; salaries of Secretary, Superintendent of book-store, book-keeper, salesman, clerks and laborers, $13,662 01; maps and coloring, $193 60; custom house charges, freight, boxes, postage, &c., $3,801 38; advertising, stationery, fuel, lights, &c., $1,622 64; taxes, insurance, &c., $1,163 66; shelving, painting and glazing, carpets, &c., $1,899 82; miscellaneous items, $1,170 24; loans paid, $600; paid for supervision of building operations and for rebuilding stereotype vault, $753 20. Balance cash on hand, $299 90.

The Society is now indebted for paper, binding, &c., $54,894 60, which, added to loans bearing interest, $37,330 29, exhibits a total indebtedness of $92,224 89. The amount of stock of paper and books is $134,703 28.

Sunday-School Missionaries.—Three hundred and twenty four of these laborers have been employed for various periods of time, in twenty-four different States and Territories These Sunday School Missionaries have established 2,440 new schools, containing 16,623 teachers and 97,954 scholars. They have also visited and revived 3,463 other schools, containing 24,896 teachers and 157,755 scholars. Altogether embracing 5,903 schools, 41,519 teachers and 255,709 scholars. They have distributed by sale, $39,722 34, and in donations, $6,966 51 worth of religious books, chiefly for children and youth.

The Missionary labors of the Society are entirely distinct from the publishing department. Indeed, the latter is quite subordinate to the former. As a Missionary institution the Society has two chief objects: 1. To open new Sunday-Schools in neighborhoods and settlements where they would not otherwise be established; visiting and reviving old Sunday-Schools; and 2. To supply them with books for carrying on the schools successfully when thus begun.

Gratuitous distributions of books, tracts, &c., have been made (including $2,476 13, the details of which are not reported,) to the value of $20,734 87, and these, with the charges to the donation account specified in the general report of receipts and expenditures, make the amount expended in missionary and agency labors, and donations in books during the year ending March 1, 1855, $72,727 04.

Publishing Department—The value of publications put into circulation during the past year $186,034 20. The number of new publications is 32, of which 24 are for libraries.

The Society now publishes a complete library for Sunday-Schools, containing 812 volumes, and 3 selections from the general library of 100 volumes each for $10, and 75 volumes for $5, besides a large variety of elementary books, cards, hymn books, &c.

The Sunday-School Journal and Youth's Penny Gazette are published as formerly; and in order to increase the usefulness of the latter, and to bring it within the reach of all, the price of subscription has been reduced to *ten cents* per annum, where 100 copies and over are taken.

To the Editors of the Sabbath Recorder:—

Very unexpectedly, I saw in the *Recorder* of May 10th, a publication respecting Bro. Pardon Davis. I feel that an explanation of its appearance is due his relatives, whose prerogative it was to give it publicity. At the earnest request of his friends in Hartsville, (his native place,) I received a copy of the letter addressed to the Berlin church, with a distinct understanding that it was not to be published in any periodical. After it had been read in the Hartsville, Alfred, and Independence churches, with the same understanding—that it was not to be published, and for reasons well understood by his friends—a person in Pennsylvania requested a copy, that it might be referred to as a matter of fact in a certain instance. From the last named place it has been published, without the consent or approbation of myself, or any one particularly connected with the circumstances.

EMMA J. TODD.

ROMAN CATHOLIC CHURCH PROPERTY.—In the Legislature of New York, last winter, while the bill in relation to church property was under discussion, Senator Brooks stated that John Hughes, Roman Catholic Aschbishop, held the legal title to church and other property valued at nearly five millions of dollars. The Archbishop denied the statement, and offered, in case Mr. Brooks would prove it, to give two million dollars to establish a public library in New York. Out of this statement and denial a long newspaper controversy has grown, in the course of which the Archbishop has shown a good deal of temper, and the Senator has brought out a great many facts, some of which are rather startling. Whether the Senator has made out five million dollars worth of property held by the Archbishop in his own individual right, we are not able to say; but he has made it clear, that for years past this prelate has been busily at work getting into his own possession the titles to property used by the Roman Cotholics for church and cemetery purposes, and that in this way he has come to wield a power dangerous alike to his own humility and the independence of the churches, and entirely inconsistent with the spirit of our republican institutions.

JEWISH HOSPITAL.—The first Jewish Hospital in the United States was consecrated on the 17th inst. It is located on 28th-st., New York, between the 7th and 8th avenues—a plain brick building, four stories high above the basement, 50 feet wide and 95 feet deep, with a wing 40 feet deep for offices and private patients. The total cost of building and site was $30,000, of which $20,000 was a gift from the late Judah Touro, and the balance was contributed by wealthy Jews of New York. The basement of the building contains the refectory, wash-room, and similar offices. A marble tablet to the memory of Judah Touro has been placed in the wall of the office on the first floor. In the walls of the Synagogue on the second floor of the wing four large tablets, being the names of the patrons of the Institution, have been placed. There are four large hospital wards running the entire length of the building, which, together with several smaller wards, will accommodate 150 patients The wards are very lofty and well ventilated, and the building throughout appears to have been constructed with every regard for the health and comfort of those who may occupy it.

The ceremonies of consecration drew together a large assemblage of Hebrews of both sexes, and the occasion altogether was one of great interest. The services were commenced by prayer from the Rev. J. J. Lyons. The Committee then brought in the five sacred scrolls of the Law to the door of the Synagogue, where standing under a canopy they said, "Open unto us the gates of righteousness; we will enter therein and praise the Lord." The doors of the Synagogue were opened, and the bearers entered in procession with the scrolls—the Rev. L. Strenberger and the choir chanting, "How goodly are thy tents, O Jacob! thy tabernacles, O Israel!" The procession proceeded to the ark, while the Reader and the choir sang in Hebrew, "Blessed is he who cometh in the name of the Lord; we bless ye from the house of the Lord." At the conclusion, the procession made the circuit of the Synagogue seven times, during each circuit the Reader and choir chanting a Hebrew psalm. After the psalm a special prayer was said for the prosperity of the Hospital. The ark was then opened and a prayer offered for those in authority, followed by the hallelujah.

Bishop Meade, of Virginia, speaks of the immense disproportion between the number of male and female professors of religion in the Episcopal churches, it being often double, triple, and quadruple in the case of females over the males. He says he has administered the rite of confirmation to thirty persons, only one of whom was a male, and has often done it to a smaller number, when there was not one male. The Bishop expresses the fear, that the disproportion between the professors of the two sexes, is but a just representation of the difference in religious character.

RELIGIOUS INTELLIGENCE.

A New Medal—to commemorate the day when liquor-selling shall cease to be a lawful act in the State of New York—has been struck, and can be had of A. Scovill, Agent, Albany, at $2 50 per hundred. It is of white metal of the size of a Spanish quarter, and three times as thick. On one side, inclosed in a wreath, are the words—"To commemorate the passage of the Prohibitory law." On the other side, around the edge—"State of New York, July 4, 1855." In the center, "No REPEAL," with a reversed goblet underneath, indicative that the toper's glass has at length been emptied by law; and surmounted by a rising sun, emblematical that light is spreading.

The Board of Aldermen and the Common Council of Salem, Mass., have unanimously passed resolutions accepting the munificent bequest of the late Miss Caroline Plummer, consisting of about $23,000, to be appropriated to the founding of a farm school of reform for the boys of the city of Salem. The resolutions also pledge the city to aid in the accomplishment of the work by appropriating such sums of money as may be necessary for that object, and authorize the Mayor and Aldermen to appoint trustees to carry the design into effect, and to apply to the Legislature for an act of incorporation for said school.

Bishop Whitehouse has issued a private circular to the clergy and vestries of the Episcopal Church in the Diocese of Illinois, to the effect that he intends to retire from his present position. Among other reasons for this step, he gives as one, that he is not adapted to the present social and moral condition of the West. The matter will go before the House of Bishops for their acceptance, and it is generally understood that the Diocese will interpose no obstacles to the contemplated resignation of the Bishop.

Rev. Dr. Dwight has resigned the pastoral charge of the Dutch Reformed church, Brooklyn, L. I., with which he has been connected for twenty-two years. In a farewell sermon preached on the 29th ult., he mentioned that during his pastorate he had received into the church 301 persons, married 140 couples, and preached between 1,800 and 1,900 sermons. At his settlement, he was accustomed to preach seven sermons a week. Seven new churches have been formed, wholly or in part by members dismissed from his church.

A visitor at Shelburne Falls, Mass., says that the first Sunday of this month was a day of peculiar interest to the Baptist church in that place. Five promising youths, connected with the Academy, were baptized, and thirty-two other candidates, previously baptized, received the hand of fellowship. A precious work of grace has been in progress for several months, of which these are, in part, the fruits. About 60, have indulged hope of pardon, and the interest still continues.

The Plymouth (Mass.) *Rock* says: The revival which has been going on in our churches for five or six weeks past, still continues; about one hundred and twenty converts having been made at the "Church of the Pilgrimage," and a large number at the Baptist, beside many more among the other religious denominations. Plymouth is getting to be a religious, and we trust it will be a Christian community.

The income of the British and Foreign Bible Society for last year was £125,000, being £8,000 over the receipts of the previous year. Since the formation of the society four millions pounds sterling have been expended. During the past year 1,367,538 copies of the Scriptures have been distributed, and since it commenced distribution nearly twenty-nine millions of copies of the Scriptures in one hundred different languages have been sent forth.

The four Boards of the Presbyterian Church acknowledge the following sums as received during the month of March: Board of Domestic Missions, $11,496, and for Church Extension, $368; Board of Education, $3,107; Board of Foreign Missions, $19,144; of which, $566 is for the Waldenses, and $5,901 from donations in India for 1853-4; and Board of Publication, $3,816. Total, $37,933 51.

The Northern Methodists, who have so long kept studiously silent on the subject of Slavery, are beginning to speak out. The Conferences now or recently in session at Troy and at Sing Sing have with very great unanimity adopted resolutions denouncing American Slavery as a political, social and moral curse, and promising to work, in a lawful and Christian manner, for its extinction.

A correspondent of the N. Y. *Observer* writes: "An interesting work of grace has been enjoyed in the Congregational church at Whitney's Point, Broome county, N. Y., during the past winter, as the result of which forty persons united with it at its last communion on the 1st inst., about half of whom are heads of families.

The Second Baptist church of Bangor, Me., is enjoying a precious work of grace. Since the beginning of the year the Divine Spirit has been present with converting power, and about eighty persons cherish hope that they have been born again, and the end is not yet. Forty-four have been already baptized.

The receipts of the British Wesleyan Methodist Missionary Society for the year ending December 31st, 1854, amount to £111,048. The payments for the year amount also to the same sum, reducing the debt to £15,721, which last year was £19,501.

A Baptist church has been organized at Bloomington, on Wakarusa river, Kansas, the first in the new territory. So says a correspondent of the *Western Watchman* who assisted in the good work.

AYER'S PECTORAL AND PILLS.—Few are aware how frequently Publishers are compelled to insert among their advertisements, statements which they can neither sanction or believe.

A pleasant exception to this disagreeable necessity are the advertisements of Dr. J. C. Ayer's Cherry Pectoral and Pills, which will be found in our columns. We have published for him before, and always with the feeling that in so doing we in no wise lend ourselves to deceive or mislead the public, for we have had indisputable proof that his words are strictly true, with abundant reason to believe that his medicines will do all they promise, and all that can be reasonably expected from any medicine. His Cherry Pectoral is too well known in this community to need any commendation from us, and his Pills we are credibly informed are not inferior to his Pectoral. [Providence Mirror, R. I.

European News.

By the U. S. M. Steamer Baltic, seven days later news from Europe was received in New York on the 18th inst.

The Emperor of the French narrowly escaped assassination on Saturday evening, April 28, when riding attended by only two members of his household through the streets. An Italian, Pianori by name, discharged two pistols at him at the distance of from five to ten yards, and had two other loaded pistols in his pocket ready to be discharged, when he was overpowered and taken prisoner. Pianori, it appears, served in the regiment of Garibaldi at the siege of Rome. The circumstances of the case were of course thought to indicate a conspiracy and the hiring of a paid murderer, though Pianori says he was actuated solely by feelings of personal revenge. The Emperor has been overwhelmed with congratulations on his escape.

The conduct of the war alone seems to interest the British public, and the mismanagement of affairs hitherto, both at home and at the seat of war, is exciting universal uneasiness and distrust, both in Parliament and out of doors.

With regard to the siege of Sevastopol, no advantage decisive enough to warrant an assault has been gained, and it is generally believed, that the siege operations must be abandoned for the present, and that while Kamiesch and Balaklava are left to the defense of a few corps of the allied forces, the main portion of the latter will try to penetrate into the interior of the Crimea, defeat if possible the various armies of the Russians, cut off the supplies received by the garrison of Sevastopol, and completely invest the town. No general attack has yet been made by the fleet on the sea forts, though each night a single steamer has been enabled to approach sufficiently near them to throw both shot and shell to advantage. The army before Sevastopol is in good condition; the troops are reported as healthy, well-fed, housed and clothed.

The following extracts will give some idea of the manner in which the fighting around Sevastopol has been carried on of late:—

The correspondence which has come to hand gives a description of the furious sortie from the Flagstaff Battery upon the French lines on the 13th. A long and desperate struggle took place. Twice the Russians succeeded in entering the parallel in advance of the battery, and twice they were repulsed—the second time with such loss as to compel an immediate retreat. The French made no attempt at pursuit, as the enemy were within a stone's throw of their own batteries. General Bizot was wounded in this affair, and, having been struck also with a chance bullet after the close of the fight, has since died. In this sortie the French lost between fifty and sixty killed and wounded, the Russians a far greater number.

On the 14th the French fired three mines under the Flagstaff Battery with partial success. The Russians fearing an assault opened a furious cannonade along the whole line. On the night of the 17th the French succeeded in making a lodgment in one portion of the Battery, but on the 19th they were compelled to yield their position.

On the same night the English succeeded in capturing the first of the enemy's rifle pits, from which much annoyance and loss to working parties have been caused. Col. Graham Egerton, the field-officer in command of the trenches, who led the attacking party, was killed in the desperate action which took place afterwards for the protection of the trenches. In this last affair 50 British soldiers secured the trenches against a column of Russians 1,000 strong. The total loss to the English was 2 officers and 21 men killed, and 5 officers and between 40 and 50 men wounded. The enemy lost about 50 killed and twice as many wounded.

The insurrection in the Ukraine (Russia) has extended to three other Governments. Twenty landed proprietors with their wives and families have been destroyed.

At St. Petersburg every article of consumption was at famine prices.

Idiot Asylums.

Dr. H. B. Wilbur, Superintendent of the New York State Asylum for Idiots, gave a private exhibition of his pupils before the Governors of the Alms-House and the Board of Education, in New York City, on the 11th inst. One design of the exhibition was to induce the Governors of the Alms House to make an appropriation for Educating at the Asylum the idiotic children now on Randall's Island. As the impression made by the pupils was very favorable, it is presumed that the appropriation will be made. In a notice of the exhibition in one of the daily papers, we find the following statements:—

The first efforts for the education of idiots in America were made in 1839. In that year the Institution for the Deaf and Dumb in New York received a mute boy, who was instructed for three years by Prof. Morris, with favorable results. The same year Dr. Howe of Boston treated and greatly improved a blind idiotic child, and afterward two others. Two or three children were also under instruction at the American Asylum at Hartford before 1848. In 1846 efforts were made in both the Legislatures of New York and Massachusetts for the establishment of Asylums for this class.

In July, 1848, Dr. Wilbur opened a private institution for this purpose at Barre, Mass., where he had 15 pupils before 1851. In that year, having been called to our State Asylum at Albany, he transferred that school to Dr. Geo. Brown, under whose management it is still in successful operation, having some 25 or 30 pupils

In October, 1848, the Massachusetts School was commenced, under the superintendence of Dr. Howe. It was conducted for three years as an experiment, and had 15 pupils at the close of that period—October, 1851. Then it entered on its career as a permanent State institution. From 1848 to January, 1855, it had 113 pupils, of whom 41 were then remaining. We are informed that the Legislature has lately granted it $25,000 for an edifice, etc.

The Asylum at Albany was opened in October, 1851. For the last two years it has had an average attendance of 50 pupils, and an equal number of applications for admission are now on file. The new edifice at Syracuse, costing $70,000, will be opened next August. Appropriation for current expenses for this year $13,000.

The Pennsylvania School in Germantown was commenced in July 1855 as a State Institution, having been founded on the private school begun in the winter of 1851-2 by Mr. J. B. Richards. His report of last January states the number of pupils then remaining at 20. We learn that over $10,000 have been subscribed by citizens of Philadelphia for the erection of buildings, etc. A private School for Idiots was commenced last fall near Boston by Mr. McDonald, formerly associated with Dr. Howe—which completes the list of institutions of this character.

Slavery in Maryland.

At a late session of the Anne Arundel County Court in Maryland, a lot of slaves manumitted by their owner, who died in 1846, when they numbered 70, were remanded into Slavery by decree of the Court. The case was briefly as follows:

John Townshend, an eccentric old farmer of Prince George's County in that State, who by his own exertions had become the possessor of seventy slaves, and property beside to the amount of thirty or forty thousand dollars, died in the year 1846, and in his will gave freedom to all his slaves, and bequeathed to them his property. For many years previous to his decease he had declared his intention of doing this to his friends and neighbors, some of whom tried hard to dissuade him from his purpose. In addition to his will, he executed before his death a deed of manumission, in order to make sure if possible of the freedom of his slaves in case his heirs should succeed in breaking his will, an attempt which he seemed to foresee. The will was contested, as in all such cases it is sure to be, and a trial took place, but the will was sustained. An appeal was taken to the Superior Court, when that judgment was reversed, the will broken, and the property given to the claimants. The late trial in Anne Arundel County was on the deed of manumission, which followed the fate of the will, and was declared invalid and void, thus consigning the whole body of negroes back to that Slavery which a humane or conscience-stricken master had endeavored to secure them from.

As is usual in all such cases, the plea was that the testator and manumittor was not in his right mind. If he had been, he would not have done so foolish a thing as free seventy slaves and furnish them the means to start on a life of Freedom under favorable circumstances. To be sure, his purpose had been disclosed for many years previous to his death, and his will and deed of manumission did nothing more than realize this long-favored intention. But all this went for nothing before the Court which had the ultimate adjudication of the case. Who will pretend to disbelieve that the Courts in the slave States are particularly careful of the legal rights of the negro? [N. Y. Tribune.

THE MURDERER CAGED.—Our readers are doubtless familiar with the facts connected with the murder of William Poole, in a Broadway drinking saloon, some two months ago. The whereabouts of the murderer, Lewis Baker, was for some days the subject of speculation. It was finally concluded, that he took passage for the Canary Islands in the brig Isabella Jewett, which sailed soon after the murder was committed. Accordingly, the famous clipper Grape Shot, with a posse of police officers, was despatched after her. The Grape Shot returned last week, with Baker on board, he having been arrested before landing on the Islands. It is probable that his life will be the forfeit of the game he has played.

"Baker first appeared prominently as a Primary Election broker in 1850, carrying the Eighth Ward for the Silver Greys in that year. In 1852 he was quite conspicuous at the Baltimore Whig National Convention, lobbying for the nomination of Fillmore, although at the time he (Baker) was a member of the Police force. Of late he had withdrawn entirely from the Whig party, and at the State election was a furious supporter of Ullman and the Hindoo nominees. He had quarreled with Poole about political matters last fall, and on other occasions, but the exact merits of those difficulties had never transpired. But it was well known that they had one or two collisions within a year or two, and that considerable bad blood existed between them."

JAPANESE DISTRUST OF AMERICANS.—The Paris *Univers* of April 25, says that its correspondent at Hong Kong has letters from the Loo Choo Islands and from Japan. The conduct of the Japanese Government with regard to Europeans is still the same as heretofore, that is to say, equally mistrustful and ill-disposed. The Americans themselves, with their phantom of a treaty, are in nowise protected from the ill-will of the officers of the Emperor. They have received very evident proof of this during the station there of the corvette Vincennes, dispatched to Japan to execute a survey of the coast. Every time the officers have wished to land in order to determine a point, they were met with opposition, and for the fulfillment of their mission compelled to resort to force. At Loo Choo they have not met with a more friendly reception. Too weak to prevent the landing of the men dispatched ashore, the Governor contented himself with the annoyance of appointing a guard of honor to accompany them for the purpose of keeping off the people. This duty had been so well performed that during nearly one month's sojourn on the Island the Americans have not found a single opportunity of speaking to a single individual. Disgusted with all this chicanery, the Commodore landed eighty men well armed and directed them upon the palace of the Governor. This frightened him so much that he promised all that was demanded.

We learn from the Deseret *News*, that the Indian Chief of the Utahs, who went by the name of Walker, had been poisoned. He requested his brother to kill, at his burial, one Pi-ede woman, to strangle two Pi-ede girls, bury alive one Pi ede boy, and kill sixty horses and six sheep, as a sacrifice, that he might pass in peace to the happy hunting-grounds of the Indian

The receipts of the Milwaukee and Mississippi Railroad for April were, in round numbers, $33,000, against $18,000 in the same month last year. The total receipts since the 1st of January amount to $123,611 84, against $88,508 05 in the corresponding period last year. Increase, $35,104 79, or about 40 per cent.

SUMMARY.

We learn from a late report of the Board of Regents of the Wisconsin University, that its total financial resources—including lands, buildings, &c.—are $389,000, from which liabilities to the amount of $45,000 are to be deducted. The total available funds for the present year are nearly $15,000, and it is expected that the income of the institution will be ultimately increased to $25,000 annually—a sum that will enable the Board to carry on successfully the Collegiate, Normal and Agricultural departments; to make yearly additions to the apparatus, library, cabinet, and other collections, and ultimately to establish schools of Law and Medicine.

The Brownstown (Ind.) *Democrat* records a singular accident which happened to Mr. W. F. Cunningham, of that vicinity, on Friday last. Mr. C. had cut off the joint of a green elder, and forced the pith tight together at one end, and filled the open end with molten lead, which condensed steam from the green elder at the bottom and exploded, making a report like the firing of a pistol, and forced the contents, about a pound of molten lead, in the face of Mr. C., injuring him seriously. Dr. Wort extracted several pieces of lead, buried in C.'s face, as large as rifle balls.

From rumors that have lately reached us, says the Missouri *Democrat*, we are led to infer that the Atchison mobocrats never lose sight of the spoils. They have laid out the town of Calhoun, K. T., to which place the legislature elected to do their bidding will adjourn and establish the seat of government, and expend the $25,000 appropriated by government to erect public buildings, when the nullifiers will sell out and make their fortunes before the people of Kansas can right themselves in the premises.

We have dates one week later from California. There is not much news. The United States Land Commissioners had confirmed the Weber claim to eleven square leagues of land in which the City of Stockton is located. Two more heavy failures had occurred in San Francisco. Sanders, the forger, had escaped in a vessel bound to China. Business continued very dull, and prices were much depressed. Another revolution broke out in Nicaragua on the 6th, occasioned by the accession to power of Gen. Narvose.

The Legislature of Massachusetts at its present session have voted an Address to the Governor to remove Judge Loring from office, for the sole reason that, as a Commissioner of the United States under the Fugitive Slave Act (so called) of 1850, he surrendered a man into slavery. By voting this Address the Legislature have stigmatized the Fugitive Slave Act as so unfit to be executed that a Massachusetts Judge who gives effect to it shows himself thoroughly unworthy to be continued in office.

After the first of July, persons having occasion to send money or other valuables through the mail may register the same at the Post Office by paying the sum of five cents for each letter. For this the Postmaster will give a receipt, and when the letter is taken out of the office by the person to whom it is addressed, a receipt is also given. Registered letters are to be made up in separate packages and addressed to the Postmaster.

We hear, says the Boston *Traveler*, that the system adopted April 1 of requiring postage on all letters to be prepaid before they can be sent is, to a considerable extent, reducing the number of letters sent, at least so far as the Post Office in this city is concerned. If the Boston Post Office is any indication of the general result, the loss of revenue throughout the country for the year will be several hundred thousand dollars.

Mr. Alex. H. Stephens of Georgia has written a letter on the Know Nothings. Mr. Stephens declines to join or represent the Order, and has withdrawn from the canvass as Representative to Congress. Mr. Stephens is opposed to the Know Nothings because they proscribe the Roman Catholics, who, he says, are better friends to Slavery than Northern Protestants.

The Personal Liberty bill passed the Massachusetts House of Representatives on the 17th inst. by a vote of 229 yeas to 43 nays. An amendment was voted in, prohibiting any State Officer from holding the office of United States Commissioner. The bill had already passed the Senate with only three dissenting voices.

Mr. Geoffrey Saint Hilaire, Professor at the French Museum of National History, has just delivered two lectures on the advantages of bringing horse flesh into use for food. There is no reason, he declares, why horse flesh should not be eaten; like the ox and sheep, the horse is herbivorous, and no deleterious element enters into its food or structure.

The Newburyport *Herald* says that the schooner Triumph sailed from there on Sunday, bound to the shores of Labrador for obtaining wild birds' eggs. The birds congregate there early in the season, in great numbers, and a profitable business is often made in collecting eggs and feathers.

E. J. Bay, formerly a colored barber of Terre Haute, Ind., but now of Liberia, Africa, has been Speaker of the House of Representatives of that Republic, was a candidate for the Presidency, and is now editing a paper in that country.

A new story by Fanny Fern is announced to be in preparation, and will shortly make its appearance in the New York *Ledger*. The publisher of that journal is said to have contracted with the authoress for the story at the liberal rate of $100 a column.

In consequence of the extreme high prices of hay, grain, &c., the principal stable-keepers in Boston have raised the price of horse keeping to $5 per week. It is said that oats are selling at higher prices than have been obtained for twelve years past.

Judge Conkling, late United States District Judge, has given an opinion with regard to the Prohibitory Law, with especial reference to the search and seizure clauses. He sustains the law most emphatically.

The largest room in the world, unbroken by pillars, is at St. Petersburg, and is 650 feet long by 150 broad. A battalion can conveniently manœuver in it, and 20,000 wax tapers are required to light it properly.

The ship canal around Saut St. Marie has been completed, thus making a navigable communication between the waters of Lake Superior and the ocean.

A dispatch dated Utica, Wednesday, May 16, 1855, says: The extensive tannery of Henry Sanford at Durhamville, Oneida Co., N. Y., was totally destroyed by fire this morning, together with an adjoining boarding-house and other out-buildings. The total loss is about $35,000—insurance $13,000. Part of the stock was saved in a damaged condition.

A dispatch dated Maysville, N. Y., Monday, May 14, 1855, says: Hall, the negro barber who was arrested in New Orleans for robbing a man of $1,400 by administering chloroform to him while shaving him at Dunkirk, was tried on Saturday, convicted and sentenced to fifteen years' imprisonment.

The British Postmaster General, in his last official report, says that out of thirty-two foreign nations, there are only two—viz: Sweden and Equador—in which no material internal postal improvement has been made since the introduction into Great Britain of the penny postage.

We are glad to hear, says the Portland *Argus*, that Father Cummings, who has been so long the able editor of the *Christian Mirror* in this city, has become the possessor, as heir or legatee of some relative, of from $50,000 to $100,000. It could not have fallen into better hands.

A stick of white oak timber, measuring fifty-one feet eleven inches in length, and squaring forty-one by forty inches, making nearly six hundred cubic feet, has been "manufactured" at Wallaceburg, C. W. This is said to be the largest stick of timber ever cut on the North American continent.

The Chicago *Times* says that every house in that city is full, and "rents are beyond precedent in any city on the globe. Landlords have raised their rates 25, 50, 75, and in many instances 100 per cent since the 1st of May last."

For the first time since it opened (now it is nearly empty) the Crystal Palace is making money—not for the stockholders, but really making more than the expense of keeping it open, and paying money into the hands of the receiver.

It is not true, as stated some weeks since, that the Death Penalty for Capital Offenses was restored by the Legislature of Wisconsin at its recent session. A bill for that purpose passed the House, but it was lost in the Senate.

We are receiving the most favorable intelligence from every section of the country in regard to the coming crops. From no point do we have a discouraging word.

The State of Iowa is about organizing a new University on the plan of the Polytechnic Schools of Europe, to be located in Iowa City.

George Thompson, the English Abolitionists, who was once mobbed, is now the editor of the *Empire*, a weekly paper published in London.

A female slave, a fugitive from Kentucky, passed through Buffalo for Canada on the 11th inst.

New York Markets—May 21, 1855.

Ashes—Pots $5 87; Pearls 6 25.

Flour and Meal—Flour has fallen slightly, and is selling at 9 75 a 10 00 for common to good brands State, Michigan, and Ohio, 10 62 a 12 75 for common to best Genesee. Rye Flour 7 00 a 8 50 for fine and superfine. Corn Meal 5 25 for Jersey.

Grain—Wheat 2 45 a 2 50 for mixed Western. 2 70 a 2 75 for white Genesee. Rye 1 70 a 1 78. Barley 1 20 a 1 25. Oats 70 a 74c. for Jersey, 73 a 82c. for River and Canal. Corn 1 13 a 1 14 for mixed Western and yellow. White Beans 2 25 a 2 75.

Provisions—Pork 14 50 for new prime, 15 50 a 16 00 for mess. Beef 8 50 a 9 12 for country prime, 10 00 a 12 25 for country mess. Lard 10 a 12c. Butter 22 a 24c. for new State. Cheese 7 a 11c.

MARRIED,

In Rockville, R. I., by Eld. P. S. Crandall, Mr. WM. A. BOSS, of Hopkinton, R. I., to Miss JUDITH L. RATHBUN, of Exeter, R. I.

DIED,

JAMES HUBBARD died at his residence in Scott, N. Y., May 12th, 1855, in the 53d year of his age. Bro. Hubbard experienced religion in early life, and united with the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y., where he remained a worthy member until 1827, when he removed to Scott, and united with the church, of which he continued a faithful member until called to join the church triumphant. In his death his friends and relatives mourn the loss of an affectionate husband, a kind father, and a loving brother. He was much esteemed for his benevolence, his virtues, and piety. He is gone—gone to pluck the flowers that grow in the fields of eternal bliss and glory. "Blessed are the dead that die in the Lord." A. W. C.

In Wirt, Allegany Co., N. Y., May 6th, 1855, of consumption, ANN SMITH, wife of Rodney T. Smith, and daughter of Samuel P. and Anna Crandall, in the thirty-fourth year of her age. The deceased was a worthy member of the Seventh-day Baptist Church in Friendship, Allegany Co., N. Y., with which she united in early life, and has ever since been a constant and devout disciple of Christ, whose presence she enjoyed during her sickness and death. Although her afflictions have been very great ever since her childhood, she bore them with Christian fortitude. As the time of her departure drew near, she was very calm, and entertained bright hopes of that blessedness which is in store for all true followers of our blessed Redeemer. She has left a husband and three children, besides numerous other relatives and friends, to lament their loss.

At Lime Rock, Smithfield, R. I., on the 28th of April, 1855, Eld. DAVID M. BURDICK, pastor of the Baptist churches at Lime Rock and Albion Villages, aged 49 years. He was a son of the late Eld. Henry Burdick, pastor of the Seventh-day Baptist church in Newport, R. I.

In Rockville, R. I., April 26th, JOSEPH CRANDALL, aged 70 years.

LETTERS.

Jason B Wells, Jepthah F Randolph, Dennis Saunders, Gerrit Smith, John S Richardson, F F West, H P Burdick, J.B Clarke, D C Burdick, P Knight, Wm F Randolph, Abram Burger, A W Coon, K C Barker, John Parmalee, N V Hull, O G Rogers, Wm Utter, H W Stillman, Albert Babcock (cr. March 29, to Vol. 11, No. 39,) Daniel Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

Thos Rogers, N London, Ct	$2 00	to vol. 12	No. 52
K C Barber, Newport, R I	2 00	12	52
Peter Fyock, Quincy, Pa	2 00	11	52
J S Richardson, Bridgeton, N J	1 41	11	52
J F Randolph, New Milton, Va	75	12	52
Wm Jeffrey "	2 00	12	52
Nathan Kelly "	2 00	12	52
Josiah Bee "	2 00	12	33
John D Bee, Oxford, Va	2 00	12	46
Orren Coon, Walworth, Wis	3 00	12	52
R D Saunders, Albion, Wis	2 00	12	49
John Simpkins, Farmington, Ill	2 00	11	52
Daniel Burdick, Albany, Wis	1 00	12	43
O G Rogers, Utica	5 00	13	26
Daniel Potter, Alfred	2 00	11	52
Corydon L Clarke, Scott	2 00	11	52
Phineas Burdick, DeRuyter	2 00	12	6
Samuel Justice "	3 00	12	6
P Knight, Homer "	2 00	11	52
M S Green, Adams Center	1 00	12	39
Ichabod Williams, Verona	2 00	11	52
Gerrit Smith, Peterboro	4 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

John D Bee, Oxford, Va $ 25

FOR THE CAROL:

John Parmalee, State Bridge $5 00

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Central Association.

THE Twentieth Annual Meeting of the Seventh-day Baptist Central Association will be held at DeRuyter, Madison Co., N. Y., commencing on Fourth-day, June 6th, 1855, at 10 o'clock A. M. James Summerbell is appointed to preach the introductory discourse; Elias Burdick, alternate.

J. B. WELLS, Rec. Sec.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON.—Inland route. without change of cars or detention, carrying the Eastern Mail.

The new steamer PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from pier No. 1 N. R., (first wharf above Battery-place,) at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the Mail Train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

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The PLYMOUTH ROCK, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers, on arrival of the steamers at Stonington, proceed immediately by Mail Train to Providence, Boston, Taunton, and New Bedford; or by Accommodation Train from Stonington at 7.30 A.M.

A Baggage Master accompanies the Steamer and Train through each way.

Through tickets on Mondays, Wednesdays, and Fridays, for Nantucket, Holmes' Hole, and Wood's Hole, via New Bedford, connecting with the new steamer Eagle Wing.

For passage, berths, state-rooms, or freight, application may be made at pier No. 2 North River, or at the office, No. 10 Battery-place.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M.

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and SUNDAY, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

Through tickets can be obtained on board the boats for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier.

A. A. DYKEMAN.

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This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics.—*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

Sold only by agents, to whom certain districts are allotted. For particulars address the publisher,

JOHN E. POTTER,
15 Sansom-st., Philadelphia.
Or, NOYES SPICER, Indianapolis, Ind.

Miscellaneous.

Memorial to Congress from Kansas.

The following Memorial was prepared for circulation among the citizens of Kansas, and gives, undoubtedly, a correct and faithful account of the outrages at the late election in that Territory. How any body can read it, and not feel his blood boil, is more than we can tell. Here is a field worthy, certainly, of the attention of the spare military forces of the United States—a field in which they would stand a much better chance of winning laurels than in aiding the rendition of fugitive slaves.

To the Senate and House of Representatives, in Congress assembled:

The memorial of the subscribers, citizens and residents of the Territory of Kansas, respectfully represents:

That a state of things exists in said Territory unparalleled, as we believe, in the history of our country, and which it becomes our solemn duty to lay before you, and through you before our fellow-citizens of the United States. Under the guaranties of your law for the organization of this Territory and in consideration of the privileges which that law held out to us we left our former homes, met the privations of an uninhabited country, and prepared for adding another republic to our Union.

The right of civil and religious liberty—the right of suffrage and self-government—were set up as the beacon lights which beckoned us on. As freemen we were united, as freemen we came, and as freemen we expected to live. But we address you now as an outraged and subjugated people, disfranchised and enslaved, stripped of our dearest rights, and governed by a set of masters foreign to our soil, and responsible only to their own lawless will.

One of the States of our Union, strong in wealth, population and resources, relying upon her accumulated strength of almost half a century, and taking advantage of our feeble infancy as a people, has invaded our soil, seized upon our rights, subjugated our territory and selected for us our rulers, intending also to dictate our laws and make us the slaves of their will. This may well seem an almost incredible thing, in the Nineteenth Century, and in this Republican Union—the peculiar and boasted land of liberty and self-government—but the evidence of it is as palpable and undeniable as the fact is bitter and mortifying to us and disgraceful to the public.

This invasion of our soil and usurpation of our rights commenced at the first moment of calling those rights into action. The first ballot-box that was opened upon our virgin soil was closed to us by overpowering numbers and impending force. It became, not what Americans have been proud to designate it, the exponent of the people's will, but was converted into the sword of the oppressor to strike at civil liberty. So bold and reckless were our invaders that they cared not to conceal their attack.

They came upon us, not in the guise of voters to steal away our franchise, but boldly and openly to snatch it with a strong hand. They came directly from their own homes, and in compact and organized bands, with arms in their hands and provisons for the expedition, marched to our polls, and when their work was done returned whence they came. It is unnecessary to enter into the details; it is enough to say that in three districts in which, by the most irrefragible evidence, there were not one hundred and fifty voters, most of whom refused to participate in this mockery of the elective franchise, these invaders polled over a thousand votes.

Loving our country and its institutions, we were willing, if this was to be only a solitary instance, to suffer it in silence rather than to proclaim to the world that even in this remote spot of our great country civil liberty was but a name. Bitter and mournful experience has taught us, however, that this was no isolated act—no temporary ebullition—but the commencement of a well-matured and settled plan by a large portion of the people of one of the States of our Union permanently to enslave us and constitute themselves our masters.

On the 30th day of March last we were again invited to the ballot-box, under the law which we, in common with our fellow-citizens of the States, had through your body enacted. Our vigilant and faithful Chief Magistrate had surrounded it with all the guards and precautions with which his authority invested him, and we were prepared to exercise the dearest and most cherished privileges of American citizens with a full sense of the vital and interesting importance of this peculiar occasion.

The occasion came, and with it came our invading and self-constituted masters in thousands, and with all the paraphernalia of war. They came, organized in bands, with officers, and arms, and tents, and provisions, and munitions of war, as though they were marching upon a foreign foe instead of their own unoffending fellow-citizens. Upon the principal road leading into our territory and passing several important polls, they numbered not less than twelve hundred men, and one camp alone contained not less than six hundred.

They arrived at their several destinations the night before the election, and having pitched their camps and placed their sentries waited for the coming day. Baggage-wagons were there with arms and ammunition enough for a protracted fight, and among them two brass field-pieces ready charged. They came with drums beating and flags flying, and their leaders were of the most prominent and conspicuous men of their respective States. In the morning they surrounded the polls armed with guns, bowie-knives and revolvers, and declared their determination to vote at all hazards and in spite of all consequences.

If the Judges could be made to subserve their purposes and receive their votes, and if no obstacle was cast in their way, the leaders exerted themselves to preserve peace and order in the conduct of the election, but at the same time did not hesitate to declare that if not allowed to vote they would proceed to any extremity in the destruction of property and life. If control of the polls could not be had otherwise the Judges were by intimidation, and if necessary by violence, prevented from performing their duty; or, if unyielding in this respect, were driven from their post and the vacancy filled, in form, by the persons on the ground; and whenever by any means they had obtained the control of the Board, the foreign vote was promiscuously poured in without discrimination or reserve, or the slightest care to conceal its nefarious illegality.

At one of these polls, two of the Judges having manfully stood up in the face of this armed mob, and declared they would do their duty, one portion of the mob commenced to tear down the house, another proceeded to break in the door of the Judges' room, while others, with drawn knives, posted themselves at the window, with the proclaimed purpose of killing any voter who would allow himself to be sworn. Voters were dragged from the window because they would not show their tickets or vote at the dictation of the mob, and the invaders declared openly at the polls that they would cut the throats of the Judges if they did not receive their votes without requiring an oath as to their residence.

The room was finally forced, and the Judges surrounded by an armed and excited crowd were offered the alternatives of resignation or death, and five minutes were allowed for their decision. The ballot-box was seized, and amid shouts of "Hurrah for Missouri," was carried into the mob. The two menaced Judges then left the ground, together with all the resident citizens except a few who acted in the outrage, because the result expected from it conformed to their views, and because it enabled the few to rule the many. When an excess of the foreign force was found to be had at one poll, detachments were sent to others where it was supposed they might be needed.

At the polls adjoining the one above alluded to, one of the Judges, a minister of the Gospel, who refused to accede to the demands of a similar mob of some four hundred armed and organized men, was driven by violence from his post, and the "vacancy" filled by themselves. Threats and violent demonstrations were rife, and another clergyman, for the expression of his opinion, was assaulted and beaten. The inhabitants of the district, powerless to resist the abundant supply of arms and ammunition, the organized preparation and the overwhelming numbers of these foreigners, left the polls without voting.

In the Lawrence District, where was the largest camp of these invaders, speeches were made to them, by leading residents of Missouri, in which it was said that they would carry their purpose if need be at the point of the bayonet and the bowie-knife, and one voter was fired at as he was driven from the election ground. Finding they had a greater force than was necessary for that poll, some two hundred men were drafted from their number and sent off under their proper officers to another district, after which they still polled from this camp over seven hundred votes.

In the Fourth and Seventh Districts along the Santa Fé road, similar scenes were enacted. The invaders came together in one armed and organized body, with trains of fifty wagons, besides horsemen, and the night before election pitched their camp in the vicinity of the polls, and having appointed their own Judges in place of those who from intimidation or otherwise, failed to attend, they voted without any proof of residence. In these two election districts, where the census show one hundred voters, there were polled three hundred and fourteen votes, and last fall seven hundred and sixty-five votes, although a large portion of the actual residents did not vote upon either occasion. In the Sixteenth Election District hundreds of men came together as in other cases, crossing the river from Missouri the day before election and encamping together, armed and provisioned, made the fiercest threats against the lives of the Judges, and during the night called several times at the house of one of them for the purpose of intimidating him, declaring in the presence of his wife that a rope had been prepared to hang him; and although we are not prepared to say that these threats would have been carried out, yet they served to produce his resignation, and give these invaders, in the substitution, control of the polls; and on the morning of the election a steamboat brought from the town of Weston, Missouri, to Leavenworth, an accession to their numbers of several hundred more who returned in the same boat after depositing their votes. There were over nine hundred and fifty votes polled, beside from one hundred to one hundred and fifty actual residents who were deterred or discouraged from voting, while the census returns show but three hundred and eighty five votes in the district a month later. Not less than six hundred votes were here given by the non residents of the Territory who voted without being sworn as to their qualifications, and immediately after the election returned to Missouri—some of them being the incumbents of important public offices there. Indeed, so well was the character of this foreign vote understood that the judges struck out of the prescribed form of return the words "by lawful resident voters."

We might continue the list of these sickening deeds until the blood of every freeman would boil with indignation, but it is useless. One more instance alone we will refer to. In the XVIIIth Election District, where the population was scarce and no great number of foreign votes was needed to overpower it, a detachment from Missouri from sixty to one hundred strong, passed in with a train of wagons, arms and ammunition, making their camp, the night before the election, near Moorestown, the place of the polls, without even a pretext of residence, and returning immediately to Missouri after their work was done, their leader and captain being a distinguished citizen of Missouri, but late the presiding officer of the Senate of the United States, and who had a bowie-knife and revolver belted around him, apparently ready to shed the blood of any man who refused to be enslaved. All these facts we are prepared to establish, if necessary, by proof that would be considered competent in a Court of justice.

From a careful examination of the returns we are satisfied that over three thousand votes were thus cast by the citizens and residents of the States, and that a very large portion of the residents were deterred or discouraged from going to the polls. If this condition of things is allowed to prevail we are reduced to the state of a vassal province, and are governed by the State of Missouri.

It would be mere affectation in us to attempt to disguise the fact that the question of making Kansas a free or slave State is at the bottom of this movement, and that the men who thus invade our soil and rob us of our liberties are from the Pro-Slavery men of Missouri, who are unwilling to submit the question to the people of the Territory and abide the compact between the North and South, which the Kansas Nebraska bill contains.

The compact we want carried out, and by that test we want the question settled if it can be; but there are few things that we would not prefer to the domination of irresponsible invaders from Missouri. That enactment is not only a law which States and individuals are bound to obey, but it is a compact between the North and the South—a solemn covenant between the sovereign States of our Union, which none can violate without becoming recreant to the principles of honor and justice—without the betrayal of confidence reposed—without such breaking of plighted faith as in an individual would load him to the earth with scorn and contempt and drive him from the society of honest men. The bill which Northern statesmen backed with Northern votes had obtained for Southern rights, is made by men who invade our soil, the very instrument for depriving us of our dearest privileges, and stabbing to the heart those who magnanimously gave it into their hands for other ends.

That bill is made to mean popular sovereignty for them—serfdom for us. The doctrine of self-government is to be trampled under foot here, of all other places in the world, on the very spot which had been hallowed and consecrated to its most signal vindication. The altars which had been reared to it on this chosen ground, and around which at least the democracy of the whole Union had sworn allegiance, and to which we had come as pilgrim worshipers in the wilderness, are to be ruthlessly demolished. The compact is to be basely broken and the ballot of the freeman (in effect) torn from our hands almost before the ink of the covenant is dry. Not only, too, is the principle of popular sovereignty to be blotted out, but more than this, even the object of the contest is to disappear. The question of negro Slavery is to sink into insignificance, and the great portentous issue is to loom up in its stead, whether or not we shall be the slaves, and fanatics who disgrace the honorable and chivalric men of the South shall be our masters to rule us at their pleasure.

With a feeble and scattered community, just struggling into existence, without organization and almost without shelter, we are powerless to resist an old, strong, and populous State, full of men and arms and resources, and we therefore appeal to you and through you to the people of the States. Remedy here we have none.

Our Executive has with manly determination and persistent fidelity stood by his people, and endeavored to carry out the principles of popular sovereignty and secure us the privilege of managing our own affairs and governing ourselves, until his reputation has been assailed and his life openly threatened with a bitterness almost unparalleled; and, although as Chief Magistrate he is all we could desire, and has fearlessly pursued the path of duty amid a storm of menace and detraction under which many men would have quailed, yet he is powerless like ourselves.

We make now this last appeal, not to the North, not to the South, not to any political party; but to the Representatives of the whole Union. We beg that no men will sport with our fearful condition by endeavoring to make political capital, or build up party at the expense of our civil and physical existence. We want the men of the North and the men of the South to protect us. Through yourselves, their Representatives, we appeal to their honor—to their justice—to their patriotism—to their sympathies, not for favors, but for rights—not for trivial rights, but for the dearest rights guaranteed to us by the Declaration of Independence—by the Constitution of the Union—by the law of our organization—by the solemn compact of the States and which you pledged to us as the condition of our coming here.

Communities are not to blame for the conduct of their fanatics unless they sanction them. We cannot believe that the States of the South will sanction the outrages that have been perpetrated upon us, or will allow them to be continued. And although we might reason the matter as a question of policy and show that it is contrary to the laws of nature and society and opposed to all human experience that good can come from such evil; although we might prove that it is "sowing the wind to reap the whirlwind" and that the reäction will be fearful, yet we feel that this is unnecessary; that it is enough to appeal to their honor and their sense of justice and to rely upon their plighted faith.

Inside our bounds we shall have no serious troubles. Northern and Southern men mingle together in harmony and good feeling, and in mutual dependence and assistance in the hardships and privations of a pioneer life. As we learn to understand each other, friendships are engendered and prejudices melt away, so that we shall be able to meet all questions that may arise in a spirit of justice and friendly feeling, which will secure the rights of all, and cheerful acquiesence in the decision of the majority. From foreign oppression, however, we ask for relief of that power which passed the Kansas bill, and pledged to us its benefits if we would come here. We have a right to ask and do ask its enforcement. It remains for your honorable bodies to decide whether you will keep the compact between you and us which exists by that bill, and on emigration whether you will vindicate the sacred doctrines of the Government, or whether you will leave us in a state of vassalage and oppression. We cannot and do not doubt that you will in some way give us justice and protection.

Jesuitism and Great Intellect.

Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic distinguished for any thing but his devotion to the Catholic church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one; I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuites from 1545 to 1854. They absorb talent enough, but they strangle it.

Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the pole, and what becomes of the tree? The pole remains thin, and scant, and slender. Can a man be a conventional dwarf and a natural giant at the same time? Case your little boy's limbs in metal, would they grow? Plant a chestnut in a teacup, do you get a tree? not a shrub, even. Put a priest or a priest's creed as the only soil for a man to grow in; he grows not. The great God provided the natural mode of operation—do you suppose He will turn aside and mend or mar the Universe at your or my request? I think God will do no such thing.

[Theodore Parker.

From the American Agriculturist.

Rotation of Crops in the Garden.

It is the custom of many, who have small vegetable gardens, to plant the same crops in the same spots year after year. This may be done and good crops may be obtained, if the land is deeply trenched and thoroughly manured every year. But without these precautions crops will almost certainly degenerate. The onions very likely will become maggoty and rot, and the peas fail to fill out well, and the cabbages show small heads. Though we manure abundantly and work the soil two spits deep, we find it of great advantage to change the locality of the crop every year, with few exceptions. Asparagus cannot very well be changed, and onions seem to do better upon the same spot year after year.

It is now time to make your plans for the garden for the next season, and it will be found an advantage to change the locality of every other crop. Manures should be adapted to the various crops you purpose to raise. Certain kinds of plants require a good deal of ammonia, such as onions, carrots, tomatoes, celery, &c. These should be treated to guano, night soil, or hog dung. Let a certain portion of the garden be allotted to them, and the manure trenched in, as soon as the season will allow. This may be called plot No. 1.

In No. 2 we would raise potatoes, peas, beans, beets, and corn. On this you should put an abundant supply of vegetable matter, if the soil is not already well furnished, and a mixture of guano, and superphosphate of lime. If you have not these, a compost of cow dung and old turf or muck will prove a good substitute. The pea is a lime plant, and a top dressing of slaked lime pays well.

On No. 3 put no guano, night soil, or hog manure. Here you will raise turnips, cabbages, and the brassica tribe of plants, which are sure to be club-footed with these nitrogenous manners. We have found home prepared superphosphate an excellent manure for these plants. For all the root crops in the garden, use the trenching spade, and make your soil at least 18 inches deep. It is a slow process, but pays better than any other. The quantity of roots that may be raised on a few square rods, thoroughly worked, is astonishing to one who has only plowed his garden six or eight inches deep. W. C.

From the American Agriculturist.

Dissolving Bones.

We have before treated this subject somewhat at length, but large editions of the numbers containing those articles have been exhausted by the calls for them, and every week brings inquiries from new subscribers. To answer these we will again briefly describe the process.

Where a good mill for grinding bones is near at hand, it is best to have them finely ground, and they may then be applied directly to the soil; though in most cases we should prefer dissolving even the bone dust in sulphuric acid (oil of vitriol.) To do this, dilute the acid with two or three times its bulk of water, and moisten the ground bones with it. This can be done best in a half barrel, tub, or trough. Shovel over the mass thoroughly, so that every particle may be brought into contact with the liquid. The mixing may be completed upon a floor, or on a hard ground surface—under a shed or other cover to keep off the rain. When the mixing is thoroughly accomplished, put the whole in a heap, and let it lie for a few days, and then treat it as described below.

Whole Bones.—In a majority of instances a bone-mill is not accessible. It is then necessary to resort to dissolving the whole bones. This is not a difficult process, if sufficient time is taken. The following method we have both practiced ourselves, and seen it repeatedly performed under our directions, with the best success:

Take any water-tight, wooden hooped barrel or cask, and fill it one third full or less with a mixture of sulphuric acid and water. The water should be put into the barrel first, or the acid undiluted would char and in a short time destroy the wood. The acid should be added in small quantities at a time, as a high degree of heat would be produced if it were all added at once. The water should constitute from two-thirds to three-fourths of the bulk of the liquid; that is, between two and three gallons of water for each gallon of acid to be used.

When the liquid is thus prepared the bones may be put in and punched down with a stick, until they rise some distance above the liquid. The closer the bones are packed down the greater the economy of time, as more of them will be at once exposed to the action of the liquid. It is better to break the bones into small pieces with a hammer or sledge, unless you have several months before you for completing the process.

Let the mass stand for a few weeks, frequently working it over with a stirring stick. As fast as the bones sink down in the liquid, more of them should be added. The liquid will often dissolve two or three times its bulk of bones. When the liquid ceases to act longer upon the bones to diminish their bulk, we may conclude that its strength is exhausted; and it may then be poured off for use, and more fresh liquid be added to the bones remaining, and the process be continued in the same vessel. As the dissolved bones will not deteriorate if kept for years, it is economica to use the same cask and add bones or acid as may be wanted. The barrel or cask should be examined occasionally, to see if there is danger of the hoops or bottom giving way, in which case the whole contents should be at once transferred to another vessel.

Using the Dissolved Bones.—To the liquid, or to the mass of ground bones, let there be added dry muck enough to render the whole so dry that it will readily crumble to powder. The more complete the mixing of these the better. The mixing can be done with a shovel, hoe or garden rake. In the absence of muck, dry manure, or even dry soil of any kind may be used. The mixture may be added to the manure or compost heap if desirable. It will be all the more valuable if no more than two gallons of the liquid, or a peck of the ground bones be mingled with a cart-load of muck or manure, though so large a proportion of the latter is not necessary.*

This compost may be spread over the land, and mixed with the surface soil by harrowing, and the whole then be plowed under; or it may be sown upon the surface, to be washed down by rain. In planted crops it may be put into the hill with the seed. If it has been well mixed with a large quantity of muck or other materials, there will be no danger of injury to the seed or plants from its direct application. If this has not been done, care should be taken to cover it with earth before dropping in the seed. This preparation is probably more valuable to the root crops—turnips, carrots, beets, &c., than to grains and grasses, though containing, as it does, large amounts of animal matter, derived from the unburned bones, it will be found valuable for any crop.

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* If the liquid is poured off for use, before it has entirely ceased to act upon the bones, it contains some free acid and we have formerly recommended a small quantity of unleached ashes to be added to neutralize this excess of acid; but as this may be improperly done by the inexperienced, we have ceased to advise this course. The acid can be entirely freed from any injurious effects by free use of muck or other divisor.

The Three American Dishes.—A correspondent of the Boston *Journal* relates the following:—

Speaking of hotels, I was amused with an incident related by a gentleman connected with the Collins line of steamers. He brought home a card from Paris, which he obtained from a restaurant in that city. It announced that each day the citizens of Paris, and the Yankees in particular, could obtain at the said restaurant the three celebrated American dishes, viz.:—"Pumpkin pies—codfish balls—and baked beans." It seems that the keeper of this place of resort was in humble business. He showed some attention to an American lady; she introduced him into the mystery of "Pumkin pie," (as they spell it,) and the singularity of his advertisement attracted the attention of the Americans in Paris. His business increased, and now he is on the high road to fortune, under the potent renown of the "three great American dishes."

VARIETY.

The law of nature, fixing the numerical relation of the sexes, is an everlasting testimony against polygamy. The number of females born is slightly greater, about 4 per cent., than males; but at 20 years of age they are nearly equal; at 40 there are more males than females; and at 70 they are equal again. The mortality of females between 10 and 40 is very great, and is probably too much increased by the confined and unnatural lives they lead; after 40 their chances of long life are much better than men's, and the last census showed several hundred women in this country over 100 years old.

There seems to be a fashion in female names as well as dress. A few years ago, sentimental names, of languishing length, your Anna Matildas and Laura Marias, were all the rage. Now we have diminutive, pet names, the shorter the better. Here is a few of the latest—Eda, Eva, Ida, Ella, Cora, and Dora. The stately Elizabeth is shortened into Lizzie; the sober Ann is softened into Annie; Harriet becomes Hattie; and Martha becomes Mattie!

The prospects in regard to the wheat crop, never, at this season, were more promising. Our exchanges in all directions speak most encouragingly. It was feared at one time, that the extreme cold weather would winter-kill it, in some quarters, but no mention has been made of it in the newspapers, thus far. The large amount of snow which fell during the winter, it is believed, will materially help this as well as all other crops. At least one-third more seed has been sown.

The Post Office Department has framed a series of instructions for the guidance of postmasters upon the introduction of the new system for the registration of valuable letters. The plan is to go into operation on the 1st of July next, on and after which date any letter can be registered and receipted for upon payment of a fee of five cents, extraordinary care being taken to ensure its safe delivery at its destination.

Archdeacon Jeffreys, a missionary in the East Indies, states, that "for one really converted Christian, as the fruit of missionary labor—for one person 'born again of the Holy Spirit, and made a new creature in Jesus Christ'—for one such person, the drinking practices of the English had made one thousand drunkards."

The following result of the omission of a comma is rather ludicrous. In an interesting article about the inauguration of the new hospital building in New York, the writer is made to state that "an extensive view is presented from *the fourth story of the Hudson River!*"

Institutions that live are never founded; they grow spontaneously. Their origin is not in calculation; but in exigency. They crystalize around an existing need, and retain for ages, after that need has been forgotten, the shape that it gave them.

An English lady writer says:—"I was going towards the hills in Wales early one misty morning. I saw something moving on a mountain side so strange-looking that I took it for a monster. When I came nearer to it, I found it was a man. When I came up to him, I found he was my brother."

The annexed epitaph may be seen in a Rhode Island church-yard:—"Here lies the body of Margaret O'Brien—who died March 1849, aged seventeen years. Her bereaved parents have erected this stone in memory of her and *their posterity.*"

Saxe, the punster poet, gives an excellent portait of old Benj. Franklin, in a single line:

"A man of genius, ruled by common sense."

Be not affronted at a jest. If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places.

Nothing is more diverting than to see men whom we have a well-grounded contempt for, affect contempt for us.

Men, contrary to iron, are worse to be wrought upon when they are hot; and are far more tractable in cold blood.

Fame is like doubloons of Spain—Popularity like Western bank-notes.

Actions are the only property of man, when he is valued as to his social worth in the world.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

Robert C. Winthrop, Ex-Speaker of the House of Representatives.

Abbott Lawrence, Minister Plen. to England.

†John B. Fitzpatrick, Catholic Bishop of Boston; also

Dr. J. R. Chilton, Practical Chemist of New York City; endorsed by

Hon. W. L. Marcy, Secretary of State.

Wm. B. Astor, the richest man in America.

S. Leland & Co., Proprietors of the Metropolitan Hotel, and others.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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For the Sabbath Recorder.

GEOLOGY AND THE BIBLE—NO. 2.

The great Age of the Earth shown by the Structure of the Rocks, the Changes they have undergone, and the Fossils which they contain.

Having shown, in a former article, that the Mosaic account does not fix the date of creation, and consequently affords no barrier to the truths which science develops, I shall now proceed to unfold some of the facts of science which have a bearing on the question of the world's age. I shall confine my observations to the sciences of Geology and Astronomy.

In relation to the subject now under consideration, there can but two questions arise. 1st. Are the *facts* well attested? 2d. Are the inductions correct? Within the limits of these two interrogations the whole discussion must be confined. Every one acquainted with the science of Geology must be aware, that only the briefest outline of its *facts* can be given in the contracted space of a newspaper article. This is all that will be attempted in the present article. For extended descriptions, the reader is referred to such standard works as Hitchcock's Elements of Geology, Comstock's Geology, St. John's Elements of Geology, Lyel's Elements of Geology, Lyel's Principles of Geology, and most especially is De La Beche's Geological Observer recommended. But it is obvious, that with all these able and comprehensive aids, the student's knowledge must be meagre, and his conceptions inadequate, until he shall open the book of nature itself, and there read in living characters the foot-prints of time.

No adequate idea of the teachings of geological science can be attained until we hold converse with nature in her wild and savage retreats, scale her mountain peaks, descend into her yawning caverns, explore her majestic water-courses, and traverse her arid deserts. All this has been done. For the last fifty years the study of the earth has been prosecuted with a zeal and perseverance unequaled in the history of any other science. The most eminent and learned men of both continents have devoted their lives to the work. Societies have been formed in almost every country on the earth, combining the wisdom and talent of the age, directing all their energies to the developing of the earth's phenomena. The Governments of England, France, Prussia, and all the minor states of Germany, have poured out their treasures like water in aid of the good work. The Government of the United States, and of all the States separately, have devoted millions of dollars to the study of the earth and its mineral products. Scarcely a square mile of earth on either continent remains unexplored. I hazard nothing in asserting, that none of the inductive sciences have more or better-attested facts on which to build their conclusions than Geology. Like all other sciences, it has been abused by hasty inductions, and consequently false conclusions. But it is nonsense to conclude that therefore *none* of its conclusions are true. Such a view would undermine all science, and throw the world back to the jargon of unsubstantiated theories.

When the Geologist affirms the great age of the earth, he affirms it on no hasty induction, from inadequate data; but, on the other hand, no affirmation of inductive science is founded on a more just induction, drawn from the most ample storehouse of facts. To a few of these facts I now invite attention.

I shall endeavor to prove the vast antiquity of the earth from three groups of evidence drawn from Geology:

1st. The character of the rocks.

2d. The changes they have undergone.

3d. The remains of plants and animals they contain.

The earth is an oblate spheroid, flattened at the extremities of its axis of rotation, so that its polar diameter is about thirty-two miles less than its equatorial diameter. Its surface, after passing through a few feet of loose soil and water, is composed of solid rock, to the depth of about fifty miles, where the solid, by insensible degrees, becomes fluid, and all the vast cavity beneath is filled with melted lava, such as is thrown from the craters of volcanoes during eruptions. This solid crust of the earth is constantly growing thicker by the radiation of the internal heat, which passes into the space around the earth. Now, evidence is abundant, that the solid crust was once fluid, and hence that it has become solid by this process of radiation, as the law of radiation is an universal law, and must have acted in all time.

I deem the above statements susceptible of the most ample demonstration. No fact of science rests on better evidence. The first great fact, then, is that the earth, at one period of its existence, was in a state of igneous fluidity, and has by the process of radiation become solid on its surface to the depth of about fifty miles. Now, what is our first inference from this fact? For the earth thus to have cooled to such a depth, a vast period of time must have been requisite. I have not introduced *this* evidence of the earth's great age because I deem it at all necessary to sustain my position—and few advocates of the geological theory ever use it—but because it seems to me to be conclusive, and of itself adequate to sustain the point at issue. If it shall not be conclusive to others, they may show, either that the facts cannot be sustained, or that, the facts being admitted, the inference is not correct.

The second fact which I shall state is as follows; The rocks which compose the solid crust of the earth exist in two forms, *unstratified and stratified*. The stratified rock covers the greater part of the earth's surface to an average depth of about ten miles, although the unstratified still protrudes in many localities. Now, no fact of Geology rests on more indubitable evidence than this, that the *stratified* rock is the product of the *unstratified*, having been disintegrated and worn off from the surface, by the action of air, rains, rivers, oceans, and other causes, and deposited in strata and lamina as we now find it. The proof of this proposition is most undeniable and conclusive to the student of Geology. Only three points of proof need here be stated. *First*—The stratified rock is composed of precisely the same material as the unstratified, and now exists in precisely those forms that such agencies would produce. *Second*—The remains of plants and animals are found imbedded in these rocks, through nearly their whole extent. *Third*—This process of disintegration and deposition is still actively going on, and burying the remains of *existing* plants and animals, as it has done those of former ages. The inference from *this* great fact is inevitable, that a vast period must have been required to produce this extensive change in the surface of the rocks.

It will not do to say that these agencies might have worked much more rapidly formerly than they now do, and consequently that the whole might have been accomplished since the creation of man, or within a period of six thousand years; for the perfect preservation of the minutest and most delicate parts of plants and animals, indicates that they were enveloped in the sediment of oceans and lakes, by the same quiet and slow process as that which is now in progress. Again, if this entire deposit had been made since man came on the earth, his remains would have been found as low down in the deposit as those of any animals, and these remains would have been promiscuously mixed in all the strata; but this is not the case, for the remains of man, and animals whose species are now on the earth, are not found more than a few hundred feet below the surface. This must be the true measure of the deposit which has been made since the *Adamic* creation. Only a few hundred feet at most has been deposited since man and his cotemporaneous animals were placed on the earth, and hence all that vast depth of stratified rocks below the alluvium must have been deposited prior to the creation of man. In examining the fossils in all the rocks below the alluvium, we find at least six or seven distinct groups of animals, comprising not less than thirty thousand distinct species. These groups are not commingled, but each occupies his own apartment in the great tomb of nature. As a general rule, those animals and plants of lowest organization lie lowest in the rocks, showing a gradual advancement in the successive races which peopled the earth prior to the advent of man. What is worthy of note in these fossil specimens of buried races, is the fact that each group differs from the others so essentially that no two groups could have lived on the earth at the same time. Vast ages must have been required for each one of these groups to have been developed, and deposited such mountain masses of remains as occur in some of the formations, especially in the carboniferous, where whole mountains of limestone were formed by the deposition of the shells of animalculæ too minute to be seen by the naked eye. But each one of these groups had its period of existence, and when, by the cooling of the crust of the earth, and other causes, the earth was no longer adapted to their organization, they died and were buried, and new races were created to take their place. Thus the earth has been the charnel house of myriads of animated beings, long anterior to the advent of man and the present races of animals. It will be the charnel house of existing races, for they too must live out their allotted time, and vacate the earth for what further displays God may be pleased to make of his power and goodness in connection with this earth. The study of Palæontology is one of deep and thrilling interest. No devout person can stand amid the gigantic tenants of the pre-Adamite earth, which modern science has disclosed, and not be awed by the power and majesty of the Creator's works.

The above facts, affecting the whole earth, I deem amply sufficient to warrant the inference of the earth's vast antiquity. They indeed seem to me to make the inference inevitable. Numerous other facts of a general nature might be mentioned, all of which lead to the same conclusion; but I shall omit them, and ask attention to a few facts of a local nature, which are equally conclusive.

The gorges which have been worn in rocks by rivers afford evidence that those rivers have been running there much more than six thousand years. Such examples are numerous in all parts of the world. Our own Niagara affords a good example. The water which runs from Lake Erie into Lake Ontario has already worn a chasm in the solid rock seven miles in length. The rate at which it has been deepening and lengthening that chasm for the last two hundred years has been accurately determined, and it appears that at its present rate of denudation, not less than forty thousand years has been necessary in excavating the whole chasm. Now, unless it can be shown that the action of the water has been vastly more effective formerly than at present, I do not see how the conclusion can be avoided. It is most manifest that the river has worn out the whole gorge from Queenstown to the present Falls, and there is no reason to suppose that it has ever done its work much more rapidly than it is now doing it. Not less than forty thousand years have been required, then, to perform this vast work. It is to be remembered, that all this has transpired since this continent emerged from the ocean, in the bottom of which the stratified rocks were deposited. That the region around Niagara was once under the ocean, is conclusively shown by the marine shells and sea weeds imbedded in the strata. The time, then, which has been employed in wearing out the deep gorge between the Falls and Queenstown, must be added to that occupied in the deposit of all the stratified rock, and its subsequent emergence from the bottom of the ocean. To deposit the rocks, myriads of ages must have been employed, and the emergence of those rocks from the ocean must have occupied vast periods more, as it is probable that the emergence was gradual, as is the case with those portions of earth which are now emerging from the ocean. Numerous examples of this kind might be referred to, where gorges have been worn out by rivers, requiring much more time than has elapsed since man lived on the earth. For such examples, the reader is referred to standard works on Geology.

Again—the formation of coral reefs affords proof of a greater age than is usually assigned to the earth. Coral reefs are ridges of calcareous or lime rock, whose basis is coral of different kinds, and whose interstices and surface are covered with broken fragments of the same, broken shells, and seaweed, all cemented together by calcareous matter. These reefs are built up by the polyparia, a microscopic animalculæ, which has existed in all ages, and which, by the deposit of its shell, built up such huge mountains of limestone during the carboniferous period. The shell of these little animals is principally of lime, and it is by the accumulation of these shells that the coral reefs are formed. The animals congregate and grow together while living, and the shells remain firmly cemented after the death of the animal. These reefs are usually built on the tops of submarine ridges, and frequently on the margins of ancient craters now beneath the ocean. They often originate at a depth of a hundred or more feet beneath the surface. The little artisans continue to add to the mass till it at length rises to the surface, and becomes the dread of mariners. A soil gradually accumulates on the surface, and the island becomes inhabitable.

The growth of these coral structures is so extremely slow, that centuries are required to produce any important progress, yet these structures of vast extent fill almost every ocean. They abound in the Pacific, Atlantic, and Indian Oceans, and also in the Arabian and Persian Gulfs. On the eastern coast of New Holland is a reef 350 miles long. Between Disappointment Islands and Duff's Group is a reef 500 miles, long, affording passage from one group to the other. Between New Holland and New Guinea is a reef 700 miles long. The Maldivas Islands consist entirely of coral reefs, 480 miles in extent. Some groups of coral islands in the Pacific are 1200 miles long and 400 broad, thus occupying an area of 480,000 square miles. The time necessary for these microscopic animals to have built this structure is vast almost beyond computation. Six thousand years would hardly have sufficed to lay the cornerstone. The Peninsula of Florida is made of coral reef, and the reef is still growing under the water at the south end of the Peninsula. Professor Agassiz, in a recent lecture on the Florida reefs, stated that he had ascertained, by observation and comparison, that the reefs grow one foot in a hundred years. And by estimating the extent of the reefs now formed, he finds that a hundred thousand years have been employed in building that little reef.

Finally—the delta at the mouths of rivers afford another evidence of the great age of the earth. That of the Mississippi may be taken for example. The area of earth which the Mississippi has deposited at its mouth is about 13,600 square miles, and its thickness about 600 feet. Now, according to Sir Charles Lyel's estimate, the river deposits about 3,702,758,400 cubic feet of earth per year; hence it must have taken about 67,000 years to form the whole delta. It is evident, that the mouth of the river has changed its place, and that the whole basin of the river was once delta-formed before the present delta was begun, and its formation must have occupied nearly an equal length of time. Numerous other local phenomena might be referred to, substantiating the position I have assumed; but the above are sufficient. The facts I deem indisputable, and the inferences inevitable. I shall be most happy to be shown any error I may have made, either in the statements of facts, or in the inferences which I have drawn.

But Geology is not alone in affirming the great age of the world. Indeed, if the earth had never been explored; if Geology were silent on this point; I deem that the science of Astronomy most conclusively affirms the truthfulness of the position I have assumed. The conclusion here has all the certainty of mathematical demonstration. I shall only adduce a single item of proof from this source.

This demonstration (for it is no *theory*) depends on the velocity with which light travels through space, and the distance of the stars whose light has reached us. If we know the distance of a luminous object from us, and the velocity of light in passing from it to us, we can then determine the time occupied in the passage, by dividing the distance by the velocity; (e. g.) the sun is 95,000,000 of miles from the earth, and his rays travel at the rate of 192,000 miles in a second; how long will they be in passing through the whole distance? The answer is obtained by dividing 95,000,000, the distance of the sun, by 192,000, the velocity of light, and it gives a little over eight minutes, for light to come from the sun to the earth. Now, with these data, the distance of the stars, and the velocity of light, (and both can be ascertained with great accuracy,) let us see if we can prove any thing in relation to the age of the *universe*. It is admitted on all hands, that the comprehensive statement at the beginning of the Bible includes the earth and all the stars, and whatever age we shall find for the stars, will belong also to the earth. As we go out into the starry heavens, and examine stars more remote, of course greater time is required for their light to reach us. Thus the light of a star in the constellation of the Swan, was thirty years in coming to the earth; so it is certain that the star had been shining just thirty years when its light first reached the earth. Farther out in the blue vault, stars are found whose light was one hundred years coming to the earth, and so on as far as the eye can reach. Now, by the use of Sir Wm. Herschel's telescope, stars can be seen so distant that their light could not have reached the earth in less than 2,000,000 years. These stars, then, must have been in existence two million of years, when their light first reached the earth. To this must be added the time which has elapsed since its light reached the earth, and you have all the time that star has been twinkling in the heavens. If any one will show any fallacy in this demonstration, he will confer a favor on the scientific world. It is believed to be *proof positive* of the vast age of the material universe.

In my next I shall examine the two principal theories commonly adduced to explain the phenomena of nature without admitting the earth to be more than six thousand years old.

D. E. M.

For the Sabbath Recorder.

LINES.

Not lost, but gone before;
A flower's brief life to thee, fair child, was given,
And now thy loveliness unfolds in heaven,
Where sin can blight no more.

Not lost, but gone before;
Gone, in thy infant purity and gladness,
Gone, ere thy young life's joy was dim'd by sadness;
Gone to the better shore.

Not lost, but gone before;
And now in heaven with angels thou art dwelling,
Where songs of holy joy are ever swelling,
And peace reigns evermore.

Gone, but thou still art mine;
Mine, by the deep, strong, holy love I bore thee;
Mine, by the earnest prayers I murmured o'er thee;
My angel-child divine.

And thou art with the Lord;
All blessed be his name, for he hath given
And taken away; and though my soul is riven,
I'll bow before his word.

Not lost, but gone before;
And when the ties which bind me here are riven,
And round me pours the glorious light of heaven,
I shall see thee once more.

Not lost, but gone before;
Mine eyes, now dim with weeping, shall behold thee;
I shall with rapturous joy again enfold thee,
Where death's dread reign is o'er.

O, thou art mighty, Death!
Thou canst destroy the body; but forever
Endures love's holy power; thou canst not sever
Its ties by thy chill breath.

SARAH.

SHILOH, N. J., 1855.

THE LEPER IN THE MIDDLE AGES.

There are but few of the passages in our Lord's ministry which present, in a more striking light, the compassionate spirit with which he labored for the alleviation of man's bodily and spiritual aliments, than his cure of the leper, as recorded in the eighth chapter of Matthew's Gospel. When he descended from the mount, on which he had been delivering the longest, and perhaps the most important of all the discourses addressed to his followers, a multitude, we are informed, followed him. Amidst the gathering throng, one form, of more than usual ghastliness, is seen approaching. His face is covered with scales, his body is wasted and decayed. As he advances, we may almost imagine that we see the crowding spectators retire, afraid of contagion. The Saviour, however, does not withdraw. Scarcely has the unhappy sufferer cast himself on the ground in supplication, and the words, "Lord, if thou wilt, thou can'st make me clean," escaped his lips, than the gracious reply goes forth, "I will; be thou clean," and immediately health blooms on the cheek and mantles in the veins of the leper.

In England, and indeed throughout Europe, the associations connected with the above and other displays of Christ's power in cleansing leprosy, are of a vague and general character, the disease being one with which we have now no familiar acquaintance. In the pages of a French periodical, however, which lies before us, we are reminded that this was not always the case. During the middle ages, and more particularly at the time of the Crusades, this fearful disorder was imported from the east, and proved in France a fertile source of terror to the inhabitants. Selecting its victims from all classes of the population, it spared neither peer nor peasant; monarchs themselves even fell victims to it. Establishments had to be opened for the reception of leprous members of royal families; and one existed in Dauphiny expressly for the use of persons of noble birth. An institution of somewhat the same kind was erected at one time in London, on the site, it is believed, or nearly so, of the modern palace of St. James.

According to Matthew Paris, a chronicler of the middle ages, there existed in Europe, during the thirteenth century, nearly twenty thousand leper houses and lazarettoes, for the reception of those who were afflicted with this dreadful disorder. In France alone, according to a statement in the will of King Louis the Young, the number of these receptacles reached at one time to two thousand. On the dominions of a feudal lord at Aisne, there were ten establishments of this nature, supported by the contributions of families, each of whom had some members immured within their walls. These calculations give us an affecting picture of the desolations which this dire malady must have inflicted on many a household.

The superstition of the period added, by its gloomy ceremonies, to the terror which the approach of this dreaded disorder inspired. When an individual had been pronounced in a state of contagion, he was led to a neighboring church, where the service for the dead was performed over him. He was then conducted to the leper-house, to be consigned to a living tomb. Arrived at the gates of this gloomy mansion, he was stripped of the dress which he had hitherto worn, and arrayed in a funeral garb. He was warned to bid farewell to the world, and exhorted to look beyond its chequered scenes, to the bliss which awaited the faithful in heaven, where no leprosy, no impurity, no tears, no pain, no separation could find access. The exhortation ended by a staff being placed in his hands, with which he was to ward off any from coming in contact with his person. The gates then received their inmate, and another victim was consigned to a living sepulcher.

Sometimes it happened that natural affection gained the mastery over the fear of contagion, and the sweets of social life. Dreadful as was the prospect of perpetual immurement within the precincts of a lazaretto, surrounded by all that was loathsome, such a fate was occasionally preferred by a fond wife to separation from a beloved husband. An instance of this kind is recorded as having once occurred at the town of Tours. In the month of May, 1329, a young man, afflicted by the leprosy, had had the ceremonies we have referred to performed over him. The priest had recited the accustomed formulary, prohibiting him from walking about, unless attired in the lazar's garment—forbidding him to place his naked foot on the ground, to mix in the assembly of men, to enter crowded streets or churches, or to wash himself in the waters of any fountain or river. In another moment the gates of the lazar-house were about to close upon an exile from the sweets of social life. At that instant, however, the wife of the leper stepped forward, and refused to leave her husband. "If I quit him," she said, "who will love him? Who will help to console him? Do you say I will myself become a leper? God, if it be his will, can preserve me. Did he not cure Job and Naaman?—and may he not, in answer to my prayers, restore my husband to health? Be the issue what it may, however, I will not abandon him, without whom the world would be to me a desert." Many such scenes, doubtless, occurred. They will bring, perhaps, to the reader's recollection the touching incident of the self denying Moravian missionaries, who, under circumstances of a somewhat analogous character, entered the lazar-houses in Africa, and devoted themselves, out of love to the souls of its unhappy inmates, to a perpetual estrangement from all the comforts of social existence.

INCIDENTS IN A PASTOR'S LIFE.

In the month of May, 1854, there stood on the deck of a packet ship, just ready to sail from this port for Europe, a Baptist pastor, exiled from his flock by broken health, the occasion of anxiety to his friends. By his side stood a member of his church, who, at the moment of parting, slipped into his hands a letter, to be opened after the vessel sailed. Adieus were exchanged, and the ship moved away. The pastor opened the letter, and found it to contain the information that the writer had bound himself and his executors, in case either of his own death, or the death of the pastor, within the then current year, to pay over for the benefit of the pastor's wife and children, a sum of money—concerning which we must only say that it was munificent. The letter then added the assurance, that should the pastor be removed at any time, and the writer be the survivor, the family left should have every provision necessary for their comfort, if it pleased God to continue the means in the writer's hands. It is not necessary to say that such a demonstration of more than fraternal love was overwhelming, nor that there ascended from his heart, in that sad hour, a tribute of fervent thanksgiving to God for a mercy so large and so unanticipated.

Time passed on; the pastor returned with improved but not reëstablished health. The present spring came, and the air had begun to be balmy and refreshing, inviting to outdoor and vigorous exercise. Last week, from the same hand, the same pastor received a brief note alluding to the advantages of exercise, and stating that he would find at a given place, a horse and carriage, harness, saddle, and bridle, martingales, halter, blanket, and whip, wolf skin robe, etc., which he was desired to accept, and an order on the stable-keeper for horse-keeping and shoeing for one year. The message was brief, briefer than our narrative, but in its few words, it told a large story of thoughtful and munificent kindness which was not lost upon the heart of the recipient.

[N. Y. Recorder.

THE HABITATIONS OF CRUELTY.

The present state of Feejee is deplorable in the extreme, notwithstanding the numerous triumphs of the Gospel there. A few incidents given in Wesleyan Missionary Notices, by an eye-witness, illustrate the actual condition of the islanders:—

Strangling of widows has engaged our frequent attention, and called forth our utmost energies. Six or eight women have been directly saved from this inhuman practice by our interposition, and several others indirectly and principally by the influence of what we have done. Some of these have subsequently *lotued*. These scenes require no ordinary promptitude and sacrifice. We have to adopt the Feejeean national custom of presenting property when requesting a favor; and hitherto each life has involved the expense of about £1.

But sometimes our interference is prevented, and sometimes it is spurned and ineffectual. A few months ago a man died in a heathen town within a mile of ours. Mr. Malvern and I at once hastened to the abode of death; but the people, fearing our arrival, and having heard of our success in other quarters, had already strangled the widow. We entered the house; there were the husband and wife both sleeping in death. We examined the woman's body; but the last spark of life was extinguished. Ah! and there stood the son of those now dead, who with fiendish expression lifted up his hands, and told us that by those hands that mother died!

"Ah!" was our language, "this is seen in heaven; this will not be forgotten in heaven; its punishment will follow."

A few weeks afterward I stood by an open grave in that town. I had gone in pursuit of the widow of a young man brought home a corpse from war. Her friends had consigned her to our care, and she had escaped from us. I stood by the open grave, that I might witness the ceremony of a heathen burial; the corpse was brought out shrouded in mats; a bullet had pierced the brain. I looked upon the dead, I recognized the features—it was the matricide!

"Ah!" I exclaimed, as the corpse was laid in its last resting place, "did we not speak the truth when we said, 'His sin was seen in heaven; it was written in heaven; its punishment would follow?'"

Several women have, in spite of our efforts, been strangled; and wherever there is a son, he is chosen to be the principal agent in the murder of his mother. Within my own knowledge, a father has, with his own hands, suffocated (by choking or gagging) his own daughter who was sick. One day, standing by the corpse of a warrior, painted and blackened as if for war, the club lying by his side, I turned round to his brother, and inquired the cause of his death. The reply from that brother was, "He was very ill, and so I suffocated him."

Infanticide is written on another page of Feejeean life. I wish to confine my illustrations as much as possible to cases that bear directly upon the point, and that have passed under the immediate notice of myself, or other missionaries, or credible informants. Nothing do I state on mere rumor. A woman brought me a child who, from want of proper treatment, was nearly dead. I undertook to prescribe for it, if the mother would reside for a time in the house of one of my servants, so that I might see that it met with proper attention. My treatment was successful; the disease was subdued, the child could again run about, talk, and eat; in a day or two the mother could have returned to her friends, but maternal patience was exhausted, and one night she suffocated it. A man was informed that his wife had given birth to a daughter. Hearing of its sex, he at once directed it to be strangled. Again, a female child was spared for several months; its death was then resolved upon by the parents. They dug a deep hole in the center of the earthen floor of their house—the father flung into this grave his helpless and innocent babe. He then cast some heavy stones with violence upon it, and filled up the grave with earth. These inhuman parents still occupy that house. They daily tread over the decaying remains of their murdered child. Such is Feejee in the present day.

YE ARE NOT YOUR OWN.

Rev. Wilbur Fisk, in Baltimore, in 1838, before the Preachers' Aid Society, rehearsed the folowing dialogue between a preacher and the Lord of the harvest, in which objections to entering into the ministry are plainly stated, and as plainly answered. It is understood he meant himself, as he had many struggles and inward conflicts before he entered into the work of the ministry:—

Christ. Go preach my Gospel.

Answer. But, Lord, I have other engagements.

C. You are not your own, you are bought with a price.

A. But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

C. What have you that you have not received?

A. Lord, I have strong domestic feelings; I hope one day to have a family and home of my own.

C. He that loveth house or lands, wife or children, more than me, is not worthy of me.

A. Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

C. He that loveth father or mother more than me is not worthy of me.

A. Lord, is there no excuse? May not another answer?

C. The gifts and calling of God are without repentance.

A. At least let me first stop and bury my father and mother.

C. Let the dead bury their dead.

A. At any rate I must wait awhile, and acquire some property, &c.

C. He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

A. Lord, I cannot go.

C. Woe unto you if you preach not the Gospel.

A. But, Lord, wilt thou not pity a poor helpless wretch who begs for an excuse as one would plead for his life?

C. Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.

Here he said the dialogue ended. The young man covered his face with his hands, and bursting into tears, exclaimed—

"Nay, but I yield, I yield,
I can hold out no more."

The bond was signed and sealed, and the youth was consigned over, soul and body, to the church. The next thing I saw of him he was treading a pathless forest among the Green Mountains bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain tops that hung over his path reverberate. And what, sir, do you think it was?

"No foot of land do I possess,
Nor cottage in this wilderness,
A poor wayfaring man;
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

Nothing on earth I call my own,
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

BEGIN TO-DAY.

Lord, I do discover a fallacy, whereby I have long deceived myself; which is this: I have desired to begin my amendment from my birth-day, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day but to-day; the instant time is always the fittest time. In Nebuchadnezzar's image the lower the members, the coarser the metal. The farther off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day, but the brazen one, and so on till at last I shall come to the toes of clay, and be turned to dust. Grant, therefore, that to-day I may hear Thy voice. And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul, hereupon, by thy assistance beginning the reformation of my life.

Fuller.

The Sabbath Recorder.

New York, May 31, 1855.

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LENGTH OF SERMONS.

We do not think any thing is gained, generally, by long sermons. It is true, no rule will apply universally, on this point, but on ordinary occasions, from thirty to fifty minutes will be about as long as an audience will give attention. He is a good preacher who can hold the attention of his hearers fifty minutes, and a *very* good one who can occupy an hour without wearying them. Speakers of only ordinary ability should never exceed forty-five minutes, and they would probably be much more effective if they confined themselves to still less time.

There is no rule of Scripture which is authoritative on this question. The sermons of our Saviour seem to have been brief; at least, as they stand recorded in the New Testament, they are of this character, the longest being that usually known as the sermon on the Mount. However, we cannot insist upon this example, nor upon any other contained in the Bible, as we may have only the outlines given to us. But it is clear, that the power of a discourse consists, not in its length, but in its adaptation to the occasion and its conformity to the Word of God.

There are some men, of great intellectual power joined with a pleasant delivery, who will sometimes hold the attention of an audience an hour and a half—two hours—and even three hours. But even they cannot do so always. An hour is as long as it is safe, even for them, to tax the patience of their hearers on ordinary occasions. A distinguished preacher from the West, some twenty years ago, when his fame was at its zenith, entertained an audience in Philadelphia, one evening, full three hours; and we were told, (for we did not hear him ourselves,) that delicate ladies *stood* during the whole time, the seats not being sufficient for their accommodation, and that such was the breathless silence that the fall of a pin could have been heard, between one sentence and another. He was, however, an extraordinary man, and the occasion was an extraordinary one. We have heard him, on other occasions, when *one* hour was too long for us.

Where the people get together but seldom, say once a month, or at oftenest once in two weeks, it may answer to talk to them an hour, or even sixty-five or seventy minutes, provided there be but one discourse. But where the people are assembled weekly, as in cities, villages, and in most country places in the Northern States, it is far better to dismiss the people a little before they are ready, than to exhaust their patience by protracted exercises. If one short discourse will not suffice for a full discussion of the text, let it be followed by another, at the next meeting, and so on, till the subject has been discussed sufficiently.

The preacher must not imagine that, because it does not weary him to *stand* and talk for an hour, or more, it cannot weary the people to *sit* and listen. For though he stands, he is nevertheless in motion, and gains relief for himself in constantly changing his position; whereas his hearers are constrained to sit, pretty much, in one posture, which, when long continued, becomes painful, especially to feeble persons and the aged. Besides, the exercise of speaking, as well as the constant change of position, helps to equalize the circulation, and prevents that undue pressure of blood upon the lower extremities, which is the cause of weariness to those who stand unemployed; so that the preacher's ability to maintain himself on his feet, for two or three hours, is after all no criterion by which to estimate the degree of weariness suffered by his hearers.

Again, let the preacher beware of thinking that, because he himself is deeply interested in the subject of his discourse, his hearers must be also. The natural partiality which one has to his own thoughts and modes of expression, is a sufficient reason for *his* interest in the subject, while his hearers are in quite a different position. Besides, he does not stand in the capacity of a *learner* before his hearers; he stands before them to teach them what he knows—what he is familiar with—what he has already learned. Being familiar with his subject, therefore, seeing the end from the beginning, and knowing when he has stated one idea what he means to advance next, and having already settled the connection of one thought or one proposition with another, it requires no effort, on his part, to give his attention to the subject to the end. The consciousness, too, that he is observed of all the congregation, and that it depends in a great measure upon himself whether the desires and expectations of the people will be answered, furnishes an excitement for him in which no one of his hearers can participate. They all stand upon entirely different footing. Is it to be wondered, therefore, that their attention often flags when his own is deeply interested?

It is vain to say, that the religion of the gospel *ought* to be a subject of such absorbing interest with every one as to render him indifferent to any discomfort of body under a long discourse. Perhaps it ought. But we must take men as we find them, and by accommodating ourselves to their actual condition, as far as we can without sin, endeavor to make them better. Man is not all soul—all spirit—all intellect. God has given him a body, as well; and this body will experience uneasiness, suffering, pain, in spite of all he can do. And when by sitting in one position, or in any other circumstances of disadvantage, the bodily uneasiness of the hearers takes off their attention from the discourse, we think it about time for the preacher to quit.

T. B. B.

THE STATE OF THE LIVING.

Much has been advanced on the state of the dead, and many trite and good observations thrown out by beloved and able brethren. Infidelity, too, of the worst kind, entertained by curious and half-crazed speculators on that subject, who would fain be considered Christians withal, has been well and faithfully battled with. If the annihilation of the wicked, and the unconscious state of the righteous until the judgment day, are not infidel doctrines, it is passing strange to us. But with regard to the dead we know very little, yet enough for us in the present state. True, we have glimpses of the future presented to us in divine revelation; the curtain is lifted a little, so as to admit as much light as our feeble vision can bear; and it would seem as if, in a dying moment, a greater and even mysterious disclosure was made, with regard to both the righteous and the wicked. The plain revelation made to us is, that there is a heaven and a hell—the one consisting of pure and undisturbed felicity, flowing from the presence of God, the enjoyment of his love to us and ours to him, and the occupancy of all of the faculties of the soul in untiring activity in his service in connection with all the sanctified forever; the other in the displeasure of the Almighty, in the entire destitution of every thing that is good, and the possession of every thing that is evil—in the vile passions unchecked, and nothing to gratify—in the bitterest reproaches of a guilty conscience, and the agonies of utter despair in company with the lost and the damned to all eternity.

If the plain statements of the Bible with regard to the dead are true—and we endorse them all without reserve—what a momentous subject is the state of the living! There is a beautiful order in all the works of God, in creation and in his moral government. In the seasons of the year, in the adaptation of things both for animal and vegetable life, in the alternation of day and night, and in the agency of man in producing the fruits of the earth, is order and propriety. In God's moral government, there is the same admirable order. Man is placed here as a probationer, and is here to be trained for a future life. He begins an immortal existence here, which stretches on to a vast and unlimited existence, into which he will be introduced at the dissolution of the body, and that too at the resurrection of the dead. The great moral principles and divine virtues to be developed forever in the future world are to be, and must necessarily be, acquired here, to constitute a qualification for eternal life. The friendship of the father of our spirits must be obtained here, and cultivated as preparatory to its more full manifestation in eternity. The employments which consist in serving God, in admiration and study of his works, and in songs of praise with all the redeemed, must be commenced here, and acquired as much as possible, or they will be strange to us in that spirit land. The noble and prevailing theme of the heavenly state is redemption by the death of Christ; and hence we must be believers in Him—must have a personal interest in his death, and have the spirit of the song kindled up in our souls.

But what is the state of the living? Oh, my soul, what a scene presents itself—a scene that may well call forth the most painful emotions in the Christian bosom. Who shall be able to describe the dark picture, or even give its outline? After all the labors of the Church of Christ during the lapse of ages, the great masses of mankind are under the dominion of sin and the wicked one. The world is still full of crime, living in open rebellion against the God of heaven, and trampling his laws under foot. Even where the gospel is known, and the heralds of mercy are proclaiming aloud, on every hand and in every place, the theme of redeeming love, infidelity in every shape, from the most refined to the lowest grade, is rife, and the grossest vices of the depraved heart are rampant. A glance at life in our large cities is enough to make the Christian heart sick, and call forth such rivers of tears as the prophet speaks of. Turning aside from these mighty marks of iniquity, the surrounding country presents a scene the most affecting and distressing. What ignorance of God and revelation! What marked indifference to the worship of the ever-blessed Creator and Saviour of mankind! What degradation of human nature and prostration of this noble work of God, even to the life of the brutes that perish! Men are truly living without God and hope in the world. In the little State of New Jersey, multitudes never hear the gospel—never read the Bible, and have none to read—one sad routine of labor, beastly rest, and low pleasure, constitute their existence; and they seldom cast a thought towards the eternal destiny that stretches out before them except by the occurrences of affliction and death, and this as evanescent as the early cloud and the morning dew. If we look at the Christian world, or professors of religion, or even members of churches, we have a painful subject before us. Business, fashion, pleasure, gains, company, eagerly pursued—family worship in many cases, religious instruction to children, prayer meetings and public worship, to a great extent neglected—constitute the state of this part of the living—hence spiritual death reigns in the churches, and the wicked world looks on and laughs at religion. It is a consolation to know that there are some Abrahams and Jobs—some such men as Moses and Daniel, and such holy and devoted souls, both men and women, as those whose lives are written in the New Testament. It gives some relief to the painful reflections called up by the sad scenes around us, to know that there is yet principle in the Church of God—that there is yet fidelity and purity and self-denial and Christian zeal in the general membership of the churches. What is our own personal state is a question of the greater importance to us. Let us look into the inner chamber of the soul with the candle of the Lord, and faithfully investigate. Let us bring our desires and motives, and the general tendencies of the mind and all our conduct, into the light, that there may be no deception on our part, and that the most earnest prayer may be sent up to the mercy seat for divine illumination, and to be led in the way everlasting.

GEORGE R. WHEELER.

SALEM, N. J.

THE EASTERN ASSOCIATION.

The Nineteenth Annual Meeting of the Seventh-day Baptist Eastern Association was held with the Church at Pawcatuck, R. I., commencing on Fifth-day, May 24th, and closing on the following First-day. The delegation from the New Jersey churches was not quite as large as usual, but the Connecticut and Rhode Island churches were fully represented. The attendance upon the meetings throughout was numerous and gratifying, and the deliberations were interesting and harmonious. The Central Association was represented by Eld. Joshua Clarke, and the Western Association by Eld. D. E. Maxson.

The Introductory Discourse was preached by Eld. Walter B. Gillett, from Numbers 13: 30—"And Caleb stilled the people before Moses, and said, Let us go up at once and possess the land, for we are well able to overcome it."

At the conclusion of the discourse, the Association was called to order, and the following officers for the session were chosen, viz: BENJAMIN F. LANGWORTHY, Moderator; HALSEY H. BAKER, Recording Secretary; E. G. CHAMPLIN, Assistant Recording Secretary.

Letters were then read from all of the churches connected with the Association, except those at Newport, R. I., and Westerly, R. I. They showed that the past year had been one of general prosperity. Several of the churches had enjoyed precious revivals, and a good degree of harmony prevailed in them all. Extracts from the letters will be found in connection with the Report on the State of Religion, printed herewith, and to them we refer the reader for fuller information.

The Missionary Operations of the Association during the past year appear to have been peculiarly blessed, as will be seen from the Report of the Executive Committee and the extract from the letter of the church at South Kingston. For the ensuing year, a plan was proposed and discussed, to secure the entire time of a missionary to labor in the vicinity of South Kingston, Phœnix, and Newport. But the whole subject was finally referred to the Executive Committee.

Considerable time, during the sessions of the Association, was taken up in hearing read and discussing three essays prepared by persons appointed for the purpose last year. An essay by H. H. Baker, on the Use of Tobacco, was read in the afternoon of Fifth-day; another by S. S. Griswold, on the Nature and Influence of Slavery, was read the following evening; and a third by Lucius Crandall, on the New Testament Organization and Discipline of a Church, was read in the forenoon of Sixth-day. Each of these essays were approved in general by the Association, and their publication in the *Sabbath Recorder* was recommended.

Several subjects were brought to the attention of the Association, and elicited much interest and discussion, in the form of resolutions, presented by the Business Committee. One was the subject of Education, and the desirableness of having a denominational College and Theological Seminary. In discussing the resolution on this subject, the reasons for and against a movement of the kind were pretty fully canvassed. We think the conclusion was, that such an institution is desirable, and that there is no good reason why we should not at once engage in efforts to secure it. Another subject which awakened much interest was the case of Pardon Davis, the facts of which, when brought before the Association, drew tears from many eyes not accustomed to weep. The other subjects are indicated by the resolutions adopted, which we print below, simply remarking, that upon each of them there was a full and free expression of views by members of the Association.

The question of sending delegates to sister Associations was considered somewhat at length, and resulted in the conclusion that it is best to keep up the old custom. Accordingly, Halsey H. Baker was appointed delegate to the next meeting of the Central Association, Geo. B. Utter to the Western Association, Charles M. Lewis to the North Western Association, and Walter B. Gillett to the Virginia and Ohio Associations.

In this connection we may as well give the other appointments for the ensuing year, viz: A. B. Burdick to preach a missionary sermon at the next anniversary; C. M. Lewis to preach on the necessity of personal holiness in order to the greatest efficiency of the Christian church; H. H. Baker on the importance of the Bible Sabbath to the evangelizing of the world. W. B. Gillett was appointed to read before the Association, at its next annual meeting, an essay on the prominent obstacles in the way of a more benevolent spirit in the churches, and the means by which those obstacles can be removed; Lucius Crandall an essay on the question, What constitutes a Call to the Gospel Ministry? and also an essay on Restricted Communion; James Bailey an essay on copartnerships in business between those who keep the seventh and first days; Geo. B. Utter an essay on the best method of securing an able and efficient ministry.

The Corresponding Secretary of the Association for the ensuing year is S. S. Griswold, Mystic Bridge, Ct. The Treasurer is Asher M. Babcock, Westerly, R. I.

In the way of Religious Exercises, this session of the Association was quite fruitful. On Sabbath evening a discourse was preached by Darwin E. Maxson. On Sabbath morning, Joshua Clarke preached in the body of the house, while David Clawson preached in the vestry; in the afternoon a discourse was listened to from Dr. J. Croffut of New York, which was followed by the Lord's Supper; in the evening, preaching by Lucius Crandall. On First-day, there was a discourse in the morning by James Bailey, in the afternoon by L. C. Rogers, and in the evening by H. H. Baker.

The Association adjourned near evening of First-day, to meet again on the Fifth-day before the fourth Sabbath in May, 1856, at Shiloh, Cumberland Co., N. J. S. S. Griswold was appointed to preach the introductory discourse at that meeting; P. S. Crandall, alternate.

Resolutions.

Resolved, That this Association feels a lively interest in all the movements of the denomination designed to elevate the standard of learning and piety, among both ministers and laymen; and that it hails with peculiar pleasure the steps already taken to secure the founding and endowment of a college and Theological Seminary, and pledges its hearty co-operation to bring this project to an early completion, believing it to be essential to the success of the cause which the denomination represents.

Resolved, That the present aspect of things in respect to the interests of this Association in the southeastern part of the State of Rhode Island—particularly at Greenhill, in view of their recent enlargement—at Newport, in view of the situation of their meeting house, and their lack of ministerial help—and for the encouragment of the brethren at Phoenix, and others scattered in those regions—a missionary should be stationed in that field.

Resolved, That this Association considers Slavery a sin against God and a crime against man; that it cannot, therefore, recognize as true Christian churches such as permit their members to buy, sell, or hold slaves; and that those publishing organizations, such as the American Tract Society, which expunge from the works they issue all passages expressive of hostility to Slavery, are unworthy of confidence and support.

Resolved, That this Association reiterates the regret expressed by it one year ago on account of a passage of the Fugitive Slave Bill of 1850, and the Kansas-Nebraska Bill of 1854; that it now deplores the consequences of repealing what is commonly called the Missouri Compromise, as seen in the acts of brutality and lawlessness lately perpetrated in the Territory of Kansas; and that it enjoins upon every Christian the duty of doing all in his power, by his voice and his vote, to restore the statute of prohibition to Slavery in new Territories, and to repeal the Fugitive Slave Law.

Resolved, That this Association has learned with the utmost grief, that Pardon Davis, a member of our denomination, has been apprehended and imprisoned in Louisiana for acts of mercy which the laws of nature and of God require, in feeding and clothing the oppressed and famishing in their escape from bondage.

Resolved, That a Committee of three (consisting of L. Crandall, D. E. Maxson, and Thomas S. Greenman,) be appointnd to ascertain and report what can be done for the relief of Pardon Davis.

Resolved, That we recommend to the several churches in this Association, that on the last Sabbath of June next they in their public congregations unite in earnest prayer to God for the liberation of our brother Pardon Davis, who we firmly believe is suffering wrongfully for Christ's sake.

Resolved, That we feel a deep and growing interest in the missionary operations of the Seventh-day Baptist denomination; that we contemplate with gratitude the favor which God has shown to our missionaries in China in the midst of dangers and revolutions; that we deeply sympathize with our missionaries in Palestine in the afflictions and trials incident to establishing that new mission; and that we urge upon the churches connected with the Association continued and increasing liberality in their contributions to the missionary treasury.

Resolved, That as an Association we feel deeply smitten in the afflictive providence of God that so suddenly removed from earth our beloved brother and friend Dr. Wm. M. Fahnestock, who for twenty years had taken a deep interest in our religious prosperity, and during that time had been a faithful contributor to our different periodicals; that in this bereavement, we would bow submissively to the mysterious dealings of Providence; and that we sympathize with his afflicted family, and commend them to Him who is "the widow's God, and a father to the fatherless."

Report on the State of Religion.

The Committee on the State of Religion respectfully report, that after a careful examination of the messages from the several churches, they are of the opinion, that we have reason to be encouraged, believing that there is a growing principle of piety, devotion, and zeal, that promises usefulness in the world. Many of the churches have been blessed during the past year with pleasing and precious revivals of religion; some of them are the fruits of protracted efforts, and others the fruitful blessings attending the ordinary means of grace. Some of them have reported a decrease of numbers, arising from removals, and from the great ravages of death. There is evidently a growing interest in the cause of missions. The churches have contributed willingly, and liberally, to sustain and hold up the hands of those who have gone from us to China and Palestine, and esteem it a privilege still to be found engaged in this Heaven-approved enterprise. Prayer meetings, and the monthly missionary concert, are sustained by many of the churches, while others are neglectful of those important means of grace. All of the churches are supplied with the preached word, and most of them have pastors to watch over them, and to break to them the bread of life. There is evidently an increased effort and interest in sustaining Sabbath Schools, as there is an additional number of schools, scholars, teachers, and libraries reported the present year. But we have reason to humble ourselves before God, in view of the apathy and lukewarmness that still exists in the churches composing our beloved Zion. It is evident that as a people we are not what we ought to be. Family prayer, social prayer, and the administering of proper discipline in the churches, is a work that is too much neglected for the health of God's people and the glory of his holy name. May we, during the coming year, "gird on the whole armor of God, fight the good fight of faith, and lay hold on eternal life."

We give a few extracts from the letters:

1st Hopkinton—"We rejoice to say, that a happy state of Christian unity and fellowship exists, that our Sabbath service is well attended, and that we have sustained a weekly prayer and conference meeting." "Some precious souls have been converted and gathered in, and sinners are inquiring the way to Zion."

Piscataway—"The past season has been one of deep interest to us; while the church has been in a measure revived, sinners have been pricked in their hearts, and made willing to bow to the mild scepter of King Jesus, and we rejoice that so many have been enabled to trust on Christ, by an open profession of faith in his name."

Shiloh—"During the past year we have passed through varied scenes—some of an afflictive character, and others of gladness and prosperity. Our Sabbath meetings are well attended, and the truths of God are received with attention. Our prayer meetings are well sustained, and it is in them we feel that God pours out his Spirit, and we are sensible that upon them depends the happiness and prosperity of the church."

Berlin—"It has been a year fraught with many pleasing incidents of growth in grace, and examples of piety, among the members of our church, though no seasons of special awakening have saluted us or added to our numbers."

Marlborough—"We have not the cheering intelligence to report that would be desirable. In looking over the past year, we are filled with mingled emotions. While we have abundant reason for gratitude to the Giver of all good for his preserving care, we have to mourn the loss of several of our number by the cold hand of death."

3d Hopkinton—"We are in a happy state of union among ourselves; an increased attention is given to the things that make for peace; Sabbath meetings are well attended; our watch-word is onward and upward amidst our trials. Brethren, pray for us, that God may sanctify our afflictions."

Rockville—"Our spiritual interest during the past year has been increasing, and of late we have had an interesting, though not an extensive revival of religion, in which souls have been converted, and the wandering reclaimed. We have a good attendance on the Sabbath, and with the most of our members a good degree of union and Christian fellowship prevails."

Westerly—"As a church we have not the satisfaction of recording the out-pouring of God's Holy Spirit upon us in the ingathering of souls, but we believe there are some that labor for that end."

Plainfield—"During the past year we have enjoyed the preaching of the gospel on the Sabbath without interruption; we have two discourses on the Sabbath, and there has been a good attendance, and a uniform good attention to the word spoken. There have been a few conversions only, but it is hoped there has been an intelligent progress on the part of many members of the church."

New York—"During the past year we have been without a pastor, but have maintained meeting regularly on the Sabbath. One member has been added, who is an ordained minister of the gospel, and at present supplies the pulpit."

Pawcatuck—"With feelings of gratitude to God, we would inform you, that as early as the beginning of autumn last, our people manifested an increased fervor in prayer for a revival of religion. About the first of January, the cloud of divine mercy began to pour its rich treasures on the church. Our evening meetings were continued until about the 20th of March, when they were interrupted by the ill health of our pastor. During this interesting season of revival sixty-six have been added to our number."

Greenmanville—"While we have nothing special to communicate, we feel it a privilege to acknowledge the goodness and mercy of God during the past year. Death has not been permitted to take even one victim from our little company. We have enjoyed peace and harmony in our body."

South Kingston—"While we mourn the loss of one of our number by death, we have reason to rejoice that many have been made alive by the blood of Christ, and added to the church." "During the past winter the Lord has been pleased to bless us with a revival of religion." "Our Sabbath meeting is well attended, and a good degree of religious interest is manifest in the church."

WOMAN'S RIGHTS.—The Legislature of Wisconsin has recently passed a law relative to the rights of married women. It is as follows:—

"Any married woman whose husband, either from drunkenness, profligacy or from any other cause, shall neglect or refuse to provide for her support or for the support and education of her children, shall have the right in her own name to transact business and to receive and collect her own earnings and the earnings of her minor children and apply the same for her own support and the support and education of such children, free from the control and interference of her husband or any person claiming the same or claiming to be released from the same by or through her husband; *Provided*, That if it is denied by plea that either of the causes enumerated in this act as entitling the married woman to sue in her own name exists in point of fact, then the issue upon this plea shall be tried and determined by the jury trying the case with the other issues submitted."

AFFAIRS AT SHANGHAE, CHINA.

The letter of Mr. Carpenter, which we published last week, gave the most complete account we had then seen of the the evacuation of Shanghae by the rebels. We have since received our files of the *North China Herald*, in which we find several articles on the subject, the principal of which we copy. They not only give the facts in the case, but furnish a glimpse of Chinese warfare.

From the North China Herald of Feb. 24, 1855.

Evacuation of Shanghae by the Triads and re-occupation of the City by the Imperialists.

The news of the evacuation of the city of Shanghae came almost as suddenly upon the foreign community as its memorable fall into the hands of the Triads, on the morning of the 7th September, 1853.

On Saturday night, the 17th instant, at the close of the China New Year, between ten and eleven P. M., volumes of flame and smoke were observed to rise eastward over the city and to increase with amazing rapidity, illuminating the horizon with the brilliant coruscations of its many colored light for some distance around. The spectacle is stated to have been gorgeous in the extreme—but the sensation that the dwellings of a large population had been given to the devouring element, must have sent a deep chill of horror and exquisite thrill of pain, to the hearts of the beholders. Nothing transpired that night that we hear of, to account for this extensive conflagration which progressed westward, northward, and southward, with fearful speed and violence. When next morning dawned, rumors were spread abroad that the Imperialists had captured the city, and that a dreadful slaughter of the Triads had ensued—as the day advanced, however, it was stated on the contrary, that the majority of the Fokien Triads having failed to persuade Chin-a-ling to give up the city, had spread over it and set fire to the principal street, running through from the great east gate, in many places, and other large thoroughfares—that Lew-le-chuen and Chin-a-ling, finding that all was lost, selected a small force from their followers of about 150 men, and fled out by the west gate, taking their course past Sze-kea-hwei to Hung keaou, whither a body of Imperialists pursued them, and Lew-le-chuen was reported to be killed with many of his followers, but Chin-a-ling and Seay-gnan-pang with part of their adherents escaped. It is however doubted that Lew has been taken.

The Imperialists from all the camps, next morning being assured that the coast was clear, and that the city was actually evacuated by the Triads, took courage and entered it by the west and south gates.

On Sunday afternoon the military began to remove their goods and chattels from the encampments on the race-course, and during the week the military officers have quartered themselves in various parts of the city. Order and confidence seem gradually returning, and crowds of people are continually on the move in and out of the city.

Present Aspect of the City of Shanghae and its Suburbs.

The only approach to the city for the first day or two after its capture, was across a dam made in the Yang-king-pang near Taylor's bridge, from the Imperial entrenchments along that creek opposite the London Mission establishment. By this way to the North gate, a constant stream of passengers was soon established from morning till night. On approaching that gate, the corpse of a young rebel lying on the ground was exposed to the gaze of every passer-by—numerous bodies in public thoroughfares have, in like manner, been allowed to disgust the sight and shame public decency for days together, while suspended from the walls are many bloody heads dangling, to the horror of every sensitive beholder. Once within the city, little can be seen at a first glance for the crowd of passengers, but, so soon as there is space to gaze around, a perfect scene of desolation presents itself, and the further you penetrate within the once bustling thoroughfares of a busy commercial city, the more wretched is the prospect—scarcely a house of business or a respectable dwelling has been left whole in the heart of the city. The fire has ravaged every thing on all sides, from the east gate to the cross street, by Bishop Boone's church, whence, without injuring it, it has spread northward for a considerable distance. The Temple of Confucius, where Lew-le-chuen had his quarters, is nearly destroyed. On inspecting it, a burly countryman expressed deep indignation at the impiety of the rebels in setting fire to so sacred a fane—looking upon it as the crowning act of all their evil deeds. Some of the buildings in the Ching-wang-miaou or public tea gardens, have also been destroyed. Rev. Mr. Shuck's church has been perforated in several places by shot and shell, chiefly, we believe, from the French men-of-war; several balls were shown us in the building. On inspecting the ground within the breach made by the French from their battery, it is found to be filled with pitfalls and tubs with spikes inside, fixed so as to hold any one by the leg accidentally stepping in. The white wall of the high building opposite the breach is perforated for musketry, and over the apertures are still hanging scraps of the paper by which the loop-holes were concealed, and whence so deadly a fire was opened upon the assailants in the late attack. All the ground adjoining is also well fortified, and every place bearing on the breach had its loop-holes and barricades—even the ditch that runs along inside the wall towards the north gate had been carefully covered over to conceal it, with sticks, straw and earth. Within the south-east gate, the stockades and inner walls occupied considerable space, and every point liable to attack in that vicinity was well guarded. The late mining beneath the wall at that angle, had shaken down the greater part of the wall for 150 paces; one space fully 70 paces in width is quite exposed and offers a fair approach for a body of brave assailants. The lines and batteries of the Imperialists were very high to this part of the wall, being between it and the French Cathedral. The rural districts of the city seem very little injured; indeed, the Western and South-western gardens and open fields look as little altered as possible.

Whilst walking through the streets, a poor rebel was driven along like a beast of prey before a guard of soldiers, and as he was held by his tormentors, they contrived to strip him of his garments, and before he had reached the gate, he was reduced to a state of nudity. On Wednesday an old Fokien man, said to be a rebel, was tied hands and feet together, and suspended by his girdle to a high pole over the north gate whilst an unfeeling soldier presented a spear against his naked body

—the indignation of some foreign spectators, however, that could not be stifled, induced him to throw his spear on the ground and laugh as if he were in sport—such sport as the frogs told the naughty boys might be play to them, but was death to the subjects of it.

Externally, the walls of the city seem to have suffered little from the bombardment by the Imperialists, except on the north by the French cannonade, and at the south as previously mentioned. Every where the suburbs have been destroyed, and the loss of property, both inside and outside, must be immense. It is, indeed, wonderful, looking at the extent of the walls, the many points of attack open to a vigilant enemy on all sides, and the numerous army brought against it by the Imperialists, that the city could have been so long held by a force so inadequate, according to European ideas, to maintain its defense—the lines of circumvallation formed by th Traids were incomplete and apparen tl e less, and do not seem to have been occupied for purposes of defense.

The following account has been furnished us by an able correspondent—we have, however, heard a different version of the recovery of the city; which is the correct one, a short time will probably determine:—

"The Chinese New Year's day was a fortunate time for the Imperialists. A little before midnight, while the rebel chiefs and their followers were carousing, says the story, over the wine bottle and as good a supper as their means allowed, and amusing their leisure with games of chance, they were unexpectedly called from these pleasures by the intelligence that their enemies were in the city, and its buildings already on fire. A body of Sungkeang militia men, belonging to the *fang tseaou keuh* or "office for preventing and destroying rebellion," have the credit of taking the lead in the capture of the city. They entered near the South gate encampment, surprised the men on guard before they had time to give the alarm, and proceeded to set the adjacent buildings on fire. Many bodies, burnt and beheaded were soon lying along the wall, and the way left open for the entrance of a large force. Soon after midnight many foreigners were gazing on the wide-spread conflagration, which by the total destruction of almost all the best streets in the city, and an enormous loss of property, made that night so memorable in the history of Shanghae. The great part of the rebels, according to the story, escaped by the West gate, headed by the two chiefs. They passed on in the darkness of night till at eight o'clock on Sunday morning, according to the proclamation of governor Keih, they met an Imperialist force at Hungk'eaou, a town a few miles beyond the Roman Catholic settlement at Seu-kea-hwei, and Lew-le-chuen the chief in command was here caught and killed with more than 500 of his followers. When his head was brought to the camp at the Soochow bridge, it was recognized by a rebel boy, who had been promised his life for such services. Another head had been previously brought, claiming to be that of Lew, but the boy pointed out that the teeth were not like, and the arrival of the true head solved the question. Meantime the morning light had shewn the Imperialists' flags on the city walls, and it was with a feeling of no common satisfaction that the long siege of this city was seen to be at an end. A crowd of country people and strangers pressed in to visit old haunts, seek for friends, or look on the mass of ruins to which all the richest and best part of the city is now reduced. A large party of Imperialists were busy all day searching for hidden rebels. The work of death went on rapidly in and out of the city. The governor's proclamation warned the people against harboring rebels, and threatened those who did so with instant death. The same fate was promised to those guilty of plundering the citizens of their property. Rewards of ten or twenty dollars with a white button, were given for information of the hiding places of concealed rebels or for their capture. Seay-ngan-pang, who had taught the rebels the art of military defense, and Le-sëen-yün a well-known leader of the Fuhkein population at Shanghae, whose influence used to be great with the Shanghae mandarins, and who was a strong opponent to the construction of the new race-course in times gone by, were both taken and cut in pieces. Beheading was considered too mild a punishment for such men. The wholesale slaughter of human beings, during the first days after the capture, is an example of cruelty and love of bloodshed which is a disgrace to a nation professing the least amount of civilization. Out of the thousand or more that have been refused quarter, and hurried out of life with the shortest possible shrift, how few are those to whom it would not have been perfectly safe to have granted their liberty with a sound whipping for the trouble they had given. More mercy and less killing would very much increase the moral power of the government, at present so extremely low. The Shanghae magistrate began on Monday, the second day of the re-opening of the gates, a free distribution of rice. Some foreigners however were beforehand with him in this act of benevolence. By these combined efforts, cash and rice were given away at several points to a crowd of hungry and eager applicants. At the Foo-yuen-t'ang, the chief charitable institution in the city, subscriptions were sent in by several mandarins to aid in cheapening the price of rice to the poor. During the time when the stoppage of supplies reduced the population to extremity, about 200 died of hunger."

Mormon Emigration and Missions.—A ship arrived at New York from Liverpool, a few days since, with 570 emigrants on board, a large part of whom were sent out at the expense of the "Perpetual Emigration Fund"—a fund contributed by wealthy men among the sect, and which is made perpetual by those who are sent out mortgaging a portion of the the proceeds of their labor after they arrive at Salt Lake. This season the Liverpool agency has sent out 3,600 emigrants, of whom above 1,100 came at the expense of this fund. A daily paper, in noticing the recent arrival, says:—

"In conversation with the Secretary of the expedition, Mr. William Willes, we learn that he was by profession a schoolmaster, and he had been a member of the Church of England. This is his first visit to America—his wife and family are already in Utah, where he will join them. In 1851 he went to India as a Mormon Missionary. From Calcutta he traveled from station to station to the Himalayas, 700 miles of the distance on foot, teaching and preaching the Mormon doctrines to Europeans. Up and down the Ganges he wandered preaching with variable success. Next he journeyed through Burmah, tarrying at Rangoon about six months, where he made the acquaintance of some of the American Missionaries, among them Messrs. Kincaid and Vinton. During his Missionary tour he visited Penang and Singapore, and was the pioneer Missionary of his faith on the Island of St. Helena. He said that about 200 Mormons are now waiting for an opportunity to embark from India for Utah, and the efforts of the Mormon Missionaries are very successful, more especially among the natives, whose language they have learned."

BAPTIST ANNIVERSARIES.

For some time past the Baptist denomination in this country has been distracted by controversies growing out of the organization of the society to secure a new translation of the Scriptures into English, called the American Bible Union. Not only the American and Foreign Bible Society, but other benevolent societies of the denomination, have been embarrassed, if not endangered, by these controversies. Hence great solicitude was felt as to the result of the recent meeting in New York of the two Societies which are most intimately connected with the affair—the Bible Society and the Home Mission Society. Our readers are already informed of the principal doings at those meetings, and they will doubtless be interested in the following general remarks relative thereto, which appeared in the *Watchman and Reflector*:—

The American and Foreign Bible Society has closed a year of great prosperity. In the face of a monetary crisis, and of an active and unrelenting warfare waged by a rival Society, which has estranged for a season some of its warmest friends and most liberal supporters, the receipts for ordinary purposes have fallen little behind those of former years, while the aggregate receipts have exceeded those of any year excepting the last. The new Bible House has been completed, and the large income from rented rooms will soon extinguish the debt occasioned by its erection, and remain a perpetual revenue for the Society, ample to defray the expenses of officers and agents, and leave the contributions of the churches to be devoted without reserve to the benevolent aims of the Society. The conception of this central home for Baptist organizations, was one of the most far-sighted and liberal movements of our day, and those who have defeated the purpose by appeals to popular prejudice against "centralization," and "monopolies," and "marble palaces," have inflicted a cruel wound on Christian concord, and may find at a future day their own devices returning to plague themselves.

The meeting of the Home Missionary Society was harmonious and Christ-like, and brethren seemed determined to remove all occasion of offense and alienation. It was hard for those who had looked upon Nassau street as a central home for denominational movements, to relinquish their cherished hopes for the sake of appeasing what seemed to them cruel and unreasonable prejudices, but they were prepared for large sacrifices of personal feeling to avert the threatened rupture. As the leaders of the Bible Union had announced officially that a new organization for Home Missions would be formed if the rooms in Nassau street were retained, the Board recommended the removal; a committee appointed to consider the matter united in the recommendation, and the Society voted to remove, with only a single vote in the negative.

In organizing the new Board, deference was also had to the complaints of Dr. Cone, that the old Board had cherished a partisan spirit, and had been composed largely of managers of the American and Foreign Bible Society. The committee of nomination reported, as their principle of action, that they had dropped the names of all of the old members of the Board who were connected with the Boards of either Bible Society, and had replaced them by names having no such connection. No other course seemed possible to obviate the charge of partisanship which had been so rudely and perseveringly made; it commended itself to the candor and Christian feeling of all present, and the list of nominees was elected by a vote nearly unanimous. We suppose Dr. Cone will approve the principle, though its rigid application cut off his own name from the new Board.

Abolition Convention.

To the Radical Political Abolitionists:

We are few—but we are not, therefore, to cease from our work. Work for a good cause, be that cause popular or unpopular, must be work to the end.

Our undertaking, as radical political abolitionists, is to remove slavery from the national territories by means of our national political power, and to remove it from the States also, by means of the same power, whenever the States shall themselves refuse to remove it. For the success of this undertaking, we must depend, under God, upon ourselves. Of all the political parties, there is but one to give us countenance—and that one is, in point of numbers, quite insignificant.

The Whig and Democrat and Know Nothing parties are each made up of slave-holders, as well as non slave-holders; and hence, the condition of their continued existence is, that they shall not attack slavery. Members there are of each of these parties, who are opposed to slavery. But for any of these parties to assail slavery would be to dissolve itself. The Free Soil or Independent Democratic party is, we cheerfully admit, an anti-slavery party. Nevertheless, it denies the right of the Federal Government to touch slavery in the States; and, sad to say, it admits the Constitutional authority of every slave-holder to claim every State Government for his slave catcher. The American Anti-Slavery Society, or Garrison Party, like ourselves, labors, within the limits of moral suasion, to abolish slavery; but unlike ourselves, it employs no political power to this end. What is still worse, it seeks to separate the free States from the slave States, and to leave the slave States, so far as concerns the political power of the free States, at perfect liberty to continue their oppression and torture of the black man. The Liberty party is the only political party in the land, that insists on the right and duty to wield the political power of the nation for the overthrow of every part and parcel of American Slavery. That little party not only claims that there is no law for slavery, and can be no law for that most sweeping of all piracies, but that the Federal Constitution demands the abolition of all American Slavery, State or national.

Circumstanced as we are, brethren, is it not our duty to come together, for the purpose of enlightening each other's minds, and cheering each other's hearts, and strengthening each other's hands? We believe, that it is, and hence we take the liberty to propose, that a Convention of the radical political Abolitionists of all parts of the country be held in Syracuse, N. Y., on Tuesday, Wednesday and Thursday, the 26th, 27th and 28th days of next June.

We think it especially important, that the Convention be attended by all who are accustomed to lecture in behalf of our principles, and by all who are disposed to embark in such lecturing. The occasion will be a very favorable one for rendering themselves more able and more useful in this department of labor. Nearly twenty years ago, a Convention of Anti-Slavery Lecturers was held in the City of New York, with very good effect.

It is to be hoped that measures will be at the proposed meeting adopted for obtaining means to sustain lecturers, and to extend the circulation of periodicals devoted to our cause.

Lewis Tappan.
William Goodell.
Gerrit Smith.
S. S. Jocelyn.
W. E. Whiting.
James McCune Smith
George Whipple.
Frederick Douglass.

April 4th, 1855.

European News.

The steamer America arrived at Halifax, May 24, with European dates to the 12th, of which the following is a summary.

M. Drouyn de l'Huys, the French Minister of War, had resigned, from an unwillingness to protract the war, and Count Walewski, the French Embassador at London, has been appointed his successor.

Pianori, who attempted to assassinate the Emperor Napoleon, had been condemned to death.

The English press admits that hopes of peace have fled, and that no assistance can be expected from Austria and but little from the rest of Europe; consequently, that France and England must fight it out.

The latest official advices from Sebastopol are to May 10. On that day, in the morning, the Russians made a sortie with a large body of troops on the Allies' right advance trench, but were driven back immediately, and a second and similar attempt shared the same fate. Gen. Mannora has arrived with 4,000 Sardinian troops.

The London *Standard* says: A very extraordinary circumstance, reported from a quarter which precludes any doubt as to the truth of the statement, reaches us by letters from St. Petersburgh. It appears that a fine American frigate-built ship recently arrived at a port in the Baltic. It was stated that the vessel had on board 800 bales cotton, but the correspondent of our informant visited the ship and found in additon to the above she had 50,000 rifles and 5,000 revolvers.

The London *Times*, in an editorial which has attracted some notice, says that the circumstance that America does not sympathize with the Allies is shocking and revolting.

An incendiary fire, set by a discharged workman, destroyed totally one of the floating batteries just ready to launch in the Thames.

California News.

The steamer George Law, with California news to May 1, arrived at New York on the 24th. The news is not important. The following is a summary.

The Sixth California Legislature has adjourned, after a session of 120 days, during which time numerous beneficial and highly popular laws have been enacted. Among these is one prohibiting gambling throughout the State under the most stringent principles.

The Know Nothings are to be represented by an organ in San Francisco entitled the *Citizen*. The prospectus has been published and the paper will shortly be issued.

Several fine clippers have arrived from the Eastern States, among them the Westward Ho, in 100 days from Boston; the Neptune's Car, also from Boston in 102 days, and the Boston Light, in 102 days from New York.

The new postage law gives general dissatisfaction in California. Its provisions are looked upon as oppressive and designedly so upon the citizens.

Accounts from the mines are more than ever flattering and encouraging. The recent rains have gladdened the heart of the miner and sent rejoicing throughout the State.

The Sacramento Valley Railroad is rapidly progressing. The ground has been broken along the entire line, and it would seem that this magnificent enterprise is fast approaching to a successful issue.

Very valuable coal mines have been discovered in Lower California, inside the Gulf, and nearly opposite Guaymas. Speculators are already turning their attention thither.

A Mexican was hung by Lynch law at Mokelumne Hill some ten days since for stabbing an American named Joice. After the death of the culprit it was discovered that the wounds of Joice were not mortal.

The new Presbyterian Church in Happy Valley, Oregon, was dedicated on Sunday, April 28.

The New York Liquor Law.—In regard to the liquor law recently passed by the Legislature of New York, the lawyers seem to have agreed to disagree. Scarcely any two of them see alike on some of its provisions; and the difference of opinion among them is having its effect in community. Among those who have made public their opinions is Judge J. W. Edmonds, of New York City, who did so in compliance with a request from some of the leading citizens. His conclusions are as follows:—

1. That it is competent for the State Legislature to regulate and prohibit the domestic traffic in intoxicating liquor among its citizens.

2. That the act in question in prohibiting the traffic in this State among the citizens is constitutional and valid, and is as applicable to imported liquors after leaving the importer's hands as to any other, the power of Congress and the reservation in the first and twenty-second sections of this act relating only to foreign liquors while yet in the hands of the importer, and before they mingle with the mass of other property in the country.

3. That the means provided by the statute for the enforcement of its enactments are lawful and valid.

4. And that the duty of enforcing the statute is not confined to the officers specially named in it, but is devolved upon all those whose general duty it is to enforce any of the laws of this State against crime.

Incomes of Benevolent Societies.—The receipts of fourteen Societies were as follows:

	1854.	1855.
Am. Tract Society	$415,159	$413,174
Am. Bible Society	394,340	346,811
*Am. B. C. For. Missions	213,200	213,683
Pres. Board For. Missions	174,453	184,074
Am. Home Mission Soc.	191,209	180,137
Am. For. and Ch. Union	75,701	63,867
Am. Bap Home Mis. Soc.	62,730	64,346
Am. and For. Bible Soc.	46,097	40,034
Am Seaman's Fund Soc.	26,173	22,845
Am. Anti-Slavery Society	11,000	†18,000
N. Y. State Colon. Soc.	17,609	17,571
‡Am. Female Guard. Soc.	17,870	10,869
Jews Society	14,000	10,000
Central Am. Education Soc.	9,711	§4,323
	$1,669,252	$1,589,554

* For the first nine months of the financial year.
† Including the receipts of the auxiliary Societies, $35,467.
‡ For eight months.
§ Exclusive of a balance of $4,000 from the previous year.

SUMMARY.

A dispatch dated Cincinnati, Monday, May 21, 1855, says:—Elijah Williams, a rich planter of Barnesville, South Carolina, arrived in this City to-day with eight negroes, one of whom was his wife, six his children, and the other his wife's mother. The object of his visit here was to manumit the whole and settle them in this State. Just, however, as he stepped from the steamboat into a carriage he fell dead. The negroes having been brought here, are of course free under our State laws. Mr. Williams had previously willed the whole of his estate to the negroes.

The steamer Illinois which left for Aspinwall last week, carried out two companies of United States troops under the command of Major Prince, to be stationed at Fort Steilacoomb, Washington Territory. Major Prince, who is appointed to the permanent command of that post, is a young man who served under Gen. Taylor during a great part of the Florida war, and afterward distinguished himself under Gen. Scott in Mexico. He was severely wounded in the battle of Molino del Rey, and for his gallant conduct in that action was breveted.

The Orange County papers announce the death of the Hon. Stephen W. Fullerton, which occurred at his residence near Slate Hill, in that County, on the 15th inst. Mr. Fullerton was one of the oldest citizens of Orange County, and was widely respected. He held the office of Justice of the Peace for consecutive 16 years in the town of Minisink, was a member of the Legislature in 1837, during the small bill excitement, and held the office of Associate County Judge for five years, being appointed in 1840. His age was 62.

As a striking instance of the rapid increase of the value of real estate at the West, we notice a sale a few days ago by the Trustees of the Illinois and Michigan Canal of a piece of land just within the city limits of Chicago for $162,000, which was offered seven years ago for $9,000. Another significant fact is that about a year since the lands of this trust were estimated to be worth half a million of dollars. The trustees have since sold lands to that amount, and the remainder are now valued at half a million.

We learn from the Cherokee *Georgian* that a brutal murder was committed upon the person of an old negro man, the property of Mrs. Frazier, in Marietta, one day last week. The perpetrator had shot him in the shoulder an evening or two previous, and not content with this injury to an inoffensive old man, is supposed to have crept to the window beneath which his victim was sleeping, and shot him through the head.

The contract for the construction of the new Custom-House at Providence, R. I., has been awarded to Albert Curry of Newburyport, Mass., at $151,000, that being the lowest bid. The structure is to be three stories high, thoroughly fire-proof and to be so constructed as to embrace ample accommodations for the Custom-House, Post Office, and United States Courts.

The Hon. John C. Spencer died at Albany on Thursday night, May 17th, of consumption, aged 68. His malady had long been regarded as dangerous, and as a last resort a sea voyage had been determined on; but before the time to start he suddenly became worse and gradually sank to the grave.

At a recent election in Chambersburg, Pa., one vote elected the three town Auditors. It was not generally known they were to be voted for. One single individual, familliar with the charter of the borough, voted for those officers. They were of course elected, and he selected them. The borough was surprised.

The Hon. D. F. Miller, as attorney, has commenced a suit in the District Court of Lee County, Iowa, for the sum of $500,000. The plaintiff, Dr. Isaac Galland, claims of the defendants, Marsh, Lee and Delavan, this amount under the original articles of association between himself and others in and concerning the lands on the Half-Breed Tract.

The entire edition of the Albany *Evening Journal* recently was printed on paper made of Basswood Shavings. The appearance of the paper is every thing that can be desired, and promises well for the success of the revolution in paper making which the fact intimates.

A conductor on the New London, Willimantic and Palmer Railroad, by the name of Smith, was killed on the evening of the 23d inst. about a quarter of a mile south of Stafford Springs. He was walking on the top of his train when his head came in contact with a bridge and the blow proved fatal.

It is said that the scurvy prevails to a considerable extext among the railroad laborers in Indiana and Kentucky, which is attributed to the scarcity of vegetable food among them for many months past.

On the 15th of April, the School House at Arcadia, in Missouri, was struck by lightning, and four of the pupils were instantly killed. Three of them were brothers, the sons of widow Maulsby, of New Madrid; the other boy was the son of Mr. Ridgely, of St. Louis.

At the late session of the Pennsylvania Legislature a Ten Hour law was enacted. Operatives under the age of twenty-one years cannot be kept at work for a longer average time than ten hours per diem, on any kind of contract whatever.

The Governor of Massachusetts has vetoed a bill granting $1,500,000 to the Western Railroad Company. The Senate of the same State, recently, rejected a bill, which had previously passed the House, to abolish capital punishment.

The Personal Liberty Bill of the Massachusetts Legislature was vetoed by Governor Gardner and then promptly passed over his head in the House by a vote of 230 to 76, and in the Senate by a vote of 32 to 3.

The Jury in the case of Dr. Brown against the New Haven Railroad Co., returned a verdict for the plaintiff, assessing the damages at $16,000. Dr. Brown was injured at Norwalk, and sued for $20,000.

Nearly two hundred thousand dollars have been secured, in subscriptions, to endow a University in Troy, N. Y. The *Budget* says the necessary buildings will be immediately commenced.

The different evangelical churches in Worcester, Mass., are enjoying at this time a refreshing from the presence of the Lord. Those thus far converted have been mostly young people.

In Dover, Delaware, on Thursday, May 24, a colored man named Parker, who broke out of jail some three months ago, murdered his two children in a most brutal manner.

Breadstuffs are so scarce in Montreal that Canadian Wheat and Flour which had arrived at Oswego on its way to New York has been ordered back.

The last rail of the Chicago and Milwaukee Railroad was laid on Thursday, May 17th. The latter city is now within a day's ride of St. Louis.

Four Mexicans who had committed an outrage on a family near El Paso were recently captured, tried by Lynch law, and hung.

The Hon. Lewis Cass has been invited to deliver the address at the New York State Agricultural Fair at Elmira in October next.

MARRIED,

In Bolivar, Allegany Co., N. Y., on the morning of the 2d inst., by Eld. H. Cornwell, Mr. Henry Ferris to Miss Rachel E. Burdick.

By the same, on the evening of the 5th inst., Mr. Charles B. Davy to Miss Clarissa A. Barnes, all of Bolivar.

By Eld. C. M. Lewis, at his residence in Hopkinton, R. I., on the 21st instant, Mr. William H. Cottrell to Miss R. Jane Larkin, both of the town of Westerly.

DIED,

In Centerville, R. I., April 29th, of congestion of the brain, Mrs. Lucy L. Brown, wife of Clark A. Brown, formerly of Little Genesee, N. Y., in the 25th year of her age. Funeral services at the 2d Seventh-day Baptist Church in Hopkinton, by Eld. Phineas S. Crandall. In early life she gave her heart to the Saviour, and united with the first Seventh-day Baptist Church at her native place. During her last illness, which was of but one weeks' duration, she confirmed in the minds of her friends, by the Christian resignation with which she bore the most excruciating pains, and by the calmness with which she looked upon her approaching dissolution, as well as by her own words of trust in God and of hope in his mercy through Christ, the consoling belief, that—for her—it was better far to depart, for she would be with Christ. She has left an affectionate husband, an infant son, a father, a mother, and several brothers and sisters, to mourn her early death, and their irreparable loss. I. G.

LETTERS.

Geo Thorngate, Wm Utter, C M Lewis, Benj Vincent, Wm C Davis, Rowse Babcock, Bethuel Church, A Whitford, Ransom Loveland, Anna Johnson, A D Thompson, R L Davis, R B Davis, Z Campbell T G Bailey, Ira S Brown, J A Champlin, G A Campbell (vol. 10 No. 44,) W C Webb, A M Covey.

RECEIPTS.

FOR THE SABBATH RECORDER:

Geo Thorngate, Dakota, Wis	$2 00 to vol.	11	No. 52
Thos Harrison, New York	2 00	11	52
C Spencer, Hamlet	2 00	12	50
A Greenman, Clarence	2 00	11	52
Lyman Burdick, Rapids	2 00	12	52
B Church, Tallmadge, Mich	2 00	11	52
R Loveland, Lewistown, Ill	2 00	12	52
A D Thompson, Albion, Wis	2 00	12	21
R B Davis, Shippen, Pa	4 00	12	52
H C Crandall, Utica, Wis	2 00	12	52
Chas Saunders, Clear Creek	2 00	11	52
Jeremiah B Davis, Shiloh, N J	2 00	12	52
Clayton Ayars ”	2 00	12	52
Joseph A Brown ”	2 00	11	52
Micajah Ayars ”	2 00	11	52
Ethan B Swinney ”	2 00	11	52
Thos Tomlinson ”	3 00	12	13
R R West ”	3 00	11	52
Woodruff & Fisher ”	3 00	11	52
Henry W Glaspey ”	4 00	11	52
Chas Dickason ”	4 00	11	52
John Bowen ”	2 00	10	52
Robbins Ayars ”	1 00	12	14
Jos P Allen ”	66	11	52
Jer A Davis, Marlborough, N J	5 00	10	10
Alex C Heritage ”	2 00	11	52
E Thomas, Bridgeton, N J	2 00	12	34
Geo Tomlinson, Roadstown, N J	1 00	11	52
Josiah Witter, Wautoma, Wis	5 00	12	6
Ethan Stillman, Brookfield	4 00	12	52
A M Covey, North Brookfield	2 00	11	52
J A Champlin, Dorrville, R I	2 00	12	13
Charles Vars ”	2 00	12	52
Henry Clarke ”	2 00	12	52
Weeden Barber ”	2 00	11	52
E T Lanphear, Westerly, R I	2 00	12	52
Caroline Sisson ”	1 00	12	26
N H Langworthy ”	2 00	12	52
John E Crandall ”	2 00	11	52
Emeline Chapman ”	2 00	11	52
Weeden Clarke ”	2 00	11	52
Alonzo Crandall ”	1 00	12	11
Jared Barber ”	2 00	11	52
J Langworthy, Brand's I Works	2 00	12	37
N M Burdick, Woodville, R I	2 00	12	42
Thos Lewis, Hopkinton, R I	4 00	12	52
Thos R Green, Ashaway, R I	2 00	12	52
Mary E Maxson ”	1 00	12	26
Mary C Truman ”	2 00	12	52
Daniel Babcock, Potter Hill, R I	2 00	12	52
David Dunn, New Market, N J	2 00	12	52

FOR THE SABBATH-SCHOOL VISITOR:

S S Griswold, Mystic Bridge, Ct	$3 00
Maria L Potter, Potter Hill, R I	50
Lyman Burdick, Rapids	24

FOR SEVENTH-DAY BAPTIST MEMORIAL:

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Geo Tomlinson ” ”	1 00
Joel C West ” ”	1 00
Phebe A Swinney ” ”	1 00
Clayton Ayars ” ”	1 00
Reese Ayars ” vol. 4	1 00
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Wm Potter, sen., ”	1 00
Eliza A Palmer ”	1 00
Oliver Langworthy, binding	50
Ransom Loveland, Lewistown, Ill	1 00
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A Whitford, Milton, Wis	$6 30
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Central Association.

THE Twentieth Annual Meeting of the Seventh-day Baptist Central Association will be held at DeRuyter, Madison Co., N. Y., commencing on Fourth-day, June 6th, 1855, at 10 o'clock A. M. James Summerbell is appointed to preach the introductory discourse; Elias Burdick, alternate.

J. B. WELLS, Rec. Sec.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON.—Inland route, without change of cars or detention, carrying the Eastern Mail.

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The PLYMOUTH ROCK, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers, on arrival of the steamers at Stonington, proceed immediately by Mail Train to Providence, Boston, Taunton, and New Bedford; or by Accommodation Train from Stonington at 7.30 A.M.

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STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $3 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Steamers are of the first class for strength and speed—well known favorities of the public—having been thoroughly overhauled during the past winter, and offer every accommodation that can be desired by either freighter or traveler.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

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This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

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Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

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Miscellaneous.

Belting the Earth.

From the N. Y. Evangelist, May 17.

For a year past notices have occasionally appeared in the papers of a company formed in this city to carry a telegraph across the ocean. But the project seemed so wild and visionary that few believed it would be seriously attempted. The design was vast and grand, no doubt, but it was impracticable. Many even doubted the existence of such a company. They thought it all a hoax, and others when assured of the fact shook their heads and uttered wise remarks on the transparent folly of sinking money to the bottom of the ocean. It was literally throwing it into the sea. We are at length enabled to remove all mystery from the matter and to state on the best authority what plans have been formed and how far they are advanced toward accomplishment.

A little more than one year ago a few individuals formed the daring project of carrying into execution this dream of science—this scheme which sanguine spirits had hoped for, but few believed possible. Their first step was to obtain a charter from Newfoundland. For this purpose three of their number were dispatched immediately to St. Jonns, where, after weeks of negotiation with the Government, they succeeded in obtaining from that Province an exclusive charter for fifty years to build a telegraph to or across the island or the waters adjacent thereto or any of its dependencies. As Labrador is one of these, this charter virtually gives them the whole range of the Continent. Further to encourage the enterprise, the Government agreed to pay £5,000 sterling toward constructing a bridle-path across the island, which was necessary for the use of the telegraph and to guarantee the interest on £50,000 sterling for twenty years, and also to give fifty square miles of land, to be selected any where on the island—all this on its completion to St. Johns, to which were to be added fifty more square miles of land if it should be carried across the Atlantic.

They obtained also from Prince Edward's Island an exclusive charter for fifty years. This Province gave 1,000 acres of land. At the same time, to complete their right of way, they purchased a charter which had been previously obtained in New Brunswick, and have since obtained one from Canada, with full liberty to cross their territory at any point that should be necessary. They also made a valuable agreement with Prof. Morse for the use of his patents and all renewals. This gentleman, who is the highest authority on the subject in the world, was sanguine of the success of the enterprise, and soon became personally connected with it. The Company was formally organized in May, 1854, by the choice of Peter Cooper, Marshall O. Roberts, Cyrus W. Field and Chandler White, Esqrs., as Directors. Peter Cooper was chosen President; Moses Taylor, Treasurer, and Professor Morse, Electrician. From these names it will be seen that the business is in the hands of men who, to say the least, are not generally regarded as visionary, but as those who look far ahead and are apt to carry through what they have once begun.

The Company immediately commenced operations. They at once purchased the steamer Victoria, and sent her to Newfoundland with an engineer and assistants. A road was to be cut across the whole extent of the island, four hundred miles, through a wilderness seldom trodden by man. In this work about six hundred men were employed the whole of the season. It now appeared that the Government of Newfoundland, while granting a charter most liberal and honorable to themselves, had yet acted wisely for the interests of their own Province. A new spring was given to industry and treasures were found which before were not known to exist. Last summer the Company employed three miner[illegible]ts to explore the country, who discovered two mines of coal, one of copper, one of lead, and also quarries of slate and alabaster and very valuable tracts of ship-timber. This will develop rapidly the trade of the island, which before has been confined almost wholly to its fisheries.

So far all went well. The work was begun and advancing successfully. Less than a hundred miles of submarine cable were needed to stretch across to Cape Breton, and when this was laid and the line completed to St. Jonns there would be direct telegraphic communication East from New York, about twelve hundred miles. This certainly was a long stride toward Europe. But now came the great difficulty. They had reached the rocks of Newfoundland, but there before them was the mighty ocean, raging wildly around those cliffs, as untamed as when Columbus first crossed the sea. To advance into these deep waters was the next and the perilous step. Proposals had been received from a European Company to unite with them in the enterprise, and in January last one of the Directors sailed for England to complete the negotiations.

In this he was entirely successful. In London he formed a contract with the TRANS-ATLANTIC TELEGRAPH COMPANY, composed of English and French capitalists, whereby the latter engaged to construct and lay down at their own expense and risk a submarine cable extending from Ireland to St. Johns, Newfoundland, and to have it completed for operation on or before the 22d day of January, 1858. The two companies, European and American, each will own the line which it constructs, but their contract obliges them to operate in connection with each other, to the exclusion of all other lines, for the period of fifty years, which is the limit of the American company's charter. At the same time, a favorable contract was made for the submarine cable to connect Newfoundland with Cape Breton. This will be seventy-four miles long, and is to be ready on the last day of this month, when it will be shipped direct to Newfoundland. The steamer Victoria sailed a few days since for St. Johns, with Mr. Ellis, the Chief Engineer, and his assistants. The company confidently expect to have telegraphic communication established between New York and St. Johns in the course of this summer. All the necessary harbor and wharf accommodations have been secured at that port for the steamers which are expected to call there on their trips between America and Europe. St. Johns is about two days nearer to England than Halifax. We have therefore every reason to believe that in three months the old world and the new will be within a week's hail of each other—and that within three years the two hemispheres will be in instantaneous communication.

We are aware that some will read this with a smile of incredulity. All the contracts in the world will not convince them that such a work will ever be achieved. Though the bond be sealed, signed and delivered, yet neither Englishmen nor Americans can do what is beyond all human power. To these evil prophets we may add a word to show that the enterprise is not so impossible as they are wont to believe. The first thing to be noted is the bed of the ocean along the track of the proposed route. Says Lieut. Maury: "There is at the bottom of the sea between Cape Race in Newfoundland and Cape Clear in Ireland, a remarkable steppe, which is already known as the Telegraphic plateau. The great circle distance between these two shore line is 1,600 miles, and the sea along this route is probably nowhere more than 10,000 feet deep." That is not too deep to be reached by the cable sunk in the waters, and yet deep enough to be out of the way of anchors and icebergs. This seems like a special provision of nature to favor this great work. A chain of uplands lies under the sea, as if on purpose to bear up the chain of Intelligence across the deep. On that broad plateau is to be laid this mighty coil—this serpent winding around the earth, and pressing it together in its folds. The bottom of the sea is found to be not sharp rock nor precipice, but soft, shelly sand, into which the telegraphic line may sink and become imbedded for ages.

Next as to the material employed. To speak of a wire would convey a false idea. For though there are several small copper wires, these are encased in gutta-percha, and around them is wound a coil of heavy wire, forming altogether a huge iron cable, strong enough to hold fast any ship-of-war in the world. We have at our office specimens of that used under the British Channel and under the Mediterranean. The cable purchased for the line from Cape Breton to Newfoundland weighs over five tuns to the mile, and that to cross the Atlantic will be much stronger.

But the most triumphant proof that this thing is possible, is the fact that it has been done. A telegraph has been in operation four years from England to France. Others stretch to Belgium and Holland. The last steamer brought news that a line of 300 miles has just been laid under the Black Sea, by which the Crimea is brought into hourly communication with London. Another is now being laid from France to the island of Sardinia, and thence across to Algeria. The man who has achieved the greatest of these triumphs is Mr. John W. Brett, of London. This gentleman is now interested in the Transatlantic Telegraph Company, and undertakes to belt the ocean. With a full knowledge of the immense labor and cost and of all hazards, he still dares to promise to bind the Atlantic, as he has already bound the Mediterranean.

Nor is the difficulty greatly increased by the length of the line. Doubts have been expressed whether an electric current could be sent such a distance. It was said it would not go more than five or six hundred miles, and projects were devised for carrying a telegraph around by way of Greenland and Iceland. But these doubts are now set at rest by recent experiments of Prof. Faraday. He declares the thing perfectly practicable. The only drawback to his happiness in the discovery was that it would occupy an appreciable time in the passage. He seemed at this a little disappointed. When asked "how long it would take to pass from London to New York?" he answered, possibly one second." This is not quite as quick as we expected, but on the whole we think that will do!

The Tomb of Nicholas.

Correspondence of the Boston Transcript.

ST. PETERSBURG, 13th April, 1855.

The most interesting church in St. Petersburg is that dedicated to St. Peter and St. Paul, otherwise called the "Fortress Church," as it stands within the citadel of the City. Its slender spire, precisely resembling that of the Admiralty, rises far above all others to the height of 340 feet, and its gilded surface shines dazzlingly in the sun. It is said that 12,000 ducats have already been expended in the gilding of this spire. But within the Fortress Church rest the remains of all the Czars since Peter the Great. No European monarchs rest so unostentatiously, and no others are buried within the walls of a fortress. To each Emperor there is erected merely a sarcophagus, with frequently his initial letters engraved upon it. Each of these sarcophagi is covered with a pall of cloth of gold, embroidered with the double-headed eagle. Upon the Grand-Duke Constantine's tomb lie the keys of some Polish fortresses, while Alexander's bears a small military medal with his portrait. Each tomb is surrounded by a neat iron railing, and the part of the nave devoted to the tombs is again separated from the body of the church. As I visited the church during Lent, the cloth of gold was concealed in every case by a faded black covering. Beginning with Peter the Great, I passed by all the Czars in chronological order. Here lay the great Catharine, and sleeping quietly by her side her husband, Peter III., to whom she in her lifetime refused this place. Around one of the sarcophagi I saw a dense crowd, and approaching it found it that of Nicholas. The cloth was new and no dust had settled upon the ermine border. His initial letter was embroidered in amaranth and a candle burns night and day upon the tomb. The little relic that was placed upon his breast while he lay in state in the palace, lies upon the middle of the sarcophagus. It is surrounded by a wreath of immortals. Every one who approached the spot seemed touched with real sorrow, and all spoke in whispers around the grave of the great man. As I stood there watching the crowd the gates were suddenly thrown open and an old General in full uniform entered and approached the tomb. Taking off his helmet he held it before his face, and kneeling, seemed for a few moments to be engaged in earnest prayer. The helmet shook in his hands as with emotion. Finally rising, he kissed the relic that had lain upon his master's breast, and then crossing the aisle kissed Alexander's tomb in the same way. He had served under both Emperors, and this his daily tribute to their memories was most touching. He is the commander of the fortress of St. Petersburg, and one of the last acts in the public life of Nicholas was to thank him for his public services. The Czar sent him the Imperial portrait enriched with diamonds.

Upon the walls and around the pillars of the Fortress Church hang trophies taken from the Turks, Persians and French. In this way have the Russians decorated all their churches, and hardly a nation but is represented in St. Petersburg or Moscow. The English, I believe, are the only exception, but who can tell how long they may continue so? Above three hundred Persian suns and Turkish crescents here bow before the cross of the Christians.

From the church we went to the house of Peter the Great, just without the walls of the fortress, and upon the same island. This wa the nucleus of the present city, and could Peter rise from his grave to see the work of his successors, his ambition would be more than satisfied. The cottage is divided into three apartments. The inner one was his sleeping room; the one adjoining, his chapel, in which are still preserved the pictures he worshiped. The third room was his reception-room, and it is filled with rich offerings which are contained in show-cases ranged round the room. It consequently looks more like a jeweler's shop than anything else. On one side of the house is shown the boat made by Peter's own hands, also the sails prepared by himself. The whole cottage was rapidly going to decay, but Alexander caused it to be covered by a casing of brick, so that it is now no longer exposed to the weather. Amsterdam was evidently Peter's model of a commercial city, and his first care in commencing his capital was to intersect its proposed site by canals. His successors, however, not being so Dutch in their tastes, caused many of these canals to be filled up and gardens to be planted in their stead. The Basilius Island, therefore, has many delightful gardens instead of closely-ranged masses of brick walls. BOSTONIAN.

The Details of War.

The dispatches of commanders-in-chief deal in generalities and glories. It is well to get a true picture of the details of war from those who do the actual butchering. Here is a passage from a letter of a private soldier, which we find in the Liverpool *Chronicle*:—

So Ben wants to know more of the way we actually fight. I suppose he has half a wish to experience it, if not too dangerous. Our first experience of the enemy was any thing but pleasant, being round shot and shell, which quickly took the life of many a brave fellow, and consequently heated the blood of the living, who, after asking permission, flung away their great coats, and rushed on to the fight, ours being the only regiment that day that fought with the red fully exposed to view—an advantage, I think, for our grey great coats are too much like the Russians to be easily detected from them in foggy mornings. Now, Ben, came the work. When the hill up which we ascended was surmounted, a long line of skirmishers (Russians) were seen. One volley and cheer, and then the bayonet, which, for Ben's information, the Russians seldom wait for; if he does, our firelock is brought to that position most ready for use, called the "charge," and first parrying, if required, our enemy's thrust, is driven to the socket through any part of the body we can reach, the upper part the better. Does not that seem dreadful to you at home, and no doubt so it is, and cursed be he that causes it. But in battle our feelings are different. The passion to kill and destroy is raised within us; our blood boils for revenge for the comrade that a minute before you have seen ripped open by a shell, or perchance whose brains are bespattered on your person. It is then the demon of war is within you, and the work of death is but as sport; for fear goes from you, and but one idea fixes itself in your brain, and that is, there are enemies in front and your mission is to destroy; and how the British "missionaries" (no sneer intended) did their work at Inkermann, tell me not I boast if I confide it to history to tell. On returning to camp you first asked yourself, "Am I safe?" and then you wonder how you escaped. You next looked round your tent, and, as was the case in mine, saw three poor fellows with bandages on different parts of their persons, with merely, "I see, Jack, you are winged," or "Tom, the Russ has spoiled your countenance to day," and "How did it happen?" and nothing more is thought of the matter. Another glance round shows that our number is deficient of two. A little inquiry determines their fate. One was ripped open by a shell, and the other was stretched at full length, and with the exclamation, "Poor follows! they were good soldiers," the matter is dropped. Every one sets to work to boil a cup of coffee, drinks, rolls his blanket round his head, and sleeps without dreaming that but a mile or so from him lay ten thousand beings that he has assisted in destroying. Such is all a soldier thinks of a bloody fight. In quiet, hours after, they sit and talk of the event, but not as if it were the extraordinary thing that is ushered throughout the world.

The Post-Rider in New England.

The *North American Review* gives us the following humorous and life-like description, from the pen of the late Rev. Sylvester Judd, of that convenient and important personage, the post-rider, as we knew him twenty years ago:

"In the first place, Winkle knew everybody and everything; and everybody and everything knew Winkle. He knew all the girls, and the school children, and the old men, and the young men; and bowed to them all as he rode by, and they bowed to him. For forty miles he knew where everybody lived, and who everybody was that lived any where. He knew the tall white house on the hill, and the large house with pillars in front among the trees, and the little black house over in the field; and there was always somebody standing by all the houses to whom he bowed. Sometimes he bowed to the well-sweep that happened to swing in the wind; sometimes to a dog that sat on the doorsteps. How many smiling favors he got from the girls, who, after dinner, and after dressing for the afternoon, sat by the open front windows! how many from the children that swarmed about the school-houses! In fact, everybody smiled and bowed when he passed—black and hard-favored men; muggy and obstinate men; coarse and akward men. Every day he had a sort of President's tour. Then, he pointed out the tree where a man hung himself, and the woods where a bear was shot, and the barn that was struck by lightning, and the stream where a man was drowned.

"And this, in the second place, because of his unbounded good-nature. He did errands for all those people; he ran a sort of express to the city; an express, too, from one neighborhood to another. Then, he did his errands so correctly, so promptly, and so genially. If those for whom he acted were poor, he charged but little. He knew every place in Woodylin, and could execute any order, from getting iron castings to purchasing gimp, and matching paper-hangings, and delivering billet-doux. Furthermore—and herein the beauty of Winkle was seen—he ran express between hearts. Nothing pleased him better than to have a love-case in hand between two persons on different parts of his route; there was such a carrying of little notes, and little remember-me's, and little nods and signs; and then he could drop a big bundle of tenderness in a single look, as he passed the sweet-heart, hanging out the washing of a Monday morning. Then of the widow's son, whom he carried to the city some five years before, and who had been all this time at sea, he got the first intelligence; and as he walked his horses up a long hill, and the mother sat rocking and knitting by the roadside, he told her that her boy had been spoken off the Cape of Good Hope, or that his ship had been reported from Rio. When any body was sick along the road, he bore the daily intelligence to friends, who stood at their doors waiting for it; by what divination it was communicated nobody could tell, but the effect was instantaneous; so, by an invisible, and, as it were, omnipotent hand, he dropped joy and tears, smiles and sorrow, wherever he went; and his own heart was so much in it all, none could help loving him. In addition, and notwithstanding Mr. St. John, he gave little gratuitous rides; he let the boys hang on behind; and in the winter we heard of his taking up half a dozen school children with their mistress, and helping them through snow-drifts. Then he carried the mail, which is itself a small universe in a leather-bag;—here sweet spring to some bleak and ice-bound soul—at the next turn a black thunder storm on some tranquil household—now singing at one corner of its mouth, as if it was full of Jenny Linds—anon tromboning out its melancholy intelligence; and, like a Leyden jar on wheels, giving everybody a jar as it passes, making some laugh and others scream. Winkle carried this, and it was as if Winkle himself was it; and some people, notwithstanding they loved him so, hardly dare see him, or have him open his mouth; they didn't know, any more than Aunt Grint, what had happened, or what might happen. In addition, he brought people home; and as he drove on, *he* got the first sight of the old roof and chimneys; *he* got the first sight of the rose bushes and lilacs in the yard; *he* saw, too, by the quietness about the house, that a surprise was on hand; he knew perfectly well that the daughter whom he was bringing was not expected, and that she meant to surprise the old folks. He did not hurry his horses; he did not make any sign. He landed the young lady at the gate, and was taking off the baggage, when he heard a scream in the door. He had expected it all, and looked so sober, as he pulled at the strap, with one foot on the wheel, and his back bent to the ground. 'Naughty, naughty Winkle!' cried the mother, 'why didn't you tell us Susan was coming? You have almost killed me?' Winkle loved to kill people so."

Oyster-Shell Lime.

While spending a few hours on Staten Island lately, we saw a simple and efficient mode of making oyster-shell lime, which we record for the benefit of such of our readers as have the opportunity to put it in practice.

Mr. Dunning (for it is upon this gentlemen's place the thing is done) builds up with rough stone walls, a circular kiln about five feet in diameter—just as you would stone up a well. A spot is selected on a side hill, where the slope of ground is such that with a slight excavation the base of the kiln is exposed on the lower side. Here a small opening—a rude archway of 18 or 20 inches wide and a little more in height—is left as a sort of furnace—to be filled with fagots, brush and stumps of trees, and like rubbish, to be had on almost every country place. Over this furnace a few bars of iron are built into the wall, to hold up the first layer of oyster-shells. In filling the kiln, a layer of oyster shells and a thin layer or sprinkling of the screenings of anthracite coal are put alternately till the kiln is filled up to the top—making in all a depth of some four to six feet. The fire is lighted among the fagots and rough wood below, and gradually spreads through the whole kiln, burning the oyster shells into excellent lime. When we say that oyster shells make the purest and best lime for all horticultural purposes, and especially for fruit trees, and in most of our Atlantic towns they are wholly wasted, and though so easily burned in this way in these simple kilns, (which once made will last a dozen years) we think we offer a hint, which many subscribers will lose no time in profiting by.

[Horticulturist.

HUMAN TESTIMONY.—A few days ago a dead body was found near Milwaukee, and public opinion generally became satisfied that it was the sad remains of John Dwyer, a sailor accustomed to sail from that port, and well-known there for years. Three ladies with whom Dwyer had boarded in Milwaukee during the last four years, all identified the body as that of their late boarder. It appears that Dwyer left the city a few months since, for the exterior, on a job of wood-chopping, and the next day a man named Harrison came in, saying Dwyer had sent for his clothing, which was given him. Officers started off in pursuit of Harrison, that he might be forced to give an account of poor Dwyer, and he did, for he carried the police to where D. was at work. The latter gentleman assurred the officers that he was not dead, had not been murdered, and was in excellent health. The Coroner's jury, in the face of this evidence, had to reject that of the ladies who so conscientiously and honestly, yet mistakenly, had testified to the identity of the body.

[Chicago Times.

DRESS.—The honorable Miss Murray, sister of a Scotch Duke, and maid of honor to Queen Victoria, has been staying for some days in New York. Miss Murray is a lady of fine person, robust health, and uncommon energy of character—aged about 35 years. Her frank and cordial manners, her intelligence and her great kindness of heart, secured her many friends. She appears, however, to have been struck with amazement at the extravagant expenditure, the helplessness, and the ill health of that unfortunate class of beings, the fashionable women of our cities. Miss Murray, like the fashionable women of Europe, dresses so plainly that it probably costs her less to dress one year, than many a New York lady expends for half-a-dozen handkerchiefs. It is a settled thing in Europe, that extravagance in dress is the very extreme of vulgarity, and is never indulged in except by those whose only claim to distinction is the length of their purse.

AN INCIDENT OF WAR.—We extract the following passage from the letter of a private soldier, dated at Sebastopol, and published in the London *Times*:—

"Having seen Mr. Russell's glowing description of the battle of Inkermann, I need not attempt to say a word on the subject. From his description, all you wanted to give life to the word-painting was to hear the roaring of the cannons and listen to the clash of arms. One scene, however, I cannot withhold, as it affected me so much. In the heat of the battle a young Russian officer made himself very conspicuous, and appeared indifferent to danger. He was tall, handsome, and indeed beautiful. Twice I had my rifle raised to shoot him, but my heart smote me, and I turned it in another direction. In an hour I saw him again, but O, how changed? His cheeks which had been flushed with the heat of the strife, were now deadly pale. He lay, or half-reclined, on the edge of a hillock, and held the miniature likeness of a pretty young lady in his hand, which had been tied to his neck by a small gold chain. His eyes were fixed upon it, but they were fixed in death. I cannot tell you what my feelings were. Indeed, I cannot venture. It would unman me."

UNTUTORED ELOQUENCE.—A Catawba warrior in 1812, named Peter Harris, made known his wants to the Legislature of South Carolina in the following language:—

"I am one of the lingering survivors of an almost extinguished race. Our graves will soon be our only habitation. I am one of the few stalks that still remain in the field where the tempest of revolution passed. I have fought against the British for your sake. The British have disappeared and you are free; yet from me have the British taken nothing, nor have I gained any thing by their defeat. I pursued the deer for subsistence—the deer are disappearing, I must starve. God ordained me for the forest, and my ambition is the shade. But the strength of my arm decays, and my feet fail me in the chase. The hand which fought for your liberties is now open for your relief. In my youth I bled in battle that you might have independence—let not my heart in my old age bleed for want of your commiseration."

THE EMPEROR NICHOLAS AND HIS PHYSICIAN.—Dr. Mandt, the physcian who attended the Czar Nicholas in his last illness, has published a circumstantial account of the closing scenes of the Monarch's life.

"At ten minutes past three," says the Doctor, "he asked me, after I had mentioned the name of his father confessor, 'Must I then die?' I answered, 'Yes, sire.' Not a muscle of his face moved, not the least quickening of pulsation. 'How,' said he, 'can you find the courage thus to doom me to death—to tell me so to my face?' 'First,' said I, 'by so doing I fulfill a promise made to you a year and a half ago; the moment of which you then spoke to me, alas! has come; moreover, I thus fulfill a duty to the Emperor. You have several hours to live; you are in full possession of your faculties, and can direct them at your will—at least I believe so. Lastly, sire, I love you, and this is not the moment to conceal the truth, which I am sure you can bear to hear.' His countenance became serene, and he stretched out his hand saying, "I thank you!" Such was the Emperor.

AFFAIRS IN KANSAS.—The excitement in Kansas has already resulted in bloodshed. A leader of the Pro-Slavery party named Clark has been killed at a public meeting at Leavenworth. A dispute arose as to which party had the majority. Mr. Clark claimed it for the negro-drivers, and McRea, one of the other side, replied that this was a lie. Hereupon Clark struck McRea with a club, stunning him; but as soon as he came to himself he drew a revolver and shot his assailant dead. This done, he escaped, though shots were fired at him. Finally his friends gave him up to the United States officers at the fort, in whose custody he remained at our latest advices, though a desire to take him out and lynch him was manifested by the slave-drivers.

It is also reported, that the house of George V. Park, of Parkville, Mo., whose printing establishment was lately thrown into the Missouri River, has been burned down by his enemies, and he himself lynched in Kansas.

WHITEWASH.—Poor whitewash is a serious injury to a wall or ceiling, and when once on it is difficult to get it off or properly cover it and produce a clear white appearance. This is the season for cleaning up, and we will give the recipe for a first rate wash. Quick lime, slacked by boiling water, stirring it until so slacked. Then dissolve in water white vitriol, (sulphate of zinc,) which you get at the druggists, at the rate of two pounds of zinc to a half barrel of whitewash, making it the consistency of rich milk. This sulphate of zinc will cause the wash to harden; and to prevent the lime from rubbing off, a pound of fine salt should be thrown into it.

The British ship Bruiser has been converted into a complete flour mill, capable of grinding from 700 to 800 bushels of wheat per day—taking the raw material in at one end of the vessel, in the form of wheat, and turning it out at the other in well manufactured flour, without the intervention of manual labor. The machinery is both ingenious and compact, and in moderate weather may be worked without suspending the progress of the vessel, notwithstanding it is all driven by the marine engine. The Abundance has been fitted up as a large bakery, and is capable of turning out 20,000 lbs. of bread per day with the aid of some very simple machinery. These vessels will be dispatched to the Black Sea with all haste.

Three jails in Vermont are empty, two have but one inmate each, two others have four each, and one has six and another seven. The average is but three to each jail in the State.

There are now in the United States thirty-two insane hospitals in active operation, and nine others in course of construction. Twenty-eight are State institutions; and the number of the insane is nearly 20,000.

The Sing Sing *Herald* says they have a baby in that town, some four or five months old, that weighs four pounds. At its birth it weighed one pound fourteen ounces.

Mr. Noah Fowler, of Prince William's County, Va., has discovered, on his farm, an extensive and highly valuable bed of soap-stone.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

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These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be forwarded by mail to his request.

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The Sabbath Recorder.

For the Sabbath Recorder.

GEOLOGY AND THE BIBLE—NO. 3.

Theories adopted by some to account for the Phenomena presented by the Rocks.

I will now proceed to examine the theories most commonly adopted to explain the facts of Geology without assigning to the earth more than six thousand years of age. It will be sufficient, by way of introduction, to remark, that these theories are advanced by only a few individuals, and those not much noted for scientific erudition. While these *theorists* pretend to see much that is wild and incredible in the theories of Geologists, and even feign to look with holy horror on *all theories*, they at the same time advance theories more wild and fantastic, and more at variance with all the laws of nature and teachings of revelation, than the most enthusiastic Geologist has ever promulgated, even in the earliest infancy of the science, while the *facts* of the science were all but dimly seen and imperfectly developed.

The first of the two theories which I shall notice, may be stated in the words of Mr. E. Lord, in a work entitled "Epoch of Creation," page 239. This theory admits the facts in relation to the ten miles in thickness of stratified rocks, and the organic remains imbedded in them, and admits the agency of water in depositing the rock, but assigns the Noachian deluge as the sufficient cause. It assumes that "the whole mass of sedimentary matter was dissolved, intermixed with the existing plants and animals, and held in solution in the waters of the deluge; and under the influence of mechanical, chemical, galvanic, electric, and perhaps other forces, precipitated, distributed into beds of diverse mineral composition, and subsequently elevated above the sea level." This theory is involved in so many *absurdities* and *impossibilities*, that it refutes itself; yet Mr. L. announces it with a great flourish of trumpets.

This theory requires us first to believe, that in three hundred and eighty days the water, which gradually came upon the earth and gradually left it, so that they prevailed not more than half that time in full force, did, nevertheless, break up the solid crust of the whole earth to the depth of ten miles, and completely dissolve the whole mighty mass to the fineness of the minutest grains of sand, and then deposit it in beds and layers with the nicest regularity, each composed of material entirely different from the other in composition, and each entombing plants and animals so carefully that the minutest veins of the leaf, and the beautiful structure of the most delicate parts of animals, remain in all their natural perfection. Such a belief must set at defiance all the laws of the physical universe, and more than rival all the wildest vagaries of the maniac. So far from this breaking up the solid crust of the earth, those most competent to judge can scarcely find a single mark that the deluge left on the earth's surface. Old Ararat at least reared his bold head above the waters, to show that the solid earth had not been dissolved; and indeed a delicate olive tree survived the mighty dissolution.

Arguments against such a monstrous hypothesis seem wasted. This most *palpable want of time* during which the waters prevailed on the earth, to accomplish so mighty a task, is amply sufficient to refute the strange theory; but other facts, equally conclusive, might be mentioned.

First—On this supposition, the organic remains ought to be mingled confusedly together, since they must have been brought over the land promiscuously by the rushing waters; but they are in fact arranged with as much regularity as the specimens of a well-arranged cabinet, and in a state of preservation totally incompatible with such a rapid dispersion and deposition, if *that* indeed had been possible.

Secondly—Comparative anatomy demonstrates, that the different groups of plants and animals imbedded in the rocks could not have lived at the same time on the earth, as they must have done if they were all buried by the Noachian deluge. Immense intervals of time must have elapsed for the earth to change its temperature and other features sufficiently for one of these groups of animals to have succeeded another.

Thirdly—If the Noachian deluge deposited the stratified rocks, and entombed in their solid bosoms the myriads of organic creatures which lie imbedded there, it would have buried *man* and his implements of art along with all the rest. But this is not true. His remains occur only on the very surface of the earth, not more than a few hundred feet deep. Why did not the flood bury in adamant some one of those hoary patriarchs of antedeluvian times? Why not have preserved a specimen of Jubal's organ, or some tool from the bench of Tubal Cain? But I need not multiply arguments on this most absurd hypothesis. No reasonable man will long maintain it, after carefully studying the subject.

The next theory which I shall notice is one more generally received than the last mentioned, although having little if any more sound reason to support it. One of its advocates states it thus: "Almighty God may, by the mere fiat of his power, have intentionally brought every rock and stratum, every fossil leaf, and shell, and bone, into its present form and condition."

This theory rests entirely on the assumption, that God *could have thus created* these fossils. If no one shall undertake to deny that God *could* thus have done, certainly he may not be wanting in respect for God to inquire, whether he *did* thus proceed. It is easy enough to affirm that God *could have created* the trees of our forests just as they now stand; He could have created our own bodies just as they now are; but it would not do great credit to our reasoning powers to affirm that, therefore, he *did thus create these objects.* Not less illogical is the reasoning on which this hypothesis is founded. It is a sufficient refutation of this theory, to affirm that it sets at defiance one of the fundamental principles on which all inductive reasoning depends. It denies the constancy of nature's laws, and makes God to have amused himself in creating abortions, and in making fantastic shapes, and indubitable evidences of life, when life never existed. It affirms, that because God *could* thus have played tricks to deceive the human understanding, therefore he *did* do it. The question, then, stated in its real import, is this: *Might not the God of infinite truth have enclosed in the earth at its creation evidences of its having existed ages before its actual production?* When the question comes thus to stand in its naked inconsistency, it annihilates itself. The logic of those who maintain this theory, when reduced to the logical formula, stands thus:

Major proposition—Whatever God could have done he has done.

Minor proposition—God could have created the stratified rock just as they now are, with all the fossil plants and animals which they now contain.

Conclusion—Therefore, God did thus create them.

Now, the only difficulty with this syllogism is, that it is untrue in both its propositions, and false in its conclusion. The first proposition is false, because it flatly denies God's omnipotence. The second is false, because it represents God as having given false testimony of the age of the world. The testimony of the rocks is most conclusive of the great antiquity of the world, but if it have not that antiquity, then the testimony is false, and God, in giving this testimony, has lied. But if both propositions be true, the conclusion by no means follows. Such logic is befitting such a proposition.

Having disposed of the reasons *for* this hypothesis, (and the above are all that I have ever seen in its favor,) let us examine the evidence for the opposite theory, and therefore against this. The proposition is, that God *did not create the rocks in their present form, and the fossils they contain*, but that the stratification of rocks, (for I need not go below the stratified,) is the result of second causes, which have been at work since the matter of which they are made was *created*, and that the organic remains found in them are the real remains of plants and animals which once lived on the earth. If this theory be true, the opposite must be false. First let us examine the *stratification* of the rocks. Is this *stratification* the result of the action of water and other agencies, or of original creation? The fundamental law of reasoning in all physical science, applied here, settles this question. It is this, *that the operation of physical law is constant, and the same in all time.* If this be denied, then all reasoning concerning the physical universe becomes *impossible.* But if it be admitted, then it must be admitted that the stratification of the rocks is the result of second causes.

Let the point be illustrated by a few examples. Suppose we enter a cave which man never before entered. On coming to a large apartment, we find the roof adorned by beautiful stalactites, some attached firmly to the roof, and some hanging by a very slight point of attachment. Presently one falls from its place and rests upon the floor. On going to examine it, you find hundreds of others just like it scattered about on the floor, and on looking up to the roof you perceive hundreds of places where they appear to have been formerly suspended. Now you are asked whether those which lay on the floor when you entered, were created in their present form and position at first, or whether they were formed on the roof, like those which are now forming there, and subsequently fell by the force of gravity, like the one you saw fall? No *rational* man will hesitate a moment. The *eye* is as likely to deceive the *perception*, as *these circumstances* are to deceive the *reason.* Reason affirms as unerringly, that all these stalactites once fell from the roof, as perception affirms that one of them did. The affirmation rests on a belief of the *constancy* of nature's laws. *Like causes produce like effects.*

Take another example, before applying the principle to the point at issue. Every person of common observation knows, that all trees of exoginous structure grow by the superaddition of annual layers upon the surface, which constitute the grain of the tree. Now suppose some naturalist finds a tree having a thousand layers, he at once affirms that it is a thousand years old. His affirmation is challenged, and proof demanded. Relying on the constancy of nature's laws, he affirms that trees, the world over, are now forming in the same way, adding one layer per year. But he is told that the tree has not been under human observation more than fifty years, and that all of the body inside of the fifty layers was created just as it now appears. This, of course, denies the constancy of the law of growth, and makes all further reasoning impossible.

Now, precisely of this character is the theory under consideration. Stratification is now going on almost all over the earth's surface. The loose materials worn from the channels of rivers, the shores of lakes and oceans, and the sides of mountains, are being deposited in the form of lamina and strata in the bottom of still waters, and this has been going on since man came on the earth, as no sane man will deny. So much of stratification, then, is known to have taken place by the operation of natural causes. But we soon come to the bottom of that which has been accomplished under human observation; beyond that, no human eye hath seen the sediment settle and consolidate in plates of different thicknesses; but still the stratification does not cease; still deeper and deeper the strata appear exactly analogous to that on the surface. The philosopher, relying on the constancy of nature's operations and laws, at once affirms, that all the stratified rocks were thus formed. But some would be sage arises and affirms, "that all the stratification below the observation of man is not the result of the laws which are now at work, but it was created so in the beginning." Those who thus affirm are welcome to all the credit that accrues to their reasoning powers from such an affirmation.

Now let us examine the question in the light of the fossils which the stratified rocks contain. These fossils consist of what appears to be the remains of some thirty thousand different species of animals, in all states of petrification, from the animal in which the process is but just begun, to the most perfect fossil buried seven miles deep in the solid rock. Now the question is, are these real animals turned to stone, or are they only abortions, which never breathed the breath of life? The theory under review affirms the latter. They were never real animals and plants, but were created just as they now are. Let us see how this theory will stand the test. In relation to these remains of plants and animals, it must be borne in mind, that they are no rough sketches, but that they contain all the minutest characteristics of the living beings they are supposed to have been. In the fossil plants we find all the delicate structure of the stem, both of exoginous and endoginous growth. The perfect leaf, to its minutest outline, with all the various forms which leaves can assume. The flower, in all its beauty of outline, enveloping the seed, with all its wonderful means of reproduction, are found in the rocks much more numerous than on the surface. As we descend to the older stratified rock, the luxuriance and quantity of the fossil flora increases, till it far surpasses that of the rankest growth in the present tropical climates of the earth. The flora of the ancient regions outside of the tropics far exceeded that of the present tropical regions, all according with the great fact, that the crust of the earth has been gradually cooling since the deposition of the stratified rocks commenced. All this is true of the supposed remains of animals. The lowest orders of animals are found in the earliest formations, before the climate had become well adapted to animals of higher organization. All the huge monsters of the sea and land which succeeded, were adapted to the changing condition of the climate, and the development of the vegetable kingdom to sustain them. These petrifactions contain all the beautiful and wonderful mechanism of respiration adapted to water-breathing, air-breathing, and amphibious animals. The circulating apparatus is also found in corresponding perfection in all these, exactly adapted to the demands of respiration, while the digestive apparatus is found in wonderful adaptation to the modes of life peculiar to the herbivorous, graminivorous, carnivorous, and omnivorous tribes of animals. Organs of locomotion, on land, through the air, and in the water, are found in perfection. Even the delicate organ of sight is preserved in all its magic beauty of adaptation, both simple and compound. More than this, the stomachs of herbivorous animals have been found filled with their vegetable contents, yet undigested, but perfectly petrified. Animals which constitute the food of the carnivora have also been found but partially digested in the stomach of its devourer, both devourer and devoured turned to stone. Such is an imperfect sketch of these inhabitants of the rocks. Are they *real petrifactions*, or only *simulara*, as the ancient heathen, and *some* modern Christians, affirm?

The evidence that they are what they seem to be, is founded on the constancy of nature's laws, as in the last case. Human observation also comes in to aid in the solution. It is a truth attested by all human experience, that wherever in nature phenomena *appeared* to be the result of natural causes, they *have been such.* And no principle of reasoning is better established than this, that where natural causes exist sufficient to explain natural phenomena, they must be thus explained. Now the process of petrification is a natural one, constantly going on in the great laboratory of nature, and it may be imitated with great exactness in that of the chemist. Animals and plants are now turning to stone, in the superfical strata where they have been buried. They exist in all states of preservation, from the specimen not changed at all, to the perfect fossil. Who shall say where, in the vast charnel house, nature ceased her work, and original creation began? We know that the fossils of the alluvial formation have been produced by the operation of natural laws; but those laws were just as competent to the task during the formation of the tertiary and secondary, and these remains are there in much greater abundance than in the alluvium, and have all the indications that they were formed precisely in the same manner. Now, who shall say that nature was dead, till the alluvium, with its fossils, was to begin its growth, and then that she sprang up like an armed man, to cover the earth with a new shield of rock, and change her inhabitants into eternal adamant?

Suppose we undertake to draw the line between *nature* and *miracle*—between those specimens which have already turned to stone, and those which have not yet lost their animal substance. We will then select specimens in which one half the body has turned to stone, while the other part, say the head and fore feet, are yet unchanged. Now the line must go through the middle of the body. *Miracle* made the posterior half, but getting weary of the task, nature came to her aid, and, by her laws, *just now enacted*, put on the head.

Let us apply this rule to the formation of coral islands. We must, then, estimate how fast nature, by means of the polyparia, has been building them, and we shall not get half way down through the upper story, before our six thousand years will be consumed, and there we must draw our line, and let *miracle* have the honor of building all the inferior stories. Now it must be confessed, that *nature*, in splicing her work on to the top of that built by *miracle*, made a first-rate joint, considering it was her *first effort* at coral building.

Let us see how this principle (or rather *absence* of principle) will work, when applied to the light of the distant stars. In another article we have stated, that Sir William Herschel's telescope reveals stars at such a distance that their light, traveling at the usual velocity of light passing through the air, must have been nearly two million years in reaching the earth, and hence, that at the moment that the light from that star reached the earth, that star must have been shining about two million years. Now suppose we affirm that light used to travel much faster than it now does, so much so that six thousand years has been ample time for the journey. The only difficulty in which such an hypothesis will involve us, is that of proving that the laws regulating the transmission of light through space have undergone an essential amendment since the days of Adam and Eve, so that they now travel at a *safer speed.* The difficulty of showing this is not greater than Archimides encountered in his anxiety to pay the earth off from its foundation, for he only lacked the fulcrum on which to rest his ponderous lever. But we have yet one alternative. We can affirm, that the star is only six thousand years old, but that its light started bravely from the hand of *miracle*, and traveled so far that *nature* could tug it the rest of the way at the rate of 192,000 miles in a second of time. This is good speed for a new-tried power. The difficulties of this theory are not much greater than those of the last supposition.

Suppose now we adopt this somewhat popular theory, that all the phenomena of the rocks and their contents are the result of miracle, and not of the operation of natural causes, such as are now producing exactly similar results. We shall then have an easy solution for many vexing questions. Who built those stupendous stone heaps of Egypt, and who buried those skeleton forms in those catecombs? History is silent. Tradition is dumb. They date beyond the memory of man. Our theory affords an easy solution, and at once triumphantly exclaims, God *could have created* them just as they are; therefore he *did thus create* them. Who shall say aught against our conclusion? It will not avail to say that they are the work of men, *because* men *are now*, and *always have been*, building similar structures; for what nation has ever built such structures as those at Cairo? And do you say that any nation, or race of men, has been able to reproduce those dried mummies? Certainly not. It must have been the result of a miracle. The buried cities of Asia were created under ground, for God could as easily have thus created them, as to have buried them after man had built them. The mysterious ruins and strange mounds of Western America, might have been created as they are, as easily as any way, and those apparent remains of human forms, so frequently dug from them, were never *human forms* in reality, but only images to foreshadow the living races that now walk above them, and show them that God tried once to get up the human race, but failed, and covered them all up in the earth, and then, taught by experience, produced a race which he called "*very good.*" This hypothesis is indeed valuable to him who would easily outstrip all his compeers in solving difficult problems, for it leads to conclusions by marvelous strides, over all the common rules of reasoning and established laws of nature. This is its chief recommendation. Now, if these results appear ridiculous, the fault is in the theory itself. I have no intention of discarding miracles. They have been employed but rather sparingly in the world's history. Where they have been needed they have been used, but where natural causes exist adequate to the explanation of phenomena, it is not philosophical, nor scriptural, to drag them in to avoid certain conclusions which we do not like. Wherever else in the progress of events they may have been employed, I am confident they were not employed in the deposition of the stratified rocks, nor in the burying of the organic remains in those rocks, but that they were deposited and buried by the same process of nature as is now so actively engaged in the same work. Believing this, the conclusion of the great age of the earth is inevitable. But I am not alarmed at such a conclusion, for I find nothing, either in nature or revelation, to forbid. I believe this view will be generally adopted, and that too without shutting its advocates up in prison, and compelling them to recant their "heresy" on their knees, as was the case when the true theories of Astronomy were first promulgated, and men were called upon to renounce their false interpretations of Scripture. I await the good time with no impatience whatever. Investigation, study, and discussion, will bring it soon enough. Let us search for the truth as for hidden treasures.

D. E. M.

HE SHALL NOT LOSE BY IT.

So said Mrs. B. in our presence the other day, in reference to an act of kindness shown her by a shop-keeper. She was in need of a very small quantity of a certain article, which, from special circumstances, was of much consequence to her, but must have seemed a trifle to the shopman. She was not a regular customer of his, and he did not even know her name. Yet he left his place of business, and went in person to a wholesale house at some distance, and succeeded, after much trouble, in providing the desideratum. His obliging disposition in the circumstances was considered remarkable, and in return Mrs. B. resolved that he should "not lose" by his kindness. She will purchase more largely than heretofore, and will recommend him to her friends. The shopman will find in the end that his trouble about a trifle was a good operation as a business transaction. It is possible that, as a far-seeing man, he may have had an eye to the future at the time; if so, his sagacity will not have been in vain.

The above is a good illustration of the principle that kindness brings its own reward. Not a few seem to act upon the idea that a friendly and obliging disposition is altogether unnecessary in business operations—that whatever is done out of the ordinary routine through mere kindness, is so much dead loss. This is a great mistake. The mass of people are won by even the smallest indications of a spirit of accommodation. A trifling favor wins the gratitude and confidence, and makes a lasting impression. As a mere matter of self interest, therefore, a generous and obliging policy commends itself to all business men as the best. Then, how much more pleasure is afforded to all parties. The shopman who took the trouble to oblige a transient customer in a small matter, was none the worse off in feelings, any more than he was in purse. He doubtless felt all the better, because he was doing what he knew would give pleasure. His success was rewarded at the time by a cheerful smile and hearty thanks. It was a ray of sunshine in two hearts. How much even the petty details of ordinary traffic would be transformed from mere hard toil to the means of cultivating the kindlier feelings, did this spirit generally prevail! How wise and benevolent that word of our blessed Lord, if carried into all the concerns of life, "As ye would that men should do to you, do ye also to them likewise." No one, in any sense, "would lose by it."

[Presbyterian.

For the Sabbath Recorder.

DEATH.

Why is it that we turn in grief and terror
  From the unwelcome thought that we must die?
To the pure spirit death is but a portal
  To an eternity of bliss on high.

When shall we waken, Saviour, in thy likeness?
  O! when shall death be lost in victory?
When shall we lay aside this mortal nature,
  And put on robes of immortality?

When we are walking through the darksome valley,
  Lead us, O Saviour, through its fearful gloom;
Sustain us, Thou who knew its keenest anguish,
  And smooth our passage to the silent tomb. SARAH.

SHILOH, N. J., 1855.

For the Sabbath Recorder.

THE OBLIGATIONS OF LAW.

To protect and secure equal rights, and to establish justice between man and man, law is instituted as a rule of conduct, deriving its real force, not from the policy or expediency of the circumstances attendant on any peculiar delegated body, but from a Supreme Power, that has established a certain order of sequents, as the results of the infraction of those immutable first principles that govern the moral universe. These principles, applied in law, are not only designed to connect in sympathy and feeling the purpose of the creature with the Creator, but also to protect the rights of our fellow beings or neighbors, and to teach us to exercise the same solicitude for them that we feel for ourselves; and upon these great principles, as set forth by Christ, he declares "hangs all the law and the prophets." Matt. 22:40.

This position is sustained by the most celebrated and time-honored writers of law. Says Cicero: "Whatever is JUST is also the true LAW, nor can this true law be abrogated by any written enactments." Justinian and Blackstone say: "The precepts of law are, to live honestly, to hurt no one, to give to every one his due." "The essence of all LAW," says Hampden, "is JUSTICE. What is not just is not law, and what is not law ought not to be obeyed."

Nor are we dependent alone on human testimony for the truth of our position, for God by inspiration has made known the obligations of man. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The obligations to all real enactments based on these principles, are the most solemn and imperative, because they are but the transcript of those natural rights which are founded in our very beings and relations, and designed to protect the inalienable rights of man, by securing the weak against the aggressions of the strong, creating restraints for the refractory and lawless, and by making peace, harmony and equity the real genius of all the legitimate organizations of human society; and he who wantonly violates these, not only entails upon himself the temporal consequences of the human law, but also the eternal consequences of the transgression of the divine law. But, on the other hand, every enactment of man that does not look beyond the selfish policy and interests of the body or power that framed it, up to the great principles of right and wrong, of justice and humanity, as its starting point, or that wrests from one or more of God's creatures those rights guaranteed to them by the immutable laws of Heaven, or that oppress and degrade man in the scale of his being, and thus pervert the design of God in his existence, are not binding or incumbent upon any of God's creatures, even though they may have attached to them fearful consequences, in the place of penalties, and be enforced by great physical powers; because such enactments are not only indirect rebellion against the laws of nature and of nature's God, but, when applied, thwart the very purpose they were designed to accomplish, by producing injustice where there should be justice, disunion where there should be union, and misery where there should be happiness; and as the ultimate result, the final overthrow of such government, as the history of the past most clearly demonstrates. Any enactment, therefore, of man, that forbids to give food to the hungry, shelter and rest to the weary, clothing to the naked, or to bind up the wounds of the bruised, of any of the creatures that God has created, regardless of the distinctions of birth or shade of complexion, are not, nor can they be ever binding, so long as the moral government of God remains unchanged; for this is our known and revealed duty, both to God and man, which no human enactments can abrogate or reverse, even though backed up by ever so great a preponderance of mere brute force; because the sequents of the laws that govern the moral universe, like those of the natural, admit of no change or reversion, at the will or desire of any man or any class of men. The earth will revolve on its axis, producing its day and night, its light and darkness; and again in its orbit, producing its seasons of cold and heat, of vegetation, and decay; for all that man may will or enact to the contrary. So, too, amid all the mazes of human expediency and motive, God carries forward the laws of his moral government with unchanging certainty and unerring righteousness, meting out awards to the right, and punishments to the wrong; for right is supreme, and wrong is odious, and must meet with the eternal consequences of the violation of divine law, though covered over with human enactments, and dignified by the name of law.

S. B.

LORD BACON.

Francis Bacon, the "father of experimental philosophy," was born in London, in 1561, and educated at Cambridge, where he made great progress in all the sciences. He subsequently traveled in France, and gave to the world the results of his observations, in a work entitled "Of the State of Europe." The sudden death of his father, in 1579, obliged him to return to England, and pursue the study of the law. In 1590 he obtained the post of counsel extraordinary to Queen Elizabeth, and a seat in Parliament. Shortly afterwards the Earl of Essex presented him with an estate at Twickenham, worth £2,000, a favor which Bacon returned with the basest ingratitude. On the accession of James he was knighted, and obtained successively the offices of King's Counsel, Solicitor General, Judge of the Marshalsea Court, and Attorney General. In 1619 he was created Lord High Chancellor of England and Baron Verulam; in the following year the latter title gave place to that of Viscount of St. Albans. He had now reached the summit of his ambition, but his arbitrary and unprincipled conduct exposed him to degradation and disgrace. He received bribes from suitors before the Court of Chancery, and allowed Villiers to interfere with his decisions as a judge. A parliamentary committee, appointed to inquire into his conduct, pronounced him guilty of the crimes and corruptions with which he was charged, and fined him £40,000, together with imprisonment in the Tower during the king's pleasure. They also declared him forever incapable of holding any office or emolument. Thus fell Bacon—"the brightest, meanest of mankind;" but the nature and importance of his works have done much to redeem his name and memory from merited infamy. At the period of his death his debts amounted to £22,000, although he possessed an annual income of £2,500.

THE CHURCH'S STRENGTH.

The converts of the day of Pentecost, if doubled once in ten years, would, at the end of two centuries, have equaled the whole population of the globe. Yes, if Christians had continued to labor so faithfully, so humbly, and so prayerfully, and God had so blessed their labors as to make each convert the instrument of the conversion of two persons every ten years, the morning which ushered in the third century from that memorable day, would have shone upon a world containing not one soul unreconciled to God. Why then did not Christianity go on "conquering and to conquer," until its triumph was co-extensive with the abodes of man? Alas, the fault was in her professed friends. Even before the grave had closed on the last of the apostles, pride and emulation and worldliness began to mar the beauty and paralyze the energies of the Christian church. And as years rolled on the scene became darker and darker still, until at length a night of gloom settled down upon the world, which continued unbroken for ten centuries.

How impressive the lesson thus taught us by history. How clearly does it show that the strength of the church is in proportion to her purity and spirituality. Let her once more cherish the pentecostal spirit, and would she not experience pentecostal success, and receive pentecostal blessing?

[American Messenger.

SCRIPTURE WELL APPLIED.

It is stated that Bishop Doane, of New Jersey, is strongly opposed to temperance. A short time since, Rev. Mr. Perkins, of the same denomination, and a member of the order of the "Sons," dined with the bishop, who, pouring out a glass of wine, desired the Rev. gentleman to drink with him, whereupon he replied:

"Can't do it, bishop; 'wine is a mocker.'"

"Take a glass of brandy, then," said the distinguished ecclesiastic.

"Can't do it, bishop; 'strong drink is raging.'"

By this time, the bishop becoming somewhat restive and excited, said to Mr. Perkins:

"You will pass the decanter to the gentleman next to you?"

"No, bishop, I can't do that—'woe unto him that putteth the bottle to his neighbor's lips.'"

What was the peculiar mental condition or moral state of the bishop at this stage of the proceeding, our informant did not state.

A CRUMB FOR COMFORT.—Here is not only a crumb for comfort, but a whole loaf, for clergymen who lament the slim attendance upon religious worship. Rev. Mr. B. of Huntingdon, tutor in Divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus: "I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment seat, you will think you have enough."

To the thoughtful observer, how much does the human countenance reveal! The faces that move by us in the crowded streets are each an open book, in which life-histories are traced by an unerring pen. Cares have their record, sin leaves its mark, and pure thoughts beam out in living characters.

A man's own good breeding is the best protection against other people's ill manners.

The Sabbath Recorder.

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GLIMPSES OF DOMESTIC LIFE IN CHINA.

As affected by the Rebellion.

Oct. 21st.—Again visited the city. But little change seemed apparent, except that the streets were more deserted and silent, the grass had grown tall in the once crowded highways, and the weeds were rank and unheeded. Our street was in the same desolate state as that in which it was left by the devastating fire of February last; the rubbish lay in heaps, except that a foot-path had been cleared away. There was no man to rebuild these once elegant dwellings, and few to inhabit, had they been rebuilt. Of the former inhabitants, many had left the city before the fire; some had since been sheltered beneath our roof; and others might have been still in the city, concealed from the search of their oppressors. Our own gateway, which was destroyed by the fire, had been replaced by a rude dead wall, so that our only entrance to the house was by a narrow back lane. We at once went to the chapel, and I was much surprised to find the seats regularly arranged, as if for service, and several persons present, apparently awaiting the usual Sabbath exercises. Such proved to be the case, for our house had become the rendezvous of the oppressed, and in the momentary feeling of security, past trials and future forebodings seemed forgotten, and we were met by cheerful faces, glad voices, and the boisterous welcome of children. I had expected to meet old friends, but was not prepared for these most striking features in the scene, and they went to my heart like the reviving of old memories long buried with the past.

After a brief interval, we left this interesting group, and went to seek out the abodes of our suffering friends. Called first at the house of the Chung family; but no familiar face was there to greet us. She who alone had remained (the mother of Ne-May) sole tenant of the deserted mansion, and who had often welcomed Mr. Carpenter as the only messenger who might tell her of those she loved, now scattered abroad, without the city walls, was indeed there, but with no voice of greeting for us. More than a twelvemonth had she lived on, and borne her grief and sickness, in solitude and almost alone. But she had at last sunk beneath them, and all was forgotten in the quiet sleep of death. Her simple unstained coffin contrasted strangely with the elaborately carved one of her brother-in-law, which stood beside it. But his had been the offering of a proud and opulent family, and hers the humble tribute of a widowed sister's love. It was strange to see the coffin of a female thus left exposed in the family hall; but where were the friends to bury her out of their sight?—and had they been with her, how could permission be obtained to carry her forth to the burying? A beleaguered city is not the place in which one might choose to live or to die, yet we trusted that her afflictions had been blessed to her, and although, from the display of the mock lotus flower on the head of her coffin, and the position of the shoes beneath it, we knew that the shadows of heathenism still darkened that dwelling, yet we remembered her professions of penitence, and love to the Saviour, and reliance upon his merits, and we trusted that although at the eleventh hour, she had indeed accepted the long-slighted mercy of God. Her last Sabbath on earth had borne witness to her tears and expressions of confidence in God, and we trusted that her weary spirit had found rest with him.

It was a sad walk to the house of Nya-ee, through the desolate streets. Occasionally a shop would be open, and at the door of one we saw a well-dressed woman weeping bitterly. We learned it was want, or fear of it, that distressed her, and while Mr. C. was handing her some cash, a rebel officer with several attendants passed and inquired what was the matter? Mr. C. told him, when, with a pompous display of incredulity, he turned away, saying in English, "Oh, no!" and we saw at once the kind of sympathy these poor sufferers must expect from those who have usurped authority over them. Nya-ee and Annah welcomed us, with silent tears, and a new cause of grief was soon made known. The youngest son of Nya-ee had recently married, and his wife was kept secreted at this house. "We do not fear starvation," said Nya-ee, "but we fear for our lives. Should the rebels discover so young a woman here, they would seek to take her away, and if her husband opposed them, they would strike off his head." They hoped we could bring her out with us, for they knew Mr. C. had relieved many from their bondage, and why could he not rescue her? They little knew the repulses he had latterly met. They knew not how often their Pharaoh had been entreated to let the people go, nor how his heart seemed to grow harder at every petition, until it seemed an actual injury to the oppressed to solicit in their favor. The poor girl's hope had evidently centered in us, and it was cruel to disappoint her; but there was no alternative. A terrible foreboding had come over them all, and we wondered not, for terrible had been the infliction of misery upon the wretched families, detained against their will, prisoners in that doomed city. The heart revolts from the rehearsal of such inhumanities, of which volumes might be written. Let this "glimpse" suffice.

A week later Mr. Carpenter brought word that the husband was at liberty, having bought himself over the city wall; and another week, the still more joyful news, that the young wife was also free, rescued in like manner through the efforts of her husband, with whom she was safe beyond the power of their cruel oppressors. L. M. C.

LETTERS FROM PALESTINE—NO. 9.

Jaffa and Vicinity—Scenes of Domestic Life—The Arabs.

JAFFA, April 2, 1852.

This is one of the oldest towns mentioned in the Bible. It is called *Japho* in the Old Testament, and *Joppa* in the New Testament. It is now called *Jaffa* and *Yaffa*. The Scripture references to it are Josh. 19: 46; 2 Chron. 2: 16; Ezra 3: 7; Jonah 1: 3; Acts 9: 36; 10: 5, 32; 11: 5. From these citations it appears that Japho was near to or over against Rakkon, one of the border towns of Dan. On some maps it is included in the territory of Ephraim. There is a tradition that it existed before the flood! and that the rock to which Andromeda was chained was to be seen in the harbor in the time of Pliny!! Some suppose the city was built by Japhet, the eldest son of Noah. Certain it is, that it existed before the Israelites entered Canaan, if not previous to their settlement in Egypt. The cedars of Lebanon for the Temple were brought "by sea in floats" to this port, and carried hence to Jerusalem. Also the same for the second Temple. Here Jonah took ship in his flight from his mission to Nineveh; here Dorcas was raised from the dead, and here Peter had a vision on the house-top, and hither Cornelius sent messengers to him to come to Cæsarea, where the door of faith was first opened to the Gentiles, by preaching "that whosoever believeth in Him shall receive the remission of sins." Acts 10: 43.

The appearance of the town, as seen from the approach by sea or land, is bold and beautiful. But, like many paintings, it is seen to best advantage in the distance; the nearer the view, the less beauty to the beholder. It rises cone-like on a high point of land or sandy ridge close by the sea, and parallel with the coast, whose course is north and south. The highest point of the city may be one hundred and fifty or two hundred feet above the sea. The town itself is surrounded by a wall and fosses, except the latter by the sea-side. There are but two entrances; one from the harbor, opposite the Custom-House, and the other at the terminus of the Nablous, Jerusalem and Gaza roads; the latter is guarded by an outer and inner gate. Only the former, I believe, is used at present; it is closed an hour and a half after sun-set, and opened at daylight in the morning. It is also shut on the Mahommedan Sabbath, Sixth-day, between the hours of twelve and one P. M. This is done to favor the Muslems during prayer at the Mosque. Along or near the principal street, which winds its way to the sea, and thence south to the end of the city, are two fountains, the Mosque, the French and Austrian post offices, the bazaar or merchant stalls, and still further on the Armenian, Latin, and Greek convents, situated on the left, and overlooking the sea; also the French, English, Spanish, and American consulates.

Without the wall on the north are a few dwellings, one or more smith shops, and the Mahommedan cemetery. On the east and more immediately at the junction of the aforementioned roads, is quite a spacious market place, including orange men and fruit merchants, tinkers, cobblers, venders of bread, mats, home-made earthenware—a khan and café, and a few Egyptian smiths in low black tents, seated *a la Turque* at their small anvils, and keeping stroke as necessity and business require. The wife or one of the children blows the fire with a bag of skin under each hand. Shades of Vulcan, what a sight! A caricature upon Tubal-Cain and the smiths of the days of King Saul! There is no use in trying to describe them. Barnum might exhibit a sample and make money. Indeed, they look like the last dregs of human kind, and yet unite most strangely a little industry with a great deal of wretched squalidness and apparent misery.

South of the city are the quarantine buildings, and the cemeteries of the Greeks, Latins, and Armenians. The Protestant burying ground is near by, a little to the east of the town. Still further south, and down the coast, close by the sea, are several rude tanneries. The Catholics, who in regard to sacred places in the Holy Land are the know-every-things, point out Simon the tanner's house within the walls in the southern part of the city. Of late some pits have been discovered at the south-west corner of the wall without, at the water's edge, where they surmise the house of Simon to have stood. The Armenians show a walled cave two miles east of the town, near their convent garden, where Dorcas was raised from the dead!

The harbor of Jaffa is in fact nothing but the open sea, very unsafe in winter, but calm for the most part in spring, summer, and autumn. In time of storm, vessels put to sea, and steamers cannot land either mails or passengers. Though rocky and dangerous, it has always been the chief port of Palestine. The commerce of the place is considerable. I should think the trade would warrant a transient trip of some vessel from New York direct. It would be much to the convenience of our little colony for such a line to be established as would secure the arrival of a vessel from home in the spring and fall of the year, or in those months most favorable for trade and safe anchorage. It is the opinion of many, that it would pay.

The population of Jaffa is variously estimated from 5,000 to 7,000 inhabitants. Some say that fifteen hundred of these are Greeks, Latins, and Armenians. The Jews number seventy families. The Church Missionary Society has a mission here, with a membership of not more than twenty. The rest of the population are Mohammedans. "The mean geographical position of the city 32 deg. 3 min. 6 sec. N. E., and 34 deg. 44 min. 24 sec. E. longitude." Bergham's Memoir, p. 26. A most splendid view is presented on all sides of the town. To the west, the extended open sea; north, east, and south, the vale of Sharon, so celebrated in sacred song, and beyond the long unbroken range of mountains of Ephraim, extending south to the desert, and north to Ebal and Gerezim, and thence to Mount Carmel. Though the stranger has greatly marred the face of the country, the Christian traveler, on first entering the land, sees here a vast and varied outline of vale and mountain, goodly indeed to look upon, especially to the eye of faith, which beholds it as the glory of all lands.

The Arab, with all his wildness, appears social, kind, and hospitable. Yet the exercise of these virtues to strangers would seem prompted by the expectation of a liberal reward. Even this may in part be accounted for by his religion, which teaches him to regard the stranger as an infidel, as one forsaken of God, and having no claim upon the followers of the Prophet. Half the year the fellahs, or laboring class, (literally the plough men, live in the open air, where they cook, eat, and sleep, and enjoy life in real primitive style. As to personal cleanliness, they seem to think such a habit detrimental to health! Bathing is attended to rather as a religious ceremony than for any physical benefit. Sore eyes and blindness, one of the curses predicted, afflict great numbers of men, women, and children, much of which might perhaps be avoided by a free use of cold water.

The Bedouin loves his tent, leads a roving life, regards himself as superior to the Fellah, while the latter appears not conscious of inferiority, either in mind or body. Both have dealings with each other, though living in separate communities, and both are followers of the false prophet, but not so devoted to and irretrievably lost in the delusion, as to be beyond the reach of hope and mercy. Such at least is my hope. Many Christians whose acquaintance with the Arabs justify an opinion, have expressed themselves decidedly convinced that the day of their redemption draweth nigh. They affirm, that the Moslim faith is growing weaker. If so, and I have no reason to doubt it, our representatives should be ready to do their part in preaching unto them a more excellent way. The Lord of missions hasten the conversion of the Moslem in His time. WM. M. JONES.

BAPTIST MISSIONS.

At the 41st Annual Meeting of the American Baptist Missionary Union, held recently in Chicago, a printed abstract of the forthcoming Annual Report was circulated, from which we copy such paragraphs as will show our readers what fields this organization is occupying, and the extent to which those fields are being cultivated:—

During the last year five missionaries and two female assistants have been removed by death; Mrs. E. C. Judson, of the Maulmain Burman Mission; Rev. J. Benjamin, of the Tavoy; Rev. E. L. Abbott and Mrs. M. F. Beecher, of the Bassein; Rev. S. Van Husen, of the Teloogoo; Rev. J. Goddard, of the Ningpo; and Rev. J. Meeker, of the Shawanoe Mission. Three missionaries and two female assistants have, also, retired from their connection with the Union.

The receipts into the Treasury during the year, from all sources, were $114,907 58; the expenditures, $145,528 31. Of the receipts, $5,000 were from the American and Foreign Bible Society, $2,200 from the American Tract Society, and $4,000 from the U. S. Government. Compared with the preceding year, there was a falling off in expenditures of $860 05; in receipts, of $21,894 84; and in donations and legacies, $12,682 58.

Rev. H. B. Sherman, late of the African Mission, has been designated to Assam; Rev. C. Bennett embarked on his return to Burmah in February, and the Rev. E. B. Cross and Mrs. Cross in December. Rev. Messrs. A. B. Satterlee and G. P. Watrous, and their wives, appointed to Arracan, and the Rev. F. A. Douglass and wife, designated to the Teloogoos, sailed for their respective designations in October. Mr. Samson Talbot, a member of the Newton Theological Institution, and Mr. Robert B. Loomis, of Boston, a printer, have been appointed to Asiatic missions. Six applicants for appointment wait the consideration of the Committee—action in respect to them having been arrested by the state of the mission funds.

The Missionary Union has 5,281 life members, constituted by the payment of $100 each, of whom 476 were constituted the past year.

The Maulmain Burman Mission consists of one station, one outstation; 5 missionaries, one a printer, and 4 female assistants; 4 native assistants.

Maulmain Karen Mission—One station, 16 outstations; 4 preachers, one a printer, 4 female assistants; 16 native assistants.

Tavoy Mission—One station, 24 outstations; two missionaries and three female assistants; 23 Karen and 2 Burman assistants.

Arracan Mission—One station, 2 outstations; 3 missionaries and 5 female assistants; 8 native assistants.

Bassein Mission—One station, 50 outstations; 3 missionaries and 2 female assistants; 60 native assistants.

Rangoon Burman Station—One station, 4 outstations; 3 missionaries, one a physician, and 3 female assistants; 8 native assistants.

Rangoon Karen Department—One station, 28? outstations; 2 missionaries and 3 female assistants; 23? native assistants.

Henthada Mission—One station, 2 outstations; 2 missionaries and 2 female assistants; 6 native assistants.

Shwaygyeen Mission—One station, 5 outstations; one missionary and 3 ordained native assistants.

Toungoo Mission—One station, 5 outstations; one missionary and 1 female assistant; 4 native assistants.

Prome Mission—One station, 3 outstations; 2 missionaries and 2 female assistants; 2 native assistants.

Mission to Siam—One station, 4 outstations; 4 missionaries and 5 female assistants; 3 Chinese assistants.

Hongkong Mission—One station, 4 outstations; 2 missionaries; 4 native assistants.

Ningpo Mission—One station, 3 missionaries, one a physician, 4 female assistants; 4 native assistants.

Assam Mission—Three stations; 6 missionaries and 7 female assistants; 3 native assistants.

Mission to the Teloogoos—One station; 3 missionaries and 3 female assistants; 1 native assistant.

Mission to the Bassas—Two stations; 2 missionaries and 2 female assistants; 4 native assistants.

Mission to France—Eight stations and 9 outstations; 1 missionary and 1 female assistant; 7 ordained preachers and 9 other French assistants.

Mission to Germany—Forty-five stations, 406 outstations; 5 native missionaries and 31 other native preachers and assistants.

Mission to Greece—Two stations; 2 missionaries and 3 female assistants; 1 native assistant.

Indian Missions—Three missions; 10 stations, 11 outstations; 6 missionaries and 9 female assistants; 9 native assistants.

The number of missions under the direction of the Board is 22, of stations 84, and of outstations 574, including 406 in Germany. The number of missionaries is 57, of female assistants 63, and of native pastors and preachers 237; total 357. Three missionaries and 3 female assistants have joined the missions, 3 missionaries and 2 female assistants have retired from the service, and 5 missionaries and 2 female assistants have died. Two missionaries are under appointment, and there are six applicants. There are 218 churches, to which there have been added by baptism, so far as reported, 2,910; whole number of members is 17,548. The number of schools is 107, and of pupils 2,500.

From a notice of this meeting by one of our cotemporaries, we copy also the following statement:—

It is a day of trial for our Missionary Union; a debt of $30,000 having been incurred this year, which, added to a previous debt, makes $61,333. Worse than this, serious collisions have occurred between the Executive at Boston and several worthy missionaries, growing out of the work of a recent *deputation*. A difference of opinion obtains among the friends of missions generally as to the true theory of prosecuting missionary operations, especially as connected with schools and the teaching of English. Rev. Dr. Peck, Foreign Secretary, read a very elaborately-prepared paper on the mutual relations of the Union and its missionaries, a subject which has for some time past been the occasion of no little discussion. It was a principal point of debate at this session, under cover of resolutions touching the difficulties between the Executive and several of the tried and valuable laborers under their direction. No definitive action was had, the whole matter being substantially referred to a large committee for thorough and careful investigation.

SOUTHERN BAPTIST BENEVOLENT OPERATIONS.

The Southern Baptist Biennial Convention held its meeting at Montgomery, Alabama, commencing on the 11th of May. The *Watchman and Reflector* condenses from full reports the following items of general interest:—

The Board of Foreign Missions reported the receipt of $30,066 60 during the year, and an expenditure of $31,949 11, leaving a balance in the treasury of $4,325 35. Missions have been sustained at Canton, Shanghae, Liberia and Central Africa, embracing 20 stations, 44 missionaries and assistants, 17 schools, with 500 scholars, and 163 baptized during the year. The Home and Foreign Journal has a circulation of 14,000 copies, but its cost of publication exceeds its receipts by $900.

The Board of Home Missions reported receipts of $21,153 74, and expenditures of $22,132 06. The Board have nine agents, including the secretary, 90 missionaries, in connection with 250 churches and stations, number of baptisms during the year 1,096, membership of the churches sustained in whole or in part 9,019, meeting-houses begun or finished during the year 25.

The Publication Board reported a year of general prosperity, and alluded to the death of the late general agent, George Parks, with expressions of high esteem for his character, and of sorrow for their great loss.

The chief points of interest in the meeting were the transfer of the Indian Missions to the care of the Home Mission Board, which after much friendly discussion was finally adopted, thereby effecting a large saving both of men and money. A disposition to simplify the machinery of benevolent operations, and centralize instead of expanding the working force, would secure most beneficial results to the churches.

A rigid inquiry was also instituted into the reasons which actuated the Foreign Board in discharging Rev. I. J. Roberts from their service. He was allowed to speak at length in his own defense, but a judicious committee reported resolutions approving the course of the Board, and the convention adopted their report by a unanimous vote.

Important deliberations were also held upon the importance of establishing one Union Theological Seminary for the whole South and South-west, and the project seemed to meet with general favor.

BAPTIST MISSIONARY UNION.—The Board of Managers of the American Baptist Missionary Union held its forty-first annual session at Chicago, Ill., last month. The report of the Treasurer, presented on the occasion, showed rather a sad state of things. The total receipts for the year, from all sources, were $115,000; the expenditures were $132,994 83; making, with the balance of last year, a debt against the treasury of the Board of $61,333 25. The causes and cure for the existing state of things were much discussed in the meeting; some thinking that it was the result of internal dissension, and others that the blame rested on the plan of agencies to collect funds.

AGREEABLE SURPRISE.—Eld. James Bailey, pastor of the Seventh-day Baptist Church at Plainfield, N. J., has been building a house for himself, which was nearly completed when he was called away, week before last, to attend the meeting of the Eastern Association. On returning, last Sixth-day, and entering the apartments which he had left vacant, or in possession of the painters, he was surprised to find the parlor neatly and tastefully furnished, from carpet to curtains. On the center table lay a letter, which explained the mystery, and must have been as grateful as it was unexpected. Having obtained a copy of the letter, we print it, in hope of encouraging others to "go and do likewise."

MAY 30 1855

ELD. JAMES BAILEY—

Dear Brother,—We, the younger members of the Seventh-day Baptist church and congregation of Plainfield, N. J., have taken the liberty, during your absence, to furnish, in this simple manner, this apartment of your new dwelling, as a testimonial of our regard for our esteemed and beloved pastor. We trust we shall always repose that entire confidence in your Christian character, and shall ever cherish that deep respect for yourself and family, which your residence with us has already inspired. We hope that the commodious edifice you are about to enter will continue to be your habitation, until, after many years of parental guardianship over us, and of successful labor in the church we represent, the great Architect may call you to take up your abode in that *temple*, not made with hands, whose builder is God, eternal in the heavens.

One and all, we tender you the assurance of our Christian affection.

THE YOUNGER MEMBERS OF YOUR PASTORAL CHARGE.

THE BABY SHOW AT THE AMERICAN MUSEUM.—A great deal has been said, written and published in the papers against this exhibition. It has been pronounced to be immodest, unseemly, and materialistic, in its tendency. Mr. Barnum has been much censured for getting it up. We will on the present occasion say nothing upon this exhibition. But we are tempted to say a few words upon general principles involved. It has long been the custom to give testimonials, rewards, premiums, prizes, &c., for intellectual and moral achievements, for faithful obedience to discipline, for the successful prosecution of moral, literary, and scientific studies, as Grammar, History, Geography, &c. The world never seems to have had its moral sensibilities disturbed by those things. Now the body is susceptible of cultivation as well as the mind. If a mother shows us a specimen of health, symmetry, and beauty in her child, and we are fully satisfied that this physical excellence is in consequence of faithful obedience to the physical laws established by the Creator, even as moral excellence is from humble and constant obedience to God's moral and divine law, or that intellectual achievement is from faithful and persevering study, why should a testimonial be right and proper in the one case, and immoral and unseemly in the other? We ask for information. ENQUIRER.

THE CLERGY IN GERMANY.—The *Bibliotheca Sacra* has no exalted opinion of the literary attainments of the parish clergy of Germany. They seem to have little of the working spirit which prevails in this country. It says:—

"The almost entire neglect of study by the German clergymen, after they have left the University, is a very striking fact. An inquiry has been instituted by the well-known publisher, Perthes, of Hamburg, who publishes all the works of Neander, Tholuck, Ullman, and others of the most widely read authors, the result of which is, that on an average only one copy in fifty of Neander's works has been purchased by a clergyman. All literary activity is confined to the universities, and to professed scholars. The indolence and stupidity of many of the country pastors is without bounds."

RELIGIOUS INTEREST IN ALBION.—A business letter from Eld. Thomas E. Babcock, dated Albion, Wis., May 22d, contains the following cheering paragraph:—

"It may be pleasant for you to know, that we are enjoying the gracious presence of our Heavenly Father, here in Albion, under a measure of labor, which, with improved health, I hope may be permanently increased. A religious interest has been for some time gradually rising. About twenty-five, who have held connection with churches in other places, mostly in our own fellowship, have joined the church; some of them have come from a position of voluntary exile, where they have lingered many years. It is pleasant to see them bending their steps to the church, as a field of useful labor, and an asylum to shelter them from the sorrows of exile. The awakening influence has extended to sinners, and a number have found peace in believing, while others are seeking the same precious treasure. Eleven have united with the church in profession of faith. We have been to the water for baptism the last four Sabbaths in succession. May the work progress until all within the reach of its influence shall share in its blessing."

MILTON, WIS.—A letter from Bro. Albert Whitford, of Milton, Wis., orders a quantity of "Carols," and says: "We have organized a fine Sabbath-School of ten classes and about seventy students and teachers, and hope to add still more to our number.... Milton Academy was never in more encouraging circumstances. We have this term between fifty and sixty students—a goodly number for our humble conveniences. The new building will be finished in a few weeks."

AMERICAN EDUCATION SOCIETY.—The Anniversary of this Society was held in Boston last week. The following statement of the condition of affairs, including both the parent society and its various branches in different parts of the country, was submitted:—

Receipts into the treasury of the parent society at Boston, for the year ending April 30, $33,615 19; of the society at New York, $4,322 89; of the society at Auburn, N. Y., $1,106 36; of the Philadelphia society, $4,956 97. Total receipts into the treasury of the American Education Society, $34,001 41; balance in the whole treasury at the beginning of the year, $14,942 42; total available funds, $48,943 83.

Disbursements by the parent society, $20,627 43; disbursements by the Central Society, $7,566 60; disbursements by the Western Society, $1,092 36; disbursements by the Philadelphia Education Society, $5,614 95—total disbursements, $34,901 43; invested, $7,895; balance in treasury, April 30, 1855, $6,147 40.

Number of Young Men Assisted.—By the Parent Society, at Boston, 328; by the Central Society, at New York, 92; by the Western Society, at Auburn, 18; by the Philadelphia Education Society, 62; total, 500. This is an increase of fifty over the previous year. Ninety new applicants have been received by the Parent Society, and twenty from the Philadelphia Education Society. From the Central and Western Society the number of new men is not reported.

BRITISH AND FOREIGN BIBLE SOCIETY.—The anniversary of this Society was held in Exeter Hall, London, on May 2d, the Earl of Shaftesbury presiding, who congratulated the meeting on the fact that, notwithstanding the pressure occasioned by the war, the income of the Society exceeded that of any former year, except on the occasion of the Jubilee, and the total circulation of copies of the Scriptures was greater than during any previous year of the Society's existence.

The Secretary read the Annual Report, from which it appeared that the amount received during the year for the general purposes of the Society was £64,878, being £5,221 more than the preceding year. The amount received for Bibles and Testaments was £59,600, making the total receipts from the ordinary sources of income £124,478. There had been also received £3,694, further contributions to the jubilee fund, and £7,860 to the Chinese New Testament fund; making a grand total of £136,032. The issues for the year have been as follows: From the depot at home, 1,018,882 copies; from depots abroad, 431,994 copies; total, 1,450,876 copies; being an increase of 83,348 over the circulation of last year. The total issues of the Society now amount to 29,389,507 copies. The expenditure for the year was £149,040, being an increase on the payment of £29,782.

EXCLUSION OF THE CHINESE FROM CALIFORNIA.—There has been a very interesting discussion in the Legislature of California, on a bill to exclude the Chinese from the mines. The bill, if passed, would subject the Chinese to great sacrifices and suffering. A substitute was adopted, increasing the monthly tax for license from four to six dollars a month, and after a year to ten dollars. The Chinese question is very embarrassing, and our California neighbors discard the doctrine of equal rights in disposing of it. The Sacramento *Union* of April 19th says:—

"The Chinese cannot be admitted as citizens; the law and the constitution place them in an inferior position; they are not protected by the law against a white man, as they are not permitted to testify in court against him, occupying in this respect the position of the Southern slave; they are treated as an inferior race, and must continue to be so treated from the force of circumstances; and no other legislative line of policy is open to the just and humane legislator, but that which, as its ultimate object, looks to a restriction upon further immigration and to the final exclusion from the State of those already here."

SUNDAY IN NEW ORLEANS.—The following advertisement, clipped from the New Orleans *Picayune*, will give our readers some idea of the way they keep Sunday in that city:—

Second Popular Festival to be given on the Union Race Ground, Sunday, May 27, 1855, from the morning to the evening. The undersigned Committee invite all their fellow-citizens to that festival, which last year proved most attractive.

Target and Bird Shooting, Dancing, Pole Climbing, Foot, Horse and Carriage Races, Equestrian Exercises, Catching Pigs, Cock Striking, Candle Drawing, and other popular amusements, are arranged, and prizes will be given to the best performers.

Omnibuses will carry visitors from several stations to and from the Union Bridge.

At 7 o'clock A. M. a procession will be formed on the Congo square, and march to the place of the festival.

THE AMERICAN PEACE SOCIETY.—This Society held its annual meeting in Boston last week, at which Mr. Beckwith read the report of the directors, including a statement of the treasury account. From this it appeared that a slight advance in their receipts over last year had been realized. The receipts were $5,345 56, and the expenses $4,781 47, showing a balance in favor of the treasury, of $574 09. The report speaks encouragingly of the cause of peace, and of a great change in public sentiment with regard to war, tending towards the establishment of arbitration as the policy of the world in the adjustment of difficulties.

BAPTIST HOME MISSIONS.—The threatened rupture in the Baptist Home Mission Society has been averted, or at least postponed. The Convention called at Chicago, by the friends of the Bible Union, to consider the expediency of forming a new Home Mission Society, determined, in view of the appointment of a Committee by the old Society to obtain a location independent of the American and Foreign Bible Society, that it is not expedition at present to form such a new Society.

RELIGIOUS INTELLIGENCE.

Sir S M. Peto has recently purchased the Diorama, Regent's Park, London, and has refitted it for a Baptist Chapel. It will seat 1800 persons, and the cost has been $8,712. The Rev Mr. Landells, of Birmingham, has become the minister, and the design is to raise a new Baptist congregation and church in that part of London. A few years ago Mr. Peto built a handsome chapel, at great expense, in another part of London, and stated his intention to pay two-thirds of the cost himself, and as soon as the church and congregation had raised the remaining third, to give up all control over the property, and to place it in trust for the use of the church and denomination.

A serious discussion is now in progress in Savannah, similar to that which has existed among the Roman Catholics in Buffalo, Hartford, New Haven, and other places. A Catholic writer comes out in a bold and lengthy exposure of the late Bishop Gartland's tyranny, charging him with having taken from them their chartered rights, and of setting aside their vestry, constitution, and bylaws, and not a member of the Catholic church had a voice in the disbursement of the revenues accruing to the church for the maintenance of the bishop and his priests, or the salaried lay officers of the church.

Rev. Dr. Tyng, of New York, has re-entered the editorial ranks, and connected himself with Rev. Messrs. Anthon and Canfield, in conducting the *Protestant Churchman* of New York city. He announces this fact with characteristic independence, by saying that many articles that he will write will interest only his parishioners, and may be complained of by others; but the only way to do good is to do it in one's own way, without minding what other folks, or what the newspapers, say.

The Evangelical Society of Geneva, Switzerland, has sent Mr. William Rey, one of its members, as delegate to the United States, to implore aid in its Christian work of evangelization. For twenty-five years it has made noble and successful efforts for the evangelization of France and Belgium and Italy. The monetary difficulties incident to the war and to religious persecution have lessened its receipts, and it feels the need of aid from Christians in this country.

Prof. William Wagner has made a princely gift to the city of Philadelphia, in the bequest of a valuable lot of ground on Broad street, with a suitable building for an extensive cabinet, 500,000 specimens of Minerals and Geology, 200,000 of recent shells, 25,000 dried plants, and a large and well-selected Library, Philosophical Apparatus, extensive assortment of Diagrams, illustrating Geological phenomena, Maps, etc., and a large fund sufficient to endow the Free Institute of Science which he has established.

The Alexandria (Va.) *Gazette*, of a recent date, says: "We understand that one of our old and respected citizens, a retired merchant, received, a few days ago, in a letter from Boston, without signature, and with nothing to show its source, a thousand dollar note of the Globe Bank of Boston, with the remark, that the sender owed the money, and took that opportunity of returning it to the person to whom it belonged."

The late Abner McGhee, of Alabama, previous to his death, made the following donations:—American Bible Society, New York, $50,000; McGhee College, Alabama, $10,000; Samaritan Fund, Alabama Conference Methodist Protestant Church, $1,000; Alabama Bible Society, Montgomery, $10,000.

Rev. Dr. Baird, so long the Secretary of the American and Foreign Christian Union, has resigned that office, that he may devote his time to an important literary work, relative to the religious movements of the world. Dr. Alexander W. McClure, now of Jersey City, has been appointed to take Dr. Baird's place as Secretary.

The Circuit Court of Charles County, Md., has just declared null and void a posthumous bequest of Elizabeth Farr, by which she gave five negro slaves to the Rev. James Moore, a Catholic priest, it being contrary to the 35th article of the Maryland Bill of Rights, by which all gifts to ministers of the gospel, as such, are annulled.

A dispatch from Nashville, states that the Rev. Dr. Lindsley, of New Albany, Inda., Commissioner to the General Assembly in session in that city, died there, from an attack of apoplexy. Dr. Lindsley has long been known as one of the most learned, able and useful men in that Church.

The Presbyterian Board of Foreign Missions has dispensed wholly with the aid of collecting agents during the past year, and in spite of the hard times and the almost universal decrease in the receipts of other Societies, the income of the Board has actually advanced beyond that of any former year.

The number of candidates for the ministry in the Presbyterian church is rapidly increasing. As an evidence of this fact, it is stated that the Philadelphia Society has had 62 beneficiaries under its charge for the past year, and its annual receipts have risen from $3,000 to $10,000.

A powerful revival is in progress in the Congregational church of Muscatine, Iowa, which has gathered its fruits from professional and business men. Among the converts is numbered one of the State Supreme Court.

Recent London papers inform us of the death of W. B. Gurney, Esq., for many years one of the most liberal and active Baptists in England, and at the time of his death, Senior Treasurer of the Foreign Missionary Society.

The Rev. Dr. McLean, President of Lafayette College, Easton, recently stated, in a lecture at Trenton, that New Jersey, with a population of 500,000, has not over 200 young men in a course of college training, and Pennsylvania not over 700.

The Philadelphia *Banner* says that at the sacramental table of the Ninth Presbyterian church in that city, on the third Sunday of March, 624 persons participated, all but two of whom were members of the Society.

Bishop Hopkins, of Vermont, has espoused the doctrine that the world will wax worse and worse till Christ shall come to renovate it by miraculous interposition.

There are about 2,500,000 children in the United States in attendance upon Sunday schools, and of this number 550,000 are under the care of the Methodist Episcopal church.

Rev. R. H. Graves, of Baltimore, has received an appointment as missionary to Canton, China, from the Southern Baptist Board.

European News.

We have one week later news from Europe, the substance of which will be found below.

The siege of Sevastopol progresses very slowly indeed, and as the telegraph is now in the hands of Government exclusively, it is difficult to decide from the imperfect hints supplied whether the besiegers or besieged gain most advantage. Symptoms have transpired of extended operations being about to commence on the part of the Allies.

In England, many incidents tend to mark the Democratic change that is coming over the nation. The Queen has condescended publicly to bestow medals on private soldiers in the streets of London. In various parts of the country "administrative reform" meetings have been held.

The Paris Exposition has been opened; as a spectacle the opening was a failure. Pianori, the would-be assassin of the Emperor of France has been guillotined.

Scene at the Seat of Government.—The Washington correspondent of the New York *Chronicle*, under date of May 12th, relates the following discreditable occurrence, showing the spirit bred by slavery under the laws Congress:—

"A few weeks ago, a few blacks were found, in this city, holding a meeting unauthorized by law; they were seized and some of them whipped, and their books, etc., taken from them.

"Last evening some colored people hired a hall in Georgetown for a ball, for which a permit had been obtained from the proper authorities. A magnificent supper had been prepared, and the guests assembled in large numbers; but just as they were about to enter on the festivities of the occasion, several hundred whites, mostly youths and boys, entered the building, demolished the crockery, glass, etc., destroyed all the good things so abundantly provided, and caused the guests to flee in every direction To add to the disreputable character of the affair, the Fire Company have published a card, stating that in consequence of the hall having been disgraced by the admission of blacks, they will never hold any more balls there, and, moreover, they will not suffer their apparatus to protect the hall on any occasion, while in the possession of its present proprietor."

Another Arctic Expedition.—The United States expedition for the relief of Dr. Kane left the Brooklyn Navy Yard on the 31st May. It consists of the bark Release and the propeller Arctic. Two years ago the adventurous Kane, with a crew of sixteen men, set sail from New York in the little bark Advance, for the Arctic Seas, in search of Sir John Franklin. His vessel was provisioned for a three years cruise, which it was supposed might, by fishing and hunting, be made to last for one or two years longer. Since July, 1853, Dr. Kane and his party have not been heard from, and it is supposed that during the open Summer of that year he entered Smith's Sound, and pushed through to discover the supposed open sea beyond, where he imagined Franklin had gone. The following Winter was one of extreme severity, and the conclusion is, that the Advance was so firmly frozen up that the succeeding Summer did not release her from the ice. Dr. Kane intended before entering Smith's Sound to leave a supply of provisions at Cape Alexander, and it is probable that he has returned to and is now at that place.

Land Warrants.—*Thompson's Bank Note Reporter* gives us the following information:

"Applications have gone into the Department at Washington for 129,000 Warrants. These Warrants will average about 120 acres each, making an aggregate of over thirteen millions of acres. They are in active demand, and from present indications will continue so for some time, as there are valuable tracts of land open to entry; and we are now buying at $1 10 per acre. Revolutionary Bounty Scrip being exempt from Land Office charges, is worth 3 cents per acre more than Warrants."

SUMMARY.

On the 2d inst. there was quite a liquor riot at Portland, Me. It appears that Neil Dow, Mayor of Portland, and author of the Maine law, purchased a quantity of liquor, expecting to sell it at a profit to the town agency. The agency, however, did not purchase, and complaint was made against Dow for violation of the statute. While the complaint was pending, the Mayor induced the city authorities to purchase his stock. Incensed at these proceedings, a mob collected about the building where the liquor was stored, and threatened its destruction. The military was ordered out, and, as the rioters persisted in their application of the search and seizure principle, fired upon the mob, killing one man and wounding several others.

M. de Lamartine announces that, on the completion of his "History of Turkey," he intends to take a year of total repose, attending only to the cultivation of his property in Burgundy. The health of the illustrious poet and historian, who for some time has been in the habit of devoting fourteen hours a day to his literary labors, renders this retreat indispensable. It is calculated that, since the year 1848, M. de Lamartine has published, in the form of books and of articles of various periodicals, as many as forty-seven new volumes, besides a new edition of his former works; the whole producing a sum of about thirteen hundred thousand francs, ($260,000.)

Mr. Mortimer Thomson, better known to the public as "Doesticks," was accidentally killed on Wednesday morning, May 30th, at Ann Arbor, Michigan, where he was spending a few days. He was out shooting at a mark with some companions, when an accidental bullet put an end to his life. Mr. Thomson was a native of Michigan; his age was about 23 or 24; he was a man of a singularly modest, simple, and manly nature, and endowed with talents and aspirations which would have secured for him an honorable place in literature.

At Columbus, Ohio, on the 30th ult., a procession of German Turners, while peaceably passing through the streets, was attacked by a mob of rowdies, and several of the foreigners badly stoned and beaten. The Turners were dressed in white coats, and throughout the day and night every person who was so unfortunate as to wear a garment of that color was set upon and beaten by the rioters.

From Lisbon (Portugal,) April 29, we learn that the grape disease has again made its appearance in many parts, more especially in the provinces of Alemtejo, Estramadura, Beira and Minho. Near Lisbon all the young buds and branches were covered with fungus, and in the vicinity of Oporto the vines betrayed greater indications of disease than those which existed last year. The vines generally in the port wine districts of the Alto-Douro appeared to be in a healthy state. The orange and lemon trees, in addition to the black blight with which they have been attacked, were injured in the roots by a worm, which was destroying them. In the olive groves a new disease, caused by the settlement of myriads of flies, had presented itself.

Mr. Roessle, of the Delavan House, has a farm on the sand hills of Albany, which, by judicious cultivation, is made to equal those of more favored soils. Last season he planted fifty acres, mostly with potatoes. He raised potatoes, corn, and cabbages enough to supply the tables of the Delavan House, and has this spring 1,200 bushels of potatoes for sale. This season he has one hundred acres under cultivation. He has planted *one thousand* bushels of potatoes, which with an ordinary season must produce ten thousand bushels at least. Of corn, beans, peas, turnips, cabbages, squashes, radishes, &c., he expects to raise more than double the quantity of last year. He pays this year over $1,500 for manure. He gives the preference to "kiln dust" and guano.

A letter from the United States Marshal says that toward the last of March four men were hung in Dona Ana, New Mexico, by a party of citizens for robbery. The facts are as follows: Mr. Louis Geck, living in Dona Ana, has a store in the Mesilla, which was robbed, and the robbers also abused his wife. Four Mexicans were arrested upon suspicion and confined in the County Jail to answer at the term of the United States District Court then about to be held. The same night they were confined, however, they were taken from the jail by a party of men and hung upon a neighboring tree, where they were found the next morning.

We have accounts of three tornados of unparalleled violence which have passed over different sections of the country recently. The first occurred on the evening of the 15th May, in Lapeer county, Mich., and came from a westerly direction; the next at Cedar Town, Ga., on the 18th, the wind traveling from northwest to southeast; and the third in Cook county, Ill., which passed swiftly along near the ground, describing a semicircle towards the southeast. These whirlwinds were of incredible force, exceeding in destructiveness those peculiar to the tropics.

Mrs. Stephens, wife of Jacob Stephens, of Frankfort township, New Jersey, aged about 50 years, hung herself with a bed cord on the 21st ult. She left her bed during the night, and in the morning she was found suspended by the neck, a corpse. Her husband for a year or two past has been in considerable difficulty on account of illegally selling liquor, and was at the last Court sentenced to State prison. This circumstance, it is thought, worked upon the feelings of Mrs. Stephens, and to rid herself of the probable disgrace she committed suicide.

The Detroit *Inquirer* states, that W. H. Goodwin, a citizen of Richmond and a native of Virginia, has been stopping at the Michigan Exchange during the past week, and left there last evening for home. He brought with him four slaves, two of whom are children, their mother, who is married to a free colored man, and their grandmother, who was his own nurse in infancy. He gave them their liberty and bought a house and lot for $800 on Macomb-st., which he deeded to the old woman, and left $100 to their credit in bank.

Letters from the Land Department of the Illinois Central Railroad Co., state that sales of land are very large, and that the office is crowded with applicants, most of them actual settlers, who buy 80 to 160 acres. Among the buyers this month is Judge Douglas, who bought 4,600 acres at $10 per acre, in the neighborhood of 10,000 acres which he purchased some time since of Government. He proposes to make a great stock-farm on this property. The sales of May will be unprecedentedly large, having been over $220,000 in the first ten days of the month.

The Supreme Court of Massachusetts within the last two weeks have decreed eighteen divorces. Eleven of these were for criminality, four for desertion, and three for cruelty. Fourteen wives were divorced from their husbands, and four husbands from their wives. In one case both parties being of respectable standing in the community, the husband was proved guilty of the most brutal conduct towards his wife, often beating her with his fist and refusing to provide medical attendance while she was on a sick bed.

Not for ten years has there been so many signs of a general stampede for the West as this present spring. A gentleman from the Northern part of New Hampshire, who is on his way West with his family, informs us that not less than one hundred individuals have sold their farms in Coos and Essex counties within three months past, and gone or are going westward. Our Vermont exchanges make mention of an unusual movement there for the West.

The Boston *Traveler* of the 28th ult. says: "It is intimated that the manufacturers of liquor will refuse to sell to the State agent, and that he, the only legally constituted dealer, will find it difficult, if not impossible, to obtain the supply requisite to meet the demands of his customers; particularly as the law forbids the transportation of liquor, which he might purchase in other quarters, by railroad, steamboat, or other modes of conveyance."

George Parker, a free negro of Delaware, who resides near Dover, escaped from prison a short time since, and a party went to his house on the 24th ult., to re-arrest him. When they reached his residence, they found that he had cut the throats of two of his children and set his house on fire, and was prepared to defend himself with a shot gun. He was finally arrested, after having been shot and wounded three times.

A dispatch from Washington, dated May 31, says: To-morrow the Pension Office will issue two thousand land warrants under the new law, and two hundred per day thereafter. The brokers report the warrants worth $1 12 a $1 14 per acre, but are holding back for a new issue, in anticipation of a lower price.

The Boston *Transcript* announces the death of Jesse Chickering, M. D., the well-known statistical author, whose writings rank among the highest works of their class. He died at West Roxbury, on the 29th ult. Among the most important of his productions is his book on "Immigration into the United States," which appeared in 1848.

The New Jersey State Agricultural Society have fixed on Tuesday, Wednesday, Thursday, and Friday, the 18th, 19th, 20th, and 21st of September, for their Exhibition at Camden. The ground selected is the Diamond Cottage property. No permission to sell liquor within the grounds occupied by the Fair will be allowed.

The receipts of the Milwaukee and Mississippi Railroad for the first fifteen days of May amount to $28,871 72; for same period last year, $18,874 58; increase nearly $10,000. The receipts for the whole month are estimated at $60,000, which will be an increase of 60 per cent. over the same month of 1854.

The Hon. R M. Smith, State Treasurer of New Jersey, has declared a dividend of 90 cents on the Wheat Growers' Bank Notes of Newton, and 65 cents on the Merchant's Bank of Bridgeton; he gives certificates for the balance, which we are assured will be paid at an early day with interest.

The *National Intelligencer* publishes a summary of the appropriations which were made at the last session of Congress. The vast sum of $71,574 354 is only the amount of specified appropriations. Very possibly the great mass of contingent objects of expenditure will swell the grand total to seventy-five millions.

Measures are to be taken for an Editorial Convention of Publishers and Editors throughout New Jersey, to be held in Camden during the week in which the State Agricultural Exhibition is to be held, for the purpose of considering matters connected with their vocation and the duties of the Press of New Jersey generally.

One week later news from California was received in New York on the 1st inst. News of the second failure of Page, Bacon & Co. in this country had reached California, and occasioned a run upon the house there, which soon resulted in its suspension, and an extensive commercial excitement. Further than this, the news is quite unimportant.

Better accounts are beginning to be received from Kansas. Geo. H. Church, of Chicopee, Rev Mr. Nute, of the same place, and Mr. Porter of Westfield, all write encouraging letters. The Hampden Colony have established themselves at Neosho, and all agree in pronouncing it one of the pleasantest places in the world.

The Buffalo *Commercial* says that a freight train, consisting of one hundred and forty-four cars, sixty-one of which were loaded with cattle, the balance with miscellaneous freight, left that city over the Central road on Saturday. Seven locomotives were employed in the drawing process.

A letter from Kansas shows that the brutal ruffians who have invaded that territory from Missouri are not having it all their own way. When resisted by the people of Kansas, they prove by no means formidable. A reäction is taking place in Missouri against the disgraceful conduct of the Atchison mob.

The New Orleans papers of the 26th ult. record several very sudden deaths from cholera. Mons. Gadard, the celebrated æronaut, who was alive and well on the night of the 26th, was a corpse the next morning. Hugh Grant, a well known engineer, and late city surveyor, also died after a few hours illness.

The boiler of the steam-mill near Rome, Ind., belonging to John Weston, former Representative from Perry County, exploded a few days since, killing six men and tearing the mill to pieces. It even threw all the sills from their places the distance of several feet, making a total wreck of the whole mill.

Near Anson, Me., on the evening of May 22, Alexander Fassett was passing over Madison Bridge, with a wagon and four horses, when the bridge broke through; and the pole horses, loaded wagon and driver, fell sixty feet to the water of a rapid river, and were all destroyed.

Corn is selling in the Chickasaw Nation at $2 50 per bushel, while flour can only be had at one or two places in the Nation, at $20 per barrel. No groceries are to be had, nor can any be obtained, until there is a rise in the Arkansas or Red River.

At Ship Cove, near Trinity, Newfoundland, a sad accident recently occurred. During the absence of Mrs. Day from her house in the evening, it took fire, and six children, three boys and three girls, perished in the flames.

The town of Dorchester (Mass.) will celebrate the two hundred and twenty-fifth return of the date of its settlement, on the next Fourth of July, when Edward Everett, a native of the place, will deliver an address.

The citizens of New Haven, Connecticut, are rejoicing because the commerce of their port has nearly doubled within twenty-four years. Had Chicago just such an occasion for rejoicing, there would now be two warehouses, three sloops, and a canoe.

Mr. Hiram Harmon mounted his horse to hunt up his cattle in Erie, Iowa, and was the next morning found wandering about insane, his horse having been killed by a stroke of lightning.

The first steamer ever at the wharf at Lawrence, Kansas, arrived on the 19th May. She came from Cincinnati, and had fifty passengers and a large load of freight. The other steamers arrived on the 21st.

The Rochester *American* says a gentleman is engaged in breeding fish on the banks of the Canadaigua Lake, and expects to stock that beautiful sheet of water with speckled trout.

A correspondent of the New York *Express*, a day or two since, as to how many of the Bishops recently sitting in Provincial Council at Baltimore were foreigners, says there was *not one American among them.*

On the New York Central Railroad, May 31st, Nathan Laurens, brakeman, was crushed to death between two cars, and Nelson Gordon, switch-tender, was run over and killed.

The Post-Office and drug store in which it is kept, in the village of Pitcher, were destroyed by fire on the morning of the 27th of May. Loss, $3,000; insured for $1,000.

It has hitherto been asserted that Lake Huron was 860 feet deep, but it has lately been ascertained by U. S. Coast Survey, that it is only 420 feet deep. Lake Erie is from 60 to 70 feet deep; Lake Ontario 452 feet—as low as most parts of the Gulf of St. Lawrence. All the lakes cover an area of 43,040,000 acres.

Encourage the women and children to cultivate a few flowers, by preparing a suitable place and procuring the seeds and roots. Depend upon it, they will bring smiles upon your lips and radiate your own heart before the summer closes.

A young printer, named Spencer Davis, shot himself in the head with a pistol, at Logansport, Ind., on the 18th May, because a young lady in that place would not return his love for her.

There were seventeen deaths by cholera, in Memphis, Tenn., during the week ending the 12th ult. They occurred chiefly among the people living in the upper part of the city.

The Superior Court of Cincinnati have decided that when the wife of a man is killed by accident by or on a railroad, the husband cannot recover damages therefor.

In the case between Miss Mary Hadric and Henry Protzmanc in Cincinnati, for breach of promise and seduction, the jury have awarded the plaintiff $700 damages.

Governor Clarke has offered a reward of $250 for the arrest of James Rutledge, charged with the murder of James Cooper, at Lyon's Falls, Lewis county.

The Hagerstown (Md.) *Herald* says that the late Wm. B. Clarke, among his various charities, left $5,000 for the use of his negro boy Cato.

The cholera is raging as an epidemic in New Orleans, and the Board of Health of the city has made public declaration of the melancholy fact.

A proposition to extend the right of Suffrage to colored men was voted down, last week, in the Connecticut House of Representatives, by a majority of 20.

John F. Trow's printing office, in Ann-st., New York, was burned on the night of May 30th; loss about $50,000.

It has been ascertained that 1,574 foreigners have returned to Europe from New York alone since the first of April last.

Thursday, the 31st ult., was observed in Missouri as a day of thanksgiving.

New York Markets—June 4, 1855.

Ashes—Pots $5 75; Pearls 6 00.

Flour and Meal—Flour 10 31 a 10 44 for common to good State, 10 25 a 10 50 for Michigan, Indiana, and Ohio, 11 50 a 13 00 for extra Genesee. Rye Flour 7 25 a 8 81. Corn Meal 5 06 a 5 18.

Grain—Wheat 2 55 a 2 62 for Canadian, 2 60 for white Michigan, 2 80 for white Genesee. Rye 1 70. Barley 1 15 a 1 20. Oats 70 a 76c. for Jersey, 80 a 84c. for State and Western. Corn 1 07 a 1 10 for Western mixed, 1 15 for round yellow.

Provisions—Pork 4 75 for new prime, 16 87 for mess. Beef 8 75 a 9 50 for country prime, 10 00 a 12 50 for country mess. Lard 10 a 12½c. Butter 16 a 20c. for Ohio, 18 a 24c. for State. Cheese 7 a 10c.

Hay—1 12 per 100 lbs.

Potatoes—2 75 a 3 00 per bbl. for common red and white, 3 50 for Carters, 3 75 a 4 25 for Mercers, 5 75 a 6 00 for new Bermudas.

Seeds—Clover 10 a 10½c. Timothy 4 00 per bushel for reaped, Rough Flaxseed 1 90.

Tallow—11½ a 12c. for Butchers' Association.

Wool—26 a 28c. for native, 36 a 38c. for full-blood Merino, 40 a 43c. for American Saxony Fleece.

MARRIED.

In Hopkinton, R. I., May 14, by Eld. D. Coon, Mr. Gideon H. Noyes, of Westerly, to Miss Lois B. Dickens, of Stonington, Ct.

DIED,

In Lincklaen, N. Y., May 18, after a brief painful illness, John Dye, aged 57 years. Brother Dye had for about 30 years been a zealous professor of religion, and for some time previous to his last illness seemed to possess an unusual unction in his devotions.

In DeRuyter, May 26, of inflammation of the brain, Addison F., son of Addison S. and Mary L. Burdick, aged about 3½ months.

At Scott Center, on Sabbath day, May 19th, 1855, Emeline B., wife of Doct. George B. Maxson, in the 43d year of her age. Sister Maxson embraced religion some years ago. For many years she was afflicted with disease of the heart, yet enjoyed comfortable health most of the time till within a few weeks of her death, when she was attacked more violently, and death laid its iron grasp upon mortality, and her spirit winged its flight to the realms of glory, which none but the children of God can ever enjoy. She departed with the following words on her lips, "Peace, peace, all is peace—farewell." She leaves another evidence of the virtue of the religion of Christ. She died in the triumphs of faith. Her friends are left to mourn the loss of an affectionate companion, an indulgent mother, a kind sister, and a warm-hearted Christian. Death is no terror to such. A. W. C.

In Genesee, N. Y., on the 29th ult., Paul Ennis, in the 70th year of his age. The deceased was a member of the 1st Seventh-day Baptist Church of Genesee, and died trusting in the merits of his Redeemer.

In Genesee, N. Y., on the morning of the 1st inst, Amanda Jane Kenyon, daughter of Ethan and Ruth Kenyon, aged 19 years. The deceased was endeared to a large circle of friends by her amiable character.

At the residence of her daughter, in Caton, Steuben Co., N. Y., May 29th, Barbara P. Murphey, in the 72d year of her age. The deceased was a daughter of the late Thomas W. Bliss, and grand-daughter of Eld. William Bliss, of Newport, R. I. She experienced religion in early life, and united with the church in Newport, R. I., of which she remained a worthy member until her death. She was about to visit her son in Westerly, R. I., when she was attacked with paralysis, which terminated in death in about 36 hours. She was speechless, and strove in vain to communicate with her friends by writing. Her sufferings were very great, yet she retained her senses to the last. We think her death was peaceful and happy. She has left two children, and many friends and relatives, to mourn her loss.

LETTERS.

D Coon, M Johnson, M L Potter, E A Green, A S Davis, J R Irish, H W Randolph, E Burdick, M N Hamilton, A W Coon, H M Sheldon, Charles Potter, M A Fisher, H R Gates, Eli Forsythe, E F Lanphear, Jepthah F Randolph (right,) C T Rogers, C D Lewis, N Clarke, A Whitford, D Larkin.

RECEIPTS.

FOR THE SABBATH RECORDER:

P L Berry, New London, Ct	$2 00	to vol. 12	No. 52
David Rogers "	2 00	12	52
Daniel Larkin, Westerly, R I	2 00	11	52
Davis Babcock, Montra, O	2 00	11	52
Joel Babcock "	2 00	12	52
Joshua G Babcock "	5 00	13	6
Eli D Ayars, Walworth, Wis	2 00	11	37
Charles D Coon "	2 00	11	52
Lucien L Covey "	2 00	12	43
Isaac Saunders, Adams	2 00	11	52
Isaac Wright, Adams Center	2 00	11	52
Nelson Babcock "	2 00	11	52
C D Lewis, Caton	2 00	12	52
Jenett T Rogers, Oxford	2 00	12	30
Harriett S Rogers "	2 00	12	39
A M R Lyon, Williamsburg	4 00	11	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Miranda A Fisher, Petersburg	$2 00
A M R Lyon, Williamsburg	2 00

FOR THE CAROL:

Wm Dunn, Plainfield, N J	$10 00
Howell W Randolph, Walworth, Wis	5 00
Clarke T Rogers, Preston	4 20

WILLIAM M. ROGERS, Treasurer.

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Western Association.

THE Twentieth Annual Meeting of the Seventh-day Baptist Western Association will be held at Richburg, Allegany Co., N. Y., commencing on Fifth-day, June 21st, 1855, at 10½ o'clock A. M. N. V. Hull is appointed to preach the introductory discourse; H. W. Babcock, alternate. E. A. GREEN, Rec. Sec.

Genesee, N. Y., May 26, 1855.

MARY F. HAMILTON left my bed and board May the twentieth, without just provocation. I hereby forbid any person harboring her or trusting her on my account. MARVIN N. HAMILTON.

Regular Mail Line via Stonington for Boston,

PROVIDENCE, NEW BEDFORD, and TAUNTON. —Inland route, without change of cars or detention, carrying the Eastern Mail.

The new steamer PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily (Sundays excepted) from pier No. 1 N. R., (first wharf above Battery-place,) at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or on the arrival of the Mail Train which leaves Boston at 5.30 P. M.

These steamers are unsurpassed for strength, safety, speed, comfort, and elegance. The officers are experienced and attentive.

The C. VANDERBILT, from New York—Monday, Wednesday, and Friday From Stonington—Tuesday, Thursday, and Saturday.

The PLYMOUTH ROCK, from New York—Tuesday, Thursday, and Saturday. From Stonington—Monday, Wednesday, and Friday.

N. B.—Passengers, on arrival of the steamers at Stonington, proceed immediately by Mail Train to Providence, Boston, Taunton, and New Bedford; or by Accommodation Train from Stonington at 7.30 A.M.

A Baggage Master accompanies the Steamer and Train through each way.

Through tickets on Mondays, Wednesdays, and Fridays, for Nantucket, Holmes' Hole, and Wood's Hole, via New Bedford, connecting with the new steamer Eagle Wing.

For passage, berths, state-rooms, or freight, application may be made at pier No. 2 North River, or at the office, No. 10 Battery-place.

New Steamboat Line for Albany and Troy.

From Pier 15, foot of Liberty-st., at 6 P. M.

STEAMER RIP VAN WINKLE, C. W. Farnham, Commander, Monday, Wednesday and Friday, at 6 o'clock, P. M.; steamer COMMODORE, L. Smith, Commander, Tuesday and Thursday, at 6 o'clock, P. M., and Sunday, at 5 P. M.

Fares: Saratoga, $1 50; Moreau, $2 15; Fort Edward, $2 15; Whitehall, $2 75; Castleton, $2 10; Rutland, $3; Burlington, $4; Rouses Point, $5 50; Montreal, $7 50.

These Boats will arrive in Albany or Troy in ample time to form connections with all the Railroads, North, East or West, enabling passengers to reach Montreal and intermediate points the same day.

Through tickets can be obtained on board the boats for Saratoga, Moreau, Fort Edward, Whitehall, Castleton, Rutland, Burlington, Rouse's Point and Montreal.

The Northern Freight Express will give Bills of Lading to all points as above named. Shippers who desire it, can have time receipts, by applying at the office on the Pier. A. A. DYKEMAN.

Magnificent Floral Gift.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the ☞ LILLY AND THE ROSE PERSONIFIED, being given *gratis* to all old and new subscribers who send us only ONE DOLLAR, by mail or otherwise.

Six Copies for Five Dollars.

The Diadem is a strictly moral and religious work —designed for the Christian family without regard to any particular denomination.

FIFTY ENERGETIC BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references the very best inducements will be given. Address Z. P. HATCH, Publisher, 9 Spruce street, New York.

May 24—3m.

The Good Time Come at Last.

Belcher's Religious Denominations in the United States

IS beyond all question the most popular subscription book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once properly introduced to their notice, are bound to have it. Let "Young America" arise in her might, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher,

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Or, Noyes Spicer, Indianapolis, Ind.

The very Book that every body has been Wanting.

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THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES: Their History, Doctrine, Government, and Statistics; with a Preliminary Sketch of Judaism, Paganism, and Mohammedanism. By Rev. Joseph Belcher, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin, author of "William Carey, a Biography," etc., etc., and "Editor of the Complete Works of Andrew Fuller," "Works of Robert Hall," etc, etc. Large octavo, 1024 pages, handsomely embellished by nearly two hundred engravings.

This invaluable work is rapidly finding its way among all classes of the American people. The clear, comprehensive, and impartial manner in which the learned author treats each and every denomination, is winning for him golden opinions from the highest authorities in the land. The innumerable lively tales and anecdotes of ministers, churches, and laymen, which he introduces with the articles of faith and all important statistical information, give to the work a life, vigor, and spirit truly delightful. One cannot sit down to it without being convinced that his subject is in the hands of a master, nor rise but with kindlier and more liberal feelings towards the great brotherhood of Christians, under whatever name they bear. Ours is a great, growing, and glorious country, and every family, and every young man, throughout its length and breadth, should have a copy as a text book of all its denominations. Wherever known, it is read, and wherever read, admired. Look at the following from among the very many notices received:

It embodies a vast amount of information relative to the origin, history, and missionary operations of the different religious denominations in this country, presented in a remarkably interesting and attractive manner.—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc.*

This is a large and beautiful volume, and will find a cordial welcome in every family.—*Philadelphia Christian Chronicle.*

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Epis. Recorder.*

This massive volume embraces a vast fund of information.—*Presbyterian.*

The work is sold by agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received.—*New York Recorder and Register.*

In the account given of the denominations, he is fair, and generally allows them to speak for themselves, as to their history and institutions.—*New York Christian Advocate and Journal.*

It contains a mass of interesting facts and statistics. —*Norton's Literary Gazette.*

Judging from the work, it would be difficult to say what are the religious views of the Editor, so fairly, so dispassionately, so charitably, has he treated each and every sect.—*Philadelphia City Item.*

We presume it will be a standard work in thousands of libraries.—*Littell's Living Age.*

Sold only by agents, to whom certain districts are allotted. For particulars address the publisher,

JOHN E. POTTER,
15 Sansom-st., Philadelphia.
Or, Noyes Spicer, Indianapolis, Ind.

Miscellaneous.

Cultivate the Society of Birds.

The song of the robin under our window, that hails the approach of the sun at earliest dawn, and watches his receding rays at faintest twilight, reminds us of a promise long since made, to speak a good word for birds. They are man's natural companions, the guardians of his fruits, the graceful denizens of his trees, the minstrel choir whose tuneful notes wake him from slumber and whose vesper songs soothe him to repose. What can be sweeter than that first trill of the red-breast at dawn? The first note is scarcely audible, as if the poor bird were afraid of the lingering shadows, and were asking leave of his slumbering lord to sing. The dawn increases, and with it the boldness of his song. The sun himself at length comes forth like a bridegroom, and the robin pours forth his whole soul in tumultuous joy. We pity the poor souls that live in a wilderness of brick and mortar, and have no tree orchestra in the shadow of their dwellings on these bright May mornings.

But those who live in the country, often have no music in their souls, and have no eye to see what labor-saving machines the birds are—saying nothing of their capacities as artists. So the sportsman is suffered to prowl about the orchard and fruit-yard, and the red-breast, oriole, bluebird, sparrow and wren become food for powder. When the robin claims his tribute of currants and cherries for the insects he has devoured, he is mercilessly shot, as if he were a vagabond and a thief. Whether such a merciless, unmusical soul be "fit for treason, stratagems and spoils," or not, it is pretty certain that his trees will fall into that category, and will soon be despoiled of fruit and foliage.

A single bird's nest in your orchard is worth dollars. What a multitued of grubs and worms a single pair of robins and their young will destroy in a season! Watch their busy flight by day, every visit to their birdlings bringing destruction to a number of grubs. It has been estimated by a cautious observer of the habits of birds, that a single pair of jays with their young will devour two hundred insects in a day. This, in a season of two months, amounts to twenty thousand. It has been estimated that a single purple martin will destroy nearly five thousand moths and butterflies in a week. The moth, that does so much mischief in our wardrobes, is a small insect that might escape the sight of most other birds. A little hive of swallows close by one's dwelling-house, would probably be an effectual exterminator of these insects, which would be seized and devoured before they entered our windows. If we take into account the innumerable caterpillars and grubs that would spring from the eggs of all these different insects, we can but regard the martin as one of the most serviceable of all creatures. The lively twittering of these birds is one of the most agreeable accompaniments of the rural melodies of morn, and is associated with many delightful incidents in English poetry. Whoever has visited Burlington, Vt., has noticed in their fruit gardens a long substantial pole mounted with a martin-box. Their labors are highly appreciated by the fruit-growers there, and their example is worthy of imitation.

It is but little trouble to any one of common ingenuity to build a few bird-houses, and put them in various parts of the premises. Small boxes may be put in the cherry trees and upon the fence near the currants and raspberries, for the wrens. They will almost certainly be occupied, and this little bird lives upon the insects that crawl upon the fences, and lurk in the bark of trees, and in the crevices of buildings. On account of its fondness for spiders, the wren has in some places received the appellation of spider-bird. The immense number of insects which he removes from our gardens and dwellings, ought to endear him to every cultivator, even if he had nothing else to recommend him. He is the appropriate guardian of our small fruits, and no robin or fruit-eating bird will venture near the home of this pugnacious little bird. It is amusing to see the reckless desperation with which they will pitch into a bird many times their size, driving all before them.

Cultivate, then, the society of birds. The robin needs no box, but if you let him alone he will put up his dwelling in the apple tree, or in a corner of the fence, and be much obliged to you for the privilege of killing caterpillars for you all summer long. The boy that comes nigh with gun, warn off from your premises; and if he does not heed the warning, put the law in force; and if there be no law, call in the aid of Judge Lynch. The birds must be saved if you would save your fruit. Your tenderness and care for the birds will not be without its moral impressions upon the hearts of your children. It will teach them many a humane lesson as they grow up, and save them from habits of cruelty which often begin in destroying the eggs and young of birds. Smooth-barked trees, unscathed with the wounds of insects, and smooth-skined fruits, will keep company with children of fair characters, unspotted with vice. W. C.

[Am. Agriculturist.

The Care of the Eyes.

First, never use a writing-desk or table with your face towards a window. In such a case the rays of light come directly upon the pupil of the eyes, and causing an unnatural and forced contraction thereof, soon permanently injure the sight. Next, when your table or desk is near a window, sit so that your face turns *from, not towards*, the window while you are writing. If your face is towards the window, the oblique rays strike the eye and injure it nearly as much as the direct rays when you sit in front of the window. It is best always to sit or stand while reading or writing with the window behind you; and next to that with the light coming over your left side; then the light illumines the paper or book, and does not shine abruptly upon the eye-ball.

The same remarks are applicable to artificial light. We are often asked what is the best light—gas, candles, oil, or camphene? Our answer is, it is immaterial which, provided the light of either be strong enough and does not flicker. A gas fish-tail burner should never be used for reading or writing, because there is a constant oscillation or flickering of the flame. Candles, unless they have self-consuming wicks, which do not require snuffing, should not be used. We need scarcely say that oil wicks, which crust over and thus diminish the light, are good for nothing; and the same is true of compounds of the nature of camphene, unless the wicks are properly trimmed of all their gummy deposit after standing twenty-four hours.

But, whatever the artificial light used, let it strike the paper or book which you are using, whenever you can, from over the left shoulder. This can always be done with gas, for that light is strong enough, and so is the light from camphene, oil, etc., provided it comes through a circular burner, like the argand. But the light, whatever it be, should always be protected from the air in the room by a glass chimney, so that the light may be steady.

Black Knot on Plum Trees.

About ten years ago, I purchased from Messrs. Ellwanger & Barry, of Mount Hope, Rochester, N. Y., a lot of plum trees of the different leading varieties, planted, cultivated, and drove them right up into bearing, and for the last four years have had full crops of truly noble and luscious specimens of each, and, what is highly gratifying, the trees are entirely free from black gum, or black knot, and are kept so by freeing the branches from all diseased or rotten fruit as soon as it appears.

Strict and close observation for many years past, and the examination of branches upon which the Plum has undergone the process of decomposition, in the warm months of April and September, has served to settle the question with me beyond a doubt. I will here refer the reader to trees in his own grounds, say Washington, Huling's Superb, and White Magnum Bonum. Take your knife, go to any of these that may have dried plums on; take them off, examine and cut, and in many cases you will find a mortal wound, black, cankered, bark bursted, swollen, and perforated full of holes. These were made by the same worms and insects that were feeding on the decaying fruit, after which fails, they find nearly the same food in the well-saturated and decomposed bark, immediately under the rotten fruit, which they feed upon for a certain time, and then pass away. They were attracted hither for food only, and not to perpetuate their progeny. They are not the real first cause of the disease, as some have it, yet they hasten the complaint by eating holes in the bark, through which the deadly poisonous gases and juices enter, and so get into the circulation, are carried to the extremity of said branch, and if a scion is cut from such, the young tree will show it even in the nursery row. The worst cases will be found where the Plum rots on the top, or upper side, of a horizontal branch, about an inch or so in diameter, yet I have found even spurs and the smallest branches badly affected by the same, and many killed the first summer by the deadly juices of the affected fruit.

All who grow Plums well know that many varieties bear in clusters, and also know that when a cluster is attacked with the rot, if the diseased Plum is not timely removed, the whole cluster will be lost (particularly so in the finest sorts,) in a few days. Just so, on the other hand, if the same poisons enter the circulation, and get into the body and very heart of the tree, death is certain, though, unlike the fruit, it will take years, instead of days, to accomplish it.

I look upon the above as the true cause of black knot, and as destructive to the plum as the bite of a mad dog, or as the juices from the flesh of a human being in a state of decomposition, would be to ourselves, if applied in a similar manner.

The subject is worthy of consideration. Will some able pen take it up?

[Wm. H. Read, in Horticulturist.

Pruning.

I have lately noticed, says the New England *Farmer*, some of my neighbors, with jackknife, handsaw and hatchet in hand, attacking their fruit trees, as though they were enemies whom it was their purpose to wound and mutilate and disable by all means in their power. After the battle had been fought I have seen the ground covered with branches, and in some cases, with heads and trunks lying scattered in all directions around the scathed and bleeding trees, that remain like wounded and maimed soldiers, after a hard fought conflict. And the trophies of the victory thus obtained are carried off by whole cart loads, in the shape of sound, healthy sprouts and branches, covered with leaf and fruit-bud, and consigned to the wood-pile.

It seems to me, sir, that these good neighbors of mine are trying an experiment to see how much injury they can inflict upon their trees, without destroying their lives. When the Inquisitors stretch a heretic upon the rack, they place a surgeon by his side, with his fingers upon the pulse, to decide when the torture has been carried to the limits of human endurance. But not so with our tree-trimmers. They seem to think that there is no limit to the endurance of vegetable life. This subject has often been referred to in your paper, and the evil consequences of such a course have been frequently pointed out. But the fact that this practice still continues, shows that enough has not yet been said. "Line upon line, and precept upon precept," seems to be the only way in which truth can be fixed in the public mind. If those who pursue this course will watch their trees carefully, and observe the effects of their treatment for two or three years I think they will be satisfied, that it is not only useless, but highly injurious. When the trees are trimmed in March, April and May, as soon as the warm weather comes on, and the sap presses into and distends the sap-vessels, it bursts out of the recently wounded vessels, and runs down and blackens and poisons the bark, and causes it to crack and separate from the underlying alburnum, and thus effectually prevents the healing of the wound. Gangrene and death of a portion of the wood necessarily follow. Where several such wounds are made in a tree, its whole constitution will soon become impaired. It ceases to grow, and in a few years droops and dies.

Trees that are trimmed the least, will generally be found to be the most vigorous, and to develop the best formed and most beautiful heads. Now and then, a limb that is putting forth in an inconvenient direction, or in a direction which will injure the symmetry of the head, should be taken away. A limb that is shooting out more vigorously than the rest may be shortened, and when two limbs are chafing each other, one may be removed. Shoots that grow from the trunk, will generally die or cease to grow, when nature has no further service for them to perform. The idea of cutting out the whole central portion of an apple tree, to let in the sun, is wholly erroneous. The tree is thus deprived of a large portion of its lungs, as well as of many of its best bearing branches. In our climate the fruit, so far from requiring the direct rays of the scorching sun in midsummer, requires to be protected from its rays by the foliage which nature has provided. The directions given in English books for the cultivation of fruit, are adapted to the moist and cloudy atmosphere of England. The attempt to apply them to the cultivation of fruit in our climate, has led to the adoption of much erroneous practice.

The best time for general pruning is a mooted question among intelligent men. But my own belief is that the proper time, in this climate at least, is in June and July, when the leaves have attained their full size, and are in full health and vigor, and are elaborating an abundance of sap. In this state, a fresh wound will commence healing at once. New bark is rapidly formed to cover the wound. It is the descending sap from which the new bark, as well as all the other tissues of the tree, is formed. When this sap, properly elaborated in the leaves, is not furnished to the formative vessels, no new growth of any kind is effected. Hence it is only when the leaves are in a condition to perform their proper office, that the new growth necessary to effect the healing of a wound can be accomplished.

Pens.

Dr. Warner, some years ago, happened to be in the shop of an eminent stationer in the Strand, London, when a member of the House of Commons purchased a hundred quills for six shillings; when he was gone, the Doctor exclaimed, "O, the luxury of the age! Six shillings for a hundred quills! Why, it never cost me a sixpence for pens in my life." "That is very surprising, doctor," observed the stationer, "for your works are very voluminous." "I declare," replied the doctor, "I wrote my Ecclesiastical History, two volumes in folio, and my Dissertation on the Book of Common Prayer, a large folio, both the first and second copies, with one single pen. It was an old one when I began, and it is not worn out now that I am finished." This relation was spread abroad, and the merit of this pen was esteemed so highly that a celebrated countess begged the doctor to make her a present of it. He did so, and her ladyship had a gold case made, with a short history of the pen written upon it, and placed it in her cabinet of curiosities.

Byron wrote his celebrated poem of the Bride of Abydos in one night, and without mending his pen. This pen is yet preserved in the British Museum.

John Elliot translated the entire Bible into the Indian language, and wrote the whole of it with one pen.

Chinese in New York.

The number of Chinese at present in this City is about 1,000, or perhaps 1,500. The greatest part of those live in Gold-st. and Cherry, near Pearl-st. The house in Cherry-st. is kept by a speculating Hollander, who lived for some time as a sailor in the Chinese Seas, and thus acquired a smattering of the language and some knowledge of their customs. He conducts his Hotel de Chinois partly on the European, and partly on the American plan. A portion of his customers prefer boarding together, doubtless appreciat- the intellectual enjoyment of daily reunion at the table d'Hôte; while others merely hire lodgings, providing their own food, and attending to their own cookery. We could find but two Celestial females in the City, and these were regarded with the most jealous care by their countrymen. There was certainly nothing very prepossessing in their appearance; their faces wearing the same expressionless stolidity which characterizes their people generally, and cleanliness with them appearing to be a foreign element. Unlike any other class of our inhabitants, the Chinese herd together in what may be called their social life like so many cattle. It is no unusual thing to find twelve or fifteen occupying one small room, and using the same for all culinary and other purposes. Brutalized by condition in their own country, they become doubly so by vice and dissipation in their contact with the low and vile of our population. It is not to be wondered at that their countenances evince stupidity, and their very gait the lassitude of despair. The manner of their lives is indeed the most unenviable that it is possible to conceive.

The occupations of the Chinese settlers are not remarkably various, nor are they, as a general rule, extremely particular as to the respectability of the business in which they engage. A few have had the good fortune to find occupation in tea warehouses and in the service of some respectable citizens. These have improved both in a moral and physical sense, and constitute the better class of Chinese residents. But the majority have had to fall back on the lowest expedients of finding a subsistence in order to prevent their incarceration in the Alms-Houses, of which they stand in extreme dread. By far the greatest number peddle cigars through the streets and occupy our public places with little stalls on which they display a variety of cheap cigars and candies. Others depend entirely on public charity.

Starching.

To Make Starch.—I saw an inquiry in the "*Dollar Newspaper*," asking the best method of preparing starch. Clear starching we conceive to be of so much use in female economy as to deserve particular attention. Take of Poland starch a table-spoonful; add cold water enough to wet it; when it is thoroughly dissolved, pour on (stirring it gradually) a pint of boiling water; let it boil five minutes; take two ounces of fine white gum Arabic; powder fine; pour on a pint of boiling water; let it stand all night; in the morning pour off the liquor; a tablespoonful of this gum water into a pint of starch, made in the usual manner, gives a fine glossy appearance; wipe the linen with a dry cloth; roll up; in four or five hours iron.

To Make Starch for Muslins,—Take a pint of pump water to a quarter of a pound of starch; put the water in a clean skillet, and put over a clear fire till it is lukewarm; then pour in your starch, after wetting with a little cold water; keep stirring it one way till it boils a minute or two; if it boils too long it makes it look yellow; pour it into a clean pan, cover it until it is cold, then take some upon your hand, and some blue in your other hand, mix them together, but make it not too blue, (you must use your own judgment,) take your muslins, double one by one in your left hand, and spread the starch with your right.

Muslins should be Starched, left in the starch ten minutes, then wrung out and wiped with a dry cloth and clapped. You can hold it up to the light, and if clapped enough, you will observe it to fly asunder, and not stick to your hands as often as you perceive any wet or starch on them. Observe to clap very hard and quick, and when you see no shining it is enough; never clap by the fire but in frosty weather, for that spoils the color; let all muslins be ironed upon a clean soft woolen cloth, two or three times doubled; the thicker the ironing cloth for washed muslins, the richer the work will appear. You must always iron on the wrong side. For calico and lawns, you must make a very thin starch, and iron within a damp cloth, laid over and under them. Iron on the wrong side.

Care of Carpets.

Nothing is so soon observed on entering a room as the carpet. If that is nice and clean, there will be an air of comfort about the room, however plain the furniture may be. On the other hand, if there is a shabby and soiled carpet on the floor, if it is all askew, and half put down, the room will look uninviting and cheerless, even if the furniture is covered with damask. It is better to have no carpet, than one that is ragged and filthy.

With proper care carpets can be made to last a long time. In the first place, moths must be guarded against. Every crack in the floor ought to be filled with putty, and well dried. If there is not time to dry the putty, papers can be laid over it. Carpets should never be laid next the floor. The sand wears them out if they are. A little straw or soft hay scattered on the floor does very well, but old straw matting, or drugget, or an old wool carpet, does better. For very nice carpets, cotton batting, tacked between coarse, unbleached cotton, is the best thing that can be used. Experience has proved to me that carpets wear a third longer for being wadded. The dust goes through to the floor; and the carpet needs much less sweeping than it otherwise would. A little damp grass or brown paper, sprinkled on a carpet when it is swept, saves the wear of it. For a nice carpet, a broom should be kept which is not used for other purposes. Every spot should be washed off as soon as seen.

Wool carpets should be taken up and shaken once a year, and, if the room is a common one, twice or more. Whenever a carpet is taken up it should be carefully examined, and if any places are burned or worn, they should be carefully darned with the ravelings to match. A carpet can be saved very much by guarding the entrance doors with mats, etc., especially the door leading from the kitchen. Where there is a small entry between the kitchen and the carpeted room, it is a good way to cover the entry thickly with straw, and put over it a piece of carpet or drugget. Even cotton carpeting will wear a long time over straw. This is much better than mats to take the dust from the shoes. Get a large pattern, so as to have some left to repair with. Much can be done by turning and mending carpets, to keep them looking almost as well as new. [Am. Ag.

Remedy for Scalds and Burns.—In the *American Medical Gazette* for March, Dr. Reese thus earnestly reiterates his advice to apply flour to scalds and burns: "We still see reported, almost daily, an appalling number of deaths by burns and scalds, not one of which, we take upon ourselves to say, need prove fatal, or would do so if a few pounds of wheat flour could be promptly applied to the wounds made by fire, and repeated until the inflammatory stage has passed. We have never known a fatal case of scalding or burning in which this practice has been pursued, during more than thirty years' experience, and we have treated hundreds in both public and private practice. We have known the most extensive burns by falling into caldrons of boiling oil, and even molten copper, and yet the patients were rescued by this simple and cheap remedy, which, from its infallible success, should supplant all the fashionable nostrums, whether oil, cotton, lead water, ice, turpentine, or pain-extractors, every one of which has been tried a thousand times with fatal result, and the victims have died in excruciating agony, when a few handfuls of flour would have calmed them to sleep, and rescued them from pain and death. Humanity should prompt the profession to publish and republish the facts on this subject, which are established by the authority of standard medical works on both sides of the Atlantic. Flour is the remedy, and the only one, in severe cases of scalding and burning casualties, which else so often destroy life. Let us keep it before the people, while the explosion of steam boilers and burning fluid lamps are so rife all over our country."

Extraordinary Well.—In an interesting letter to the New York *Courier and Enquirer*, Mr. E. Meriam, the New York meteorologist, states that there is in Lockport, New York, an artesian well four hundred feet in depth, from the bottom of which rises a vein of salt water, holding in combination a large per centage of diliquescing chlorides, which, mingling with waters of other veins, produce instantaneous crystalizations of beautiful selenite in flattened eight-sided prisms of about an inch in length, an eighth of an inch in width, a sixteenth of an inch in thickness. The laminæ of these are so perfect that a single crystal may be divided, by means of heat, into two dozen distinct sheets. This well is peculiar in more respects than one. It is accustomed to spout salt water for but a few moments at a time, and then subsiding remains quiet for the space of an hour, at the conclusion of which it again begins to puff and roar, and shoots forth its saline jets. When the workmen were sinking this well, the auger, upon attaining a depth of two hundred and thirty-five feet, fell suddenly about fourteen feet, and reached the bottom of a subterranean river, flowing with so strong a current as to produce a perceptible motion in the upper part of the stem of the auger.

English Papers.—The number and circulation of English religious papers, bear no comparison with those of the United States. The Church of England has two papers: the *Record*, published twice a week, with a circulation of 3,379 each number; and the *Ecclesiastical Gazette*, weekly, with a circulation of 2,750. The Baptists have one paper. The Independent denomination has three. These are—the *Patriot*, issued twice a week, with 1,268 subscribers; the *British Banner*, with a weekly circulation of 3,888; and the *Nonconformist*, with a weekly circulation of 3,211 The Wesleyan Conference has only one paper, the *Watchman*, with a subscription list of between 3,000 and 4,000. The *Wesleyan Times*, the organ of the agitators, is rapidly declining, its circulation having diminished one-half since the year 1851.

[Nortons' Literary Gazette.

Flight of Riches.—The New York *Courier and Enquirer* mentions the following remarkable events befalling a single family in a year:—

"On the first of January, 1854, a gentleman doing business in the city was worth, with what he had invested in business, $110,000. At the same time he was blessed with a lovely and intelligent wife, beautiful and promising children. He was surrounded with friends who esteemed and respected him. His business was lucrative, and promised to continue so. Indeed, his position as well as his prospects were, seemingly, all that he could desire to render his happiness perfect. How complete the wreck that the year closed upon! The first misfortune was the transfer of merchandize, to the amount of $18,000, to a California dealer, for which not one cent was ever received. The next was two successive robberies, by means of which $25,000 were lost. Soon after this, the unfortunate man made an investment in real estate to a large amount. The next and crowning misfortune was a trip with his family to Europe. They embarked, on their return, with $38,000 in goods, on board the steamship Arctic, and all shared her luckless fate! In settling up his affairs, his real estate was sold under the hammer at a sacrifice of $40,000, making the aggregate loss of his property during the year $118,000, $8,000 more than his assets. His friends were obliged to make good the deficiency! Father, mother, children, and fortune, all gone—swept from the face of the earth—nothing left to show that they ever existed. We doubt whether, among the many wrecks which the past year has witnessed, there has been one more melancholy than this."

Pleasure of a Garden.—We are continually told by certain sapient economists that they find it cheaper to buy vegetables and fruit, than to keep a garden. The pleasure of gardening depends not upon economic considerations. Is there no pleasure in tending your flowers, and watching their opening blossoms—nursing the sickly, and rejoicing over the strong—in culling a boquet for the adornment of your boudoir? Is there no pleasure in being able to send well-ripened grapes or peaches to a sick neighbor who has them not—in bestowing a capful of rosy-cheeked apples upon a rosy-cheeked companion? Is there no pleasure in exchanging rare flowers, in getting and giving floral gifts? What woman but will answer in the affirmative?

Improved Way of Making Bread.—The Paris correspondent of the *Commercial Advertiser* speaks of a plan invented by a baker of that city to reduce the cost of bread. He puts in one part of rice to five of wheat flour, and the the economy effected reaches the very considerable figure of one sou in the two-pound loaf. The Government has had the bread examined by competent persons, and has authorized the sale of it at a less rate than fixed by the police. The demand is such that the baker cannot supply it. Neither the nutriment nor the taste of the bread would appear to be affected by the presence of the new ingredient.

VARIETY.

The British Government has introduced a new regulation in regard to ships, which appears a good one. According to the Merchant Shipping Act, after the 1st of May next, every British ship is to have a distinct number assigned to her, by which she may be known and recognized, irrespective of her name or other description. The series of numbers will begin with 1, and proceed in regular arithmetical progression; a number once appropriated will never be applied to any other British ship. The allocation of these numbers will be under the control of the Commissioners of Customs, who are to allot a certain series to every British Register throughout the Empire. Thus, to the port of London may be allotted the series of from 1 to 1000; to Liverpool, 1000 to 2000.

The force of a body of water like the Niagara river at the Falls, was shown in a remarkable manner, recently, in an attempt by Mr. Rœbling, the civil engineer, to sound the river. He let fall from a hight of two hundred and twenty-five feet, a forty pound weight of pointed iron. The weight sank for a second of time, then made its appearance again on the surface, about one hundred feet down the stream, and skipped along like a chip, until it was checked by the wire. The velocity of the weight, when striking, was equal to one hundred and twenty-four feet per second, and its momentum five thousand pounds.

The April number of the New York *Quarterly Review* has an article on Post Office Improvements, in which it is stated that the Boston people annually average about thirty-three letters each; those in New York about twenty-four; in Philadelphia fourteen; in New Orleans about sixteen; and in Baltimore ten. In the aggregate of the large cities of the United States there is an annual average of about twenty letters to each person. In the country districts there are only about three letters annually to each person, and in the whole United States about four to each person.

A local newspaper says:—"On Wednesday we shall issue a second edition, but no first edition." This reminds us of an honest Hibernian, who called at the *Weekly Times* office with an advertisement, the price of which, he was told, would be nine shillings for the first time, and seven and sixpence for the second. "Faith, then," said he, "I'll have it in the second time and not the first at all."

The latest folly enjoined by the goddess of fashion upon her abject devotees, the ladies of New York, is the wearing of bonnet ribbons four feet long. The bonnets, meanwhile, continue to recede from public observation. They have long been invisible to the naked eye—of the wearer; and they now threaten to run entirely to ribbon.

"Pray, Sir," said a Judge, angrily, to a blunt old Quaker, from whom no direct answer could be obtained, "do you know what we sit here for?" "Yea, verily, I do," said the Quaker, "three of you for four dollars each a day, and the fat one in the middle for four thousand a year."

There was not a little sound sense and business discrimination in the merchant, who, happening to see his son take from his till three cents to pay for a cigar, exclaimed authoritatively, "Book it, Joe; book it!"

No reproof or denunciation is so potent as the silent influence of a good example.

New York and Erie Railroad.

ON and after Monday, May 7, and until further notice, Trains will leave the pier foot of Duane-st., New York, as follows:

Dunkirk Express at 6 A. M. for Dunkirk.

Buffalo Express at 6 A. M. for Buffalo.

Mail at 8½ A. M. for Dunkirk and Buffalo, and all intermediate stations.

Accommodation at 12½ P. M. for Port Jervis and intermediate stations.

Rockland Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Suffern and intermediate stations.

Way Passenger at 4 P. M. for Newburgh and Otisville and intermediate stations.

Night Express at 5½ P. M. for Dunkirk and Buffalo.

Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

On Sundays only one express train, at 5½ P. M.

These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, at Buffalo and Dunkirk with the Lake Shore Railroad for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie.

D. C. McCALLUM, General Sup't.

Ayer's Pills.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention:

Doct. A. A. Hayes, Analytical Chemist of Boston, and State Assayer of Massachusetts, whose high professional character is endorsed by the—

Hon. Edward Everett, Senator of the United States.

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